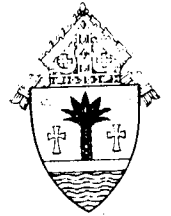




# The VOICE



VOL. XIX No. 25

PRICE 25c

SEPTEMBER 2, 1977

## Cobre Mass slated Sept. 8

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Carter's full job efforts hit...pg. 16

#### School life?

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#### A solution

Catholic Service Bureau solves two problems in Palm Beach County—unemployment and senior citizens in need...pg. 19

#### CCD Theme

A call to share the catechetical ministry to all; theme of CCD Sunday, Sept. 18...pg. 8



### 'Fine, thanks, and you?'

Very well, it would seem, as Archbishop McCarthy greets a pert 6-year-old Kristy Zloch at the reception in St. Clements parish following ordination of two deacons. The occasion seemed to be a smiler all 'round. More on Page 2.

## Mass offered for Msgr. Rockett



MSGR. ROCKETT

SURFSIDE—Mass of Christian Burial was celebrated Tuesday evening in St. Joseph Church, here for Msgr. George Rockett, founding pastor, and pastor emeritus.

Archbishop Edward A. McCarthy was the principal celebrant of the concelebrated liturgy for the priest who died late Friday at the age of 76 in St. Francis Hospital, Miami Beach.

A native of Westbury,

Long Island, N.Y., who had served the Church and people in Florida for 37 of his 46 years in the priesthood, had been in ill health since his retirement early in 1968.

ORDAINED May 30, 1931 in Brooklyn, Msgr. Rockett, who was for 21 years pastor of St. Joseph parish, had served as an assistant in parishes at Clearwater, Jacksonville and Daytona Beach, before being named pastor of St. Joseph Church,

Loretto, Fla. in 1936.

Six years later he was named pastor of Assumption Church, South Jacksonville and in 1941 was appointed chancellor of the Diocese of St. Augustine, which at that time included almost all of the state of Florida. He was also a member of the Diocesan Board of Consultors, Building Commission, and secretary-treasurer of the Florida Catholic, then the weekly

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**Español Pa** s. 22-24

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# Lady of Charity of Cobre Mass Thursday in stadium

Miami's Marine Stadium will again be the scene of the traditional observance of the Feast of Our Lady of Charity of Cobre at 8 p.m., Thursday, Sept. 8, when Archbishop Edward A. McCarthy will be the principal celebrant of Mass.

As they have done each year since early days the Cuban influx into South Florida, hundreds of the exiles are expected to participate in the observance which will also mark the 50th anniversary of the completion of the original shrine of Our Lady of Charity in Cuba.

Father Clemente Seoane, a native of Cuba who witnessed the building of the first shrine and who is now an assistant pastor at St. Brendan Church, will preach the homily. All the priests attending are invited to concelebrate the Mass.

The feast of Our Lady of Charity of Cobre, patroness of the communist-controlled island, was formerly traditionally a day of celebration in Cuba when native from every area of the country gathered at Cobre. Since 1961, after such religious ceremonies were banned by the Castro regime, the observance has been an annual one in the Archdiocese of Miami inaugurated by Archbishop Coleman F.

Carroll.

A procession of boats will carry the statue of Our Lady from Miami's shrine honoring Our Lady to the Marine Stadium.

A similar celebration is scheduled in Key West where a flotilla will escort a statue of Our Lady to the White Street Pier and then to St. Mary Star of the Sea Church where Mass will be offered at 8 p.m.

Key West has been the landing place and first view of the United States for many Cuban exiles who fled the island in boats of all sizes.

According to legend, three men, a Black, white and Indian, set out to fish from an old mining town in the Province of Santiago. Whether they encountered a severe storm either going out or returning to port is not clear. But when they returned safely to port they felt they had been miraculously saved. When the storm abated a small wooden statue of Mary was found floating on the beach. The virgin was holding the Child Jesus in one hand and a gold cross in the other. An inscription in Spanish said, "I am the Virgin of Charity" on the statue's base. At her feet a small boat was carved with the likenesses of the three fishermen aboard.



Two new deacons, the Rev. Mr. Robert Lynch, left; and the Rev. Mr. Yates Harris, right; were ordained by Archbishop Edward A. McCarthy last Saturday in St. Clement Church, Fort Lauderdale. Both are studying at Pope John XXIII Seminary, Weston, Mass., for the priesthood of the Archdiocese of Miami.

## SYNOD OF BISHOPS-- still new in the Church

By FATHER DONALD W. WUERL

NC News Service

(One in a series)

In October of this year the world Synod of Bishops will meet in Rome. The session will coincide with the 10th anniversary of the first such meeting in 1967, two years after the structure was set up by Pope Paul VI to "hear" what the bishops are saying.

This is the fifth such gathering of bishops from every part of the world since the Pope reestablished this particular type of forum for discussion in the Western (Latin) church. This year the attention of the Fathers will focus on the sole theme catechetics. This subject will, of course, be of particular interest to those who devote, in part or entirely, their lives to catechetics—teaching the faith. But any synod is bound to be of concern for all members of the Church.

For as a relatively new structure within the Church, at least in its present form, it reflects not only the thinking among the Church's leadership but also a new form of expressing and articulating the minds of the bishops.

THE IDEA of a Synod of Bishops to assist the Pope by advice and counsel was raised at the time of

the Second Vatican Council. The council document Bishops' Pastoral Office calls the assembly by the proper name "Synod of Bishops" and states that such a group will render especially helpful assistance to the supreme pastor of the Church. That document points out that any synod would at the same time "demonstrate entire Catholic episcopate" and would at the same time "demonstrate that all bishops in hierarchical communion share in the responsibility for the universal Church." (No. 5)

The Pope, at the time of the council, made a reference to the manner of receiving help and support from the bishops. He called for an instrument that would yield "a more effective and responsible collaboration with our brothers in the episcopate."

On Sept. 15, 1965, the motu proprio Apostolica Sollicitudo was promulgated. With this step by the Pope, synods in the Western Catholic Church were revived on paper. This papal document amounted to a constitution for the newly instituted structure.

THE importance of the document rests not only on its normative nature as the instrument by which synods would be held but also in its theological references.

Although the specific theological aspects of the nature of a synod and its place in the Church still need to be worked out, it is becoming clear that the synod represents a further stage in developing a view of the Church that takes into account the principle of collegiality and the college of bishops.

The introduction of the motu proprio established a context for the synod. The episcopate and the doctrine of collegiality form the background against which the details of synodal procedure are set. The aims of the synod are listed as:

(1) To encourage close union and valued assistance between the sovereign Pontiff and the bishops of the entire world.

(2) To ensure that direct and real information is provided on the questions involving the internal action of the Church and its necessary action in the world today.

(3) To facilitate agreement on essential points of doctrine and on methods of procedure in the life of the Church.

The document stresses that the body is to be a consultative one in which the chief functions will be "informing and giving advice." Nonetheless, Apostolica Sollicitudo does note that "it may also have deliberative power when such power

is conferred upon it by the Sovereign Pontiff who will in such cases confirm the decisions of the synod."

IN THIS statement of the aims of the synod, we can find some indication as to the nature of service the synod is to perform and also the theological quality of its statements and decisions. It is apparent that the motu proprio establishes the synod to give advice and offer information.

Since its members are to come representing every quarter of the globe, the information presumably would represent a world view of any specific subject. Having established this general view, the bishops could offer recommendations for actions relative to the matter under study. This, in fact, is what has happened so far in the first four synods.

(Father Donald Wuerl, a priest of the Pittsburgh diocese, works at the Vatican Congregation for the Clergy. The congregation, headed by American Cardinal John Wright, is in charge of catechetical matters, as well as many issues involving priests. Father Wuerl is co-author of the bestselling "The Teaching of Christ: A Catholic Catechism for Adults," which has been translated into seven languages. The English edition is in its fifth printing and has sold 150,000 copies. Father Wuerl has been in Rome for all the synods.)

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# Schools show rising enrollment

A rising concern for the religious education of youth may account for the rising enrollment this year in most of the 16 high schools and 62 elementary schools in the Archdiocese of Miami, Department of Education officials said this week.

As more than 36,000 youngsters and youth resumed classes last Monday, Father Vincent T. Kelly, Superintendent of Education, pointed out that there is a shortage of classroom space in Catholic schools located in the western portions of Dade, Broward, Palm Beach, and Collier Counties. Consequently extensive waiting lists bear the named of hundreds of children who cannot be accepted.

"Hopefully this is an indication of a desire by parents for religious training, Father Kelly said.

In conjunction with the opinions of Education officials and in response to a mandate from Archbishop Edward A. McCarthy to build a community of faith in the schools, Sister Carmella Therese, S.N.J.M., Coordinator of Dade County Schools, told The Voice that they "see the school as our means of evangelization for the mission of

the Church. Our first collaborate effort," she said, "will be a religion workshop on Friday, Sept. 16 at St. Mary Cathedral for all the religion teachers of Catholic elementary schools.

"Qualified speakers will motivate all of us to improve our personnel practices," Sister Carmella said. She added that the second program will be a personnel workshop for administrators emphasizing the principal as ministers.

Renewed emphasis is also being placed on the necessity of fostering vocations in the home and at school programs, activities, and liturgies will awaken a new consciousness in service to the Church. Vocations Awareness Week will be observed in schools Oct. 9-15.

Father William Hennessey, a candidate for a Ph.D. in Education, who was recently appointed assistant superintendent of schools, will coordinate efforts to reemphasize the religious nature of school programs.

Another new member of the Education Department staff is Sister Joanetta, O.P., who last year was a member of the faculty at St. Patrick School, Miami Beach; and formerly was

dean of graduate students at Barry College. Sisters Joanetta is the New Coordinator for Broward County Schools. Sister Francis Elizabeth, O.P., principal, St. Anthony School, Fort Lauderdale, is serving as a resource person for Federal programs.

Thirteen new principals welcomed pupils in Dade, Broward, Palm Beach, and Monroe County Schools. In Dade County Sister Marina Kelly is principal at Holy Redeemer School; Sister Ada McMahan, Holy Rosary; Miss Maria R. Arbona, Our Lady of Perpetual Help; Mary Lennon, Sacred Heart, Homestead; Sister Gabrieline, St. Lawrence; Sister Frances, St. Michael; and Pilar Aurenzanz, St. Monica.

New Broward County principals are Mrs. Carolyn Kellisch, Annunciation; Sister M. Salesia, St. Clement; and Sister Helen, St. Matthew. Sister Antonia is principal of St. Joan of Arc School, Boca Raton and in Monroe County Mrs. Joy H. Black is principal at San Pablo School while Sister Dolores is principal at St. Mary Star of the Sea School.

## 3 New principals head high schools

Three new principals have been appointed at Archdiocesan High Schools in Key West and Miami.

Sister Mary Ellen Holohan, S.N.J.M., formerly assistant principal at Mary Immaculate High School in the nation's southernmost city, is now principal.

Miss Rosemary Kamke, a member of the Teresian Institute, has been named principal at Immaculata-LaSalle Academy in Miami's southeast section.

Brother Edmund Sheehan, F.M.S., for the past two years assistant principal at Christopher Columbus High School, is now principal of the school staffed by Marist Brothers.

A NATIVE of Albany, N.Y. who came to South Florida for the first time a year ago, Sister Mary Ellen professed first vows as a Sister of the Holy Names of Jesus and Mary in 1962. Five years later she made her final vows.

Sister Mary Ellen, who has a Master's Degree in Education earned at the University of Dayton, formerly taught at the Academies of the Holy Names in Washington, D.C. and Albany. This year she will teach one religion class in addition to her principal's duties at Mary Immaculate High School where approximately 200 boys and

girls are enrolled in grades eight through 12.

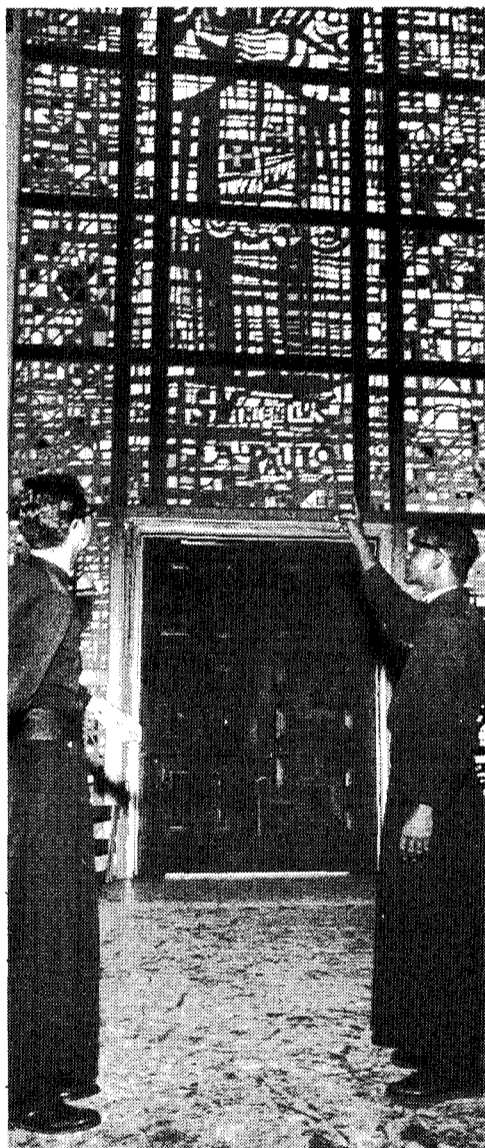
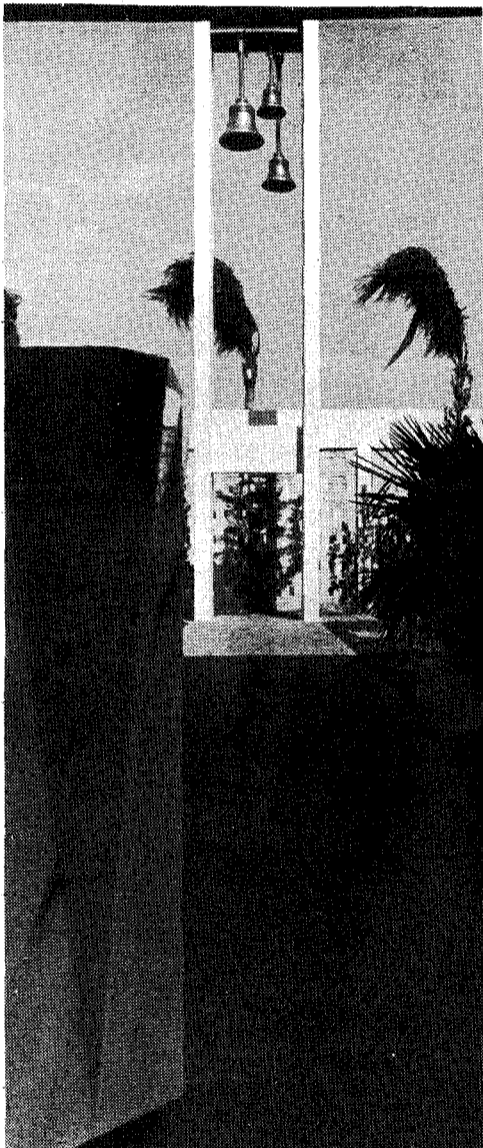
MISS Kamke is a native of Germany who came to South Florida in 1962 after studies in Germany, Spain, Argentina, and the U.S.

For the past four years she has been assistant principal in charge of curriculum and personnel at Msgr. Pace High School and prior to that time was a member of the original faculty in the girl's division of Pace, now coed, and principal of that division for three years.

Miss Kamke earned her Bachelor of Arts degree in history, and a Master of Science degree in education and history at Barry College and is presently a candidate for a Ph.D. in education at the University of Miami.

A native of New York City, Brother Edmund formerly taught English for seven years at Molloy High School where he became assistant principal, a post which he held for two years. In addition he was a member of the faculty at Columbus High for five years before returning to New York.

He attended Marist College, Poughkeepsie, N.Y. and in 1967 was awarded a Master's Degree in English at the University of Miami. Brother Edmund is presently a candidate for a Ph.D. in English at New York University.



Archdiocesan seminaries resume classes on Monday, Sept. 5. At St. John Vianney College Seminary, which features a bell tower, shown left, reports a 100 per cent increase in enrollment with 47 men expected for classes. At St. Vincent de Paul Major Seminary, Boynton Beach, where the patron is depicted in a faceted glass window in the chapel, expects more than 75 future priests studying for several dioceses to report.

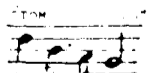
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# Hi from South Florida!

A warm greeting from Florida was extended to 44 students as they disembarked from National Airlines flight 115 at Miami International Airport last Monday.

The students of Sophia University in Japan were visiting the United States. Couples involved in the Christian Family Movement and Marriage Encounter in the Archdiocese of Miami opened their homes to the visiting students so they could experience American family life.

Coordinating the program here were CFM'ers Bob and Kathy Squillante of Hollywood who included on the activities list a picnic at Crandon Park Zoo. Father James E. Quinn, pastor of Nativity parish, Hollywood celebrated a special Mass for the group last Wednesday and also hosted a dinner which followed.

Miami was the last city for the students to visit where they would be living in the homes of local residents.



Helping with pronunciation of names, Manabu Chimoto of Sophia University offers a big assist to Irene Tomonto (above), National CFM president couple. Two of the 44 visiting students to South Florida take a rest (right) from lugging heavy suitcases.



## Abp. sees justice in a new Panama treaty

PANAMA CITY—(NC)—Archbishop Marcos G. McGrath of Panama City has warned against blind rejection of the proposed Panama Canal treaty.

He declared that anyone who knows the facts will recognize the need for a new treaty as a matter of justice. "Our fear is that some people in the United States will reject the treaty without a good judgment on it, that is, based on prejudice, emotional slogans or lack of information," the archbishop said.

