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# The VOICE

VOL. XIX No. 26      PRICE 25c      SEPTEMBER 9, 1977

## Fla. Bishops: help Cuban families

**U.S. is urged to back  
human rights in Cuba**

Even as the United States and Cuba are exchanging envoys and moving closer to normalized relations, the Catholic Bishops of Florida have issued a statement urging the U.S. government to insist on the reuniting of Cuban families in one country or the other.

Citing the Carter administration's stand on human rights, the Bishops also urged efforts be made on behalf of political prisoners in Cuba and stated the Church's willingness to help in resettlement of such prisoners given asylum here.

The complete text of the Bishops' statement follows:

"We, the Catholic Bishops of Florida wish to express the deep concern that we share with our Cuban people over the reunion of

(Cont. on page 3)

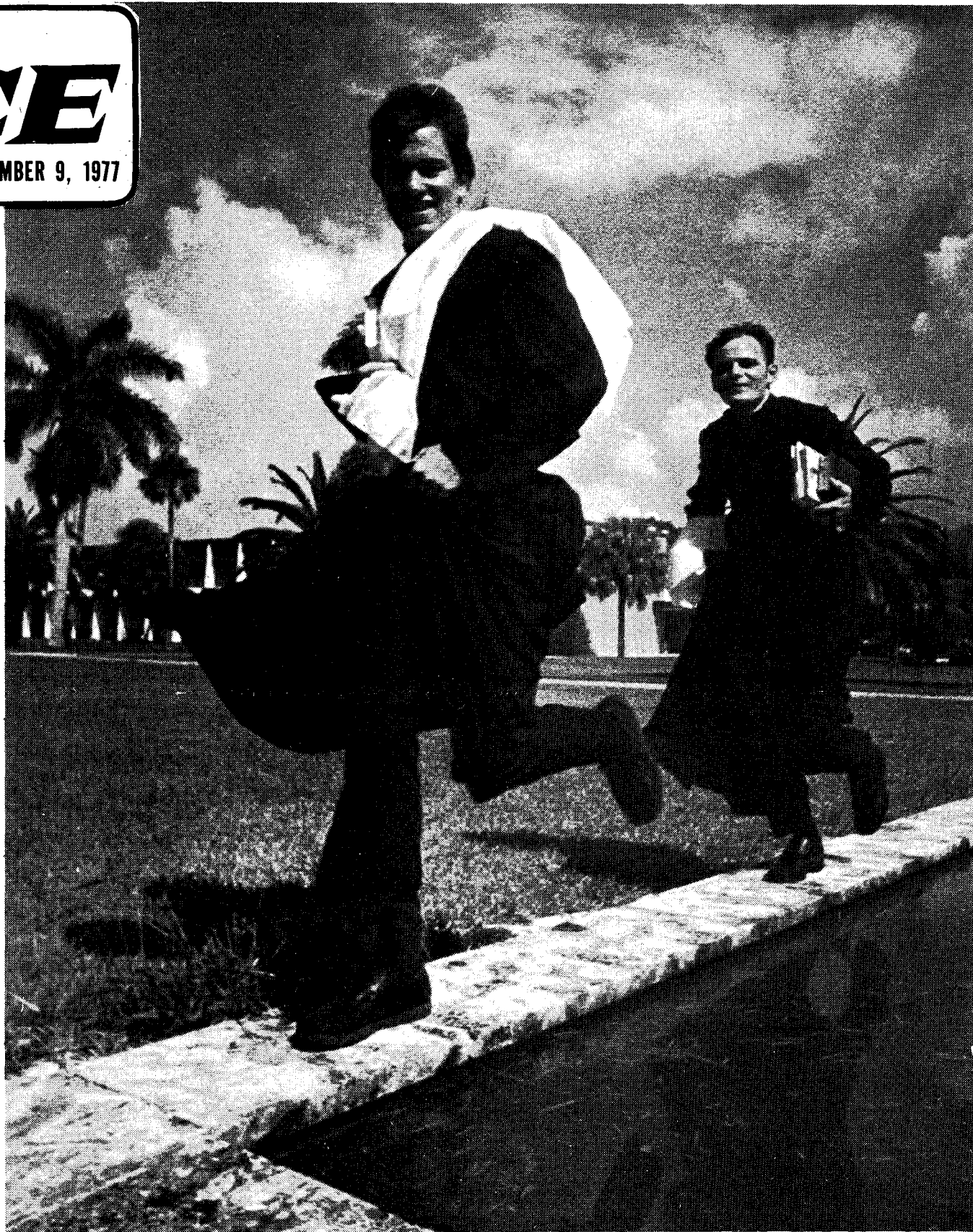


Photo by Tony Garnet

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### Chow time!

As every seminarian knows, man does not live by bread alone, but it is good for the spirit, and Christopher Repp and Michael McCourt, junior students at the St. John College Seminary, head for the cafeteria after nourishing their spirit at Chapel.

### 'Journey into Light'

In this issue, The Voice introduces the new 1977-78 Know Youth Faith theme, "Journey Into Light." The series will focus on contemporary questions confronting Christians today and show how they fit into the Church's history.

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# Latins crowd Stadium Mass

Thousands of Latins again flocked to the Miami Marine Stadium for celebration of Mass Thursday in honor of Our Lady of Charity of Cobre, patroness of Cuba.

Archbishop Edward A. McCarthy was chief concelebrant of the Liturgy, an annual event inaugurated by the late Archbishop Coleman F. Carroll in 1961.

The history of Our Lady and how she came to be patroness of Cuba was explained by Msgr. Agustin Roman, Archdiocesan Vicar for the Spanish-speaking, earlier this week.

His statement follows:

"September 8th is a day of celebration for all the Catholics because it is the feast of the Nativity of the Blessed Virgin Mary. This feast, however, is particularly significant for both the American Catholics and the Cuban Catholics. On that date the Cubans honor their Patroness, Our Lady of Charity, and the Americans celebrate the anniversary of the first Eucharist which, according to historical records, was celebrated in this country in St. Augustine, Florida, on Sept. 8, 1565.

"The Cuban people have always shown great love to Our Blessed Mother. She was venerated in Cuba since the very early times of the arrival of the Spanish conquistadores. The first image of the Virgin Mary was brought to Cuba by Alonso de Ojeda and given to the chief of an Indian tribe in Cueiba. The Indians venerated this image in a small shrine which they built themselves.

"At the beginning of the 17th century, two Indians and a young black left Barajagua, a small settlement in Oriente Province, and went to Nipe Bay in search of salt. On their arrival at the bay, they found bad weather and had to wait for three days in a thatched hut on

the shore, at a place called Cayo Frances. It was about 5:30 in the morning when they saw an object floating on the waters of the bay. At first they thought it was a sea bird, but later found it was an image of the Blessed Virgin Mary. Despite the rainy weather the image was not wet. On the board on which it stood was an inscription—"I am the Virgin of Charity."

"The image was taken to Barajagua. After a short time the people of the town, who were worried

Complete coverage of the ceremonies and Liturgy of Our Lady of Charity of Cobre will be in next week's Voice.

at the fact that the image disappeared and reappeared several times at its shrine, decided to move it to El Cobre Parish, where it stayed for three years. Again it disappeared and reappeared several times and finally was seen by a little girl named Apolonia on El Cobre Hill. The people then decided to place it on the top of the hill, where later they built a shrine. So the image which had appeared on the waters of Nipe Bay finally stayed at the Shrine of El Cobre, where it has remained until the present time.

"In 1915 the veterans of the Cuban Independence War requested the Holy Father, then Pope Benedict XV, to proclaim Our Lady of Charity the Patroness of Cuba. The Pope granted this petition and the feast was celebrated with great solemnity throughout Cuba on Sept. 8, 1916.

"On Sept. 8, 1961 Archbishop Carroll celebrated for the first time in Miami an outdoor Mass in honor of Our Lady of Charity. The mass was offered at the Miami Stadium with the participation of thousands of newly arrived Cuban refugees.

(Cont. on page 20)



Advancing years: Helen Meyer, a resident of Three Rivers home for the aged in Cincinnati, sings enthusiastically with her choir at Sunday Mass. A declining birth rate, improvements in nutrition, disease control, and medical technology all have contributed to making the nation's elderly a growing percentage of the total population.

## OFFICIAL Archdiocese of Miami Appointments

The Chancery announces that upon nomination by the Very Reverend John G. Nugent, Provincial of the Vincentian Fathers in Philadelphia, Pa., Archbishop McCarthy has made the following appointment:

THE REVEREND BERNARD T. SCHIMMEL, C.M. - to Assistant Pastor, St. Vincent de Paul Parish, Miami, effective September 1, 1977.

The Chancery announces that upon nomination by the Very Reverend George Croft, O.M.I., Provincial of the Oblate Fathers in Boston, Mass., Archbishop McCarthy has made the following appointments, effective as of September 1, 1977:

THE REVEREND LEO DIONNE, O.M.I. - to Assistant Pastor, St. Timothy Parish, Miami.

THE REVEREND LAWRENCE GRIFFIN, O.M.I. - to faculty member, Cardinal Newman High School, West Palm Beach.

THE REVEREND JOHN MADIGAN, O.M.I. - to Assistant Pastor, St. Stephen Parish, West Hollywood.

THE REVEREND WALTER MOONEY O.M.I. - to Assistant Pastor, St. John Fisher Parish, West Palm Beach.

THE REVEREND JOSEPH PUCCI, O.M.I. - to Assistant Pastor, Mary Immaculate Parish, West Palm Beach.

## Bishops on Cuba

(Cont. from page 1)

their families and over the plight of political prisoners in Cuban jails.

"We are aware that many Cubans, both in Florida and in Cuba, long for the day when their families will be once again united after many hard years of forced and inhuman separation.

"We, therefore, support and urge even stronger insistence by our Government on the reuniting of Cuban families, whether in the United States of America or in Cuba, as the individuals concerned may

choose.

"In this regard, we the precedent of the Final Act of the Conference on Security and Cooperation in Europe, signed in Helsinki in 1975, which stressed the importance of family reunion.

"We share as well the concern of the Cuban community in Florida for their relatives and compatriots who are imprisoned in Cuban jails because of their political convictions. We commend our Government for its stand on human rights—as an item of concern in the conduct of in-

ternational relations. We trust that a high priority will continue to be given to the question of political prisoners. We suggest that our Government offer its good offices in arranging for the release of political prisoners held by the Cuban Government and recommend that asylum be offered in the United States to those Cuban political prisoners released by the Cuban Government. Moreover, on our part, we pledge the full cooperation of our social services agencies in the rehabilitation and resettlement of such prisoners.

July 7, 1977  
Archbishop Edward A. McCarthy  
Archdiocese of Miami

Bishop Charles B. McLaughlin  
Diocese of St. Petersburg

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# Panamanians felt shortchanged

By JAIME FONSECA  
PANAMA CITY—  
(NC)—Panamanians pressed for a larger share of Panama Canal income in the new canal treaty because, they said, they felt shortchanged during more than 60 years of its operation by the United States.

After its opening in 1914, the United States paid Panama \$430,000 a year for the use of the waterway and the surrounding territory called the Canal Zone, roughly 10 by 60 miles in area. Payments were raised to \$1.9 million annually in 1955 and to \$2.3 million shortly afterwards because of dollar

devaluation.

In addition, Panama derived about 20 percent of its national income from Canal-related activities: salaries of Panamanian workers, sales to the Canal Zone and the tourist trade. That came close to \$200 million a year.

But armed with figures provided by their own economists and by U.S. sources, Panamanians contend that that arrangement blocked their full development, wasted their geographical asset as a narrow passage at the crossroads of the world, and was generally unfair in the light of U.S.

dealings with other nations.

They pointed to huge savings for the U.S. military and the shipping industry. By 1974, U.S. negotiators under Henry Kissinger, then U.S. secretary of state, agreed that Panama should get a larger share of the benefits from the canal.

Studies by economist Javier Gorostiaga said that Panama was getting too little because of the very low canal transit tolls, since canal administrators operated "on a nonprofit basis." An average ship paid \$6,500 to cross the canal. The tolls, if charged on a commercial basis, should

have been three times higher, Gorostiaga said.

"We have been subsidizing the shipping industry," he concluded.

The United Nations Economic Commission for Latin America backed his claim, by pointing to savings to world shippers of over \$600 million a year. The canal's operation earns \$200 million, and that includes moneys from the Canal Zone government, military installations and private business.

Panama feels it should have shared that income 50-50.

Another point

Panamanians make is that U.S. military installations, which take up 68 per cent of the Canal Zone, do not pay any rent. In fact they were not foreseen in the original treaty of 1903. Yet there are 14 military bases (which the new treaty reduces to three) set up at a cost of \$5.7 billion, more than double the cost of civilian facilities.

U.S. Department of Defense estimates say the U.S. saved \$250 million a year by not having had to pay rent. The Navy alone saved \$1.5 billion during the Second World War.

## Vatican silences Jesuit on homosexuality

NEW YORK—(NC)—The Vatican has ordered Jesuit Father John J. McNeill, a leading advocate of liberalization of Church attitudes toward homosexuality, to stop making public statements, in word or print, on the subject.

The order, from the Vatican's Doctrinal Congregation, led to the

cancellation of a scheduled talk by Father McNeill at the Sept. 2-5 national convention of Dignity, an organization for Catholic homosexuals.

The Vatican office also directed the removal of the "imprimi potest," or Church permission to publish, from future editions of "The Church and the Homosexual," a book by Father McNeill published in 1976.