He spoke at a meeting between religious leaders—Catholic, Jewish and Protestant—and the Panamanian officials who participated in the treaty negotiations.

U.S. and Panamanian

negotiators announced Aug. 10 that they had reached an accord. President Jimmy Carter and Panamanian officials will sign the treaty Sept. 7 in Washington.

The treaty is still subject to ratification by two-thirds of the U.S. Senate. Conservative groups and some senators have voiced strong opposition to the accord.

Archbishop McGrath said the canal case "could and should serve as an example of what the United Nations is calling these days a new international order."

"It is our conviction that whoever gets to know the facts will recognize the need for a new treaty (updating the 1903 accord)," Archbishop McGrath added.

He announced the publication for early Sep-

tember of a book compiling a series of documents by religious leaders in support for a fair and just treaty. The 1903 document gave to the United States territorial

rights in perpetuity, administration rights and a percentage of the toll income that Panamanians considered unfair.

The forthcoming book

includes 24 statements made by bishops in Panama and in the United States, as well as statements by Protestant and Jewish leaders.

## Msgr. Rockett Mass

(Continued from page 1) publication of the Diocese of St. Augustine.

In 1944 Pope Pius XII elevated him to the rank of monsignor in recognition of his organization of the St. Augustine Chancery and for his continuous and successful nurturing of vocations to the priesthood. That same year he was also appointed Vicar General of the Diocese of St. Augustine.

WHEN in 1947, St. Joseph Mission, attended from St. Patrick Church, received parish status, Msgr. Rockett was named first pastor. Under his direction an addition to the existing church was built as well as a school providing classes in grades one through eight taught by Adrian Dominican Sisters. An additional 256

seats were provided through the church addition and new marble altars and marble wainscoting was installed. The structure was air conditioned and the facade enlarged.

Shortly after the Diocese of Miami was established late in 1958, Msgr. Rockett was assigned to organize and serve as spiritual moderator for the Catholic Lawyers Guild. In 1960 former Florida Gov. LeRoy Collins appointed him to the advisory committee on religious affairs of the board of directors of the Miami Catholic Service Bureau.

Msgr. Rockett is survived by two brothers: Edward, Zephyrhills; and Francis, Lecanto; and a sister, Mrs. Carl Lunn, Westbury, N.Y.

Burial was in Westbury.



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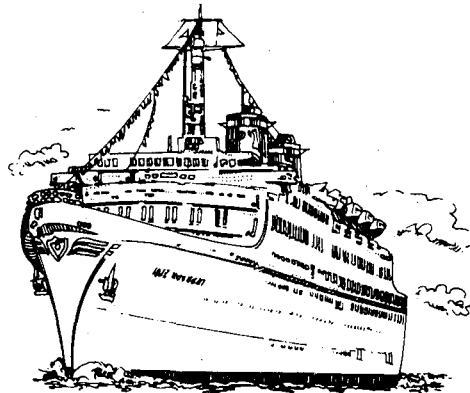
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# Cuban Patroness enshrined



## Began as marble block

...Sculpture's tools on top ready to go



## Was rough then smoothe

...artist Manuel Rudolfo Tardo, wife Gisela, and Rene Benavides collaborated



## Lower part sculpted

...three farm workers stranded at sea look up to Mary who will save them from the storm.



## Our Lady of Charity of Cobre complete

Whole sculpture shows men and Mary surrounded by waves.

From all over the nation, Cubans will travel this coming Sunday, Sept. 4, to the National Shrine of the Immaculate Conception in Washington D.C., to participate in ceremonies of enthronement of a new stone sculpture of Our Lady of Charity of Cobre, Cuban Patroness.

Also participating from Miami, will be Archbishop Edward A. McCarthy and Msgr. Agustin Roman, Chaplain of the local Shrine to Our Lady and Vicar for the Spanish-speaking.

Most other immigrant groups to this country already have their patroness in the sanctuary of the National Shrine. The enthronement of Our Lady of Charity, culminates efforts on the part of many in the Cuban community to make the statue a reality. The work was executed by Cuban artist Manuel Rudolfo Tardo, in collaboration with his wife Gisela, and Cuban artist Rene Benavides.

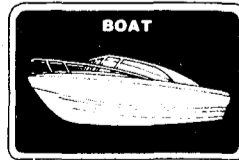
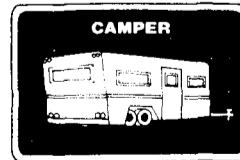
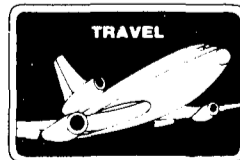
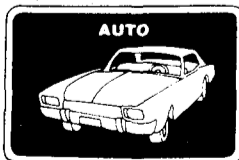
The ceremonies next Sunday will start at 5:30 p.m. with a procession and Living Rosary, followed by blessing of the statue by Cuban exiled Bishop Eduardo Boza Masvidal.

★★★

Las fotos muestran el desarrollo de la obra de arte, Virgen de la Caridad, desde la llegada de los bloques de mármol hasta que va surgiendo la imagen. Esta representa una gran ola envolviendo a los tres juanes y de donde surge la Virgen.

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## TV producers upset at PTA

In this past week's TV Guide is a round-table discussion by five leading producers of television shows, decrying the "climate of repression" concerning violence on TV—a climate created by none other than that feared, radical ogre, the PTA.

Why, you could practically hear the ominous housewifely clicking of high heels and rattling of purses in the background as the producers talked of the dreaded PTA and of their own cause, freedom to produce whatever kind of TV shows they want, such as Baretta, Kojak, Starsky and Hutch and S.W.A.T.

What the producers said is probably more revealing than anything we could say.

Aaron Spelling (S and H) said: "I tell you the industry is slowing down the violence to a degree that is dangerous. I think that we are going to be faced with plastic television that's going to breed a plastic society."

David Gerber (Police Story) said: The networks are seeking "fantasy, escapism, and good comedy. We could still do some

honest comedies, but our worry is, now that we have lost the battle on violence, next will be sex."

Everyone knows, of course, that you can't do good comedy without sex (although Chaplin, Keaton, Laurel and Hardy managed in their day as do many bright TV comics today). As for plastic society, what do the producers think is paying for their cop shows but plastic food in plastic wrappers, plastic vinyl covered cars, plastic hair spray for the plastic people displayed in commercials?

But real Americans are not plastic and never have been. Was it a plastic country that fought off Nazi Germany and militarist Japan before we had television to keep us hip to how violent we are? We do, in fact have enough violence in our history that we do not need television re-enforcing and re-confirming that trait in us.

The television producers are talking about a "climate of repression" created by the PTA and other citizen groups, but the truth is, the pendulum is merely swinging

back toward a middle ground.

We do not favor total sanitizing of television away from reality. The use of whips, for instance, in "Roots" was a historical reality necessary for honest depiction of a serious theme. What we do oppose is the constant diet of violence in weekly entertainment series, justified because it is "reality." Well, the reality is that most Americans have never killed anyone or directly witnessed it. Most real-life cops never have! And action and excitement is possible without brutality, through character, plot and chase devices, depiction of athletic events and so forth.

The truth is no one likes to have anyone telling them what to do.

The American public is going over Neilson's head and telling the producers and networks and sponsors that it will not accept the lowest common denominator of mass appeal to dictate what comes into the American living room.

That's what the producers don't like.

## Letters to the Editor

### Presley piece hits a nerve

EDITOR:

Sorry that I must take exception to your editorial on Elvis Presley. You write of "the big white singers of the day, Sinatra, Nat Cole, Perry Como who were smooth and good but bland and not really suited to the latent energy of youth waiting to be tapped." Maybe you are too young to remember Sinatra fans. Frank left them ecstatic. Cole was black but like Perry Como, he was very popular singer.

It is difficult to understand your rationale when you say "if the million 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 cigarettes." Nonsense! This "rhinestone image sweating on the stage" created jobs, kept money in circulation, gave generously of his time and money and gave countless hours of pleasure to millions. A country without Presley, dog food, comics and cigarettes would still have its poor.

This preoccupation with poverty is wanting in true Christian charity and one wonders how much of it is self-serving. The poor may be well fed, housed but without discipline, respect for authority and inspired God-centered lives, they often remain empty, rebellious, demanding and frustrated people. All this concern and giving can lead to contempt for the giver. A fine example of the poor being used by a politician for political and personal gain was Evita Peron. She pandered to the whims of the poor. When she could not longer meet their selfish demands, they turned against her. A good Catholic

doesn't have to be badgered into giving; in the not too distant past the Roman Catholic Church in America was living proof of this to our brothers in Christ throughout Christendom.

Your concern for the poor is touching and to further this concern I have a grand idea for raising lots of money for the poor of this area. Stop publishing The Voice with its subtle propoganda in behalf of Modernism in the Roman Catholic Church of Florida. Give to the poor what it costs to publish The Voice.

As to "the rebelliousness of youth, struggling ineptly toward their own identity" I can assure you that all the Elvis Presley recodes, social services, group encounters, love-ins and many other emotional binges in and outside the church with all the untimidated, uninhibited, unrestricted joy, praise, singing, cheering and dancing aren't going to fill a lasting need.

Sincerely yours,  
Charlotte Leidy  
North Palm Beach

*(The letter writer misunderstands a basic point of the editorial as quoted in his second paragraph above. We were making the same point as Ms. Leidy that there was no more reason not to spend for Presley records than for comics or dog food, nonessentials but part of America even to the poor. In short, we found no great villains in the Presley saga, only some silly hysterics. Ed.)*

### Gifts to leper boomerang

EDITOR:

Sometime in April of this year you had a letter in The Voice from a Mr. Cristo Acurin, Box 772, Cebu

City, Philippines, asking for books for a library for leper children. I did send some books, but recently received a letter in which Mr. Acurin obviously was not asking me to send books but money.

The other day I received a letter from Father Kamp of the Divine Word Missionaries in Techny, Ill. as I had written to him in April after I saw Mr. Acurin's request and asked Father if they had missionaries there who could help in this library work. Enclosed is copy of Father Kamp's letter.

Sincerely yours,  
Mary Scanlan Smith  
Hollywood, Fla.

*(Following is the letter to which Mrs. Smith refers.)*

Dear Mrs. Smith,

You will recall your letter to me of last April concerning an article from your Catholic Diocesan paper "The Voice". This pertained to furnishing reading material or helping build up a mini-library for the under-privileged children at the Cebu Sanitarium. You asked if our missionaries in the Philippines could help and I promised to write them concerning this. We have received the following report today:

"Re: Mrs. Smith's letter regarding reading materials for the library of Cebu Sanitarium (Leprosarium), a check with Sister Germaine of the Leprosarium revealed the following: Mr. Acurin's primary intention (he still lives on the compound of the Leprosarium) is not to solicit reading materials for the library—in fact, we do help a lot—but to get hold of addresses of potential benefactors of himself! To achieve this, he has established and is using his own P.O. Box 772 (cf. The Voice) instead of using the box of the Leprosarium which is 789. Sister

says he has made a fortune that way! Thus if people still want to help they should send all via P.O. Box 789 and not 772."

I felt, Mrs. Smith, that you would be interested in this report which came to me from one of my fellow-missionaries in Cebu. I might add that this is not the first time I have run into this sort of thing during my career as Mission Director.

Let me thank you again for your kindness and your assistance in our missionary work. May God continue to bless and guide you throughout life.

Sincerely yours in Christ,  
Father Kamp, S.U.D.  
Techny, Ill.

### Kids can't afford pro-ball tickets

EDITOR:

Archbishop McCarthy is making great strides to promote family center activities, help and guidance.

It has come to our attention that when we tried to take our children to a family sport The Miami Dolphin Exhibition Football game Saturday the prices were \$8 and \$10.

How can a family of five children with two parents afford to go to a simple wholesome sport as football these days. We have lived here over 27 years and are a Catholic family from Epiphany and are aware of what Mr. Robbie has been through to bring the team here and have supported him through the years.

When a sport gets to be so expensive that children cannot be brought to it, then I think we had better give some thought to what role does it serve in society.

Sincerely yours,  
Mr. and Mrs. G.B. Brodeur  
Miami



By Msgr. James J. Walsh

# The forgotten people of today

Seven years ago, I commented in this space, "In the agitation of the past few years for renewal and revolution, some important people slipped out of sight—the saints. You hardly hear about them any more. In the heated debates over the rights of human beings and the grave need to save them from hunger and oppression and slavery, no one seems to remember that the great saints of bygone eras were the champions of human rights and the breakers of chains. But the saints for some reason are the forgotten people of today."

Happily, times have changed again—the right way. We have had Elizabeth Seton and John Neumann tell the world that America has not only technological know-how, but extraordinary sanctity. Europe these past few years has also given new names to the roster of holy men and women. More are in the offing.

This is of vast importance to us. We need the saints to strengthen our faith, and to give us courage and models. In the internal crises of the Church throughout history, great saints came on the scene, and like giants walked among confused, unhappy, warring people and gave them light and strength.

In the chaotic fourth century, there were Jerome, Augustine and Ambrose, who changed the thinking habits of men and women for centuries. In the restless thirteenth century, Francis of Assisi and Dominic, Thomas Aquinas and Albert the Great caused a social and intellectual revolution. When the Church was considered on her death bed in the 16th century, as the great split among Christians widened, some extraordinary men and women proved that sanctity was far from dead—Thomas More, Teresa of Avila, Ignatius of Loyola, Francis Xavier,

Charles Borromeo, Philip Neri.

History makes it very clear that God always gives holy men and women in abundance when the Church's problems are most intense. God has not turned his back on us today. The great saints are around.

Our problem is usually we cannot recognize them if we bumped into them. This may well be because our ideas of sanctity are not always clear or orthodox. Some of our judgments about holiness come from the stiff, artificial books on the saints in the past, books which made warm, human persons into angelic beings whom the dust of earth hardly touched.

Perhaps most of us yet think of saints as unworldly beings who torture their bodies with extraordinary penances, who had no use for the world or anything in it except God's children, who rejected all pleasures and honors and who, in short, never seemed quite real.

Saints of today cannot be cast in that mould. The Church in the Modern World means saints in the modern world with all its hang-ups and problems. Old attitudes and forms have no appeal now. We cannot turn our back to the earth's problems and run away to the desert. Although a few can and should! That has a part, too.

So where are the saints? Sometime ago an article in *Civiltà Cattolica*, a Rome weekly magazine, tried to answer that question. "Who among us has not experienced sanctity, has not met men and women, priests, religious and laity totally given to God and to their fellow men, humble and joyful, poor and friends of the poor and of sufferers, detached from worldly interests and at the same time profoundly 'bound' to the sufferings and injustices of the world, friends of God and men of prayer, although also attentive to the wants and needs of men, always ready to give,

to 'lose their own life,' without asking anything in return?"

Many of today's saints are surely being prepared by intense manifestations of the power of the Holy Spirit, so much and so happily a part of our very recent years.

In various movements which have spread in the Church far and wide, the Lord is becoming much more real, prayer in its limitless power is being discovered and used, joy and peace are being found in religion again, people in all walks of life are making the quest of Jesus their primary aim in life. They are housewives, athletes, laborers, executives, teenagers, retired, some who look like hippies, others who appear very ordinary.

If sanctity is gripping them, they are warmly human, penetrated with a strong sense of human and divine values, open to the world and its problems, while at the same time looking at life and its complications with the long-range viewpoint of eternity, seeing us not only as pilgrims on earth but as victorious children of God.

And all the while the "secret" of sanctity remains the same. The Gospel remains the unchanging teacher and source of guidance. The ingredients of sanctity will always be "the love of God and the spirit of prayer, the gift of self in the service of fellow men, the struggle against one's own egotism and one's own passions through mortification and penitence, purity of heart, the practice of poverty and a detachment from the bounties of the world, the exercise of humility, of obedience, of patience, of sweetness and love of the cross of Jesus Christ."

A generation or two from now people will look back and recognize many of our contemporaries as this kind of saint.

Fr. John Reedy, C.S.C.



# Positive signs in abortion debate

Ever since the U.S. Supreme Court handed down its flawed ruling on the right to abortion, I've been convinced that the only hope for a change in this national policy lay in the long, persistent effort to modify the public conscience.

While I favored a constitutional amendment to protect the life of the unborn, I saw no likelihood that this could be achieved until there was a major change in the way large numbers of Americans see the ethical issues involved.

Now, I notice two signs which provide tentative hope for such a long-range development—the kind of rare, painful alteration of public conscience which emerged in relation to racial discrimination and the war in Vietnam.

One of these signs is the changing tone of some

of the public discussion.

I might be wrong, but it seems to me that we are now seeing more and more expressions of concern from people who were originally in the middle, people who were not absolutely committed to the protection of all pre-natal life nor to the complete freedom of choice of the pregnant mother.

Such people—and I suspect there are a great many of them—were slow to enter the public discussion because for them the issues were morally ambiguous. They saw right and wrong in both alternatives. They were not anxious to leap into a bitter public debate to proclaim, "I'm not sure."

Also, I suspect many of these people were repelled by what they saw as extremist tactics and inflammatory rhetoric coming from both sides. The press naturally gave

prominence to the most bitter actions and denunciations. These people in the middle had no desire to be identified with militants on either side of the argument.

Now, however, I'm seeing more and more expressions of opinion in which people are clearly wrestling with the ethical issues. Their judgments are far more tentative than those earlier battle-cries which got so much attention.

Some of these people will arrive at a cautious, reluctant judgment for or against liberalized abortion; but the most common theme which runs through their statements is: Anyone who sees this as a simple, clear-cut issue just isn't looking at the whole picture.

The second positive sign or happening came, ironically, from the same court which created the current legal issue.

When the Supreme Court ruled that the individual states were not obliged to pay for the abortions of women who could not afford them, it assured that this issue would be kept alive as a political debate in practically every state of the union.

Some of those people who were reluctant to see the law curtail a woman's "freedom" to obtain an abortion are now being forced to look at the reality from a different perspective when they are asked whether the government should contribute to the destruction of pre-natal life.

I've mentioned before the point made by a Protestant professor of ethics. He pointed out that confessional practice has led Catholics to a long tradition of scientific moral theology which was not duplicated in other religious groups. He

suggested that this tradition helps explain why so many Catholics see abortion in absolute moral terms while people of other religious convictions see it in terms of conflicting human pressures.

My hope is that the political issue will remain with us for a long time. I hope it can avoid bitter rhetoric and the attribution of unworthy motives. But it seems to me that this kind of a change in our public conscience will come about only if a great many Americans are pushed to give a lot of honest attention to the real ethical issues and human values which lie beneath the political struggles.

Such an effort calls for patience, respect, an effort to understand the difficulties in the thinking of others. But it offers a hope which I don't see existing in efforts to secure a constitutional amendment at this time.

# A call to share the catechetical ministry

By REV. TERRENCE SULLIVAN  
Dept. of Education, USCC

A few years ago I was asked to give a talk on catechetics to a group of parents. As usual, I asked the people what they would like to hear about the topic.

From the responses that I received, I quickly became aware of the various expectations that people had: parents, concerned because their children were not learning their religion the way they did in the past, wanted to know why teachers were not doing their job; teachers, frustrated with being asked to provide for the complete formation of the students, wanted me to remind the parents of their role as primary educators of their children; and priests tired of finding teachers, wanted me to tell them how to recruit teachers who would relieve them of worrying about the parish catechetical program.

The more I heard, the more I became overwhelmed with what people expected of me. In no way could I fulfill all of their expectations in the thirty minutes allotted for my presentation.

What I heard also made me aware of the unreal expectations we have concerning catechetics: the expectations that parishes have of the

diocesan office, and the diocesan office of parishes; the expectations that parents have of teachers, and teachers of parents; the expectation that priests have of parishioners, and parishioners of priests. All of us are concerned about catechesis and the faith-growth of the community, but all seem to expect that it is someone else's responsibility to make it happen.

Catechesis or growth in faith can take place only when all of us are involved, doing our part to develop the faith of the community.

Parents are recognized as the first and foremost educators of their children (Declaration on Christian Education, Pa. 3). To be able to carry out this role, parents realize they need the help and support of the parish community, a community which creates an environment of faith, helps them grow in faith, and complements their particular skills by providing catechists who help them and their children reflect on and understand God's message.

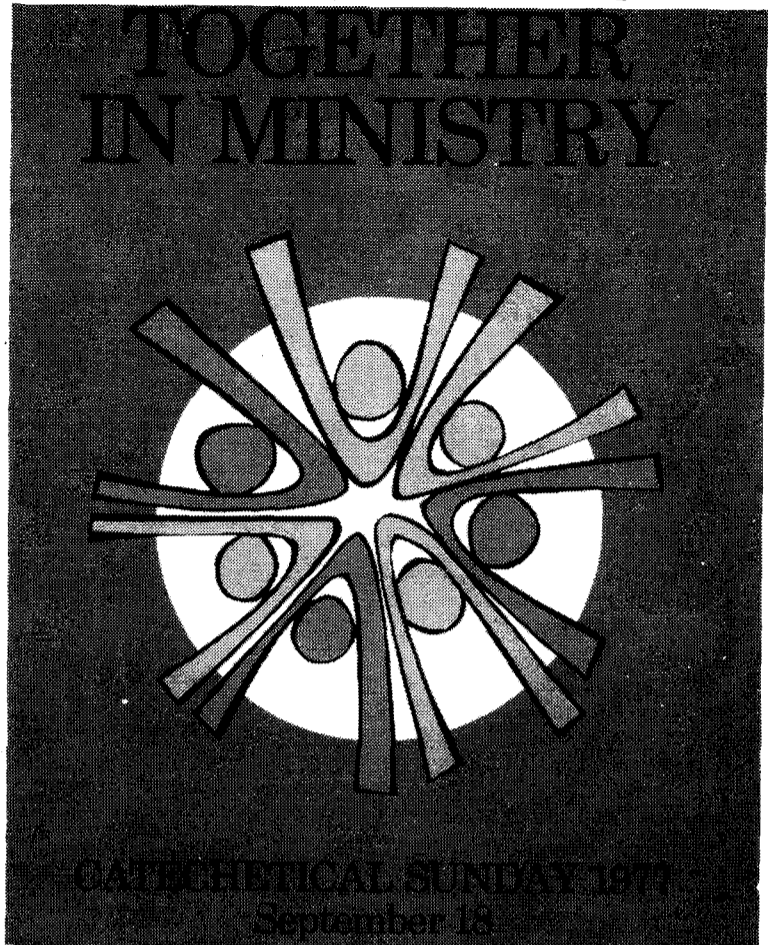
Catechists who share their particular gifts by helping people develop their faith have been led to this point by others. Family and parish have given them the opportunities to learn more

and reflect more on their faith and its meaning in their lives, and have contributed to making them faith-filled people, willing to volunteer their time and talents for the good of others.

Students need a good family life and community experience if they are to grow in faith (To Teach as Jesus Did, Par. 21ff). The community life itself—the care shown for students by the catechists and others who work with them, the atmosphere present when the community gathers at the Eucharist and other sacramental celebrations—encourages students to learn and become part of this group of believers.

In reality the catechetical ministry belongs to the whole parish community, not to any one group of people.

An effective catechetical program is one that touches the whole parish by enabling each person to understand his or her part and to respond to this call. It is a program that develops the understanding of mutuality—of cooperation rather than demand, of real rather than unreal expectation. It is a program that helps parents, teachers, priests, and other members of the parish understand that it is only by learning and working together that they will be able to fulfill the task of catechetics.



In this context, each will be strengthened by understanding that his or her role is part of a community effort. The catechist will understand that he or she alone is not responsible for catechizing, but is part of a larger group which lends its

own particular gift to assist and support one another in this important work of the community.

Parents will be relieved to know they are not alone in trying to foster the faith-growth of their children, but have the help and care of others in the community.

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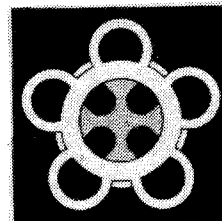
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By Fr. Ron Luka

# What it's all about; Family, love, togetherness at home



A family seated together sharing a crossed bread.

(The Voice begins a regular Family Life column this week, to be written by Terry and Mimi Reilly, Archdiocese Family Enrichment Center directors, or by Father Ron Luka, associate director. For more on Fr. Luka, see article at bottom of page.)

"What are you going to be doing?" That's the first question people have been asking about the new Family Life Ministry in the Archdiocese. That question needs to be answered in parts: first and most important, what we are going to be, and then second, what we are going to do.

First we hope to be an extending family loved by the Lord, responding to his love, reflecting his love to one another. In a special way we hear the Lord calling Christian families to love as He loves and to be one as He and His Father are one. We are helped to love in this way when others love us. Love is contagious in this way. But we know that by our own power we cannot love as the Lord loves and be one as He and the Father are one. This love and unity is possible only by the power of the Spirit.

As a family ministry team we are totally dependent on the power of the Spirit. We strive to live this dependence by being a praying family, beginning and ending our work day with prayer together and being nourished each day at the meal of the Lord's love. We invite individuals and families in the Archdiocese to become a part of our praying family community by joining us for morning prayer at 8:30 and evening prayer at 4:15. The Center will have a daily Eucharist that

will be celebrated at noon or 7 p.m. The weekly schedule will be available by calling the Center (651-0280).

Our National mobility has greatly weakened the "extended" family. People have less contact with grandparents, aunts, uncles and even parents and brothers and sisters after they have grown up. This often leaves us feeling isolated and alone. A Christian community can provide a great support for individual families. We see our ministering family, then, as extending and hopefully facilitating the development of many communities of Christian families in parishes throughout the Archdiocese.

Our ideal will constantly be the development not merely of functional but of personal relationships with the families with whom we interact. We will strive to mirror the Lord's own openness and His desire for ever deeper, more loving relationships. This was expressed beautifully in a banner given us by a loving family. "Love and harmony begin in the family and blossom on the community."

What we are was beautifully put by Archbishop McCarthy in the saying which will be put on the wall of the Family Enrichment Center, "A Loving Service of the Archdiocese of Miami." A loving service, because what we do is of less significance than the love with which we do it. And a service or ministry of the entire Archdiocese, an extension of the love of our Arch-

bishop to all the priests and people of the Archdiocese. This service and ministry will be a circular force as our logo (symbol, above) indicates. We will need to be ministered to if we are to effectively serve. We will need to discover and stimulate the many ways in which priests, people and families of the Archdiocese have for many years ministered to one another through pre-Cana, Engaged Encounter, Marriage Encounter, Camino, Encuentro Conjugales, Christian Family Movement, Movimiento Familiar Cristiano and other family related activities in both the Spanish and English speaking communities.

From what we are will flow what we do. We have no bag of tricks to immediately start performing. After really understanding what areas of family ministry the Spirit has already developed here in Miami we hope to be a catalyst for His continued working among us in developing higher quality marriage preparation programs, marriage enrichment and parenting programs, family evenings, days, and weekends or reflection, a ministry to the widowed, separated, and divorced and their families, family education in grade and high schools, natural family planning and whatever other areas of family ministry come to the surface.

We invite the entire archdiocesan family to join their prayers to ours for the success of the ministry of, with, and families. And we welcome people at any time to call or drop by the Center at 183 St. and 12 Ave. N.W. to share their thoughts with us.

## TV's 'loser' image hurts values--Family Life priest

By ROBERT O'STEEN  
Voice News Editor

"The true Christian family is almost a counter-culture in this society," said Father Ron Luka, C.M.F., Archdiocesan associate director of Family Life.

Especially, he said, as compared to the "loser" image of the family as depicted in television shows which do "a great disservice to family love and commitment. Instead of holding up the ideal, the media tears it down."

Father Luka, a native of Chicago, was ordained at Catholic University, Washington, D.C., received a Masters in sociology and did doctoral studies at the University of Chicago.

The sandy-haired priest, owner of a broad smile and quick handshake, came into family ministry via several years of campus ministry at SW Texas State College, in the Diocese of Rockville Centre, N.Y., and at the University of Louisiana.

DURING HIS campus ministry Father Luka found himself performing weddings for young couples, and being involved in marriage preparation, Marriage Encounter and family programs that naturally went along with marriage considerations.

"You don't just marry someone who walks in," he said. "You have to help prepare them and follow through afterward."

"At LSU I was straddling both campus

ministry and family ministry and felt that I should go full-time one way or the other and decided on the family."

Father Luka began inquiring of family life directors in the Baton Rouge area about programs he might look into, and was told of the incipient program in Miami.

Terry and Mimi Reilly, directors of the Family Center here were delighted to have him.

"THE AMERICAN family is in trouble," Father Luka said, "because of many factors, such as our mobility and over-emphasis on the individual only. We need balance. The individual is a good thing, but the individual can grow most fully in a community with other people, the family, the Christian community.

"Society," he said, "does not emphasize the re-integration of individuals" with the community of family and Church once they have left it through mobility or growing up and leaving the family or because of other reasons that may take a person away from a community.

"THE BEAUTY of the individual is in relation to others," he said.

"So in the Family Enrichment Center we will try to put families who uphold values in touch with each other," a re-integration of people with positive values.

"We hope to be able to strengthen the family this way," he said with a big smile.



# Mariapolis '77: a family experience

By FRANK HALL  
Voice Feature Editor

"When my friend hit me I didn't even touch him. I just said, don't fight, it's not fun to fight because you're just hurting Jesus; so we became friends again."

That's one of the little ways my six-year-old-son James described what the Mariapolis, conducted by the Focolare Movement, meant to him. It was a good indication that the week our family spent in Alfred, N.Y., this summer was time well invested.

When the opportunity to attend the Mariapolis first arose, it appealed as strongly to our six and eight year old boys as it did to Kathy and me. We thought back to three years ago when we attended our first Mariapolis and remembered that our biggest question was, "What's, a Mariapolis?"

With so much happening in the Catholic Church it seemed to us at that time it would probably be a combination of a Cursillo and Marriage Encounter weekend, be as spirited as a Charismatic conference, and, have some of the elements of the traditional Spiritual Exercises of St. Ignatius Loyola. It turned out to be none of the above.

The Mariapolis is the coming together of people of all ages, from all walks of life and from all over the United States and Canada to build a City of Mary. The concept or goal is for there to be such a degree of mutual love among the participants that, like Mary, the presence of Jesus is made real.

The Mariapolis in Alfred, which had 1,100 participants, was one of two held in the United States and was similar to the Mariapolis going on throughout the world for the more than two-and-a-half million people who follow the spirituality of the Focolare Movement based on unity and constant mutual love. It is this intense living of the Gospels that earned for the Focolare foundress, Chiara Lubich, the 1977 Templeton Prize, the equivalent of the Nobel prize but in religion.

As we arrived at Alfred University after an eight hour car trip from New York City, there was an



Mass was celebrated each day during the Mariapolis which had as this year's theme, "The Eucharist."

excitement in the air. Father Jim Tugwood of the Brooklyn Diocese and best friend had thought it a good idea to drive up together since he was planning to go but, we're sure, felt after eight hours in a car with two little children that his vocation to the priesthood was confirmed.

After checking in and receiving the customary name tags and registration materials, we headed to our quarters to unpack. It all came back! Those smiling faces and the sincere efforts of everyone we met to be of service, to practice mutual love, were everywhere.

David and James, our two boys, had one thing on their minds: what group would they be in?

The answer came the next morning and, with the exception of putting them to bed and occasionally meeting them for meals, they were kept busy in their own programs for the entire week. Every game, every activity, would stress for them, and all the other children, the beauty of living unity with each other, of the Gospel verse, "For where two or three come together in my name, man" about "living in unity."

Weeks later, Kathy and I are still discovering how much both

children absorbed as they remind each other about "putting on the new man" about "living in unity."

Just this week, David mentioned that he was playing soccer in school and "a kid kicked me real hard in the shin and I fell down. He came over and said he was sorry and I thought I shouldn't forgive him because he really kicked me hard but then I saw Jesus in him and forgave him."

Points of the spirituality are learned by such experiences and the Mariapolis was the perfect spot for experiences.

The first morning, I took my pen, pad and schedule to the meeting hall ready to write all kinds of notes to bring back to Florida. That intention didn't last long.

Miss Sharry Silvi, director of the women's branch in North America, reminded all of us that the purpose of the Mariapolis was a simple one: to love. Not a single person was there to "get" something but rather to respond to the words of Jesus: "Love one another."

I knew we shouldn't have missed last year's Mariapolis; how fast we forget!

Putting away my pad and pen, I looked around the balcony of the

auditorium to see entire sections with earphones ready to transmit everything being said into Spanish, Italian and French. From Puerto Rico alone came a plane carrying 25 participants. From Ontario and Toronto, more than 100 French-speaking teenagers and adults came to share in this week. And all settled back to listen to the talks on the Eucharist, the theme of this year's Mariapolis.

During the day we also heard from different people the experiences they had of trying to live a Gospel-centered life. In the evening we shared our own experiences of the day in small groups. We worked in workshops. We played outdoor games which included everyone from age three to 73.

It was a week of very simple and small actions, like saying hello to someone and finding out he spoke only French and then spending the next half-hour trying to be in unity even though communication was minimal.

For Kathy, it was the highlight of the week.

"The talks written by Chiara totally revolutionized my insight and outlook on the Eucharist. Two aspects of my understanding to grow were:

"Who is worthy to receive Jesus but Jesus; therefore, I must become Jesus in order to receive Jesus.

"And, Jesus came from the Trinity to earth and it was the will of Abba Father that He return. Jesus did not want to return alone but together with us—with me. And in the Eucharist it is not so much that Jesus comes into me to be consumed but that He takes me to the Trinity where I am consumed.

"I can scarcely grasp the unfathomable immensity of such a personal love of the Triune God for me. But I do understand that by living the Focolare Ideal of choosing God first that He will light the way in each new moment."

For all of us, it was a week's vacation that offered us more than snapshots, postcards and souvenirs for a remembrance. It was a week of recreation that re-created each member of our family.