According to Father Eamon Taylor, Father McNeill's superior in the New York province of the Jesuits, the order was sent from the Vatican through Father Pedro Arrupe, Jesuit superior general, in mid-summer.

The Vatican action "is not a canonical sanction or penalty or a condemnation of the man or his theological competence," Father Taylor

said. He called the decision a "wise one" and said it was taken "to avoid any further confusion on the actual stand of the Church in this matter."

It was the second time that Father McNeill had been silenced on the subject of homosexuality. In 1974, before publication of "The Church and the Homosexual," Father Arrupe ordered him not to lecture or write publicly about it until after his teachings could be examined.

Father McNeill, in a letter to the Dignity convention held in Chicago, stated he would obey the Vatican directive and called his silence symbolic of "The defenseless silence through the centuries, and even today, of the hundreds of thousands of gay Catholics. I am absolutely confident that this represents only a temporary setback in the cause of justice for gay Catholics and that, eventually, with God's help, the Church will learn to deal

openly and lovingly in dialogue with the gay community."

The board of directors of Dignity, a U.S.-Canadian organization of Catholic homosexuals, issued a statement saying that the Vatican action symbolized "more eloquently than words, the continuing oppression of gay people in the Church and elsewhere."

More than 600 delegates from across the United States and Canada, representing 60 chapters of Dignity, attended the four-day series of meetings, speeches, workshops and Masses. Approximately 75 priests and Religious attended.

The convention was marred by an early morning fire Sept. 3 in which an altar cloth and two liturgical banners were burned. According to a police department spokesman, a preliminary investigation classified the fire as possible arson.

## Rhodesia jails 4 Catholic officials as causing 'alarm'

LONDON—(NC)—Four members of the Rhodesian (Catholic) Commission for Justice and Peace have been arrested by the Rhodesian government, an official of the London-based Catholic Institute for International Relations (CIIR) said.

One is an American nun. Those reportedly arrested are:

- John Deary, a Rhodesian white, who is chairman of the commission;
- Father Dieter Scholz, a German Jesuit, commission vice chairman;
- Brother Arthur Dupuis, a Canadian Christian Brother, organizing secretary;
- Sister Janice

McLaughlin, a Maryknoll Sister from Pittsburgh who only recently went to work for the commission.

According to CIIR, the first three have been released on \$1,000 bail. Sister McLaughlin was still in jail at the time of the report (Sept. 2).

All are charged with violating the Official Secrets Act and causing "alarm and despondency" (a crime in Rhodesia).

CIIR, which in the past has published exposes of government terrorism and human rights violations smuggled out of Rhodesia by the justice and peace commission, said it is suspected that the arrests were intended to forestall publication of a

new report by the commission.

Earlier reports have accused Rhodesian security forces of torture and murder in the conduct of the government's anti-guerrilla campaign. They have been banned in Rhodesia.

According to CIIR, the commission has decided to withhold publication of its new report, at least for the time being.

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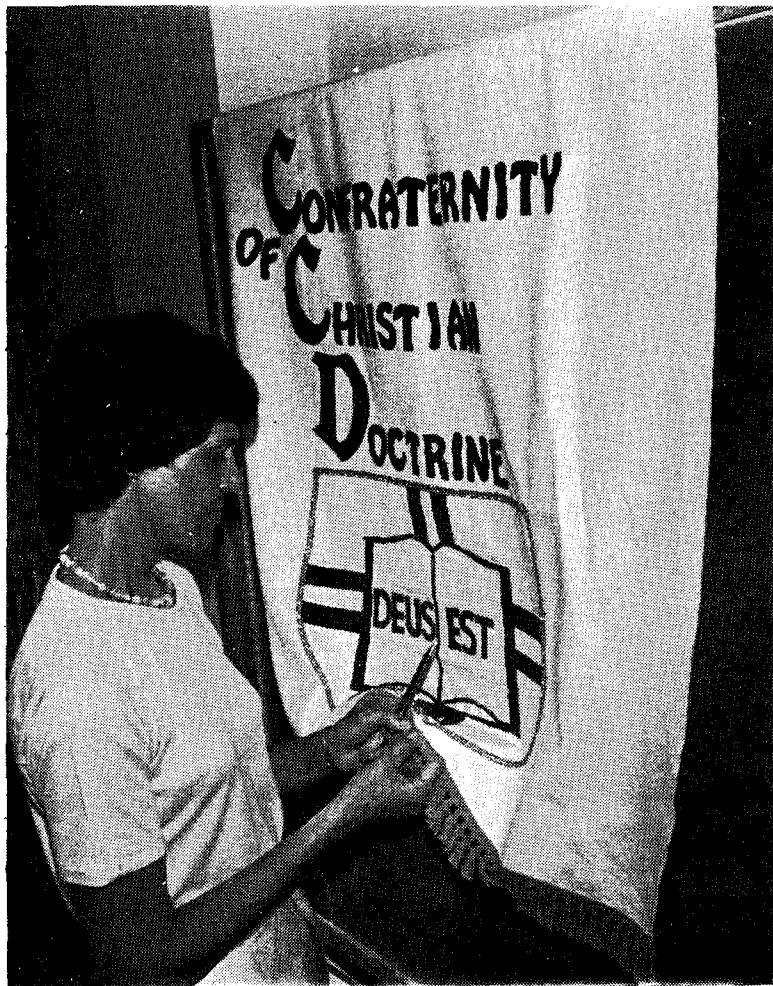
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# Getting ready to celebrate...



**At Nativity** parish, Hollywood, Jeanne DeLong puts the finishing touches on a banner to be used in a procession noting CCD Sunday on Sept. 18.



**At St. Andrew** parish, Coral Springs, the youth choir rehearse songs to be used

at CCD Sunday Liturgy (from left) Frank Walker, Kathy Grimes, Phillip Koe and Mike Nevadomski.

## ...Together in Ministry

Preparations are underway to celebrate CCD Sunday in the Archdiocese of Miami this year on Sunday, Sept. 18. Activities include making banners, designing certificates to be presented to catechists, developing special commissioning rites, rehearsing music to be used at the Sunday

Liturgies, and other projects limited only to a parish's creativity.

The theme for this year is "Together in Ministry" and is to deepen the awareness that the whole parish community, as a body of believing people, is the primary catechist.



**All ages** of parishioners from St. Andrew join in preparation for CCD Sunday. Completing certificates to be

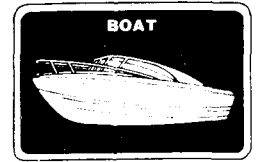
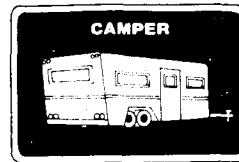
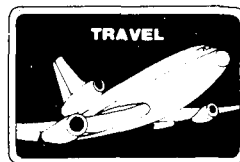
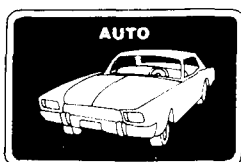
presented to catechists are (from left) five-year-old Jennifer Walsh, Mrs. Donna Newman, George Tomecek and Mrs. Kathy Wilson.



**Charting areas** of the Archdiocese of Miami, staff members of the Religious Education Office and The Voice work together to plan this year's celebration.

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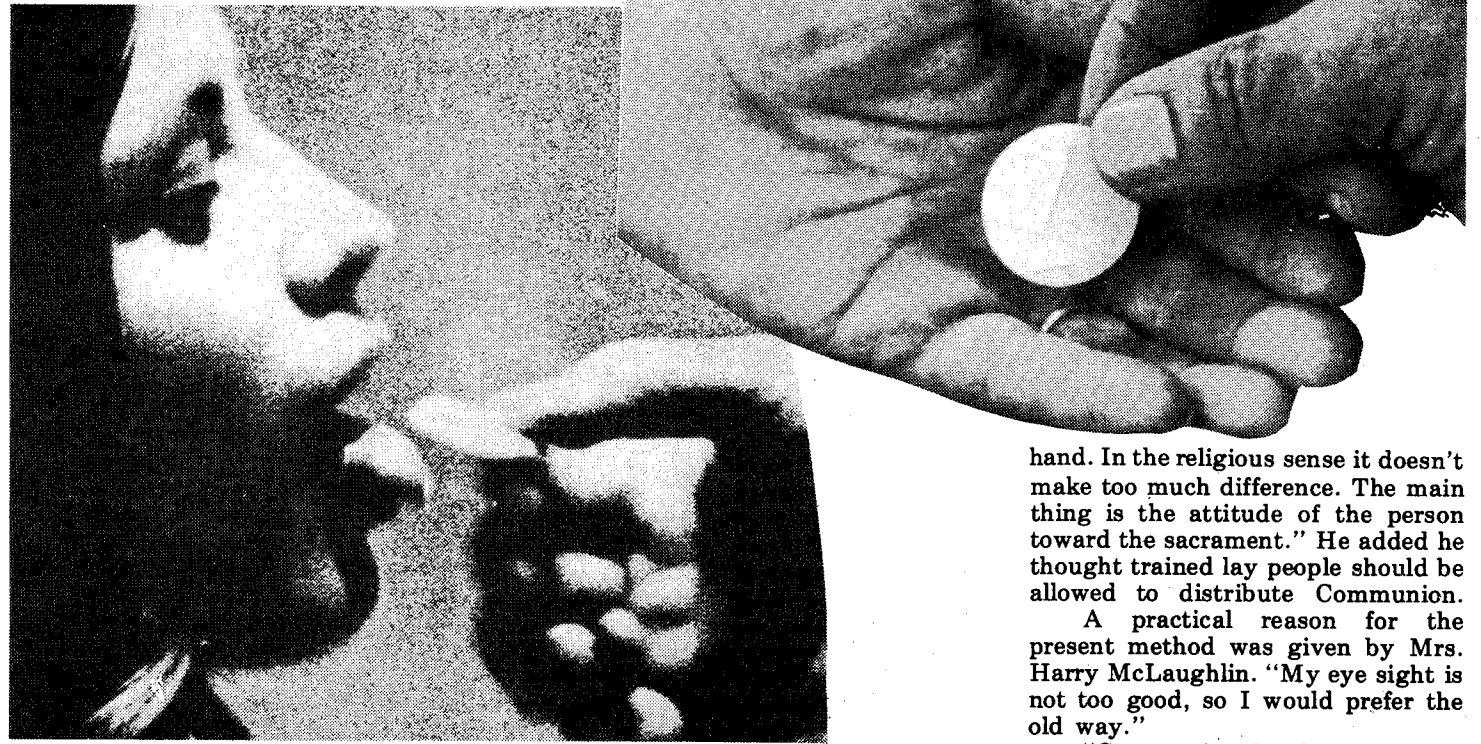
# COMMUNION

## In the hand or on the tongue?

A two-thirds majority of the U.S. Bishops voted earlier this year to make available to Catholics the option of taking Communion in the hand. The Vatican has approved this and 53 countries already have implemented the option.

The Archdiocese of Miami has the matter under study. If Communion in the hand is approved here, it will be preceded by a thorough catechesis.

The Voice asked a number of people for their personal reactions to the option should it be approved.



By **ROBERT O'STEEN**  
Voice News Editor

"I would consider it a great honor to hold the Lord in my hand. I think it is too much honor for me but I would be glad to take it that way."

Those were the words of Mrs. Georgina Pardo of St. Augustine parish, when asked whether she would take Communion in the hand or on the tongue if both options were available in this Archdiocese.

"I think I like it the old way," said Mrs. Gloria Morales-Gomez of Miami, "for the respect it shows for Communion." But she added "I like change and this generation is different and I believe Catholics should accept new ways too. If the Church changes something it must be for a good reason and for the better of the community."

**ACTUALLY**, references to the "old" and the "new ways are all relative to historical practice. The original Communion at the Last Supper was probably in the hand, and for the first eight centuries Communion was in the hand and tended to be taken frequently.

Then emphasis shifted to the awesomeness of the Eucharist and Communion on the tongue was begun and continued through the Middle Ages with less frequency of reception.

Even as late as 1969 the Congregation of Divine Worship

asked all the Bishops of the world if they thought Communion in the hand should be permitted and the result was: No, 1,233; Yes, 597; and Yes with reservations, 315. The bishops also replied that they thought the faithful would not accept Communion in the hand even after proper instruction, by 1,185 to 835.

Nevertheless, bishops of many countries pressed the idea and today 53 nations have Communion in the hand, the most recent being Ireland.

One of the reasons for change is the Vatican II concept that the laity should have "full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy" which includes "actions, gestures and bodily attitudes."

**ADDED TO** this is the renewed concept of the holiness and consecrated nature of the whole body, including the cupped hands which may symbolize humble supplication.

The pendulum seems to be at mid point at this time in history them. And making the change to both options is viewed as an opportunity to re-emphasize the importance of the Eucharist as the central focal point of the spiritual life of the faithful.

Placing the whole process in perspective is Bishop William

Cosgrove of the Diocese of Balleville, Ill., where the option will be available starting in November.

He said:

"We should not think that if we receive Communion on the tongue that we are more pious than those who receive in the hand...or that if we receive Communion in the hand that we are more liberated or sophisticated than those who choose to continue the practice of Communion on the tongue."

The bishop added, "It is true that only a priest can change the bread and wine into the body and blood of Christ, but once this happens we are all equal in the Lord."

**REACTION** locally to the option if it becomes available varied allowing both options in those dioceses which choose to implement both ways but with respect for the other persons choice.