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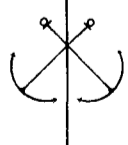
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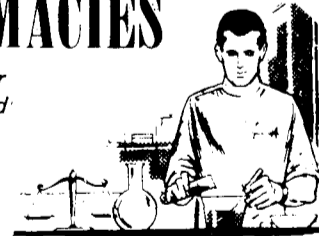
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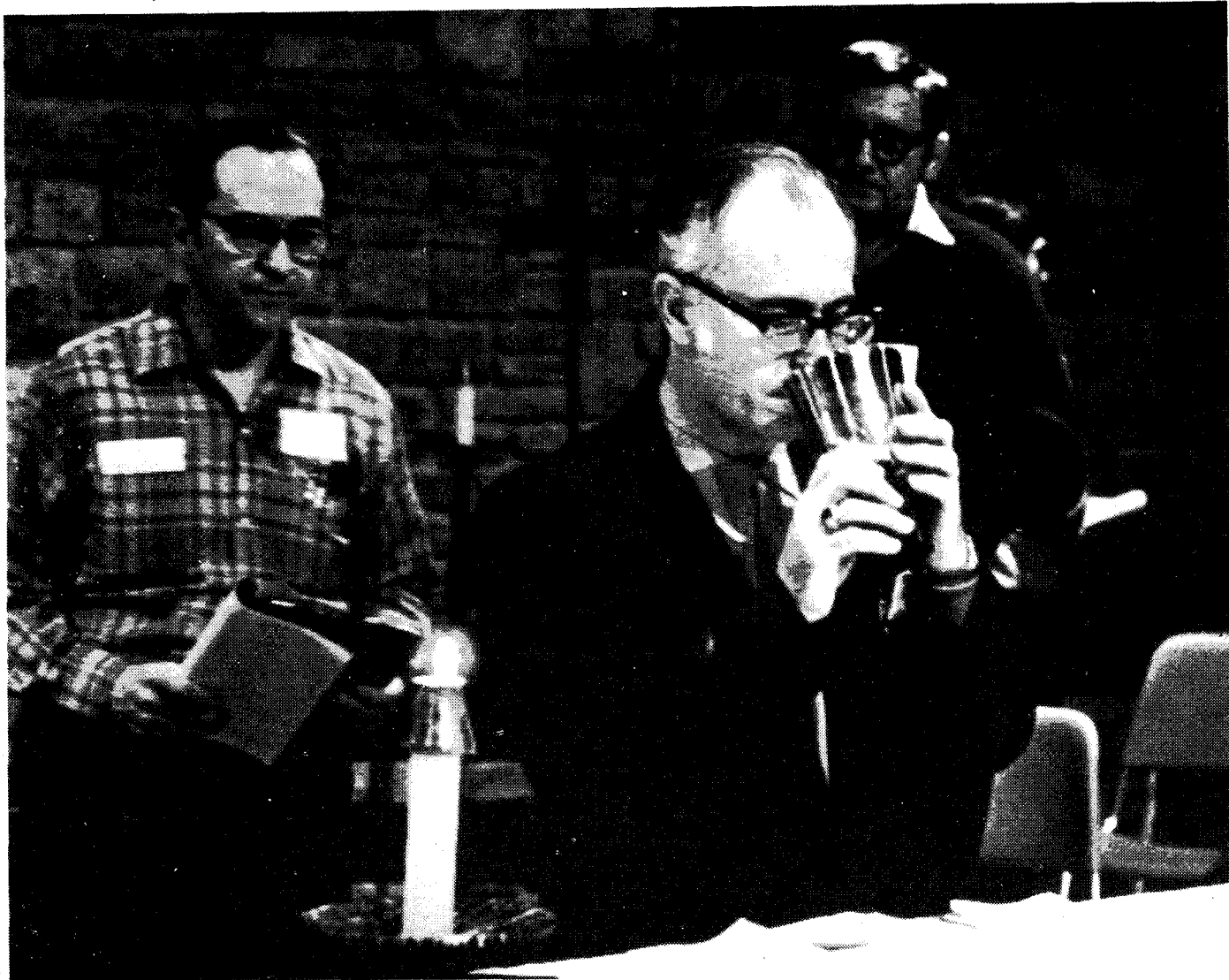
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# KNOW YOUR FAITH



**"Christ does not change, and the Church which is His Body does not change -- but in another very real sense, it is always changing. We do not come to Christ from the same world from which our parents came to Him..."**

## **Where can we put our faith today ?**

By REV. LEONEL L.  
MITCHELL

There is an old story that when Adam and Eve were leaving the Garden of Eden, one of them remarked, "My dear, we are living in a time of vast cultural change." We still are. The relative stability of the previous few centuries has dissolved into rapid change in all areas of life. We are in a state of cultural shock, and we pick up the morning newspaper with mixed feelings about the possibilities for "new advances" it may contain.

When we turn to the sphere of religion the problem becomes even worse. We are not nearly so threatened by radical changes in technology or in the structure of society as we are by what appear to be changes in religion and morality. What we thought would be our fixed bearings to guide us through the sea of change, seem themselves to be mutable. Where can we put our faith?

The answer is that we put our faith where we have always put it, in the Lord Jesus Christ who "is the same yesterday and today and forever. (Heb. 8, 13)" Christ does not change, and the Church which is his Body does not change—but in another and very real sense, it is always changing. We do not come to Christ from the same world from which our parents came to Him, nor even from the same world from which we ourselves came 20 years ago, and because we come from different situations, with different expectations, and ask different questions, we receive different answers.

The first document which came out of Vatican Council II, the

Constitution on the Sacred Liturgy, sets down a principle concerning change in the worship of the Church, it gives us a clue toward dealing with change in all aspects of our religious lives:

"The liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may be thought to be changed with the passage of time if they have suffered from anything out of harmony with the inner nature of the liturgy, or have become unsuited to it."

The principle presents us with a practical problem: distinguishing the "immutable elements divinely instituted" from those "subject to change." Often this is a distinction we have not made. The "faith once delivered to the saints" becomes confused in our minds with the specific teaching of Church leaders on contemporary issues, or even with the personal opinions and prejudices of the pastor.

Often what seem to us major changes are only reflections of a changing cultural situation in which our ideas of socially acceptable behavior have changed, and actions, such as women wearing pantsuits and no hats to church, which would have scandalized our grandparents, pass unnoticed. Sometimes there is real change, as the Constitution says there ought to be. When practice has gotten "out of harmony" with the principle which it was intended to express, it needs to be changed—perhaps radically changed, in order to express clearly a truth it had come to distort.

The Church today has begun to take secular culture seriously, to use its insights and to recognize that

people live in the world—not just in the Church. There is a profound recognition that God is the source of all truth, not just religious truth, and that He is the unifying principle of all that is. Frequently in the recent past the Church tried to shield her children from harsh reality and withdraw them to a place of refuge. Today, she is concerned to equip them to venture out boldly into the deep, where the "action" is.

The most visible sign of this change in approach was the active participation of priests and religious in the social movements of the 1960s and early 1970s. Another sign is the growth of the ecumenical movement in which Catholics and Protestants have come to a greater appreciation of their common Christian heritage, rather than defensively emphasizing their differences.

Unquestionably some Christians have used the Church's dialogue with contemporary cultures as a reason—or excuse—for abandoning parts of their faith. We need to heed the warning of anthropologist Peter Berger, "The theologian who trades ideas with the modern world is likely to come out with a poor bargain." ("A Rumor of Angels," p. 22) We cannot bargain away those "immutable elements divinely instituted," and we need to know what those elements are. This is precisely the point at which theologians disagree.

Some would include almost every statement ever made by any bishop, pope, or council. Others would be much more circumspect and draw their lines rather tightly around the Nicene Creed, the Canon of Holy Scripture, and the sacraments. At present, for example, there is serious

discussion as to whether the restriction of ordination to men and the universality of infant baptism belong on the immutable or the "ought to be changed" side of the line.

There is a very real danger in coming to grips with contemporary issues in a changing world. It is the danger of being wrong, and the Church has sometimes found that it "backed the wrong horse" in the long run and has changed its stance. It did this on the important issue of slavery, to give just one example. But in a real sense, the important thing is that the Church cares enough to become involved, to take the risk. For we do not put our faith in the Church's stand on this or that social issue, but in our Lord Jesus Christ, and in His promises to guide and lead us.

Throughout its history the Church has adapted itself to every form of social structure known to humanity, and has weathered every storm of new thought or new discovery. It is still proclaiming the same Gospel which it proclaimed from the beginning, as St. Peter and St. John preached in the courts of the temple, "God raised Jesus from the dead. To this we are witnesses." (Acts 3, 15) This Gospel of the Resurrection which the Lord empowered his Church by the Holy Spirit to proclaim is the core of our faith—a faith that does not change when everything else seems to be constantly shifting from under us. It is this power which we experience in Word and sacrament which enables us to live as Christians in the world today.

# Should religion be absolute?

By FATHER JOHN J. CASTELOT

It is not unusual to meet people who are upset by the changes that have taken place in the Church in recent years. They are even more disturbed by the variety of practices, ideas, and theological opinions. After all, they reason, God is one, truth is one, and so religion should be absolute, static, unchangeable.

Well, it is true that God is absolute, eternal and unchangeable, but religion by its very nature is concerned not with God alone. It is a divine-human relationship, and once the human element is introduced, we have to deal with variables. Humanity is not absolute or unchangeable; on the contrary, it is constantly evolving, in one direction or another. 20th-century culture is not first-century culture, and in any one age one must deal with a variety of cultures: cultural pluralism.

If religion is really to touch people's lives and be something other than a vague, unreal myth floating around somewhere up there on cloud nine, it must take this pluralism into account. When Jesus prayed at the Last Supper that we might all be one, He did not pray that we might all be the same, for that is manifestly impossible. And yet there are those who insist that we must all be the same; they define unity as uniformity, even identity, and when anyone questions their idealistic status quo, their security is threatened and they rush to the defense of what they call "the faith" by hurling charges of "heresy," "modernism," "secularism," without even knowing what the terms mean.

At any rate, such an attitude betrays a woeful ignorance of salvation history. God has chosen to work out humanity's ultimate redemption within the framework of human history. He could have chosen otherwise, but at the price of recalling the most precious and terrible gift He entrusted to people: freedom. The history of His dealings with His children throughout the Old Testament period is a story of constant change.

The basic revelation of Sinai was a revelation that had to be lived, and lived by people moving from one cultural situation to another. They did not stay at the foot of the mountain forever; they did not live a semi-nomadic desert existence forever. They took possession of Canaan and settled down to farming and animal husbandry—a real cultural shock. With the establishment of the monarchy came eventually urban civilization with all its attendant ills. They lived through civil war, anarchy, oppression, defeat, exile, restoration—constant change.

Their fundamental faith in Yahweh and His law remained constant throughout all this: constant but not static. The theology of the patriarchal narratives is not that of Second Isaiah. Laws had to be brought into line with changing conditions if they were to mean anything; the liturgy underwent constant revision, adaptation, development. A static religion is meaningless for a dynamic humanity.

The same phenomenon can be discerned even in the much shorter New Testament period, the second

half of the first century A.D. The first Christians were in possession of some basic "Christian" facts. Under the guidance of the Spirit it took time and no little trouble to interpret those facts, formulate their meaning, and work out their implications for practical living. And the results were not uniform: The theology of Paul is not that of James; Mark and John are at opposite ends of the theological spectrum. In other words, there is an amazing pluralism even within the New Testament itself.

The problem of cultural pluralism was an acute one as far back as the days of Peter and Paul. The very first Christians were all devout Jews. It took time for them to realize fully their uniqueness as Christians. It was an agonizing struggle, and for a while many were reluctant to question the validity of the religion of their fathers. In fact, they insisted that if Gentiles wanted to join the community, they would have to become Jews first and submit to all the regulations of the Mosaic Law. Talk about a cultural conflict! The tension was heightened by Paul's wholesale conversion of Gentiles without benefit of circumcision and a solution was found, at least in principle, at the so-called Council of Jerusalem. It was more a compromise than anything else and the result was a culturally pluralistic Church.

One could cite examples of all sorts of variety in churches of the New Testament. They point to the conclusion that, if common sense alone were not enough to indicate the inevitability of pluralism in the Church, Scripture itself would demonstrate it.



At a Mass celebrated much differently than of old, Lawrence Breslin of Cincinnati elevated the host. Changes.

# Have we outlived

By ANGELA M. SCHREIBER

On a July evening in 1977, the dazzling lights of New York brightened the dark sky. Suddenly its flame was extinguished. Total darkness. A moment of shocked silence. Then fear. And feet scurrying on concrete pavement. Hands pushing shop doors open—hands reaching for clothing, jewelry, appliances, merchandise of every description. Policemen apprehending as many looters as they could. Anguished cries of shopowners as their life's work dissolved before them.

Earlier that same day, a young woman sat in an abortion clinic in the nation's Capital. She and her husband already had their family—a boy and a girl. They certainly wanted to provide them with the best of everything. And, too, the children would both be in school next year. She was looking forward to more freedom. No, a new baby simply could not fit into their lives.

And in a midwestern city, another young woman sat in her apartment alone. His clothes and all his belongings were gone. He had walked out of her life as though she had never existed. She hadn't thought she cared so much. For a while, it had all been so much fun. And neither of them wanted the responsibility of marriage. But now she was left empty. The loneliness was almost more than she could stand.

In San Francisco, a shabbily dressed, bearded man opened the door on the second floor of an ill-kept rooming house. He greeted an old man who lay helpless on a thin mattress. Then he reached into the brown paper bag he was carrying, emptied its contents onto a small table, plugged in the electric hot plate, and began preparing a simple meal. As he worked, they talked. Finally, the younger man changed the bed linens and saw that the old man was comfortable. He was about to leave giving the old man his usual assurance of returning the next day when

the old man said simply, "I don't know what we've become. I don't preach religion to anyone."

Sounds of laughter even brighter as the woman returned a week in the mountains with a suitcase or bedding or anything else. Dad did a final check on the baby. He seemed up the baby. He seemed about their lives together. This lighthearted and brought its share of comfort after night of homework. Those quiet moments. Moments when they met with knowledge of the other. Then there were the children sometimes surprised. Day Frances gave her working on for months.



It was only a generation ago, Msgr. [Name] Eucharist, the bread of life which never

# Many Nations, one worship

By FATHER JOSPEH M. CHAMPLIN

The middle-aged Methodist woman from Sacramento, Cal. leaned over to me at one point during the regular Wednesday morning Papal audience and asked in amazement: "How many languages does he speak?"

Our Holy Father had by that time already addressed the capacity crowd of pilgrims in Italian, English, French and German. Moreover, he earlier began the session with a Latin sign of the Cross.

These audiences in Rome give the participant a never-to-be-forgotten experience of the Church's universal character. As different groups are announced and applauded, it seems the prediction from the Book of Revelation (5.9) has become a reality. One notes in that attractive, very functional audience hall, men, women and children truly "of every race and tongue, of every people and nation."

There were present for this particular session in May several thousand uniformed Italian armed service personnel, an excellent choir from a Lutheran Church in Sweden, colorfully dressed pilgrims from Nigeria, missionary bishops working in Latin American

countries, English speaking visitors, from Ireland, Scotland, England, Australia and the United States, groups out of Indonesia and the Philippines.

The hour-long event concluded with congregational singing in traditional Gregorian chant of the "Pater Noster" and the apostolic blessing jointly bestowed in Latin by Pope Paul together with all the bishops present.

In 1963, the Constitution on the Sacred Liturgy opened the door for public worship in one's native tongue. Article 54 stated: "A suitable place may be allotted to the vernacular in Masses which are celebrated with the people." Before and after that decree, this writer was one of those who argued strongly on behalf of vernacular liturgies in the United States, often incurring severe criticism in the process.

I am grateful to God they have now become common practice throughout our nation.

With that as background, however, I would like to recall a second sentence from this same article of the Vatican document. "Nevertheless care must be taken to ensure that the faithful may also be able to say or sing together in Latin those parts of the

Ordinary of the Mass which pertain to them."

My year-long experience in Rome and a full week of pilgrimage throughout the Holy Land has deepened my conviction that in parishes (and above all in seminaries), a bit more effort should be expended in training the congregation to sing a few basic Latin chants.

From my own work as a pastor for six years I understand the difficulties. Moreover, I am not envisioning here a weekly pattern of Latin signing. Still, it seems highly desirable that our people have a familiarity with the simplest chant versions of the Kyrie, Sanctus, Pater Noster, and Agnus Dei. The Gloria and Credo would be an added bonus.

Prior to the 1975 Holy Year, the Congregation for Worship issued a booklet, "Jubilate Deo," containing a minimum selection of those sacred chants. The accompanying text noted how "the present multiplicity of liturgical languages and... the vernacular chants..., in the context of one shared faith, give expression to each people's religious sentiment in music drawn from its culture and traditions."

The document continued, "On the other hand, their unity finds particularly

apt and even sensible expression through the use of Latin Gregorian chant...This minimum repertoire of Gregorian chant has been prepared...to make it easier for Christians to achieve unity and spiritual harmony with their brothers and with the living tradition of the past."

"And this becomes all the more imperative," the decree declared, "as we approach the Holy Year of 1975, during which the faithful of different languages, nations and origins, will find themselves side by side for the common celebration of the Lord."

Catholics from the United States in ever-increasing numbers board Jumbo jets to visit Rome and the Holy Land as part of a pilgrimage holiday; they have also arrived en masse via chartered flights for the recent canonization of American saints. Such easy international communication makes clearer the desirability of a minimal awareness of Latin chant among our people.

That could be achieved with relative smoothness by having the choir every few weeks sing one of the desired melodies. In time, that would become familiar and even part of the congregation's repertoire.

## our need for God?

ty, "Bro. Gregory, I don't of me without you. You me. You just do it." or and joy made the day lsons prepared to leave for rains. Each child had a food to carry to the car. f the car and Mom picked d to know it was a special She thought for a moment er. Things weren't always ay. The winter had ds and sore throats, night rk. But there were always with her husband, Dan. ght not even talk. Just the r's presence was enough. e thoughtful things the prised her with. Like the an afghan she had been Yes, she thought, life has

been good to me.

This is the world of the 20th century. Plusses and minuses. Good and bad. Generous and selfish. Loving and unloving. None of it is really new. If we could push a time button and go back to Christ's world, we would see it all in a different setting. In each era, people must diagnose their society's ills, then strive to cure them. But usually, certain society illnesses seem to stand out. In the 20th century, I believe our most acute illnesses are family unity and selfishness.

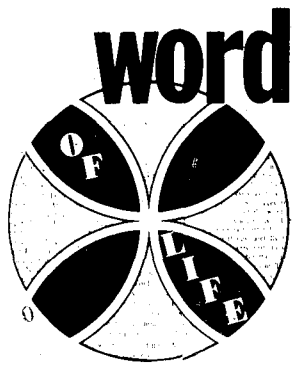
Our 20th century is unique because it is a new technological age—the age of scientific miracles. An age when we might destroy poverty among the human race. But being human, many of us who have much want more. Many of us desire to find a real Utopia—a land where we have no real responsibility. A "let's live for the moment" attitude. A fear of being hemmed in, hampered from realizing our full potential for joy. The result? Fewer marriages. Climbing divorce.

An ever stronger urge to acquire material wealth. A disregard for the "Have nots." How many of us asked why looting occurred in New York a few weeks ago?

Where does God fit into our modern scheme? Can His message of love and sharing break through the maize?

I believe the maize grows thinner with each march for the Right to Life, with each Marriage Encounter, and every time a young couple takes the marriage vow. And each time a human being meets a difficult challenge of life with honor, God's light grows stronger. There are still lots of Bro. Gregorys and Wilsons among us too. And I see their numbers growing.

But this isn't nearly all of it. When God fashioned us, He made us into beings who need to be loved and to love. Regardless of the age in which we are created, we can't program out that need. And as long as we have that need, God will lead us to Him in spite of ourselves.



By FR. NUZZO GRIMALDI

The fact that Jesus considers as done to himself whatever we do to one another establishes an equality among men which could never be conceived before Christianity. Men are struggling for equality among races, sexes, ethnic groups, etc. Only the presence of Jesus in each one of us makes us equal. It is for this reason that, notwithstanding the different positions we may hold in life, we should look at each other with great respect and love. It is the same Jesus who is present in all.

Religion then is no longer restricted to some moments of worship or to an isolated, so-called, act of charity. We are striving toward a life of constant communion with God. Since most of us live in contact with other people, our life can become a series of real acts of religion, a life lived in communion with God.

Someone may wonder at this point if there is any room for our feelings, our emotions or our aversion to certain people.

Love for our neighbor, in fact, implies an act of faith and, therefore, an act of the will. Many times it will be hard to love our brother as another Jesus. Maybe nothing in him reminds us of Jesus. Jesus, however, is present in everyone. Our love can resurrect Jesus in our brother and help him to grow, although we never know the real spiritual situation of the others.

**“I was hungry and you fed me, thirsty and you gave me drink; I was a stranger and you received me in your homes...” (Matt. 25-35)**

All the kindness in the world cannot be confused with the real love that we are urged to have for one another when we discover who we really are. We know that religion cannot be practiced when we feel like it. It implies a continuous decision, a growing process.

In this Word of Life, Jesus speaks of concrete acts of love. We all have the opportunity of doing them. In this way love for our brothers and, therefore, for Jesus does not remain on an abstract level because very often there is someone we can love.

Mothers taking care of their children can give to their natural task a divine dimension by living these words of Jesus. The same is with newcomers who have come to live next door. We should regard them as another Jesus who needs to be welcomed. The same is with every person that God places near us in the present moment of our life whether he is lonely and in need of company, sick and in need of help, disillusioned and in need of encouragement and hope. It is enough to love them one at a time, while keeping our hearts open for the others.

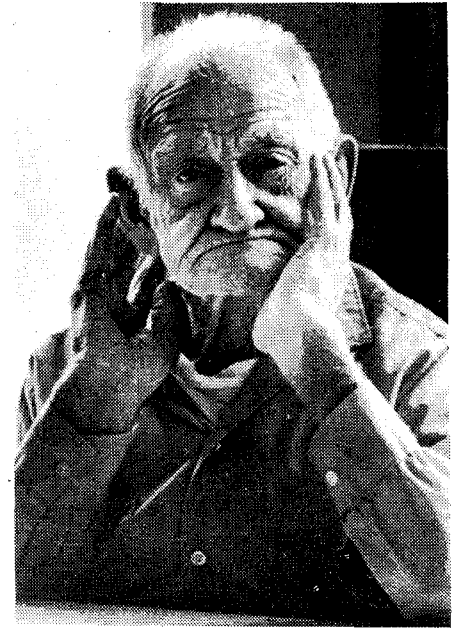
How relevant our neighbor is! And the more he is in need, the more relevant he becomes. These words of Jesus that we are trying to live this month seem to clarify for us the commandment of love for our neighbor. With our human reasoning we could always rationalize why we do not get involved with our needy brothers. Jesus' words, "...I was hungry..." cut short every rationalization.

This Word of Life may be

troublesome for us, at times, because it may compel us to act when we would like to do nothing. The practice of Jesus' words may oblige us to abandon a comfortable life. Our neighbor's needs, at times, will demand our giving up our own plans, sharing his suffering, going out of our way, etc. Christianity is not a comfortable way of life. Jesus told us how to live and we know that we have to forgive seven times 70; that those who ask for our tunic should be given also our cloak; that if we are asked to walk for a mile, we should be willing to go two miles. He also said that we will be given the mercy we have shown; and finally, he sets up the measure of our love for one another. "Love one another as I have loved you." We know that he love us to the point of giving his life for us.

When we doubt whether we will ever be able to love so much, it is consoling to know that what is impossible to man is possible with God. God is always ready to fill us with his grace. We just have to do our part and we will experience that after giving ourselves totally to our neighbors all day long, a new sense of freedom, of peace, of openness is born within us. It is the result of having been continuously "outside" of ourselves. Moreover, at the end of each day, in recollecting ourselves we will experience a new and deep rapport with God. It is the relationship that we have been building with him by loving him in our neighbor.

To love always implies a risk. But it is worth taking the risk. Jesus has said, "I will manifest myself to



those who love me." We will find that our rapport with Jesus becomes more intimate and more stable. Life and light will grow in us.

We know that if everybody lived in this way, many things would change in the world; the world itself would change. Is it a utopia? I don't think so. Jesus' words are powerful, but we have to do our part and put them into practice.

*The first week of each month, The Voice will print a selected Scripture verse as the "Word of Life" and a practical commentary on how to apply it to daily living for anyone who is trying to live a Gospel-centered life and could use a little help. The following weeks, experiences from readers who have tried living this Word of Life will be printed. If you would like to share an experience with others, send it to Frank Hall, c/o The Voice, P.O. Box 38-1059, Miami, Fla. 33138. Names will not be used but only the first initials.*

## Prayer of the Faithful

23RD SUNDAY OF THE YEAR  
Sept. 4, 1977

**Celebrante:** God has given us the power to be his sons and daughters. As members of his family, we have a right always to expect his merciful help.

**LECTOR:** The response is: **Father, hear us.**

For all of those who will honor Mary, the Mother of Jesus, on her birthday this week, especially the Cuban people in their devotion to Our Lady of Charity, we pray: (R)

**LECTOR:** For employers and employees, that Labor Day may renew the intention of always cooperating in the quest of peaceful and just settlements of differences, we pray: (R)

**LECTOR:** That the men and women entering religious life and our seminaries for the first time may persevere in the service of the Lord, we pray: (R)

**LECTOR:** That all students as they begin a new school year may realize the importance of a good education and seriously accept the

present opportunity, we pray: (R)

**LECTOR:** That all Christians may be willing to embrace the cross of the Lord and sacrifice anything to remain loyal to the Faith, we pray: (R)

**Celebrante:** Our Father, let us cherish the freedom you have given us in this life and let us use it in such a way we may gain our inheritance in the next. We ask this through Christ, your Son, our Lord. Amen.

VIGESIMO TERCERO  
DOMINGO DEL AÑO

4 de Septiembre de 1977

**Celebrante:** Dios nos ha dado el poder de ser sus hijos. Como miembros de su familia, también podemos esperar su ayuda misericordiosa.

**LECTOR:** La respuesta de hoy será, Padre, escúchanos

**LECTOR:** Por todos aquellos que veneran a María, la Madre de Jesús en su nacimiento, esta semana. Especialmente por todos los cubanos devotos de su

patrona la Virgen de la Caridad, oremos: **Padre...**

**LECTOR:** Para la celebración del Día del Trabajo (Labor Day) sirva para renovar el sentido de cooperación entre patronos y empleados y la búsqueda de acuerdos justos entre ambos, oremos: **Padre...**

**LECTOR:** Para que los hombres y mujeres que comienzan estos días una nueva etapa en la vida religiosa y en el seminario, perseveren en el servicio del Señor y los hermanos, oremos: **Padre...**

**LECTOR:** Para que los estudiantes que comienzan un curso escolar sean conscientes de la importancia de una buena educación y acepten con responsabilidad esta nueva oportunidad: **Padre...**

**LECTOR:** Para que todos los cristianos acepten con entusiasmo el seguimiento de Jesús y su cruz, y sacrifiquen todo por su fidelidad a la fe, oremos: **Padre...**

**Celebrante:** Padre nuestro, enséñanos a valorar la libertad que nos han dado en esta vida y ayudanos a utilizarla para que podamos ganar la vida eterna que nos prometes contigo. Te lo pedimos por Jesucristo tú Hijo y Señor nuestro, Amén.

## Discussion

1. When did Latin become the liturgical language of the Church? Why?
2. Why has the vernacular language been restored to the liturgy in recent years? Why is there danger in the process of cultural adaptation?
3. Why is there a need for cultural adaptation? Discuss.
4. Discuss this statement: "It (religion) is a divine-human relationship, and once the human element is introduced, we have to deal with variables."
5. How do we see cultural change in the Old

6. Testament?
7. What remained the same for the people of the Old Testament?
8. How do we see pluralism in the early New Testament times?
9. What does this pluralism tell us about our own time in history? Discuss.
10. Discuss this statement: "We are not nearly so threatened by radical changes in technology or in the structure of society as we are by what appear to be changes in religion and morality."

# S. Florida Scene

## Women's Bible session

LANTANA—A Bible Sharing Institute to which all South Florida women are invited will be sponsored by the Miami Archdiocesan Council of Catholic Women Sept. 16, 17 and 18 at the Cenacle Retreat House.

Father John Burke, O.P., executive director of the Word of God Institute, Washington, D.C. will conduct the weekend sessions which will include seven meals and two nights lodging.

Space is limited and reservations should be made by calling 737-0720 in Palm Beach County; 566-3633 in Broward County; 235-0304 in Dade County; 294-7388 in Monroe County; and 262-4687 in Collier County.

## PB Charities meet

WEST PALM BEACH—The annual dinner meeting of the Catholic Service Bureau for Palm Beach County is planned for Sept. 23 at the Helen Wilkes Hotel at 7:30 p.m.

Additional information may be obtained by calling the bureau at 655-6342.

## PB Right-to-Life

WEST PALM BEACH—The Right to Life League of Palm Beach County will sponsor a dessert fashion show at 3 p.m., Saturday, Sept. 10 in Burdine's Hibiscus Tea Room.

Tickets may be obtained by calling 655-4050. Proceeds benefit the pro-life programs of the League.

## Marriage sexuality

KENDALL—"The Sexuality of Marriage" is the theme for a one-day program on Wednesday, Sept. 14 at the Dominican Retreat House, 7275 SW 124 St.

Father James Fetscher, assistant pastor, St. Louis parish; and a team minister of Marriage Encounter, will conduct the sessions which begin with registration at 9 a.m. and end at 2 p.m.

For further information call Sister Peggy at 238-2711.

## It's a Date

### Dade County

MIAMI BEACH KC Council meets at 8 p.m., Monday, Sept. 12 in St. Patrick Council Hall.

VILLA MARIA Auxiliary will meet at 11 a.m., Friday, Sept. 2 at the Nursing and Rehabilitation

Center, 1050 NE 125 St., North Miami.

MARIAN COUNCIL, K. of C. will sponsor a holiday picnic from 1 to 4 p.m., Sunday, Sept. 4 at the Council Hall, 13300 Memorial Hwy. Tickets are available at the hall.

### Broward County

ST. ELIZABETH Garden Young at Heart Club will sponsor a dessert card and games party at noon, Saturday, Sept. 3 at St. Elizabeth Gardens, Pompano Beach.

ST CLEMENT parish will sponsor a "Summer's End" picnic from 2 to 7 p.m., Sunday, Sept. 4 on the parish grounds. Complete barbecue dinner will be served in addition to a variety of other refreshments. Games, sports, music, and dancing will also be included. Tickets may be obtained at the rectory or by calling 566-5877.

ST. STEPHEN Council of Women, Hollywood, will observe a Corporate Communion during the 11 a.m. Mass, Sunday, Sept. 4 in the parish church.

ST BARTHOLOMEW parish, Miramar, will serve a pancake breakfast after the Sunday Masses on Sept. 11.

CATHOLIC WIDOWS AND WIDOWERS in Broward County will meet at 5 p.m. Monday, Sept. 5 (Labor Day) for a Pot Luck supper. For additional information call 484-3094.

LAUDERDALE SINGLES CLUB will get together for an evening of dancing at 9 p.m., Tuesday, Sept. 6 at Brother Jim's Lounge, 3100 E. Commercial Blvd., Fort Lauderdale. Tennis scheduled 7:30 p.m., Wednesday, George English Park, Fort Lauderdale.

ST. BERNARD Women's Guild

will sponsor a membership social from 8 to 10 p.m., Tuesday, Sept. 6 at the parish center, Sunset Strip and University Dr., Sunrise. All women of the parish are invited to attend.

NATIVITY Leisure Club, Hollywood, will participate in noon Mass today (Friday) and sponsor a 1 p.m. luncheon in the parish hall.

KC FOURTH DEGREE Father Michael J. Mullaly General Assembly, Fort Lauderdale, will meet at 8 p.m., Tuesday, Sept. 6 at Oakland Park Council, 3571 N. Andrews Ave. Officers of the assembly will be installed on Sept. 17, during dinner at Sunrise Inn, 999 N. Atlantic Blvd., Fort Lauderdale. Reservations may be made by calling 772-9706.

### Palm Beach County

ST. VINCENT FERRER parish, Delray Beach, is the scene of Exposition of the Blessed Sacrament on the First Friday (today) of each month following the 8:30 a.m. Mass.

ST. IGNATIUS LOYOLA parish Friendship Club, Palm Beach Gardens, will sponsor a picnic from 10 a.m. to 3 p.m., Saturday, Sept. 3 at DuBois Park, Jupiter. For complete details call 622-5545.

CATHOLIC SERVICE BUREAU Women's Auxiliary meets Wednesday, Sept. 7 at 7:30 p.m. at 4628 Bimini Lane, West Palm Beach. Guests are welcome.



Mrs. Camille LaCagnina and Mrs. Mollie Boniello make Christmas crafts.

## PB Craft Club gearing up for season with paint, glue

PALM BEACH GARDENS—The ladies of St. Ignatius Craft Club here have Christmas on their minds.

They recently assembled for the first time this year with paints, glue, beads, tinsel, cloth, colored paper and much else and, with a prayer, began making all manner of beautiful Christmas gifts and decorations.

Their objective is to prepare these Christmas items for the annual St. Ignatius Boutique which, this year, takes place Nov. 11-12, to aid their parish church.

The group will meet at St. Ignatius Church 9 a.m. to noon, says Mrs. Dorothy Hydro.

"This will be the third year we have conducted this project," Mrs. Hydro said, "and we hope many others will join us at the church each week."

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# Carter full job efforts hit

By CLIFF FOSTER  
WASHINGTON—(NC)— Two officials of the U.S. Catholic Conference (USCC) have criticized President Jimmy Carter for not keeping his campaign promises on full employment.

"President Carter called for a national commitment to full employment and endorsed the Full Employment and Balanced Growth Act in his campaign, but has thus far failed to follow through on these pledges," said Msgr. George Higgins, USCC secretary for research, and John Carr, USCC urban issues coordinator, in a joint Labor Day statement.

"HE HAS put forth a modest program of economic stimulus and public employment initiatives which has reduced joblessness, but falls far short of genuine full employment," they maintained.

Popularly called the Humphrey-Hawkins bill after its congressional sponsors, Sen. Hubert Humphrey (D-Minn.) and Rep. Augustus Hawkins (D-Cal.), the full employment act would require the federal government to adopt policies to bring the adult unemployment rate down to three percent within four years of passage. It has received strong backing from a variety of religious groups, including the USCC.

Noting another Carter campaign promise, Carr and Msgr. Higgins said it will be a "difficult task" for the President to balance the budget

and reduce unemployment. "Any successful attempt to balance the federal budget will reduce action to eliminate the unemployment which is creating federal deficits through increased welfare and unemployment compensation payments as well as reduced federal revenues," they said. "It is essential that policies of fiscal restraint not be pursued at the expense of those who lack jobs and a decent income."

THE TWO USCC officials said high unemployment has become a fixture of the American economy and poses "fundamental moral, social and economic questions for our people and our leaders." They called upon the religious community to participate in Full Employment Week, Sept. 4-10, a joint effort by some religious, labor, business, civil rights and other groups to instigate community action on the issue.

Calling unemployment "enormously high" by historical and international standards, Carr and Msgr. Higgins rejected official estimates setting unemployment at seven percent of the workforce, saying the "more comprehensive measure" of 10 percent accounts for those who have stopped looking for a job and those who hold part-time, but want full-time, jobs.

Joblessness hits hardest those groups "weakest in economic terms and those subject to discrimination," they said. According to the pair, figures for April indicated that:

- The minority unemployment

rate was double the rate for whites, reaching 12.3 percent for blacks and 12 percent for Hispanics.

- One out of every five teenagers was out of work. The rate for white teenagers was 16.1 percent; for blacks, 36.2 percent;

- The unemployment rate for men and women was five and seven percent, respectively;

- White collar unemployment was four percent; blue collar, 7.8 percent.

While saying the economic cost of high unemployment is serious—it is estimated that the economy lost \$4.4 trillion in Gross National Product as a result of joblessness in the last 20 years—it is the "human costs" that Msgr. Higgins and Carr lamented in their Labor Day

statement. They said long term unemployment causes serious problems in housing, food and health needs; destroys hope and confidence; contributes to racial tension; undermines labor unions, and is related to suicide, crime, alcoholism, drug abuse, disease and other social ills.

CALLING unemployment "the most serious threat to human dignity and the most serious violation of social justice in our economic life," Msgr. Higgins and Carr urged "prompt, effective and compassionate action to put all our people to work."

"Overwhelming indifference or apathy in the face of such compelling need would be a sign of serious moral failing within our society," they said.