Lee Yinderscheid said, "I'm usually pretty open to change in the church but I think from a practical sense it might be awkward in the

hand. In the religious sense it doesn't make too much difference. The main thing is the attitude of the person toward the sacrament." He added he thought trained lay people should be allowed to distribute Communion.

A practical reason for the present method was given by Mrs. Harry McLaughlin. "My eye sight is not too good, so I would prefer the old way."


"Communion in the hand is a good way," said teenager Tim Johnson of South Dade. "It helps you feel like you're taking part in the Communion yourself."

Mrs. Henry Opitz of St. Ann parish in Naples would receive in hand.

"From the lay person's angle I think it is more reverent in the hand, and it is going back to the early Christian practices. Also here in Naples we are conscious of the tourist population coming down each year and from the health angle I think in-the-hand is a good idea. I am very enthusiastic about all the changes taking place in the church."

**SHE ADDED** that she had polled her parish council of which she is a member and nine said they would receive in hand, with one preferring it on the tongue.

"The main thing," said Mark O'Connor, a University of Miami student, "is that if both ways are there, then the individual can use whatever way fits his own needs and the way he relates to Communion."



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# Fr. Razutis Mass celebrated

The Mass of Christian Burial was concelebrated Saturday in St. James Church for Father George Razutis, native of Lithuania, who served more than half of his 43 priestly years in South Florida.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for Father Razutis who died on Aug. 31 at 66, following a heart attack. Father Gerard LaCerra preached the homily.

Ordained to the priesthood in his native country in 1934, Father Razutis was an assistant pastor in the Diocese of Telsiai and then

secretary to his bishop.

After Russia occupied Lithuania in 1940, Father George, as he was affectionately called by most who knew him, he became professor in the Seminary in Telsiai where he taught Church history, religion, general history and German language.

Father Razutis came to Miami in 1952 and served in St. Michael the Archangel parish until 1964 when he moved to St. James parish where he ministered to the aged and ill and assisted at Masses. Meanwhile on May 16, 1958 he became a U.S. citizen. In 1976 Father Razutis retired from active duty.

He is survived by two brothers, Michael and Stasys, Chicago; and two sisters, Mrs. Teresa Daukintis and Mrs. Barbara Dverijonis.

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# Study reveals facts on Cuban exiles

By ARACELI CANTERO  
Voice Spanish Editor

Day in and day out, for years, sociologist John Clark has been collecting data about Cuban refugees arriving in Miami.

Since 1964 he has spent hundreds of hours talking to escapees arriving in Florida both through unconventional means, such as drafts and small boats, or through the freedom flights and other legal ways. His findings were systematically recorded and studied as part

of his doctoral thesis entitled "The Exodus from Revolutionary Cuba, 1959-1974: A Sociological Analysis."

New professor at Miami Dade Community College, South Campus, John Clark was always impressed by the continuous flow of escapees from the island.

"I kept hearing about their arrival on the coasts of Florida. Talking to them, I realized they were, for the most part, young working people, farmworkers...a

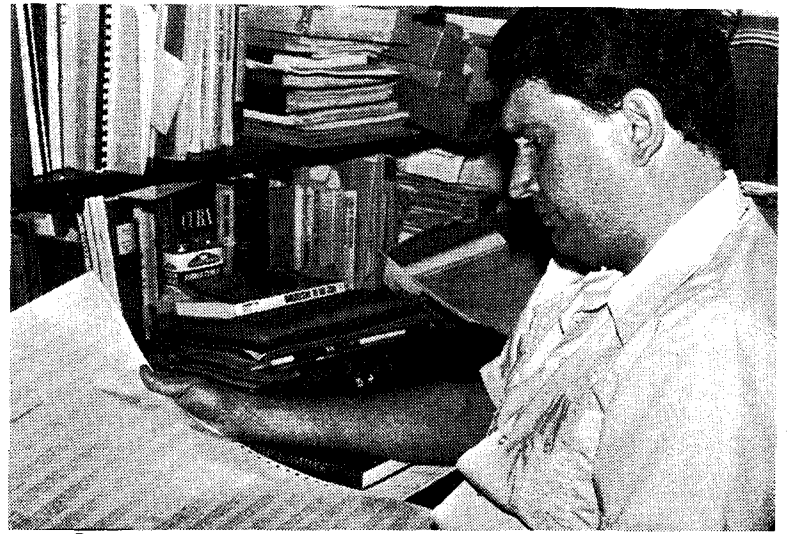
phenomenon which seemed to contradict all the good work about the Cuban revolution being for the benefit of the poor," he said.

As a sociology doctor student at the University of Florida he came across study done by the Soviet Center of Studies in Harvard where the living conditions in Russia had been analyzed through interviews with Russian refugees.

"By that time I was very aware of a steady flow of information through people coming in the freedom flights," John Clark explained. "If only I could prove the objectivity of the people I interviewed," Clark thought to himself.

He did so by administering an objectivity test to each of his interviewees, and in 1971 alone he performed 266 interviews with individuals which covered 56 per cent of the Cuban territory.

"My interest was the gathering of information about verifiable facts—not opinions," he says. "Even today I continue to update my information," he notes, pointing to the walls in his study room, covered with files, tapes, and newspaper clippings.



Studying data used in his thesis on the Cuban exodus is Juan Clark, Ph.D., of Miami.

He was a sample of 8,750 cases, of them 2,319 are escapees through unconventional means.

Among the findings of his study, Dr. Clark shows that the flight of professionals, mostly from metropolitan areas in Havana, was high only during the first years: 45 per cent in 1961 compared to eight per cent in 1974. The opposite occurs with escapees from among the working people: 15 per cent in 1961 compared to 85.5 per cent in 1974.

"Until 1962 the Cuban government wanted to maintain the sympathy of the

working people. Now it has become obvious that Castro wants to do away even with the small farmer," he says, adding:

"Did you know that in Cuba it is an economic crime to buy something from a peasant? Even Russia and China allow that," he said.

A veteran of the Bay of Pigs invasion, John Clark remained a political prisoner for two years. "While in prison we taught each other whatever we knew. I studied the social encyclicals and even had an argument with Castro during one of his visits," he recalls.

## St. Paul couple mark anniversary

JUNO BEACH—Their 60th wedding anniversary was observed by Mr. and Mrs. Dan Orf during a Mass of Thanksgiving last Monday in St. Paul of the Cross Church.

Father Charles Sullivan, C.P. was the celebrant of the Mass and witnessed their renewal of nuptial vows in the presence of family and friends.

A veteran of World War I as an artilleryman, Orf and his wife, Irma, were married in 1917 in N. St. Louis, Mo. and lived on a farm in St. Paul, Mo. They were members of St. Paul Church there where Orf sang in the parish choir and his wife was active in the Ladies Sodality.

In 1947 they moved to St. Ann, Mo. where Orf did carpentry work until his

retirement in 1957. Today they are members of St. Clare Church, N. Palm Beach.

The couple has 11 children including Mrs. Darline Himmelsbach, Fort Pierce; Mrs. Gladys Watson, Mrs. Betty Sachs, and Mrs. Beatrice Cole St. Peter's Mo.; Glennon Henke, Juno; Daniel Orf, St. Paul, Mo.; Mrs. Ann Felderwerth, St. Ann, Mo.; Mrs. Maxine Hall, N. Palm Beach; Donald Orf, Captain's Landing; Ronald Orf, Boynton Beach; and Mrs. Peggy Koepke, Denver, Colorado.

They have 36 grandchildren and 25 great-grandchildren.

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# Youth leader offers challenge to adults

By FRANK HALL  
Voice Feature Editor

"The biggest challenge to the Church for youth is to be totally committed to them, to allow young people to make mistakes without getting on them, to show young people they're part of the community, that the Church exists to work with them as well as with anyone else in the parish," says Tony Cordileone, youth minister at Our Lady Queen of Heaven Church, North Lauderdale.

"Do this," he continues, "and you will have kids not afraid to respond to the Church. The biggest divider is the old attitude that children should be seen and not heard. That's absolute garbage! We're not going to get kids involved in the Church until we get rid of that attitude."

These opinions and insights come from someone who basis what he's talking about on experience.

INVOLVED in youth work in South Florida for five years, Cordileone and his wife Barbara helped establish a Catholic outreach program called the Stairway, located in Lauderdale Lakes. The Stairway exists today and offers, in addition to varied services to youth, an ecumenical prayer meeting on Wednesday evenings and a coffeehouse on Saturday evenings. Cordileone is also the 1977 recipient of the "Outstanding Young Religious Leader" in the community presented by the Fort Lauderdale Jaycees.

One program he began last year and will continue is a marriage and

family program. The first six weeks, married and engaged couples meet to discuss what marriage is in the world today. Effort is made to enroll the parents of youngsters involved in the youth activities. In addition to using a psychologist, couples from Marriage Encounter offer varied presentations.

The second part of the program includes all family members. One hour a week is spent doing an exercise where the family members can express their feelings. The program utilizes the Christian Family Movement manual, "Love Happens in Families."

"This is especially good," says Cordileone, "because older kids need to feel they're listened to by their parents. Last year we had about 20 couples with children in our youth program and it was very helpful."

Commenting on youth and the influence of families, Cordileone notes:

"THE FAMILY has a lot to do with basic attitudes and motives for life and we come in contact with a lot of kids who are primarily trying to have good morals, trying to be themselves without peer pressures.

"The hardest thing for me is to meet Catholic kids who are turned off to the institutional Church. They see it as being hypocritical and that often comes from the adults' attitudes of having to be a productive force in the Church. That has to change from the top down.

"At Confirmation, kids are told they are now adults and have a responsibility. But when they try



Time out is taken by Tony and Barbara Cordileone for their two-year-old daughter Jennifer.

things, often they get knocked down. Their reaction is either to fight or leave and, because they're searching themselves, they leave."

Cordileone has set up a small group of teenage "bridgers."

"YOU HAVE adults who really don't dig kids and when they meet kids who have this fear of the institutional Church and adults, there're problems. We developed a program that when a teenager sees an adult and a young person getting into this type of situation, he or she tries to be a bridge between them."

What Cordileone feels is imperative is that young people have the opportunity to experience Christ.

"We would get a hundred kids to our Saturday night program and find out later that after the meeting they would be involved in all kinds of

things. We realized they were having fun but not learning anything about Jesus Christ.

"It was important that we presented Jesus as our friend, how we experienced Him, and not from a book. What we offered then was the opportunity to experience Jesus.

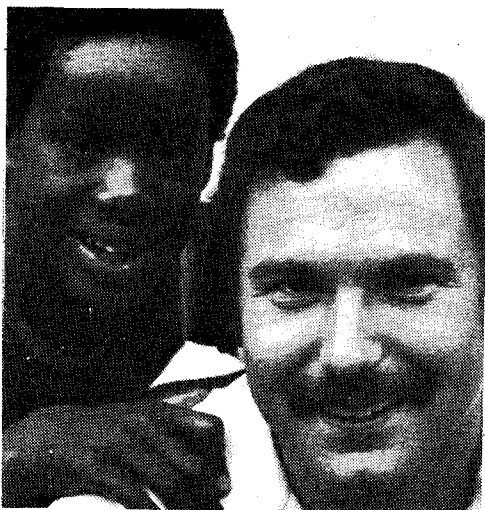
"We've had a lot of people experience Jesus in a living way," he concludes and what's important is that you can tell it, not from their talking, but in their actions."

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# Reading skills land student acting role



Twelve-year-old actor John Earl and teacher Dave Neumeister.

Children get jobs as actors usually because they're cute or personable or talkative. But John Earl got a job with NBC television largely because he can read well.

Twelve-year-old John was "discovered" by his junior high school's drama teacher, Dave Neumeister.

After receiving a call from Jane Murray who was casting for a new series to be shot, Neumeister took a group of boys from the Los Angeles School's drama class and others suggested by teachers to an audition. John was in the latter category and a teacher selected him because he is a good reader. He's in the school's special program for gifted students

and is an eighth grader.

Said Neumeister, "The first time I saw John I knew he was the kid they were looking for. He has a naturalness in personality that turns one in front of an audience."

At the first interview, Murray selected some boys for reading auditions. NBC producers listened to the readings and after seeing John, agreed that he was a good prospect.

After narrowing the selections down to three, John was hired because of his natural charm and overwhelming ability to handle the script.

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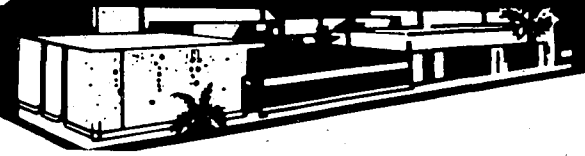
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## Dade County

ST. LAWRENCE Council of Catholic Women will resume meetings at 8 p.m., Monday, Sept. 12 in the school cafeteria, 2200 NE 191 St., N. Miami Beach. An "old-fashioned ice cream social" is planned. Guests will be welcomed. ★★★

FATHER ANDREW BROWN General Assembly Fourth Degree Knights of Columbus will install new officers at 8 p.m., Thursday, Sept. 15 at the Hialeah Council Hall. ★★★

EPIPHANY Home and School Association meets for the first session of the season at 7:30 p.m., Thursday, Sept. 15 at 7:30 p.m. in the parish hall, South Miami. ★★★

HOLY FAMILY Home and School Association meets at 8 p.m., Tuesday, Sept. 13 in the parish hall, North Miami. All parents are invited to participate.

## Broward County

NATIVITY Women's Guild,

Hollywood, meet for their first Fall session at 8 p.m., Wednesday, Sept. 14 in the parish hall. Newcomers urged to attend.

LAUDERDALE Catholic Singles will meet at 7:30 p.m., Sunday, Sept. 11 at Blessed Sacrament parish, 1701 E. Oakland Park Blvd., Fort Lauderdale. Election of officers is scheduled. For membership information call Eileen at 733-9310. ★★★

CATHOLIC DAUGHTERS of America, Court Infant of Prague, will resume meetings at 8 p.m., Wednesday, Sept. 14 in Nativity parish hall, Chaminade Dr., Hollywood. For complete information call 989-0285 or 983-7490. ★★★

ST. BARTHOLOMEW Women's Club meets for an evening of comedy at 8 p.m., Thursday, Sept. 15. Members will participate in Mass at 7:15 p.m. at the parish church, Miramar. The club will sponsor a "back-to-school" dance on Sat., Sept. 10 in Holy Family hall. Music by the Hemlock.

# It's a Date

RIGHT TO LIFE of Broward County will meet at 8 p.m., Tuesday, Sept. 13 at the Atlantic Federal Savings Bank, 1771 NW 40 Ave. (State Rd. 7), Lauderhill. For membership information call 484-6494. ★★★

ST. BERNARD Women's Guild resumes meetings at 8 p.m., Tuesday, Sept. 13 in the parish center, Sunset Strip and University Dr., Sunrise. Father Thomas Foudy will be the guest speaker. Plans will be discussed for a Sept. 20 card party. ★★★

## Collier County

RIGHT TO LIFE Council of Collier County and Action for Life, Inc. have elected Philip Erickson as president; Michele Hains, vice president; Mario LaMendola,

treasurer; and Judy Hagaman, secretary. Right to Life meetings are held on the fourth Thursday of each month at the Park Shore Branch of Naples Federal Savings and Loan at 7:30 p.m. ★★★

## Palm Beach County

RIGHT TO LIFE League of Palm Beach County will sponsor a dessert fashion show on Saturday, Sept. 10 at 3 p.m. in Burdine's Hibiscus Tea Room, West Palm Beach. For tickets call 655-4050. ★★★

ST. CLARE Home and School Association, Palm Beach Gardens, has elected William Egan as president; Roger Strickland, vice president; Pat Vollenweider, secretary; and Betty Heaney, treasurer.

# S. Florida Scene

## Cenacle retreat

LANTANA—A retreat for men, women and couples is slated at the Cenacle Retreat House on the weekend of Sept. 9-11.

Father Robert U. Perry, O.P. will conduct the sessions. Now director of a Center for Religious Experience in Chicago, Father Perry also conducts workshops on Progoff's Intensive Journal and Process Meditation. He has served as retreat master for many retreats in the past at the Cenacle.

Reservations may be made by calling the Cenacle, 1400 S. Dixie Hwy. at 582-2534.

## Final vows

Two Dominican Sisters of St. Catherine de Ricci who have been serving in South Florida recently made profession of final vows at the Dominican Retreat House, Elkins Park, Pa.

Sister Betsy Shillingsburg, O.P. is presently Apostolic Coordinator at Immaculate Conception parish, Hialeah. A graduate of Villanova University, she has been stationed in the Archdiocese of Miami for the past three years.

Sister Patricia Lyn, O.P. has been recently reassigned after serving at the Dominican Retreat House, Kendall.

## Charities meet

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, will participate in sessions of the 63rd annual meeting of the National Conference of Catholic Charities, Sept. 16-20 in New York City.

Workshop sessions will focus on family life, aging, economic justice, and community services and development.

## Sisters' Council

Delegates of the Sisters Council of the Archdiocese of Miami will meet on Sunday, Sept. 11 at 2 p.m. in Miami's Mercy Hospital, 3663 S. Miami Ave.

Sister Dorothy Thomas, O.P. is president; Sister Beverly Bobola, O.P., vice president; Sister Donald Marie, I.H.M., secretary; and Sister Claire Kondolf, R.S.C.J., treasurer.

Three commissions—Spiritual Life, Ministry, and Ecclesial—have been established for the Sisters of the Archdiocese.

## Religious Ed seminar

Father David Beebe, Director of Religious Education, Camden, N.J. will conduct a one-day seminar on religious education from 9 a.m. to 2 p.m. on Friday, Sept. 16 for religion teachers in Archdiocesan Schools. The program will be repeated on Saturday, Sept. 17 for CCD instructors.

## Deaf Scout troop

A Boy Scout Troop for youths with impaired hearing is being organized at Visitation parish, 191 St. and N. Miami Ave.

Meetings will be held each Wednesday at 8 p.m. in the parish hall. Those outside the parish who are interested should contact Father James Vitucci, Archdiocesan Director for the Deaf and Hard of Hearing, at Holy Rosary Church, Perrine.

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# KNOW YOUR FAITH

## His love knew no limits

By FATHER JOHN J.  
CASTELOT

Saul the Pharisee, *Christian persecutor*, became the individual most actively responsible for the initial spread of Christianity. He was born about the beginning of the first century in Tarsus of Cilicia, modern Turkey.

Tarsus, an important commercial city, was also a renowned center of Greek culture, considered by many as second only to Athens for work in philosophy and the arts.

By birth and circumstances, Saul was subjected to various influences which were to form a highly complex personality. As a devout and intelligent Jew, he spoke Aramaic and developed a deeply biblical mind-set. As a native of Tarsus, he was a Roman citizen by birth, spoke and wrote Greek with ease and eloquence, and was no stranger to Greco-Roman culture.

While still a young man, he went to Jerusalem to pursue higher studies as a rabbi. Under the tutelage of excellent teachers, he became quite proficient. But his intellectual genius and accomplishments were more than matched by his zeal for the religion of his forefathers.

This zeal led him to persecute the infant Church. When we first meet Saul, he is assisting in the martyrdom of Stephen (Acts 7, 58), and then directly harassing the local church (Acts 8, 1-3). Many Christians, however, had fled the persecution and Saul, undaunted, set out to track them down, even as far as Damascus in Syria.

Suddenly, while he was on the road to Damascus, he had an experience which changed the whole course of his life. The risen Christ appeared to him in a blinding vision. With this vision came the realization that the people he was persecuting were not blasphemers but were actually worshipping the Lord in glory.

Saul also gained an insight into a reality which would become fundamental in his teaching the oneness of Christ and the Christian. For in answer to his question, "Who are you, sir" the voice answered, "I am Jesus, the one you are persecuting. Get up and go into the city, where it will be told you what to do" (Acts 9, 5-6). So important a turning point was this in his life and the life of the Church that it is recorded three times in Acts (Chapters 9, 22 and 26).

Saul the Pharisee was

now Paul the Apostle, an indefatigable preacher of the Good News. However, his stature as an apostle could easily blind us to his stature as a man, and we would be all the poorer for that.

Paul was an authentic human being, an intense person, a man capable of the deepest emotions, from consuming hatred all the way to consuming love. Only a man filled with hate, no matter how self-righteous, could have hunted down men and women as he did the first followers of Christ. Only a man on fire with love for the Lord and for people could have sacrificed everything and endured so much for their sake.

In his three missionary journeys he walked about 1,200 miles, founding churches throughout what are now Turkey and Greece. For his own account of the hardships he endured, read 2 Cor. 11, 23-33. In the midst of this record he reveals his overriding concern and love for his converts:

"Leaving other sufferings unmentioned, there is that daily tension pressing on me, my anxiety for all the churches. Who is weak that I am not affected by it? Who is scandalized that I am not aflame with indignation?" (2 Cor. 11, 28-29).

Yes, love had replaced hatred in his life, but he could still get angry, especially if his children in Christ were threatened by anyone in any way. His letter to the Galatians is fairly seething with indignation.

Still, for all the strength of his emotions, he could address his converts with the tenderness of a mother (Gal. 4, 19; 1 Thes. 2, 7) or the strong love of a father (1 Thes. 2, 11). How moving these lines from Philippians: "God himself can testify how much I long for each of you with the affection of Jesus Christ! (Phil. 1, 8)... For these reasons, my brothers, you whom I so love and long for, you who are my joy and my crown, continue, my dear ones to stand firm in the Lord" (Phil. 4, 1).

This great heart stopped beating when, according to tradition, he was beheaded during the persecution of Nero in 64 or 67 A.D. His love knew no limits. If he insisted so strongly in his letters on the fundamental importance of faith, it was a "faith which expresses itself through love." (Gal. 5, 6).



**"Had an experience which changed the whole course of his "had an experience which changed the whole course of his life. The risen Christ appeared to him in a blinding vision. With this vision came the realization that the people he was persecuting were not blasphemers but were actually worshipping the Lord in glory."**

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By FATHER ALFRED McBRIDE, O.PRAEM.

So many people today itch to depress us with bad news that it is a pleasure to recall the first summer's breath of good news that burst from the original members of the Christian Church. The world, then as now, was getting and spending and laying waste its powers. The joyous Christians, washed in the Spirit of God's fire, poured out of that supreme House of Prayer, the Room of Pentecost, irrepressibly eager to tell the world about Jesus.

Pentecost marked the beginning of the evangelization of the world and remains the celebration of the birthday of the Christian Church. No one should forget the contrast of that eventful day. To a world without God, ever committed to doom and pessimism because the anchor of meaning has been lost, the first evangelizers proclaimed limitless hope, a literal rainfall of meaning, and the impregnable assurance of salvation.

Acts records Peter delivering the first Christian sermon calling people to repentance for their sins and beliefs in the saving power of Christ's death and resurrection. The miracle of faith touched 3,000 converts that day. From Jerusalem the faith in Jesus spread to Antioch. Then, under the command of that marvel of a man, St. Paul, the Gospel touched hearts in Asia Minor, Corinth, Athens, Ephesus. Thessalonica, Colossae, Malta till it came at last to the imperial city of Rome.

# Ring the bell town, tell t

Paul set the pace for the evangelization endeavor. And he invented a method to stabilize the new communities of faith in a manner to be imitated ever since. Beginning each new city with the Jewish believers, Paul then turned to the gentile potential. Paul knew he could not rely on the enthusiasm of the first encounter. Faith, born in a moment of religious and liberating ecstasy, would unfortunately grow cold with time's passage.

Hence Paul insisted on some rudimentary institutional forms: a leadership group, regular worship meetings, a systematic effort to apply the new Gospel principles to fresh dilemmas, and lastly, international supervision and encouragement by him through the mails. To this last administrative detail we owe the precious heritage of his epistle—and the treasures of the other New Testament letters as well.

What was so striking about this evangelization? Why did it touch so many when there were the existing treasures of the Jewish prophets and the Greek philosophers? What was

# YOUTH CRISIS: Can we wake them u

By MICHAEL WARREN

"What's the matter with our young people?" the new pastor asked. He continued, "We have lots of teenagers in this parish, but you never see them at Sunday Mass. How can we wake them up?" He was walking me to my car after the first of a five-week Lenten program on adult spirituality. Twenty adults had committed themselves to a program of a reflection and discussion on their spiritual growth.

As I drove, I reflected on this man's concern about awakening the young to Christian faith, but he didn't seem to know where to begin. Then I asked myself what my convictions were about the process by which youth move toward conversion to the person of Jesus.

I believe the process of awakening faith is basically the same today as it was when the Church began. Those early Christians believed Jesus was present in their midst. In coming together to break bread, they experienced the presence of the Holy Mystery. Their joy was intense. They were determined to pattern their lives after Jesus' life: They sought out the outcasts, the weak and powerless, the bruised and maimed. Their faith in Jesus, joy and service to the poorest were major signs giving credibility to their claims.

They awakened others faith by the depth of their own faith and their service to others. This was the powerful sign par excellence; the life of an entire group who centered on Jesus and his way. Their way of life

was shocking in the sense it woke others up to ask about their "secret."

So to any community wishing to hand Christian faith on to the young, I would say: Take your own faith seriously. Allow yourselves to undergo the continual conversion that is needed in following Jesus' way. Ask yourselves: How much astonishing joy is present in our worship? What sort of commitment to the powerless does our community have? Before asking when young people will wake up to Christian faith, ask: Are we as a community awake, or are we half asleep?

In the earliest communities members were encouraged to give an account of their faith in Jesus as their own. So filled were they with joyful faith that they struggled to find images and symbols to express what was in some senses inexpressible. They were unafraid to speak about their experience of the Lord Jesus. The New Testament is their legacy to us. What they handed on was not something from a text or the belief of an unidentifiable abstraction called "The Church." What they shared was the community's faith, certainly, but as it had intersected their own lives, as it had become their own personal secret.

This sort of sharing gradually became formalized in the role of the mystagogue, who was the person who led the newly baptized more deeply into the secrets of the Holy Mystery revealed in Jesus. Again, the mystagogue invited those being instructed to share in his/her own personal piety and experience of Jesus.

In my search for adult minister to youth, I have numberless persons willing to material in some religion. However I have met far too willing or even able to let Christian mystery come to per word. They had little ability to their own experience of the G their own journey to faith. sharing was either too difficult threatening. It would have inv much more than "looking over next lesson." It would have inv much prayer and reflection as p the immediate preparation "lesson."

I wanted to tell our new p that young people are asking same question Jesus' followers Him at the start of John's G. "Master, where do you live?" young people have been awaker a desire to know Jesus better sad part is that far too few Christians are willing to ponc the answer of Jesus Himself: "I will show you. Come, I will you where I love and even live with you. Come, I invite you to something of my life."

There is no simple wa leading young people to conve there are no neat formula: simplistic catechism answers. yet the basic way of sharing experience is not all that plicated, once an adult comm has truly awakened to the G. Such a community seems to b key and thus where our att should be.