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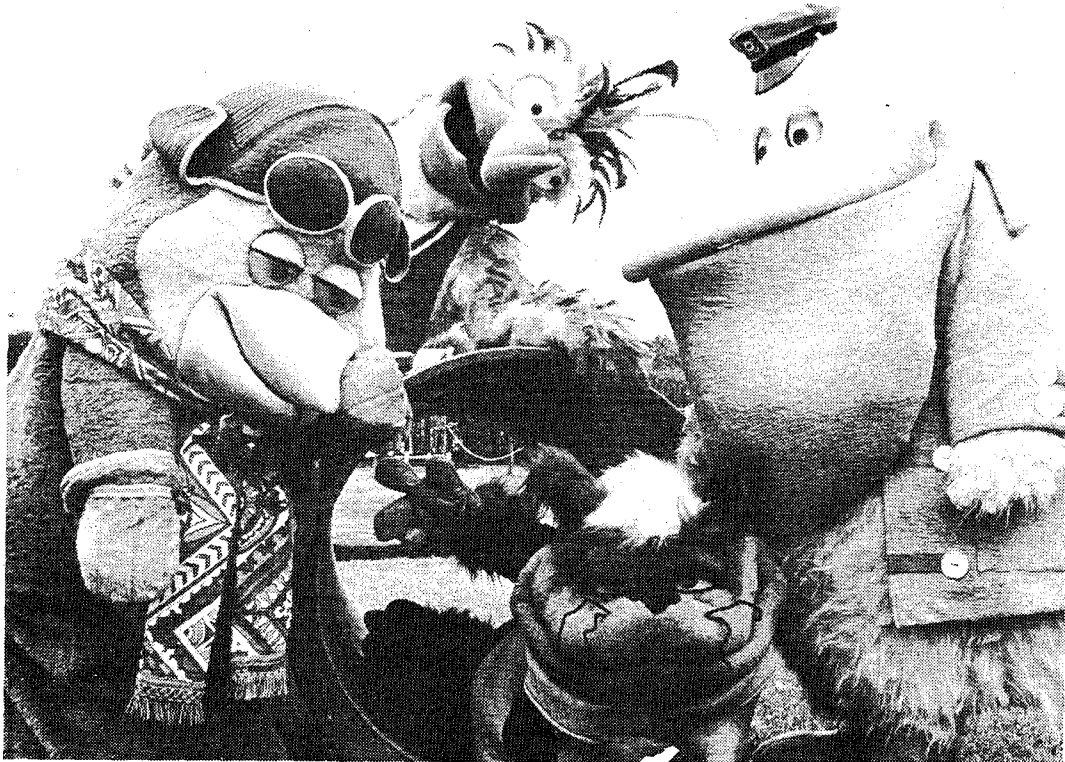
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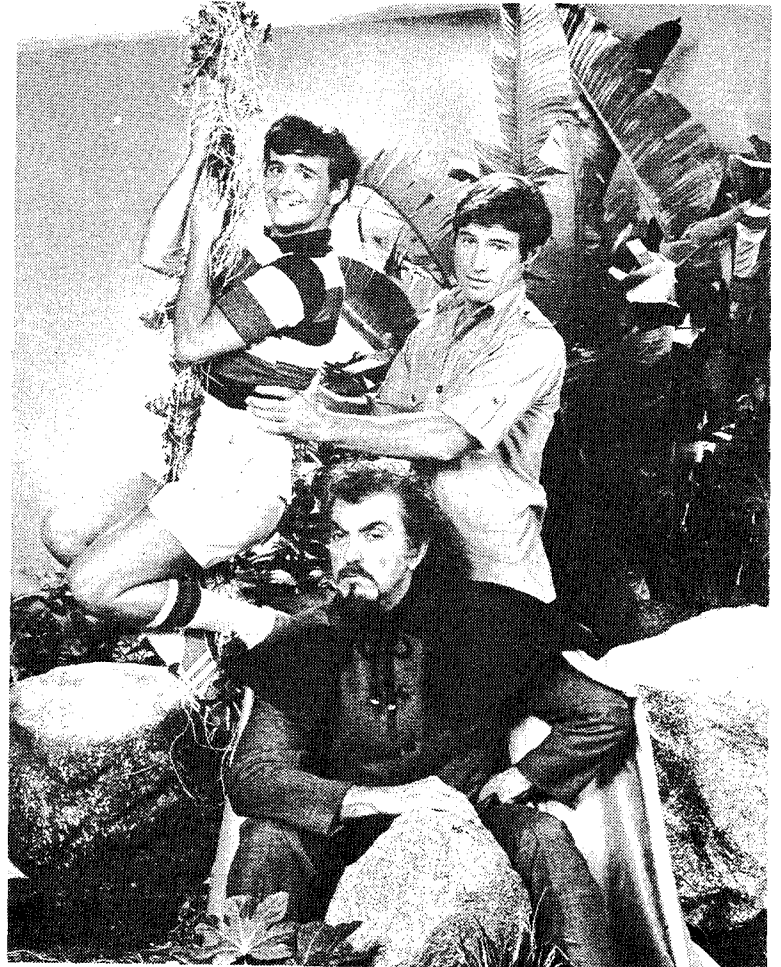
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Children's programming: Three colorful birds (above)—a penguin, woodpecker and pelican—constantly pursued by Scat Cat (foreground), are "The Skatebirds," who serve as hosts of four program elements each week, both animated and live, beginning Saturday, Sept. 10, 9:30-

10:26 a.m., on WTVJ, Channel 4. One element, "Mystery Island" (right) stars Larry Volk as 15-year-old Sandy; Stephen Parr portrays Chuck, a pilot; and Michael Kermoyan plays the evil Dr. Strange (seated).



## 'March or Die' adds its bit to Legion legend

REVIEWED BY USCC  
Dept. of Communications

MARCH OR DIE (Columbia) retells the old myth of the French Foreign Legion.

The movie begins with a shattered unit of Foreign Legionnaires disembarking in a Paris railroad station at the end of the First World War. As they march off, still covered with the grime of the trenches and carrying their wounded with them, a woman begins singing "La Marseillaise."

Her plaintive voice is

soon joined by other onlookers until the station is filled with the French anthem sung in perfect harmony by a chorus every bit as good as the Mormon Tabernacle Choir.

The reality of the situation is thrown away by the phoniness of its romantic expression. What was obviously intended as an ironic comment on the empty rhetoric of patriotism and glory is simply indulging in more of the same.

As shown in his earlier films such as FAREWELL, MY LOVELY, Dick Richards is interested in refashioning

older genre pictures into more contemporary vehicles. He has taken a rather routine Foreign Legion adventure plot—French outpost in Morocco pitted against hordes of desert tribes—and stripped away any illusions of purpose of meaning in the action. That the film condemns imperialism as a national policy of greed is well and good but in doing so it eviscerates our interest in the film's characters.

Without the human interest, the dramatic level of the film only intermittently catches our attention. Even

the final climactic battle between the handful of Legionnaires and the engulfing might of Berber warriors fails to move us emotionally.

It's the script and not the actors who are at fault. The cast is exceptionally able with Gene Hackman as the mad officer who has seen too many of his men die, Max Von Sydow as an archeologist willing to risk a desert war for fame and treasure, and Catherine Deneuve as a woman for whom the conventions no longer have any meaning.

The surprise in the film is Terence Hill, the Italian actor who made his reputation in a series of spaghetti Westerns and who now has hopes of becoming an American movie star. Certainly he does the

most with his role as an ingenuous gypsy cat burglar who has found refuge from prison in the Legion. His is the only character to have some sparkle.

Film buffs will enjoy comparing MARCH OR DIE with the many other movies that celebrated (or spoofed) the legend of the Legion. Richards is a pictorialist if nothing else and knows how best to build atmosphere in an interior scene and carve vistas out of an environment. But here, as in his earlier films, the human terrain is curiously unexplored. The brutal view of life held by the film's various characters is criticized on the script level, but like the film's opening scene, it basically is adding its own bit to the romantic legend of the Legion. A-III (PG)

### Capsule movie reviews

**The Black Pearl** (Royal Productions) A teenage diver from a small Mexican fishing village finds a pearl of extraordinary value. It seems, however, to bring misfortune instead of happiness because, the superstitious believe, it has been stolen from the Manta Diablo, the guardian of the sea's treasures. The result is a corking good adventure story about man and nature, good and evil, pride and practicality—an exciting as well as rewarding viewing experience for the family. Robin Lehman's deep sea photography is magical in its beauty but also conveys its

threatening power to the outsider. This power of the sea, real and imaginary, is evoked so well that it may prove a bit too intense for the very young seeing it on their own. A-II (PG)

★★★

**Tentacles** (AIP) is a substandard imitation of the JAWS maritime menace formula, substituting a giant octopus for a rogue shark. The special effects are unconvincing, except for a grisly visual of a bloody victim, and the storyline (which includes several killer whales) is more tedious than threatening. Looking sheepish about being seen in this Italian production are John Huston, Shelley Winters, and Henry Fonda. Because of some needless profanity and the fact that some of the victims are children, the movie is definitely not for the kids. A-III (PG)

★★★

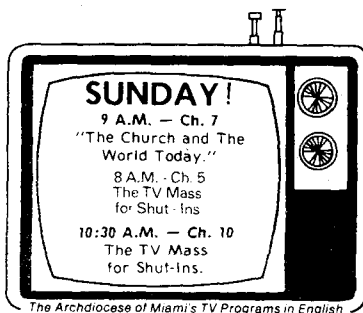
**In The Realm of The Senses** (Surrogate) A former prostitute, working as a maid in an inn carries on an

obsessive affair with the owner which culminates in her killing him and mutilating his body in horrible fashion, all this done presumably out of love. Nagisa Oshima is a modestly talented Japanese director with a reputation puffed up by certain critics—especially the kind of ill-educated foreign critic who fawns mindlessly on all things Japanese—and here he offers a closeup study of perverse sexuality. Oshima spares no detail but lacks the wit to give us anything but details, and his loathsome, shapeless film is devoid of anything resembling intelligent interpretation. C

### TV 'Horizons'

Father Jack Totty, S.T.L., campus chaplain at Broward College, Fort Lauderdale, will participate in the "Horizons of Faith" program at 9:30 a.m., Sunday, Sept. 4 on CH. 7.

He will be discussing "Liberal and Conservative Tensions Today."



### TV Mass schedule

The September schedule for the TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays, at 10:30 a.m., is:

Sept. 4: St. Peter and Paul Church, Father Joseph Tyson.

Sept. 11: St. Mary Magdalen Church, Father Dan Dorrity, chairman for the Commission on the Aged.

Sept. 18: St. Mary Cathedral, Msgr. John J. Donnelly.

Sept. 25: St. Kieran Church, Father Daniel Barrett.

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# Palm Beach pray-play day for St. Juliana folk group

WEST PALM BEACH—St. Juliana's Folk Group recently held a pray and play day.

Jim Clark, who is the guitarist and leader of the group, said the purpose of a Pray and Play day is to "get families together to share one

another's companionship." The occasion also had a secondary objective: "to enlarge the size of the group and to escalate its impact on the parish," Clark said. He said this type of social and practice get-together was not an original idea, because the

folk group of Holy Spirit Church, Lantana, has been holding "very successful pray and play days" for some time.

The folk group has been providing the music at the 6 p.m. Sunday Mass at St. Juliana's for several years. This is a parish which has a strong Spanish-speaking membership, and many young people. Both identify with this kind of music.

The host and hostess for this Pray and Play Day were Mr. and Mrs. Rome Hartman. He is operator of radio station, WIRK.

Mrs. Larry (Christine) Dorman, a daughter of the Hartmans, who helped originate the St. Juliana's folk group about two years ago, was co-hostess.

More than 30 crowded around and swam in the Hartman pool. There were grandparents and toddlers; young mothers and fathers and their offspring. Loads of fried chicken, hot-dogs, lasagna, salads, and sandwiches, were consumed as families played, and Jim Clark and his guitar—like a strolling minstrel—serenaded with Christian folk songs.



Singers (from left) Mary Hamelln, Dennis Sands, Maria Ranieri and Sue Reilly are assisted by guitarist Jim Clark during the pray and play day in Palm Beach.

## From car wash to dance, area teens plan busy year

St. Bernadette, Hollywood, CYO is having a car wash Saturday, Sept. 10 from 10 a.m. to 2 p.m. Location is the Shell station at State Rd. 441 and Griffin Rd.

The Archdiocesan Youth Board is sponsoring an Anglo-Latin Mass, Sept. 10, at 6:30 p.m., at Holy Family Church, North Miami. Following the Mass, a dance will be held, sponsored by the CYO from St. Bartholomew at Holy Family rather than at the group's home parish. "Hemlock" will provide the music.

The Leadership Training sessions for parish youth group teen leaders and adult

advisors in Palm Beach Sept. 24 and 25, will be held at St. Edward Church.

The following is a list of requirements to participate in Archdiocesan sports programs.

Sports rosters must be signed by the priest moderator and the adult coach.

All coaches MUST attend the sports clinic to be held before each sport and engage in the coach's certification program.

All participants are encouraged to attend a regional Mass in their area. (For the beginning of the year, the regional Masses are being replaced by an Archdiocesan

Mass on Saturday, Sept. 10 at Holy Family Church.)

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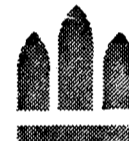


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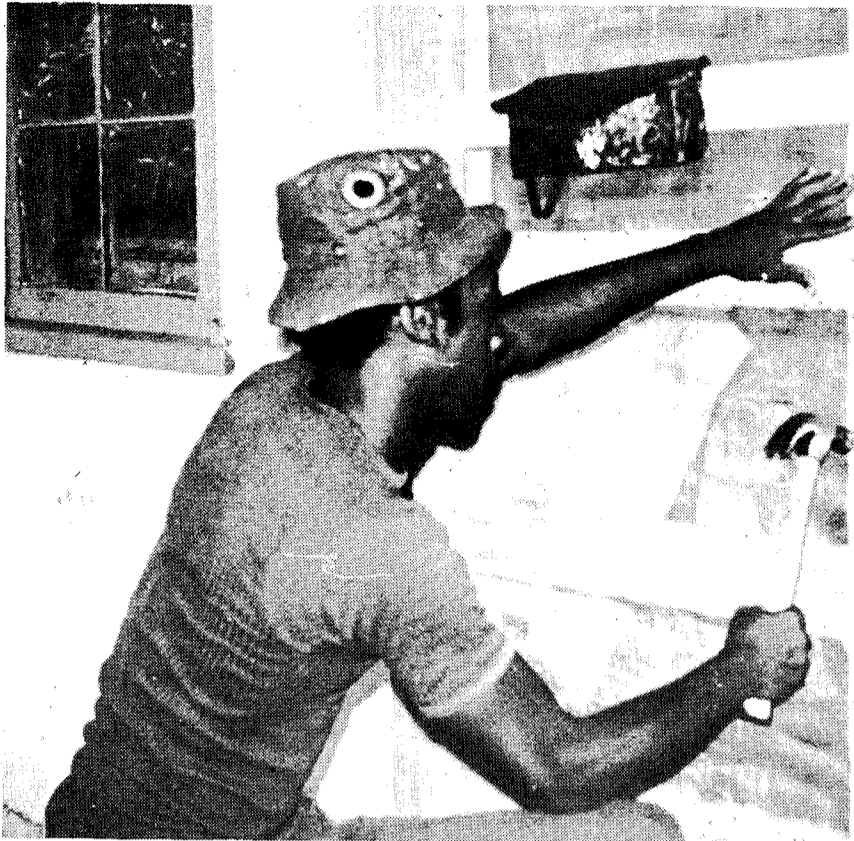
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CLIP AND SAVE



The Riviera Beach home of Mrs. Jon Alexander, a widow and handicapped senior citizen, has the door fixed (left) while the outside of the home is painted (above) by (from left) Ron Johnson and John Gulino.

## CSB plan solves two problems in Palm Beach

WEST PALM BEACH—Repairing homes for the aging and needy, and the question of unemployment, are two problems the Catholic Service Bureau in Palm Beach County has tied together to produce an unique and useful program.

Workers who have been continuously unemployed for 15 weeks and more, are trained in new skills and become available for jobs under a recently developed government program called CETA—Comprehensive Employment Training Act.

CSB's Palm Beach

County director Mike Dougher at once saw in this new federal program, an opportunity to have the homes of senior citizens with infirmities and limited means, painted and given necessary repairs. He applied for participation in CETA and federal funds with which to pay workers.

Federal and county officials thought so well of the proposed program, that they signaled almost immediately that it would be authorized.

Formal and final permission to take part in the CETA program, has now been received, and with it has been

given a \$45,000 grant for almost one year, to end next June 30. CSB is required to complete 200 jobs by that date, "but we think we can accomplish about 300," Dougher said.

Besides being able to carry out necessary repairs and do some painting, this program "Will make the homes more livable," Dougher pointed out, "and make useful jobs for the unemployed."

Qualifications required of those who benefit from such work, must include ownership in their own homes; they must have only limited means, and they must have been referred

to the CSB by such officially recognized agencies as St. Vincent de Paul, United Way, the Urban League, and others.

This past week, an inspection was carried out on some of the first jobs undertaken by CETA workers. This inspection was made by Stan Wishnia—himself previously unemployed—who works out of the CSB downtown West Palm Beach office as the CETA coordinator.

At a neat little suburban home in West Palm Beach, 74-year old Mrs. Mamie Lyles, a widow, was showing her daughter the new interior plastering a painting which had repaired and brightened the front living room.

"They were wonderful," said Mrs. Lyles, referring to the crew which had already left. She explained: "The roof (which had been patched) leaked and the ceiling fell in."

After this inspection, Wishnia said, "We've located a lot of leaky roofs and shall be doing a lot of roofing work soon."

Nearby, a three-man paint crew was at work in the home of Mrs. Millie Stewart. Here the kitchen was receiving a face lift from the brush strokes of John Cooper, John Gulino and Ron Johnson who said how glad they were

to be working and, at the same time, helping someone who needed help.

Wishnia said that most of the work done in this initial phase had been painting, since supplies for carpentry-type work were only just arriving.

Driving to Riviera Beach, to the very underprivileged home of Mrs. Myrtle Gamble, Wishnia added:

"Safety rails are being cut to put around bath tubs, and preparations are being made for a lot of repairing and setting up of ramps and broken stairways."