With those reflections in m began preparing the following v program on adult spirituality.



# ll, wake the the people?

there in Jesus' message that seemed more moving than the grandeur of Isaiah or the wisdom of Plato? Both the prophets and the philosophers had stood for the nobility of the human spirit, the quest for justice and the need for meaning either from the light of faith or of reason.

Look for the answer in the central message of salvation from sin, the impregnable assurance of divine forgiveness. The prophets thundered against sin and injustice but were comparatively weak on the question of forgiveness of sins, despite their inspiring visions of the time of reconciliation in the messianic era. The Greeks sang hymns to the life of virtue, but doomed man to rescue himself from his own sins. Prophets dimly saw the dream of forgiveness in their messianic intuitions. Greeks darkly sensed the ideals but made salvation a human effort. But ordinary people everywhere realized they needed forgiveness for their sins and knew they were helpless to do it themselves.

The Christian evangelists joyously declared Christ's Easter victory over evil. They spoke

directly to the sources of sorrow—sin, guilt, death—as roots of the absurdity and despair bent on depressing all people. For the first time in history they could tell the world with marble-like certainty that sin and death were finally overcome due to the death and resurrection of Jesus. They upheld the cross so that people might see the deep humility and humanity of God. They planted the banner of Easter so that people might see the reality at last of a life drenched with the beauty of forgiveness and filled with the promise of ultimate self fulfillment.

The prophets had hoped for divine forgiveness. The Greeks yearned for the exaltation of human self fulfillment. In the paschal mystery, announced by the evangelists, these two hungers found a happy realization. Sin can be forgiven. Sustained virtue can be achieved. Small wonder the power of the Gospel awoke the most responsive chord imaginable in hearts all over the ancient world and in the souls of people ever since whether they lived in the dark ages, the middle ages, the Renaissance, the age of reason, the Victorian age or the present age of technology and science.

The story of the Church's history that is to follow grows out of the implications of the original evangelization and the efforts to bring the message to every nation in the world. It is the record of the victory of the Holy Spirit working with the indomitability of the human spirit that all may know the delights of the kingdom of God.

## KNOW YOUR FAITH



"I wanted to tell our new pastor that young people are asking the same question Jesus' followers asked Him at the start of John's Gospel: 'Master, where do you live' Many young people have been awakened to a desire to know Jesus better. The sad part is that far too few adult Christians are willing to respond with the answer of Jesus Himself: 'Come, I will show you. Come, I will show you where I love and even live there with you. Come, I invite you to share something of my life.'"

## We care about you

By FATHER JOSEPH M.  
CHAMPLIN

When Mike and Paula knocked on the Murray's door at 8:00 that winter evening, they felt nervous and resentful.

Engaged to be married in a few months, the young lovers were nervous because neither of them had ever met the Murrays before. They stood waiting on the porch also with some resentment, even hostility in their hearts, because the priest had insisted on this session. It was part of what he termed the parish's one-to-one marriage preparation program.

After some conventional greetings and introductions, the Murrays began: "We wonder if you feel as nervous as we do. This is only our second meeting with a couple like yourselves."

Their honesty and frankness took Mike and Paula a bit by surprise. They likewise wondered at the apparent closeness of this couple, married a dozen years, as the husband sat in a chair and his wife found a place on the floor leaning against her spouse's legs. Paula and Mike, on the other hand, picked separate spots a dozen feet apart.

The Murrays started off: "We really care about you two as a couple. We have a stake in your relationship, a concern about your future. If your marriage is good, sound, happy, and loving, then our world will be a better place in which to live, if not, we will suffer, our family suffers, the Church suffers, all of society suffers. So, we truly care about you."

Mike folded his arms and muttered a favorite expletive to himself. How could they care about two people who were strangers to them until a few minutes ago? But something about the Murrays' sincerity, earnestness and oneness as a couple struck him, and Paula as well.

The priest had asked that they spend a couple of hours with the Murrays and together discuss about 10 topics critical to a marital relationship. These included such issues as sex, parents, communication, love, forgiveness, finances, children and religion.

By 10:00 their obligation had been fulfilled, but Paula and Mike were hungry for more. They stayed until well past midnight—finally leaving the Murrays after a warm embrace at the door.

Sunday Mass and reception of the Eucharist had not been a regular part of their lives prior to their evening with the Murrays. But in their words, "We felt the presence of God in that house, in the loving closeness we saw between a husband and a wife. We want that for ourselves and are going to make some changes in our religious habits."

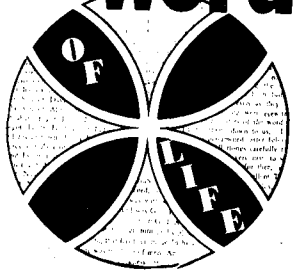
They did and have. Prior to their marriage, both received the sacrament of Penance for the first time in at least several years.

The Murrays were right. A deep love relationship between two spouses means a strong family at home. That leads to a united parish family, to a healthy diocesan family, to a vibrant universal Church of Christ, to a better world.

These are all God's families, interconnected with each other and with the Lord. My columns this year will touch on those different families.



# word



**"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)

(Each month a different scripture verse is selected and we invite readers to send in their experiences of trying to put this Word of Life into their daily living.)

### EXPERIENCES

Saturday morning I was going out and I had more than a couple of things to do. My husband asked me if I could stop by a friend's house to pick up something that he needed for the house. I wanted to say "no" right away because I already had too many things to do, but I did not say it. Instead I thought that I would just not do it and that when I returned home he could go and get it. Besides, I

"At work I have been trying to live the Word of Life in each moment for there are so many opportunities to serve and not just do my job..."

really did not want to go and visit that family.

But, while still out, I realized that I was not loving. The word of life was saying that I should serve and so I went to get the things that served my husband at home. Going home, I was happy because in living the word of life I had had two opportunities to love Jesus; He had asked me to do him a favor and He was in the family which I had not wanted to see.

A.R.G.

At work I have been trying to live the word of life in each moment for there are so many opportunities to serve and not just do my job. It is so easy to say, "That's not part of my job so I don't have to do it," but instead I learned not just to say "yes" but do it out of love.

I had an experience with one of the men who came into the office. I have strict orders not to give out job slips unless my boss is in and a gentleman came in and asked me for a slip for a job. I told him I was sorry but I could not issue one without my boss' permission.

This man then got very abusive and used some rather foul language but I loved Jesus in him. That enabled me to continue to love him and instilled in me a desire to serve him in the best way possible. I asked him if there was anything else I could do for him. He was still very angry but calmed down a bit and asked to use the telephone. He then called the president of the union and proceeded to tell him off. He was still unable to receive permission to get the job slip and remained very unhappy.

However, when he got off the telephone he explained that he had been out of work for many months and really needed this job. I just listened as he expressed all his anxieties. By the time he was ready to leave he had calmed down considerable and said that he would come back when my boss returned. When he opened the door to leave he turned and said, "Thank you for listening to me," and actually smiled.

He came back into the office a couple of days later and was able to obtain the slip he needed. This time he was very pleasant.

S.D.



(Each week The Voice will print responses from readers who are trying to live the Word of Life. To share your experience, 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

(This is a sample prayer which parishes are urged to adapt to their local needs).

### 24TH SUNDAY OF THE YEAR Sept. 11, 1977

**Celebrante:** God opens to us in this assembly the fountain of life and blessings. Let us be intent on receiving from him the gifts needed to grow in faith and love.

**LECTOR:** Our response today is: Grant this, O Lord. That Archbishop McCarthy may be inspired by the Holy Spirit to guide and nourish us as we seek to follow Christ, we pray: (R)

**LECTOR:** That Catholics everywhere may deepen their loyalty to the Holy Father as the Vicar of Christ on earth, we pray: (R)

**LECTOR:** That we may come to realize that daily crosses can be turned to spiritual profit and be a source of peace, we pray: (R)

**LECTOR:** That we may grow in resignation to God's will as we follow Jesus and share his cross, we pray: (R)

**LECTOR:** That our seminarians in their preparation for the priesthood may

respond generously to the call of Jesus, we pray: (R)

**Celebrante:** Our Father, you have inspired us to ask these favors. Let the abundant evidence of your goodness to us make us generous in responding to the needs of others. We ask this in Jesus' name.

## Discussion

1. How do you believe young people can be awakened to faith? Discuss.
2. Discuss this statement: "They (the early Christians) awakened others to faith by the depth of their own faith and their service to others." Do you believe this approach is still valid today?
3. Do you find joy in your worship? Discuss.
4. What kinds of programs that call for commitment to those who need help exist in your parish? Are you and your family active in any of these programs?
5. Ask you children what it means to them to go to Mass.
6. What kind of family did Saul the Pharisee come from? How did the family and place of both influence him?
7. What happened to Saul in Damascus? Read Acts, Chapter 9, verses 5-6, 22-26.
8. In the Second Epistle to the Corinthians, read Chapter 11, verses 23-33. What do you learn about Paul from this passage?
9. How does a deep love relationship between two spouses help to ultimately lead to a vibrant universal Church?

### VIGESIMOCUARTO DOMINGO DEL AÑO 11 Septiembre 1977

**Celebrante:** El Señor vuelca abundantes bendiciones sobre nosotros, reunidos como Iglesia durante esta Eucaristía. Abramos nuestro corazón

para recibir los dones necesarios para fortalecer nuestra fe y vivir nuestro amor.

**LECTOR:** La respuesta de hoy será: Señor queremos ser tus seguidores.

**LECTOR:** Para que el arzobispo McCarthy sea lleno del Espíritu Santo para guiar y enriquecer a esta Iglesia local que busca seguir a Cristo, oremos **SEÑOR...**

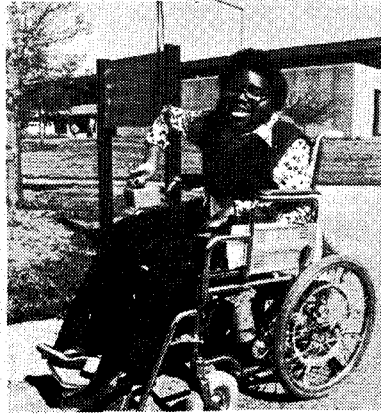
**LECTOR:** Para que los católicos de todo el mundo fortalezcan su fidelidad al Santo Padre, Vicario de Cristo en la tierra, oremos **SEÑOR...**

**LECTOR:** Para que aprendamos a convertir nuestra cruz de cada día en provecho espiritual y fuente de paz, oremos **SEÑOR...**

**LECTOR:** Por nuestros seminaristas que se preparan al sacerdocio, para que vayan profundizando en el sentido de su respuesta a la llamada del Señor, oremos **SEÑOR...**

**Celebrante:** Señor y Padre nuestro, que nos inspiras confianza para pedirte estos favores. Haz que al experimentar la grandeza de tu bondad sin medida, nos volvamos generosos en nuestra respuesta a las necesidades de nuestros hermanos. Te lo pedimos por Jesucristo nuestro Señor, Amén.

# Who's watching public TV?



'Including Me' focuses on the educational needs of the handicapped: Lisa (top left), 8 years old, physically handicapped and severely mentally retarded; Dennis (top right), 20 years old and a post-polio quadriplegic; Jed (bottom left), 18 years old and mentally retarded; and Suzanne (bottom right), 16 years old and deaf. They are four profiles in the documentary to air on PBS-Channel 2, Thursday, Sept. 15, at 9 a.m.

Public television is not a competitor of the networks but an alternative offering viewers something different, if not better, than what is available on commercial channels. Because it is not in the rating race for advertising revenue, public television can afford to be concerned primarily with quality of programming and not the number of viewers.

Which is not to say that public television is oblivious of its audience and their response to the programs they are offered. The Corporation for Public Broadcasting, the agency created by Congress to administer the system's federal funding, makes periodic studies of the viewing public. The findings of CPB's most recent survey indicate that some 89 per cent of adult Americans are aware of their local public television station but that only 64 per cent of those say that they ever watch it. Of the 48 per cent who said they had watched a public television program in the previous week, only 17 per cent could recall the name of the program.

These and the many other statistics in the CPB report were based on random telephone samplings subject to various degrees of error and differences of interpretation. CPB chose to draw conclusions from this data that are for the most part positive, emphasizing the gains that have been made in audience awareness and viewing.

Such optimistic conclusions might be considered somewhat misleading, however, especially when compared with statistics used by the Public Broadcasting Service, the organization that provides the programming interconnection of the local public stations. The national audience for public television, according to PBS, averages about 18 or 19 million viewers each month. Some stations do consistently better than others—WTTW in Chicago, for example, might reach 47 per cent of the television households in its area during the course of a typical week.

But when one looks at the ratings of particular shows, the meaning of all these statistics becomes rather obvious. Individual programs in the more popular series such as "Masterpiece Theatre" or "Sesame Street"

might receive Nielsen ratings of 3.8—network programs are dropped when they fall below 17. The rest of the schedule has ratings declining down to BMS, meaning below minimum standards with an audience too small to be measured. There have been a few programs that have received ratings comparable to those of network programming: the highest was the 24.8 rating in October 1975 for the National Geographic's THE INCREDIBLE MACHINE, a series that had originally begun on network television.

Even though these figures are rather negligible by network standards, they do not in any way negate the promise of public television for the future of broadcasting in this country. PBS is today not only a leader in cultural and educational programming, but in children's shows, consumer information programs, dramatic entertainment, and public affairs documentaries. It has made a difference in the broadcasting spectrum as, for instance, in its live coverage of the Watergate hearings.