Mrs. Gamble was at home with Angel, a little second grader, and Tannine, a year old child, when Wishnia arrived. She welcomed him with pleasure. Her's is a more than 30-year old small stucco building in one of the older sections of Riviera Beach. So far as could be judged, it had never been repainted since it had been built.

The CETA crew had painted all but one section of the old house, brightening it with a light blue paint. The age and dilapidation of the structure had caused much of the paint to soak into the walls when it was applied.

"Lord, I tried to do some of it myself, once," said Mrs. Gamble, "but I could never have done it."

## Sr. Mary Roseanne Mass today

ST. AUGUSTINE—Mass of Christian Burial will be celebrated at 11:30 a.m. today (Friday) in the chapel of St. Joseph Convent, here, for Sister Mary Roseanne, S.S.J., who died at Mercy Hospital, Miami last Monday as a result of injuries sustained in an auto accident.

Msgr. Harold Jordan, rector of the Cathedral will celebrate the Mass for the nun who died on her 47th birthday from head injuries and multiple fractures received in an auto crash in Tifton, Ga. July 19. Sister Roseanne and

two other persons were en route to a charismatic conference in Kansas City, Mo. The other passengers were killed instantly.

A native of Madawaska, Me. who entered the Sisters of St. Joseph of St. Augustine on Aug. 11, 1957, Sister Roseanne had been recently engaged in an apostolate in the black community in St. Augustine residing at the former St. Benedict rectory with other members of her community.

Sister Roseanne directed the first pastoral care program

at Mercy Hospital from 1974 to 1976 and prior to that was a member of the nursing staff from 1962 to 1967. She had been a member of the faculty at Sacred Heart School, Lake Worth from 1959 to 1960 and was assigned to the Spanish missions in Fort Myers during 1961. She had been on the nursing staff at Mercy Hospital, Orlando, and during 1973 and 1974 was engaged in pastoral ministry in St. Joseph parish, Stuart.

Burial will be in San Lorenzo Cemetery here.

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 NEW  RENEWAL

# Funeral Mass offered Abp. Alter

CINCINNATI —(NC)— The Liturgy of Christian Burial for retired Archbishop Karl J. Alter of Cincinnati was concelebrated Monday at St. Peter in Chains Cathedral.

Archbishop Joseph L. Bernardin, present Archbishop of Cincinnati was the principal celebrant and preached the homily during the Mass where Archbishop to the late prelate, was also one of the concelebrants.

Archbishop Alter, who retired in 1969, died Aug. 23 at the age of 92 in Providence Hospital following cardiac arrest.

**ARCHBISHOP** Bernardin, president of the National Conference of Catholic Bishops and the USCC, praised Archbishop Alter following his death, calling him "a great bishop, a great churchman, and a great citizen of our community."

Born in Toledo, Ohio, in 1885, Archbishop Alter was

ordained a priest in 1910. After serving in two Ohio parishes, he was named in 1914 as the first director of Catholic Charities in Toledo.

In 1929, he went to Washington, D.C., to take a position as director of the National Catholic School of Social Service. During that two-year stint in Washington, he also served as a lecturer at the Catholic University of America.

The archbishop was named the third bishop of Toledo in 1931 and held that post for 19 years. He first became associated with the NCWC in 1935 when he was appointed to serve as assistant episcopal moderator for the Social Action Department.

**HE REMAINED** in that capacity until 1942, when he was elected to the Administrative Board and named chairman of the Social Action Department. He was on the

Administrative Board for 23 years, and served twice as its chairman.

Archbishop Alter was one of the original advocates of fact-finding boards for the settlement of labor disputes. As head of the NCWC Social Action Department, he urged Congress to pass legislation raising the federal minimum wage from 40 to 65-75 cents an hour, and promoted passage of the so-called full employment bill designed for the post-war period and a national health program.

Also under his leadership, the NCWC sponsored two seminars for the Spanish-speaking of the Southwest in San Antonio and Denver, which were the forerunners for establishment of the U.S. bishops committees in that field. He was closely associated with the Catholic Association for International Peace, the Catholic Hospital Association, and the Catholic

Conference on Industrial Problems.

Archbishop Alter played an important role in the establishment of the Catholic Hour radio program, which was produced by the National Council of Catholic Men and carried on the NBC network. He is also listed as the founder of De Sales College in Toledo in 1936, and in 1934 he established The Catholic Chronicle as the diocesan newspaper of Toledo.

IN 1950, he was installed as the sixth archbishop of Cincinnati. One of his first actions was to convene the fifth Synod of the archdioceses, which resulted in a thorough recodified of diocesan laws dealing with such areas as the life of the clergy, the sacraments, divine worship, and the teaching authority of the Church.

At a jubilee Mass in 1960 marking the 50th anniversary of Archbishop Alter's or-

dination to the priesthood, the late Cardinal Richard Cushing of Boston called him "a great high priest to whom the whole Church of America owes a great debt of gratitude." Five cardinals and more than 80 bishops attended the Mass.

Later that year, soon after Pope John XXIII announced the Second Vatican Council, the archbishop was named to the Central Preparatory Commission. In 1962, during the proceedings of the council, he was elected to the Commission for Bishops and the Government of Dioceses by the council Fathers.

During his lifetime, Archbishop Alter received honorary degrees from at least six American universities.

He retired as archbishop of Cincinnati on July 23, 1969, and was succeeded by Archbishop Paul F. Leibold. Archbishop Bernardin succeeded Archbishop Leibold in 1972.

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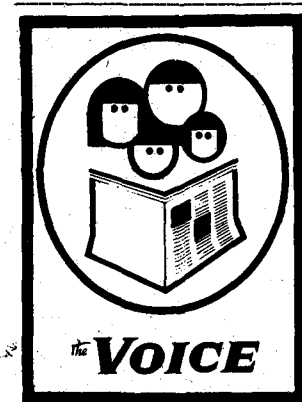
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Ramon Frendes  
9/2, 9/9, 9/16 and 9/23

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# Ya está en marcha el Centro Familiar

Una experiencia de hogar para la gran familia de la Arquidiócesis de Miami —eso es lo que el matrimonio Reilly y sus cinco hijos ofrecen a todos los que se acerquen al Centro de Enriquecimiento Familiar, abierto desde el pasado jueves 29.

Convencidos de la importancia que tiene el apoyo a la vida familiar, Terry y Mimi Reilly dedican todo su tiempo a la reflexión, coordinación y preparación de programas en beneficio de las células familiares.

En Miami hace ya unos meses, e invitados por el Arzobispo Edward McCarthy para dirigir la Oficina Arquidiocesana de Vida Familiar, los Reilly han pasado el tiempo conociendo la realidad de Miami y estableciendo contactos con parroquias y dirigentes apostólicos.

Para su trabajo —no remunerado— la Arquidiócesis ha proveído un edificio en 183 calle y 12 avenida del North West. El edificio ofrece espacio para la residencia familiar y para oficinas y lugar de reuniones. Su teléfono, 651-0280 mantiene línea abierta para consultas sobre programas y servicios.

De momento trabaja también con los Reilly la Sra. Carol Farrell de la Parroquia de la Visitación, y su esposo Pat. Los Farrell han sido secretarios ejecutivos durante ocho años

para los Encuentros conyugales del Sur de la Florida.

También con los Reilly hace unos días, y para formar parte del equipo del Centro, estará el Padre Ronald Luka, C. F. M. de Nueva Orleans.

El Padre Luka cuenta con amplia experiencia de orientación matrimonial desde su puesto de capellán universitario en Louisiana. Habla español y está convencido de que para crecer, los individuos necesitan el apoyo de una comunidad.

“En el Centro de Enriquecimiento Familiar pondremos a las familias en contacto, para que se apoyen en sus valores y se ayuden mutuamente,” dice el Padre Luka.

Tanto él como los Reilly perciben las múltiples amenazas y presiones que las familias de hoy sufren, “dada la gran movilidad de nuestra sociedad que va destruyendo los lazos de apoyo entre tíos, primos, abuelos...”

También se dan cuenta de la influencia negativa de la televisión que va haciendo desaparecer las actividades familiares.

Los Reilly se proponen iniciar en la Arquidiócesis “la noche familiar”, programa que adquirió fama nacional al llevarse a cabo en la diócesis de Phoenix donde los Reilly trabajaron anteriormente.

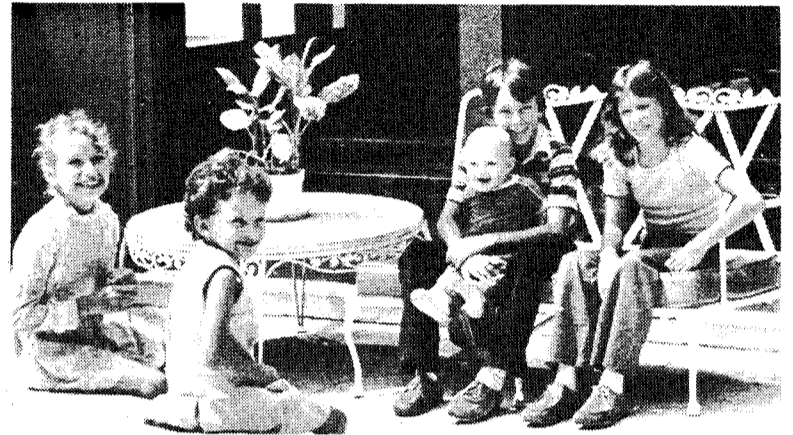


Dispuestos a colaborar en el enriquecimiento familiar de la Arquidiócesis, el matrimonio Reilly y sus cinco hijos (izq. y abajo). Colaborará con ellos el Padre Ron Lukas C.M.F. (izq.)



El programa incluirá orientación, posiblemente a través del periódico diocesano, para que en todos los hogares, una vez a la semana, la familia entera disfrute de la mutua compañía.

Otras áreas de interés para el



Centro serán las de preparación y enriquecimiento familiar, planeamiento de la natalidad por medios naturales, ayuda a los divorciados y separados...

Como directores del Centro Familia, los Reilly tienen gran interés en servir y aprender de la

comunidad hispana, conscientes de su fuerte tradición y valores familiares y del apostolado familiar llevado a cabo por los movimientos apostólicos hispanos. La Junta de Directores del Centro incluye un gran número de dirigentes hispanos.

## Continuidad para Pastoral vocacional

Director Asociado a estudiar a Roma

Un centenar de personas activas en la Pastoral Vocacional Hispana acudieron el pasado sábado 27 al seminario college de St. John Vianney para despedir al Padre Felipe Estévez que marchará la semana próxima para continuar estudios en Roma.

Nombrado director asociado de la Pastoral Vocacional en Octubre de 1974, el Padre Estévez comenzó entonces a reunir a representantes de la comunidad para iniciar la reflexión, orientación y coordinación de actividades vocacionales.

Convencido de que la tarea del fomento de vocaciones es responsabilidad de toda la comunidad eclesial—y no solo de obispos y sacerdotes, la visión del Padre Estévez fue la de lograr el

compromiso de personas que llevarán a cabo esta tarea a distintos niveles. Todo de modo que en el caso de la marcha del sacerdote encargado, la labor del fomento de vocaciones pudiera continuar sin venirse abajo.

Además de agradecer la labor del Padre Estévez la reunión del pasado sábado fue un testimonio de continuidad, comentó la Hna. Margarita Gómez, coordinadora de la Pastoral Vocacional, quien presentó durante la reunión los programas para el año próximo.

La labor vocacional del equipo trata de promover la realización bautismal del cristiano y tiene como objetivo el renovar la imagen de la Iglesia en su totalidad.

Promueve la reflexión y valoración sobre la vocación laical religiosa, sacerdotal y diaconal.

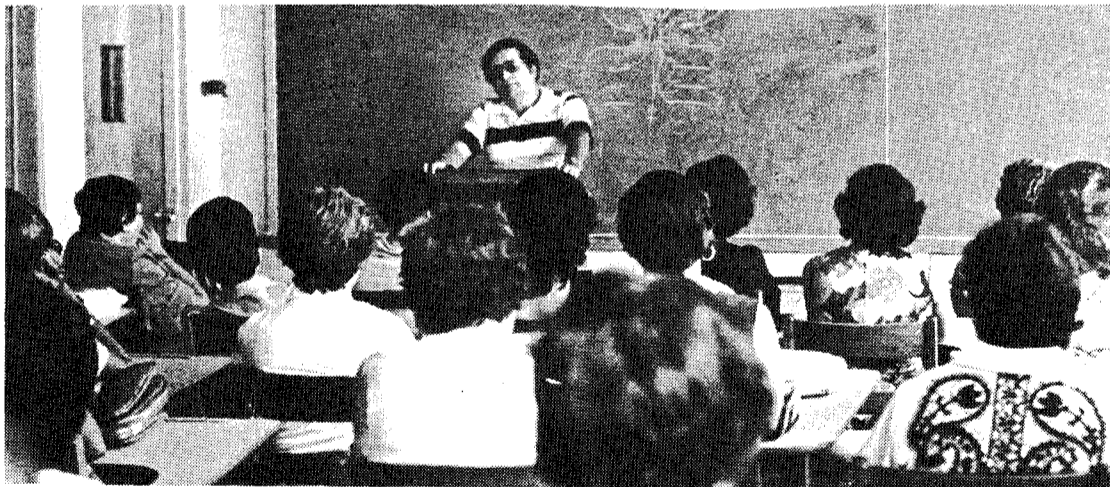
Su tarea se realiza a través de cuatro secciones: juvenil, parroquial, movimientos laicales y liga orante que cuenta con 500 enfermos y ancianos ofreciendo su oración y sufrimiento por la renovación vocacional de la Iglesia local.

Además de la concientización vocacional realizada entre los seglares, 6 jóvenes hispanos inician este año sus estudios en el Seminario College de St. John Vianney, dos más en el Seminario Mayor de Boynton Beach y una joven entró en la vida religiosa.

## Preparan Festival Encuentros Familiares

El Festival Anual de los Encuentros Familiares está ya en preparación para los días 22 y 23 de octubre. Tendrá lugar en el Club de las Américas, 8700 S.W. Ocho Calle de 10 a.m. a 11 p.m. Para información y tickets, llamar a la oficina, El Capiro Plaza, 310 S.W. 12 Avenida, Suite No. 2, Tel. 642-0702.

Durante la despedida al padre Felipe Estévez, a la derecha, la Hna. Margarita Gómez y Eduardo Balmaseda, (izq. y abajo) explicaron los planes futuros de continuidad de la Pastoral Vocacional Hispana.



## mundo y nación en breve

**CIUDAD DEL VATICANO (NC)**—La Comisión Pontificia pro Justicia y Paz declaró que el océano no puede explotarse sin trabas porque no pertenece a nación alguna en particular, aunque también se opone a que los estados extiendan su soberanía hasta alta mar. En lugar de ambos extremos, dice la comisión, debe aplicarse el principio “del propósito universal de las cosas creadas”.

**NUEVA ORLEANS**—(NC)—

Unas quinientas delegadas a la Asamblea Nacional de Religiosas expresaron a través de resoluciones su descontento con la forma en que se elabora el derecho canónico sin suficiente consulta a las monjas. Critican también la carrera armamentista nuclear, piden un estudio de las condiciones de los trabajadores de la caña de azúcar, y más fondos en auxilio a mujeres en desamparo o abusadas. Las religiosas se pronunciaron en favor de la or-

denación eventual de mujeres al sacerdocio.

**CIUDAD JUAREZ, México**—(NC)—Cuando se usa la esterilización para detener el crecimiento de la población, “se está deshumanizando y mecanizando al hombre,” dijo el obispo de Ciudad Juárez, Mons. Manuel Talamas. Lo mejor es educar a la gente en una paternidad responsable, darles formación moral e inspirarlos a controlar sus emociones, agregó.

Por P. JUAN J. SOSA

Dos temas de suma importancia son motivo de reflexión continua en círculos teológicos y pastorales simultáneamente: la evangelización y la catequesis.

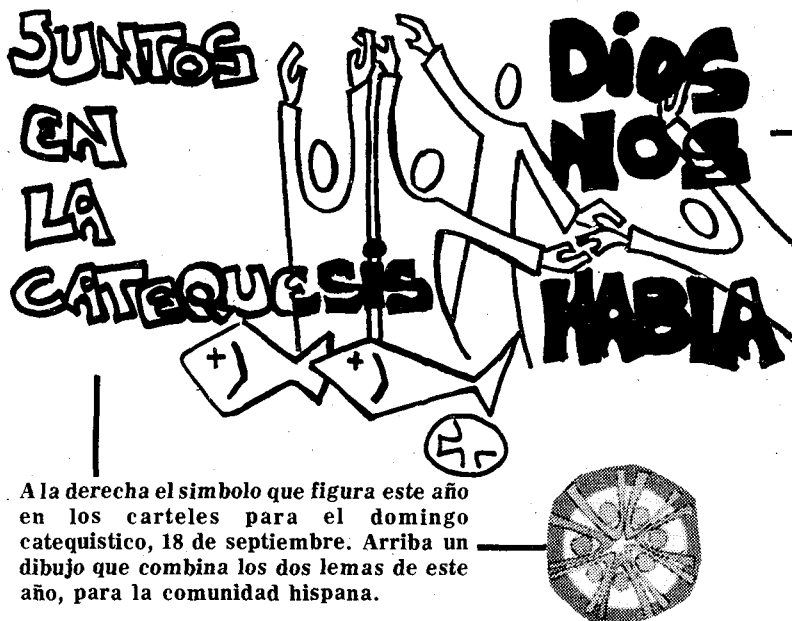
La evangelización señala la misión primordial de la Iglesia: anunciar a Cristo en Sus Palabras (Evangelio), y en Sus Gestos (Sacramentos), a todos los pueblos y en todas las épocas. La Catequesis nace de la evangelización y la va completando: es la educación de la fe, el proceso de madurez que nace como consecuencia del anuncio del Evangelio en la comunidad de la Iglesia.