What the CPB statistics show is that the public is indeed becoming more aware of public television's existence but the PBS figures indicate that they have not yet made room for it in their viewing habits. It doesn't hurt to accentuate the positive, as is done by CPB's audience survey. But the basic need remains—public television must develop a more regular viewership for it to be truly public.

It is critical right now that the audience not only be aware of public television but that they support it by

becoming subscribers to their local station. PBS is funded only partially by the federal government which requires matching grants from outside sources such as corporations and foundations. Congress now requires even more money be raised for each government dollar received. Public contributions have become increasingly essential to public television's operation and many local stations now depend upon on-air fund-raising appeals.

In a second audience survey devoted to this subject, CPB reported that on the whole the public response to such appeals has been favorable, recognizing that this is the price to be paid for better television. But the report also points out: "There is some evidence, however, that the minority of persons who report negative reactions to public appeals has grown over the years."

It seems ironic that at the very time that public television is fighting to expand its regular viewership that it be required to bombard its audience with appeals for money. It has gotten an excellent response from the faithful few who already have the PBS habit, those who already have a sense of commitment to their local station. However, such fund-raising appeals would not seem likely to win the affection of new viewers or encourage them to tune in a second time.

## Capsule movie reviews

**I Never Promised You A Rose Garden** (New World) is a compelling drama of mental illness which, though it does have the predictability of this type of movie, is nevertheless well worth seeing, distinguished as it is by the fine performances of Kathleen Quinlan and Bibi Andersson. The nature of the theme and some brief nudity make it a film for mature viewers. A-III (R)

★★★

**The First Nudie Musical** (Northal) is an extended sophomoric joke about a pornographic film producer who is inspired to do a pornographic musical to save his company from ruin. The film is tedious, vulgar, and, especially in its exploitation of nudity, consistently offensive. C (R)

★★★

**Sidewinder 1** (Avco Embassy) is a low-keyed, fairly entertaining film about motorcycle racing. A wealthy engineer (Alex Cord) develops a new cycle and goes into partnership with driver Michael Parks to refine it. Things are complicated by hostility of Cord's sister, Susan Howard, to both Parks and the whole idea. There is no

nudity, but a depiction of an extramarital relationship makes it questionable fare for any but mature viewers. A-III (PG)

★★★

**Ruby** (Dimension) A murdered gangster comes back to haunt his killers and, in fact, do considerably worse than that in this absurd and slipshod film starring Piper Laurie as the slain mobster's mistress. Excessive violence. B (R)

★★★

**Suspiria** (International Classics) The horror films of Italian Director Dario Argento have been one of the most striking contributions to Western culture since the incursions of Subatai and his Mongols. In this latest—an innocent ballet student finds herself in an academy run by a coven of witches—the gore flows a little less lavishly, but there is the same lack of taste and intelligence and the same flamboyant vulgarity. A new touch is a blaring score, and thus the viewer runs the risk of being deafened as well as sickened. B (R)

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# Seminary as a blessing

WEST PALM BEACH—Seminaries, whether large or small, have always been counted among the most precious possessions of the Church because it is there that priests are prepared to be mediators between God and men, members of the Palm Beach County Serra Club were told during a recent meeting.

Msgr. John Nevins, Archdiocesan Director of Vocations, also pointed out that society, too, realizes the importance of seminaries, "knowing that without the priesthood it would be deprived of a moral, spiritual and supernatural force for which there is no substitute.

"THE SEMINARIES of St. John Vianney and of St. Vincent de Paul are special contributors of the Archdiocese of Miami to the great cause of the Church at a time when throughout the world the need for a greater number of priests is keenly

felt," Msgr. Nevins emphasized.

"In every corner of the world, people ardently desire and plead for more priests. To us Catholics a seminary is an exalted blessing; at the same time, it is a manifest proof of a devout and fruitful religious life, of spiritual progress, and a promise of abundant harvest in the sacred Vineyard of the Lord," Msgr. Nevins, who is also rector of St. John Vianney Seminary, said.

Revealing that 21 new students have entered the college seminary this year, thereby doubling the number of students enrolled last year, Msgr. Nevins said that if all of the faithful believe in the importance of a seminary for the future of the Church of Miami, it will necessarily follow that Catholic families will present to their children the sacredness and importance of the Priesthood of Our Lord for their individual spiritual development.

## ACCW Bible Institute next week

LANTANA—A Bible Sharing Institute will be sponsored by Miami's Archdiocesan Council of Catholic Women Sept 16, 17, and 18 at the Cenacle Retreat House.

Dominican Father John P. Burke, S.T.D., executive director of the Word of God Institute, Washington, D.C. will conduct the weekend sessions which will include meals and lodging.

Formerly coordinator of the National Congress on the

Word of God, Father Burke has served as assistant professor of drama at the Catholic University of America and director of the University's Institute for Pastoral Communication and Liturgical Celebration as well as director of the University's world renowned Preachers Institute. He is the editor of "The Sunday Homily" published in paperback by Thomist Press and conducts

workshops in preaching and liturgical celebration for priests, Sisters and laymen, parish renewals and experiences in evangelism.

Reservations may 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; 262-4687 in Collier County or the Cenacle Retreat House at 582-2534.

## Mrs. Nora Foudy funeral held

Funeral services were held in Ireland for Mrs. Nora Foudy, mother of Father Thomas Foudy, a member of the faculty at the major Seminary of St. Vincent de Paul, Boynton Beach.

Father Foudy was the principal celebrant of a Concelebrated Mass for his mother who died on Aug. 22 after a short illness. She was 80.

Following rites in the Church of the Immaculate Conception, Inagh, County Clare, Mrs. Foudy was buried in the local cemetery.

She is also survived by six other sons: John, Michael, Laurence, Robert, Patrick, all in Ireland; and Richard, Oldbridge, N.J.; and seven daughters, Mary, Bridget, Anne, Ellen and Teresa, Ireland; and Mrs. Nora Purdy, Syracuse, N.Y.; and Miss Susan Foudy, New York City.

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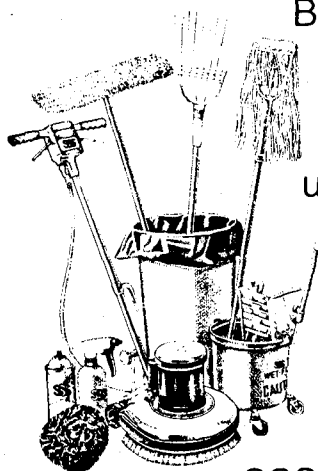
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# MATTER OF OPINION

## Editorial

### 'Soap' belongs down the drain

There's good taste, bad taste, and plain old "vile." Reactions from those who have screened ABC television's new series "Soap" would strongly indicate it belongs in the last category. The series has drawn heavy fire from religious groups including the United States Catholic Conference, and members of the Catholic hierarchy throughout the United States.

ABC is describing "Soap" as an "adult comedy series" while an official of the Christian Life Commission of the Southern Baptist Convention describes it as a "30-minute dirty joke."

What, may we ask, is "adult television comedy?" Is it another way of describing bad taste and the exploitation of sexual promiscuity and maladjustment? "Soap" is symptomatic of a new brand of television comedy that debases human dignity and insults the intelligence of the viewing audience. This unfortunate turn for the worse is inconsistent with television's traditional role of being a family entertainment medium. It is a morbid enjoyment of human imperfection.

On a national level, ABC is scheduling "Soap" for broadcast at 9:30 p.m., which is certainly within the family prime time and in direct contradiction with the policies of the National Association of Broadcasters. This is a challenge to parents to be aware of this most unwelcome guest coming into their homes.

ABC's affiliate in Miami, WPLG, Channel 10, has decided, however, to air "Soap" at 11:30 p.m. G. William Ryan,

general manager and vice-president of WPLG says the first episodes don't lend themselves to such early broadcasting and "For the next few weeks, at least, the program will be seen on WPLG at 11:30 p.m., on Tuesday nights."

While WPLG is airing the series at a latter time its leaving itself the option to move it up earlier on the schedule.

One can't help but wonder if that later decision will be based on less offensive subject matter or on the Nielson ratings.

What's sad is that Dick A'Hearn, program manager at Channel 10 reports

only receiving "a minimal number" of letters from viewers concerning the series even though almost all of them were against the show. Perhaps after next Tuesday's premier concerned citizens might be more inclined to write to Channel 10 to share their opinions. Certainly, The Voice will open its pages to readers who wish to express their opinions on "Soap."

In the name of good taste and good morals let's keep adult book stores out of our living rooms and let us encourage Channel 10 to put "Soap" where it belongs: Down the drain!

### Now's time to kill death penalty

The bishops of Florida, in November 1972, expressed the hope "that the time is not far distant when capital punishment will be abolished altogether." This is the year of constitutional reform in Florida and the voters of our state have a unique opportunity to make this hope a reality. We urge the Constitution Revision Commission, currently holding hearings in different locations around the State, to recommend to the voters of Florida a constitutional revision abolishing capital punishment.

Our principal reason for advocating the abolition of capital punishment is our conviction that the time has come to say

that no human problem is solved by the taking of a life, on a bloody battlefield, in an abortion clinic or in the electric chair. We recognize that there are many sincere people who see in the threat of capital punishment a deterrent to crimes of violence.

Scholarly studies have yielded little evidence in support of this belief. The issue is complex and there are, perhaps, no irrefutable arguments on either side of the question. But the death penalty allows for no such margin of error. Its very finality and irreversibility is in our opinion the strongest reason for its abolition.

## Letters to the Editor

### Priest supports Canal treaty

EDITOR:

A few miles south and east of Tipitapa, Nicaragua where I am pastor, lies the route most often proposed for a "second Panama Canal." The two Maryknoll Sisters who work in that area would no doubt welcome any sign of economic progress that would help the people, even a big, new ditch.

But at the moment the world's attention is focused on the original Panama Canal and on the proposed treaty the Senate will have to approve. Polls apparently report that the majority of the U.S. citizenry is currently against a treaty. If there should be Catholics who live in southern Florida among them, I recommend they get hold of "The Panama Canal and Social Justice," published by the U.S. Catholic Conference (1312 Massachusetts Ave., NW, Washington, DC 20005, 50 cents).

This booklet contains a number of articles, the most important in my opinion being the "Declaration of the Panamanian Bishops' Conference,"

of Aug, 1975.

The Bishops say in part:

"From the beginning the Catholic Church in Panama affirmed the independence and sovereignty of this nation by not establishing the Canal Zone as a separate ecclesiastical entity. This principle has always been followed. The Zone has always been considered a part of what used to be the only diocese of Panama which was coterminous with the country's boundaries.

"Lately, the Panamanian Bishops' Conference and the Archbishop of Panama, by means of speeches and declarations, have attempted to stress the need for an equitable new treaty which will recognize effective Panamanian sovereignty over all its territory which will assure a just solution to all parties.

"It seems to us that the coming days are very important if this whole issue is to become a cornerstone for international justice and not a stumbling block for the nations. We Panamanians must learn to hold consciously to the sovereign rights of our Country, while neither ignoring nor neglecting our international duties."

It would seem to me that Catholics of good will cannot ignore this testimony of the Panamanian Bishops.

Pope Paul VI also made it a key point in his 1967 document, "Progress of Peoples that the larger, more prosperous nations, in conscience, have to grant the just claims of the less developed nations.

I would therefore expect that those Catholics who voted to send Lawton Chiles and Richard Stone to the U.S. Senate will urge them to be strong backers for quick ratification of the Treaty.

Fr. Bernard Survil  
Managua, Nicaragua

### Pro-life, anti-life

EDITOR:

Everywhere today, there is a tremendous struggle between pro-life and anti-life forces; and it is inescapable that at the center of this struggle is the issue of basic morality.

Abortion is a most alarming and horrifying problem, but it is not the cause, but the result, of the present moral chaos. Our society is pervaded by sex-run-wild. With the increased influence of atheistic secular

humanism, we have, as a natural result, disregard for God's Commandments which in turn results in fornication, adultery, and a generally hedonistic attitude which accepts and promotes contraception.

It is useless to try to fight abortion without at the same time fighting immorality—and this includes contraception, for the "contraceptive mentality" leads to condoning of abortion. Thus, the pro-life movement, if it is to be effectively pro-life, is obliged to work toward instilling attitudes of chastity, self-control, and sacrifice in individuals and in society. This will be difficult in a society that has been saturated with ideas of self-indulgence, but it is the only way to stop the monstrous evil of abortion.

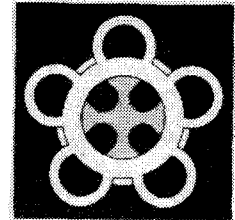
But there is another and an even more important reason. That is, that great numbers of souls are at stake—and the soul is worth more than the body. St. Paul tells us that fornicators, adulterers, and those who practice perversions will not enter the kingdom of heaven. By our silence, we appear to condone the very things which are causing loss of souls. If we are really pro-life, we have to speak out against every form of impurity and immorality.

Peggy Wink  
Lantana



By TERRY and MIMI REILLY

# An invitation to family night



A family seated together sharing a crossed bread.

"Is tonight Family Night, Mama?", Mary, our five-year-old gleefully aksed for the second time this week while at the dinner table.

"No, no, we just had Family Night!", Sean, her twelve-year-old brother, piped in before any of the rest of us could answer.

Family Night happens just once a week in our household and it's fantastic! It just is...it means so much to our own family, to so many of our friends' families, and to other families that are sprinkled across the USA.