Cada año la Iglesia comienza el ciclo educativo con una reflexión específica sobre la Catequesis que pretende motivar a todos los que están involucrados en este proceso de madurez cristiana.

A nivel nacional la Iglesia escogió dos temas para llevar a cabo esta motivación. Respetando las necesidades de los grupos culturales designó el tema "Juntos en el Ministerio" (Together in ministry) para la comunidad de habla inglesa y "Háblanos Señor" para la comunidad hispana.

Con sentido de unidad la sección hispana de la Arquidiócesis ha optado por unir ambos temas en un slogan.

A nivel local, el domingo 18 de Septiembre la Arquidiócesis celebrará el Domingo Catequístico que abrirá la



A la derecha el símbolo que figura este año en los carteles para el domingo catequístico, 18 de septiembre. Arriba un dibujo que combina los dos lemas de este año, para la comunidad hispana.

reflexión de la Iglesia local con este tema: "Juntos en el Ministerio, Dios nos habla."

Ahora más que nunca es imprescindible comprender que la misión de la Iglesia no es la responsabilidad de un grupo reducido de personas, sino más bien de todos. Básicamente, la misión catequística de la Iglesia depende del compromiso fiel de seglares que quieran responsabilizarse por la Catequesis como un ministerio (servicio) esencial de la comunidad de fe.

Ahora más que nunca la Iglesia necesita predicar y vivir este anuncio de Cristo y esta llamada a la madurez en el Señor

abandonando las tendencias exclusivistas e individualistas que puedan separar a sus miembros. Por medio de la unidad ministerial, el Pueblo de Dios se hace instrumento dinámico por el cual Dios habla al mundo y se hace presente en el vacío existencial que le caracteriza.

De forma especial la comunidad hispana puede contribuir con muchos valores a la reflexión de este tema no sólo a nivel local sino también a nivel nacional. Como se pudo observar durante el Segundo Encuentro Nacional Hispano, las necesidades de los hispanos son tan diversas como las culturas

## La misión de la Iglesia es responsabilidad de todos

hispanas que componen la voz del pueblo en este país. Pero esta variedad encierra una riqueza dinámica que puede ser instrumento del Señor en la sociedad, si se pone al servicio de la Iglesia y se nutre esencialmente de la presencia del Señor Jesús en el mundo.

En cierta forma, el pueblo hispano de la Arquidiócesis de Miami refleja la misma variedad cultural hispana de la nación.

Necesitamos trabajar unidos en el Señor y unidos en la Iglesia. Necesitamos sobrepasar las barreras que nos puedan separar cultural, política y económicamente para construir el Reino de Dios en nuestra situación compleja. Dios se hará presente en una forma especial si, efectivamente, juntos en Su ministerio, facilitamos que El nos hable y decidimos escucharle.

## Pequeñas comunidades de fe son esperanza de la Iglesia

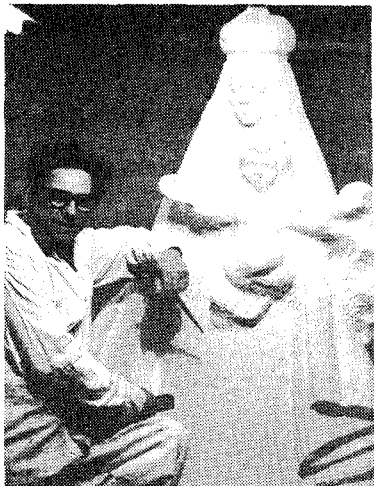
WASHINGTON—(NC)—Las pequeñas comunidades de base hoy numerosas entre los hispanos de la nación son una esperanza para el futuro, afirmó el coordinador de Segundo Encuentro Hispano de Pastoral

El Padre Frank Ponce afirmó que existe convicción entre los expertos en pastoral de que las grandes parroquias enfrentan problemas en muchas áreas.

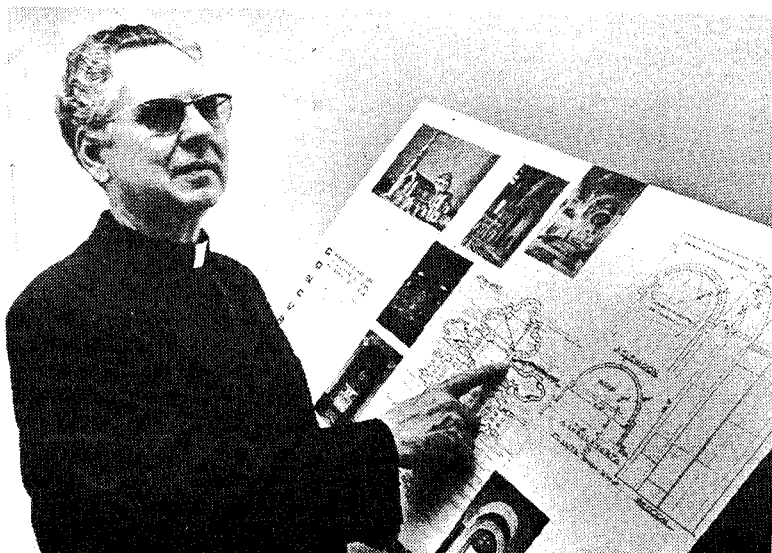
"Las pequeñas comunidades cristianas, formadas entre familias, amigos o vecinos de un mismo barrio, proveen un ambiente más apropiado para la

evangelización. El movimiento hacia la formación de las pequeñas comunidades, al estilo de los primeros cristianos es creciente en los países mediterráneos como España y abunda hoy en países de América Latina y entre los pueblos hispanos de los Estados Unidos.

Al preguntarle sobre el significado de la evangelización hoy, el Padre Ponce respondió: "No se trata de ir repartiendo Biblias, sino más bien es todo un proceso hasta lograr un compromiso total con Cristo y, al mismo tiempo, con el hermano y con la gente.



Manuel Rudolfo Tardo, arriba, junto a la escultura sin terminar. A la derecha el Padre Gimenez Rebollar señala el lugar que ocupará la imagen en el santuario nacional.



Por ARACELI CANTERO  
Durante meses, el escultor cubano Manuel Rudolfo Tardo trabajó con cariño los bloques de mármol italiano hasta ver surgir de la dura piedra la imagen de la Virgen de la Caridad que él tenía en su mente.

Terminada no hace mucho en su estudio de Nueva York la imagen de la Patrona de Cuba quedará instalada definitivamente en el Santuario Nacional de la Inmaculada, en Washington D.C., durante solemnes ceremonias el próximo domingo 4 de septiembre.

Para muchos la imagen es ya bien conocida, pues ha sido constante el reguero de visitas al estudio del escultor. Cientos de latinoamericanos y cubanos se presentaban a toda hora del día para contemplar el progreso de la obra y todos se iban llevando algún trozo de mármol desprendido por el cincel del artista.

Algunos vecinos se quejaron a las autoridades, molestos por el martilleo que se escuchaba en el barrio durante el día.

"Pero el abogado ganó el pleito, ya que con ruido o sin él "toda obra de arte pasa por encima de las quejas de unos cuantos vecinos," comentó el Padre Armando Gimenez Rebollar, sacerdote cubano al frente del proyecto para instalar a la Virgen de la

# ... Del cariño de un pueblo y el cincel del artista..."

Caridad en el Santuario Nacional.

"Tengo que recalcar que el monumento ha llegado a realidad gracias a la contribución y apoyo de cientos de latinoamericanos y cubanos," dijo el sacerdote a su reciente paso por Miami.

Responsable también por el traslado desde Cuba de la imagen de la Caridad que hoy se venera en la Ermita de Miami—imagen que se conservaba en su parroquia de Guanabano, Cuba, el Padre Gimenez Rebollar ha llevado sobre sus hombros gran parte de la coordinación de las ceremonias para el día 4 en el Santuario Nacional.

"La idea surgió en 1963, cuando fue aumentando el grupo de cubanos en Washington," recuerda el Padre Jimenez.

"Entonces el coste de una capilla en el Santuario nos pareció excesivo—unos \$50,000. Además veíamos más urgente el ayudar a los cubanos que iban llegando."

"En 1973 las autoridades del Santuario nos recordaron que solo quedaba disponible un espacio en la cripta y un nicho en el crucero central arriba. Optamos por el segundo.

"Se abrió un concurso para arquitectos cubanos, publicándose las bases de éste en la prensa de USA, Latinoamérica y España. De 35 artistas quedaron seleccionados 15 y más tarde quedaron tres finalistas," comentó el Padre Gimenez.

"Creo que el diseño de Manuel Rudolfo Tardo impresionó por combinar el estilo tradicional y el moderno. Representa una gran ola que envuelve a los tres Juanes y de ella surge la Virgen," comentó.

El Padre Gimenez ha seguido paso a paso el desarrollo de la escultura, desde su etapa de barro, sobre montura de madera y alambre, al vaciado de yeso que sirvió de modelo y el cincelar de la imagen de los tres bloques de mármol. (ver fotos en pág. 5).

Solo el mármol costó \$8,700 y el coste total ha sido de \$30,000, sin contar el traslado de Nueva York a Washington. "Conviene explicar que la Virgen tiene los ojos entornados," dice el Padre. "A una altura de 12 pies, no queda mirando al vacío sino a los fieles que la contemplan desde abajo. "Del lado derecho tiene cara de tristeza, pero conforme uno rodea la imagen, el semblante cambia a extraordinaria sonrisa," dice. "El niño es la típica imagen de un muchacho cubano, y tiene los brazos abiertos como abrazando a todo el mundo.

"Es significativo que después de la Virgen de Guadalupe, será la única imagen latinoamericana en el Santuario...porque no quedan ya más espacios," dijo el sacerdote.

"De hecho es la Virgen de la Caridad, que abraza a todos los pueblos", añadió

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# He de estar entre vosotros, bendiciéndoos...

CASTELGANDOLFO, Italia—"Jesús no quiere seguidores espiritualmente perezosos. Los quiere continuamente en actividad sobre la faz de la tierra," afirmó Pablo VI durante la

audiencia general del pasado miércoles 31 de septiembre.

El Santo Padre dijo que "el respeto humano, la indiferencia espiritual o el indiscreto proselitismo no han de ser

características del cristiano.

"Cristo puso en sus seguidores el fuego de la acción y movió sus corazones para que siempre se mantuvieran activos. "¿Y cuál será el motor que los mantenga así? La Iglesia," continuó diciendo el Papa.

Durante la misma audiencia el Santo Padre reflexionó en voz alta sobre el papado y lo que representa para él, dando señales claras de que, contrario a los

rumores al efecto, no piensa retirarse de su puesto de cabeza de la Iglesia.

El Papa comentó que las responsabilidades del papado como punto central de la unidad en el mundo "me asustan."

"No puedo hacérselo comprender a Ustedes," dijo Pablo VI a los fieles allí congregados, "pero es algo que siento y no una invención simbólica para explicar ciertas cosas. Es una

verdad y el fundamento de la unidad mundial," dijo el Papa refiriéndose al papado. Pablo VI señaló que la "naturaleza del papado evade nuestra capacidad de comprensión.

El Papa afirmó que como representante visible de Jesús en la tierra, "He de estar entre vosotros, saludándoos, bendiciéndoos y recordándoos vuestra vocación cristiana y el destino que va más allá de esta corta y difícil existencia."

## La VOZ

### Misa en el Marine Stadium el 8

En Miami, miles de personas acudirán al Marine Stadium el jueves 8, a las 8 de la tarde para recibir a la Virgen de la Caridad en su tradicional llegada por el mar.

Además de conmemorarse la celebración de la primera Misa en los Estados Unidos, el 8 de Septiembre de 1565 por el Padre Francisco López de Mendoza Grajales, la celebración de este año cobra especial interés al celebrarse también el 50 aniversario del Santuario del Cobre, en Cuba, donde se conserva la imagen original de la Virgen de la Caridad descubierta flotando entre las aguas por los tres juanes.

En el Marine Stadium tendrá lugar una Eucaristía celebrada por el Arzobispo Edward McCarthy quien ha extendido una invitación abierta a todos los sacerdotes de la diócesis para concelebrar la Misa con él. Predicará la homilía en el Stadium el Padre Clemente Seoane, testigo presencial de la construcción del Santuario del Cobre.

En la Ermita de la Caridad de Miami, se está llevando a cabo estos días la colocación del mural de Teok Carrasco, terminado ya desde el año pasado. Se espera que el mural esté definitivamente en su lugar para el día ocho, fiesta de la Virgen.

### En Key West

Celebrarán a la Virgen de la Caridad el día 7 con una procesión por el mar, saliendo del White Street Pier a las 7:30 pm. El día ocho tendrá lugar la Misa solemne en la parroquia de St. Mary Star of the Sea, comenzando a las 8 p.m.

### También en parroquias de Miami

En la Catedral de St. Mary 7525 NW, Segunda Avenida, tendrá lugar una paraliturgia comenzando a las 8 p.m., Predicará el Padre José P. Nickse.

En San Benito, Hialeah, celebrarán una Vigilia a la Virgen el día 7, en los terrenos de la futura iglesia, West 7 avenida y 78 calle, comenzando a las 8 p.m.

En San Juan Bosco, 1301 West Flagler el día 7 concluye la novena a la Virgen de la Caridad.

El acto da comienzo a las 7:30 pm.

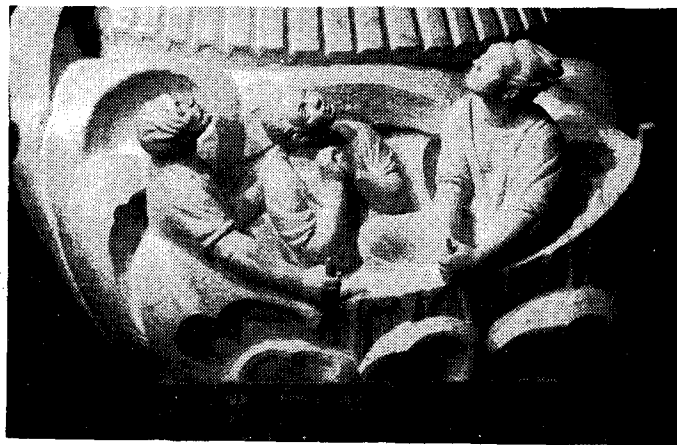
En Santa Cecilia, 1040 West 29 calle, Hialeah, Triduo a la Virgen de la Caridad los días 5, 6 y 7 a las 7:30 pm. El 11 de septiembre Misa solemne y procesión, a las 5:30 pm.

En Corpus Christi, 3220 NW, 7 avenida, las clases de religión del colegio los días 6 y 7 se dedicarán a explicar la devoción a la Madre de Dios y la Virgen de la Caridad.

## Virgen de la Caridad al Santuario Nacional



Detalles de la Virgen de la Caridad, obra de Manuel Rodulfo Tardo, que se intronizará este domingo 4 en el Santuario Nacional de la Inmaculada de Washington D.C. Abajo detalle de los tres Juanes. (Más fotografías e historia de la imagen en las páginas 5 y 23.)



Cubanos de toda la nación acudirán este domingo 4 de Septiembre al Santuario Nacional de la Inmaculada, en Washington D. C., para asistir a la ceremonia de entronización en el santuario de la imagen de la Virgen de la Caridad, Patrona de los cubanos.

El acto dará comienzo a las 5:30 pm. con procesión y Rosario viviente, seguido de la bendición de la imagen-monumento de la Virgen de la Caridad por el obispo cubano en el exilio Monseñor Eduardo Boza Masvidal.

A las 6:30 pm. dará comienzo la Eucaristía concelebrada. Presidirá el Cardenal William Baum, Arzobispo de Washington, sirviendo de diáconos los sacerdotes Armando Giménez Rebollar y Julio García. Asistirán también cubanos de Miami, el Arzobispo Eduardo McCarthy y Mons. Agustín Román.

Tomarán parte en la ceremonia: Oilda del Castillo: Primera lectura. Orlando Lastre: Segunda Lectura. Luis Valdivieso: Oración de los fieles. Maestros de ceremonias: P. Donald Lieghton, P. José E. Somoza y P. Máximo Ortiz.

Participarán grupos Corales de Union City, New Jersey bajo la dirección de Teresita Blanco; Ermita del Sagrado Corazón, bajo la Hna. Holga Peralta y parroquia de Sto. Tomás el Apóstol bajo la Hna. Ana Hidalgo.

## 4,000 asistieron a congreso de evangelización

### En Hollywood

En Little Flower Church, 1805 Pierce St. Hollywood, tendrá lugar una Misa en Honor de la Virgen el día 8 a las 7:30 pm, celebrada por el Padre Luis Ripoll, S.J.

### En Fort Lauderdale

En Our Lady Queen of Martyrs, 2731 S.W. 11 Ct. Fort Lauderdale, Procesión con la imagen a las 7:30 pm. y Misa a las 8 pm. el día 8 de Septiembre.

MINEAPOLIS—(NC—Congregados para celebrar el poder de la Palabra de Dios, unas 4,000 personas participaron en una marcha que incluyó cantos y danzas litúrgicas y culminó en la colocación de la Biblia en el centro del Auditorio de Minneapolis el pasado 27 de agosto.

Los participantes en el Congreso de Evangelización que duró tres días, escucharon al padre dominico Francis MacNutt quien habló del poder del Espíritu para sanar de enfermedades físicas y morales.

El congreso fue organizado por el Instituto de la Palabra de Dios, de Washington D.C. Su director ejecutivo el Padre John Burke, dominico, señaló durante el congreso, que los grandes obstáculos para la evangelización son "la subestima del poder del pecado" y la "falta de reverencia hacia el poder de la Palabra de Dios para vencer el pecado." Añadió que desafortunadamente mucha gente cree que la solución a los problemas que causan el pecado, "es la legislación y no la evangelización."