We families are hungry. Living in a society that so strongly emphasizes the individual experience, we yearn for a family experience as well. Deep down we all long to drink in family warmth and togetherness. The desire for love, joy, peace, as well as a real sense of family oneness tug at our hearts as needs that want to be satisfied. Our family wants to laugh together, cry together, say to one another, "Yes, we understand how you must be feeling. Yes, dear one, you are loved so very much. Yes, little ones, we all are loved."

Out of all the possible individuals over our vast earth, God allowed our very own family to come to be. Each of us, special, unique and beautiful in our own way, have been interwoven like threads of a tapestry into the smallest, most precious cell of Christ's Church, our own family. We have been entrusted to one another by God's Providence. Our family is one of God's ways of having us experience His love for us. God loves us as individuals but He also loves us as families, too. Our own family stands out in all eternity as one of a kind, totally unique because there will never again be a family that is like ours. How truly priceless our own family is in God's eyes. Our families are His love nurseries that nurture, feed into, and feed from, His Church on earth.

What's happening in these precious little cells of the Church? What's really going on in our families? We knew that families were needy to share. We sensed an emptiness in families: words were spoken but no one heard; funny stories needed to be shared but stayed within little and big hearts. Laughter and tears were left unattended. In our own family and our friends' families, it seemed we never had the time to spend together as a family. Rather, most of us were bursting apart at the seams with the hustle and bustle of busyness. An endless list of rushed breakfasts, school, work, sports, lessons of this or that, committee and community meetings, scouts, 4H, dentists, hair appointments, food shopping, telephone calls and doctor appointments crammed our days and weeks and

were spilling over into years.

Family Night came out of our concern for families. Families are asked to set aside one night every week to spend at home with one another. We encourage families to be together at home, to pray, to share, to learn, and to play as a family. In the beginning Family Night feels a little strange and kind of scary. We all were so out of the habit of sharing that we often felt awkward and a bit out of place with one another. As time progressed Family Night became as comfortable as a favorite old sweater or pair of slippers for all of us.

Family Night isn't the cure-all that will save and preserve our families and mold our leaders for tomorrow; rather, it's a tool to build the relationships we have that are the closest, those of our own family. Striving to improve our family life is no easy matter and Family Night certainly isn't the end-all it is something!

We were once told "time is love" and believing that Family Night is our commitment to say, yes, we are important, and to set some time-aside for each other. Jesus reminds us of His presence in our families with the words from Matthew 18:20, "Wherever two or more of you are gathered in my name, I am there also." Family Night brings us together on a regular basis to be in Christ's presence as a family.

There is an old wall plaque on our kitchen wall given to us years ago by a priest named Linus Schmelzer that says, "Christ, the head of this house, is the silent listener to every conversation and the unseen host at every meal." Those words are a comfort to us, but they also boldly remind us to take time to listen, to see, to be available to one another. Then we can listen with Jesus' ears, speak with his voice, cry with his tears, hold and caress with his loving arms. Thus we are reminded that God does reveal his love to us through our family.

Our night is every Monday.

Beginning with the Sept. 25 issue weekly Family Nights will be featured in *The Voice*. The outline is quite simple: OPENING PRAYER, LESSON, ENTERTAINMENT, SNACK, SHARING and CLOSING PRAYER. This outline is a tool used to begin Family Night and later on, may serve as a guide or an idea perker-upper. As families get into the rhythm of Family Night, all sorts of creative things can happen. Our family's friends who have teenagers often spend Family Night sharing Scriptures and then hold a rap-time to share problems. In our own family we take turns having each family member be in charge of the evening. We need to remember that it takes no special qualification as a teacher to lead Family Night. The leader selects the snack,

serves it, and develops some lesson or project. One evening we had a penance and reconciliation service that was simply beautiful. That evening was run by Sean who was making his first confession that year and we all shared what we thought of asking forgiveness of one another and the Lord. Another evening Mary, our five-year-old, took charge and announced a new game she had invented called "checkers." We all played it on top of a Yahtzee dice game box cover using three red checkers and six black ones. The rules were unbelievably complicated and changed rather regularly. She insisted that only she and Jennifer, our eight-year-old, knew how to play. The game became more and more exciting for them, yet Wendy, 11; Sean, 12; and Mom and Dad, had no idea what was happening. Suddenly Mary squealed, "I've won, I've won!", much to our amazement. When we all inquired why, she calmly announced it was because she was in charge of Family Night. The evening provides endless sorts of adventures for the family.

For our family, one of the most precious moments of our evening is the sharing time which usually appears while we're stuffing our faces with a yummy snack and juice. We share a joyful moment from the past week, a time of loneliness or of anger; sometimes we share a moment when we felt especially close to another family member or close to God. Mom and Dad need to share their struggles and joys, too, and our children see us as we truly are in our search and journey through life. We really can't just sit and let our children do all the sharing—we've got to get right in there, too. Some of our times of sharing have brought moments of beauty and oneness we shall treasure for a lifetime. Others have been total disasters which tempt us to staff the next Family Night for a month, but come the next Monday, it's Family Night and we're at it again. We really need Family Night just to rest from our active schedule, to pause and discover, again, who we are, what we are about, and the wonders, beauties, and struggles in our own family. Jesus invites us with the words from Matthew 11:28, "Come to me, all you who are weary and find life burdensome, and I will refresh you." We all too often find life burdensome and become weary. We also yearn to grow close to those we love the most. Pause a night a week as a family and be refreshed together.

Next week you'll see what some other families think of Family Night.

Happy Family Nighting!  
Terry & Mimi Reilly  
Sean, Wendy, Jenny, Mary & John



By Fr. John Dietzen

## How to handle rebuff

I encourage you to try again, perhaps on special days or a couple of times a week. But don't be discouraged or feel guilty about it if you find it hard.

The sign of peace has been reinstated as a common practice by the Church as a valuable aid to developing our awareness of the community of faith we share with our fellow Christians, especially in the Eucharist. It is a way of expressing in word and action with each other at that part of the Mass what we express sacramentally just a few moments later. It is also an implicit profession of faith in the Church, and a prayer that the unity and peace Jesus wants among us will be increased.

Whether it's because they've never had it explained or because they have some sort of psychological aversion to touching another person, especially in church, or for some other reason, some people apparently want nothing to do with the sign of peace. They seem to see

no contradiction between deliberately ignoring those around them at the sign of peace, and then approaching the altar with these same people minutes later to receive Holy Communion. This is perhaps one evidence of the enormous job the Church has today in trying to straighten out our understanding of what this Catholic faith is all about.

I have several times seen the same kind of rebuffs you speak of experienced by the people in the parish where I am pastor, although I am proud to say our own parishioners are extremely thoughtful and warm in this way. At least those instances I have observed that would be anything like you have described involved visitors who in all likelihood do not realize the significance of what they are—or are not—doing.

So when you encounter a situation like this, don't take it personally. Keep trying, and don't let it keep you from Mass.

**Q.** I have a great desire to go to daily Mass more often, but my faith is maybe not strong enough. This is a terrible admission, but I dread being rebuffed at the sign of peace. It has happened several times, and I'm afraid I'm a very sensitive person. Do you have any suggestions? (Ind.)

**A.** Frequent participation at Mass on days other than Sundays can serve as an immeasurable help to one's spiritual life. In addition to the rich variety of the readings and prayers of these Masses, which are educational as well as inspirational, this practice can deepen one's appreciation of the faith and especially of the Eucharist very much.



By Msgr. James J. Walsh

## Liturgy real, yes, but not too showy

You may not have noticed during the summer months that Pope Paul, while quite frankly stating that death may be near, nevertheless vigorously dealt with matters of major concern to the Catholic Church in his talks at Castelgandolfo.

On one occasion he linked two of his most painful concerns—one old, the other new. He referred to communist persecution of the Church and in the same breath to the current traditionalist rebellion. Communism and a Catholic Archbishop! Totally opposed in convictions, goals, background, but similar in opposing the unity of the Church. Who could have anticipated this?

About communism, he said, "How many countries do not permit the church to have a strong presence. It can be said that all Asia is sealed off, and no sign of the Church's unifying presence for mankind is allowed."

The Pope did not refer to Archbishop Lefebvre by name, but in speaking of internal problems in the Church, he stated, "You feel the suffering stemming from every division, disobedient individualism, schism, heresy, apostasy, and anarchical split which denies that unity for which Christ suffered on the cross."

He added that "Catholics feel growing within themselves a yearning for Church unity and for ecumenism which impatiently wants to reconstruct one single faith in peace, under the guidance of a single pastor."

On another occasion, Pope Paul again offered guidance on the liturgy. In a letter to the Latin American Bishops, he spoke of the reasonableness of adapting liturgy to the many cultural ex-

pressions in the Americas, but he explained that adaptation "does not mean creating a new liturgy or seeking out the new for newness' sake, nor does it mean inserting, as a homage to archeology, elements which are already out of date."

There has been an increase in Latin American countries of "small Christian communities," families living in close sharing of their faith and resources, attempting to grow in Christian commitment through love and cooperation in daily living.

Paul encouraged the development of these close-knit communities, but he urged them to avoid the pitfall of being "closed in on themselves" or using liturgical rites which are "arbitrary creations or pointlessly showy."

While such small communities can deepen faith and love and be an example to others, he said they "cannot be an element of separation in the ecclesial community by creating groups which are closed in on themselves."

He felt such groups could have a positive effect on liturgical renewal. He referred to the many people who have not had, through no fault of their own, a good religious foundation with regard to doctrine, but have had many popular devotions. He wants them to build on these devotions, not destroy them.

He explained these devotions "often sprang up as a substitute for a liturgy which was too remote from the understanding and the expression of the people." He urged that they be "purified," and then they can serve as a starting point for a new appreciation of a liturgy which "is carefully adapted to special situations, to special groups and to people of varying levels of maturity

and depth of faith. Moreover, he stressed the liturgy should not be removed from the real-life experiences of human beings.

He added this very significant point. "...Current history, with all its evils, as it is lived and suffered by the Church and humanity, is taken on by the liturgy, united to the salvation accomplished by God, and actively transformed into saving history...Celebrations are not authentic nor really effective, if they do not push man toward continuous conversion."

The Holy Father was talking to us here also.

There are many options in the liturgy which permit us to adapt parts to special situations or special groups, in order to make it more intelligible and meaningful. This does not mean that each celebrant and his people may put on a show to entertain and stir up interest in the name of worship. Or to improvise at will in a personal interpretation of the Holy Sacrifice.

Moreover, perhaps most of us really do separate our liturgical celebrations from real life experiences, as if the world we live in is unrelated to the world of the spirit. Our daily round involving family, work, recreation, apostolic endeavors, is so deeply interwoven in the divine plan that the Liturgy of the Word, for instance, should enlighten our minds to relate everything to God.

Pope Paul on another occasion said so wisely, "Apart from the Word of God there are no valid solutions to the problems of our day." The Mass gives us the guidance. And celebrating the passion, death and resurrection of Jesus while being nourished with his body and blood fills us with strength and deeper faith in dealing with the problems of each day.

Fr. John Reedy, C.S.C.



## Is there a double standard for Lefebvre and Kueng?

Is Church authority using a double standard, one type of severity for traditionalist Archbishop Lefebvre and a greater tolerance for progressives like Hans Kueng?

This charge is emerging frequently enough to justify an effort at an honest evaluation.

Note, this is not a theological discussion; I am not equating the theological positions of Marcel Lefebvre and Hans Kueng. I don't have the theological competence for that (and neither do most of those who are firing off judgments in the popular press.)

Instead, I merely want to point up some human and ecclesiastical differences in the situations.

First, on the substance of the issue. Personally, I have no doubt that Pope Paul, most Vatican officials and a great many bishops are every bit as distressed by what they see as doc-

trinal and disciplinary aberrations on the part of progressives as they are by those of traditionalists.

In fact, these men are probably much more concerned about progressives because of their greater number and their greater influence on the thought and action of the Church.

Emotionally and even theologically, many of the older bishops and theologians probably sympathize with the concerns of Archbishop Lefebvre, even though they recognize that these concerns have pushed him to a position they regard as untenable.

Why, then, are the heavy guns of Church authority trained on him while progressives say and do all kinds of strange things without drawing similar fire?

The underlying reality is that Church authority is in an awkward state of transition in its exercise of discipline.

Twenty years ago, those theologians who incurred the disfavor of the Vatican or of their local bishops were dealt with very efficiently...not justly, but efficiently. It wasn't necessary to prove that such a person preached heresy. People were disciplined, at times without any formal procedure at all, because someone in authority considered their writings "dangerous."

(The treatment of John Courtney Murray, before his vindication by the Council, was a good example.)

These actions rarely involved the formal penalties of the Church—suspension from priestly functions, excommunication and the like. Instead, such men were informally silenced, reassigned to obscure positions, at times turned into non-persons in the life of the Church.

But that system has now become obsolete. Its

abuses have been recognized and repudiated by a large part of Church opinion.

At the same time, there is a great reluctance to resort to the formal procedures and penalties because there is serious doubt about whether such confrontations, in these times, can be appropriate and effective, about whether they would do more harm than good in the life of the Church.

But now Archbishop Lefebvre poses some unique problems for Rome.

He is involved in ecclesiastical actions, not ideas or theories. He is conducting a seminary for his followers; he is ordaining priests in opposition to Pope Paul's wishes. His authority is not that of an academician whose arguments are appropriately refuted by other academicians; it is that of an Archbishop who must be dealt with by ecclesiastical authority.

Moreover, while any

careful scholar builds all kinds of distinctions and qualifications into his arguments, qualities which are difficult to deal with in a formal, open procedure, the Archbishop is clearly and openly challenging the judgments of Vatican II and the authority of Pope Paul.

This presents a set of circumstances which is unique in contemporary Catholicism. For a comparable situation, you might imagine a progressive bishop who, in opposition to Rome, went ahead and ordained a group of women. In such a situation, we would certainly see a direct response from the Vatican.

My point is not to argue that progressives and traditionalists are being treated with even-handed fairness. It is simply to point out that the circumstances of this particular traditionalist cannot be equated with the actions of any of the progressives.



# Latins crowd stadium

(Cont. on page 3)

Present at that Mass was an image of Our Lady of Charity, a replica of the image at El Cobre Shrine, which had been brought to Miami that very day to two Cuban refugees. The image was greeted with great joy by the thousands who had gathered at the stadium for the celebration of the Mass. Since then, every year on Sept. 8th Archbishop Carroll, who had great devotion to Our Blessed Mother, celebrated an outdoor Mass in honor of Our Lady of Charity. This custom has been continued by his successor, Archbishop McCarthy. "On Sept. 8, 1966, Archbishop

Carroll invited the Cuban faithful to erect a shrine in honor of Our Lady of Charity on a piece of land donated by the Archdiocese of Miami. Six years of prayers and small donations from thousands of Cubans made possible the construction of the present Shrine of Our Lady of Charity, which was dedicated on September 2, 1973, by John Cardinal Krol, then President of the National Conference of Catholic Bishops.

"The Shrine of Our Lady of Charity is a place of pilgrimage and prayer which is constantly visited by the Cuban faithful in Miami and by

many who visit Miami from other parts of the United States or from abroad. At the Shrine the faithful

find Jesus through Mary, as He was found by the shepherds and the Magi who went to see Him at Bethlehem.

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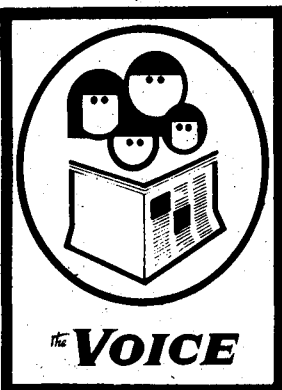
ARIE AIR CONDITIONING  
Work done in your home. Free estimates  
Licensed, Insured 932-5599, 932-5723

### T & J Air Conditioning

Room units - new and used.  
Call for better price- 947-6674  
153 N.E. 166 Street

### 60-Beauty Salon

**SPECIAL**  
PAINLESS EAR PIERCING \$8.50 w/ gold studs. Limited time only.  
BETTY JONES BEAUTY SALON  
1071 NE 125 St. N. Miami  
891-2821



### 60-Carpentry-Broward County

**CARPENTER NEEDS WORK.**  
**ALL TYPES OF HOME IMPROVEMENTS. DOORS, TRIM, PANELING, SHELVING, CLOSETS BUILT. ROOF LEAKS. NO JOB TOO SMALL. EYES. 973-2895**

### 60-Concrete- Broward

**ALL TYPE CONCRETE**  
10x20 \$210. -981-3178

### 60-Dressmaking and Alterations

SPECIALIZING IN SEWING.  
ALL SIZES REAS. SLACKS  
MADE \$5 A PAIR 653-3420

### 60-Electrical- Broward

**TAKE A MINUTE. CALL MINNETT ELECTRIC.**  
Established 1954. Experienced. Honesty, Integrity. DEPENDABILITY. REPAIR. REMODEL  
772-2141

### 60-Electrical Contractor

A. HEIN ELECTRIC 621-7866  
Licensed contractor No. 11400. New work, additions, alterations, increase amps, pumps, dryers, air-cond., circuit breakers.

### 60-Furnishings

P AND E CHURCH FURNISHINGS  
New church pews and chancel furniture. Refinishing and reupholstering available.  
344 N.E. 70 St. 754-6139.

### 60-Furniture Refinishing- Broward

**FREE ESTIMATES**  
FURNITURE TOUCHED UP, REFINISHED, REPAIRED, REGLED  
JERRY KIRSCH 925-6212

### 60-General Remodeling

ADDITIONS, REMODELING, CLOSE-INS.  
Aluminum or vinyl siding, roofing, painting, plumbing, house trailers resided, stone and brick work. Call 754-9710.

### 60-General Repairs

JOE HAWKINS HOME REPAIRS  
PAINTING AND EXTERIOR  
MASTER CARPENTRY-rough or finish  
DOOR HANGING  
10 yrs. exp. cc 01762 823-2870

### 60-General Maintenance

Reasonable Rates "Don't Fuss- Call Gus"  
GUS CANALES  
Plumbing - Electrical - Carpentry - Painting-  
A.C. Units - Sprinkler Systems - Installations-  
Types Water Filters- Appliance Repairs-  
Cabinet Work- Tile work.

Pool Service and Repairs. Roof repairs and paint.  
NEW!  
All Work Guaranteed. Free Estimates  
Call Now and Save.

### 60-Lawn Mower Service

MIAMI LAWN MOWER CO.  
Authorized Service and parts. Fertilizers, Sharpening, Welding, TWO STORES TO SERVE YOU. 27 S.W. 27 Ave. Call 642-6515  
20256 Old Cutler Road. Call CE5-4323

### 60-Light Hauling

TRUCK AND DRIVER AVAILABLE FOR LIGHT HAULING. CALL TOM 758-3773

### 60-Lighting Equip.

Spotlights-Lamps-Accesories  
Sales- Rentals-Service  
STAGE EQUIPMENT  
AND LIGHTING, INC.  
12233 NE. 13 Cl. Miami. 33161  
305-891-2010

### 60-Moving and Storage

DEEHL MOVING  
LARGE OR SMALL JOBS  
LIFT- GATE, PIANOS, INSURED  
624-3406 226-8465

Robert Williams Moving  
And Storage  
Large-Small jobs anywhere  
Call 681-9930

### 60-Moving-Dade County

**TRY SAMMY AND WILLOW MOVING CO. 696-4531**  
YOU DON'T HAVE TO BE RICH TO CALL US!  
LIFT GATE TRUCK MEMBER BETTER BUSINESS BUREAU

### 60-Office Machines-Dade

JAUME'S OFFICE MACHINE CO.  
SALES, REPAIRS, RENTALS. ALL MAKES OF TYPEWRITERS, CALCULATORS. IBM SPECIALIST 20 YRS. SAME LOC. 1049 NW 119 St. 681-8741

### 60-Painting

CHARLES THE PAINTER  
Interior-Exterior, residential, commercial  
19 yrs. in Miami 758-3916 - 757-0735  
cc-01654 893-4863

PAINTING, INTERIOR, EXTERIOR NEAT.  
CLEAN REASONABLE.  
Dade 621-4054  
Broward 431-2880

### Plastering

JOE ZAM PLASTER  
Patching, plaster, stucco, water proofing,  
caulking. 865-5869.

JOE ZAM PAINTING  
Interior, exterior, roof cleaning and coating.  
865-5869.

### 60-Paving-Broward County

**BEN AND AL'S PAVING CO.**  
Licensed and insured  
981-1411

### 60-Photo Studios N. Miami

**OLD PICTURE RESTORATION**  
OUR SPECIALTY  
TAM'S PHOTO STUDIO, INC  
169 North Ct...27 Ave. NW 79 St.  
836-2900

### 60-Plumbing

**CORAL GABLES**  
PLUMBING  
BATH BOUTIQUE  
TOTAL PLUMBING SERVICE  
GIFT DEPT.  
446-1414 cc.No. 0754 443-1596

**Phil Palm Plumbing REPAIRS & ALTERATIONS**  
CALL 891-8576  
cc-2476

### 60-Radio / CB'S - Dade

**E & L RADIO & CB'S**  
4163 E. 8 Ave., Hialeah  
685-6200 24 Hr. Service  
COMPLETE sales and service. HOUSE CALLS on minor repairs.

### 60-Refrigeration

FREE ESTIMATES  
WORK DONE ON YOUR PREMISES  
M.L.S. REFRIGERATION CO. 754-2583

### 60-Roof Repairs- Dade

**ROOF LEAK SPECIALIST**  
DOLEMBIA ROOFING  
Licensed and Ins. Cert. No. 0966 887-6716

### 60-Roof repairs- Broward County

SMALL LEAK SPECIALIST  
Fast dependable service Repairs From \$60.  
752-9213

### 60-Roofing

**ROOF REPAIRS**  
Joseph Devlin, Little Flower Parish Member  
K of C. and BBB of So. Florida  
License-0932 Reasonable 666-6819

### 60-Roofs- Clean and Coat

**MITCHELL'S WHITE ROOFS**  
Clean \$35 Paint \$95  
Walls, awnings, pools, patios  
Free Estimate-Insured- 688-2388  
cc 1425

### 60-Roofs- Painting

**CHERRY ROOFS**  
CLEANED AND PAINTED  
WHITE OR COLOR  
PRESSURE CLEANING OF  
PATIO AND WALLS  
VINYL PAINT USED  
GRAVEL ROOFS COATED  
681-7922 cc-0623

### 60-Roof Repairs and Painting

SECOND GENERATION ROOF AND HOUSE  
PAINTING Roof cleaning and house  
painting-interior and exterior. Vinyl acrylic  
paints used only. Patios- pools- walls  
pressure cleaned. Roof repairs; installment  
of turbine ventilators - 2 - 12" turbine  
ventilators - \$84.95. Serving South Florida,  
since 1954. ccNo. 0623 620-1984

### 60-Septic Tanks

CONNIE'S SEPTIC TANK CO.  
Pumpouts, repairs, 24 hr. service  
cc-256727 592-3495

### 60-Sewing machine repairs

Singer and all makes.  
Clean, oil and adjust \$5.95  
945-3682

### 60-SLIPCOVERS

CUSTOM MADE  
SLIPCOVERS  
Made with your material or ours  
CALL JACK 861-1482 ANYTIME  
cc #61094-9

### 60-Signs

**EDVITO SIGNS**  
TRUCKS WALLS  
GOLD LEAF  
90 N.W. 54th St. 758-7025  
cc-G-04552

Lumen de Lumine  
Join The Third Order of St. Francis  
for true peace.  
Write Box 1046 Ft. Laud. 33302

### 60-TREE SERVICE-DADE

**STUMPS REMOVED**  
443-2274

### 60-Television Repair

**SPECIALIST RCA-ZENITH-MOTOROLA**  
Sera's Television, Inc.  
2010 N.W. 7 St. 642-7211

**ALL MAKES T.V. REPAIR**  
COLOR -ANTENNA- STEREO  
SAVE TIME AND MONEY  
CALL RAUL 264-2351

### 60-Tile Repair

RON ROSE CERAMIC TILE  
NEW CONST. REPAIRS, REMODELING.  
SHOWER PANS AND PLUMBING LEAKS.  
S.W. AREA, FLA. KEYS 247-3282

### 60-Upholstery

MAATEL  
**UPHOLSTERY**  
Quality Upholstery at Lower Prices  
"WE Come to You"  
Free Foam with Complete Upholstery Job  
41 Years Experience  
FREE ESTIMATE PICK-UP DELIVERY  
555 NE 125 St. Miami 893-2131

### 60-Upholstery-Miami

**AL'S UPHOLSTERY**  
FURNITURE-Kitchen Nooks-Bar Rails.  
Etc. kitchen and dining room chairs.  
Fabrics and Vinyl. FREE EST. 757-6580

### 60-Venetian Blind Service

**New Venetian Blinds, Riviera 1" Blinds, Custom Shades**  
OLD BLINDS-REFINISHED  
REPAIRED-YOUR HOME  
STEADFAST  
1151 N.W. 117th ST. 688 2757

### 60-Wall Covering

**EARL DECOR SERVICE**  
1000 N. MIAMI AVENUE  
MIAMI, FLORIDA 33131  
PHONE: 379-0511-756-1716

### 60-Windows

PATIO SCREENING- Custom Screen Doors  
Glass Sliding Door- Fast Service - Fair  
Prices ALL-WINDOW CO 666-3339.  
7813 Bird Road. cc 1410

### 60-Window and Wall Washing

WINDOWS WASHED, screen, awnings,  
cleaned. Wall washing. Al Dee (Member St.  
Mary's) 757-3875 or 757-1521

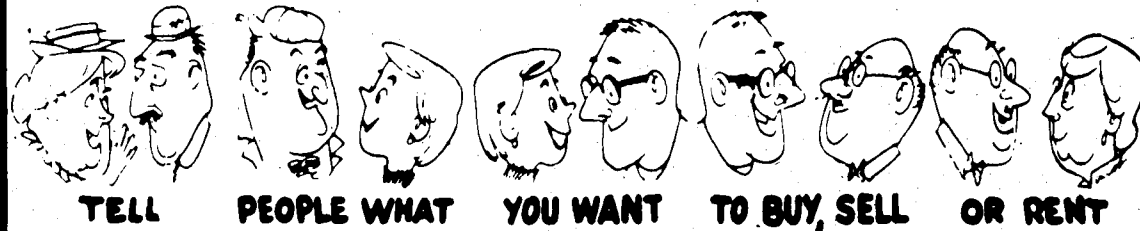
# CLASSIFIED ADS

**LEGAL NOTICES  
& FICTITIOUS  
NAMES ANNOUNCEMENTS  
ACCEPTED**

**THE VOICE**

**WANT  
ADS**

SERVING  
631.600  
CATHOLICS IN  
SOUTH FLORIDA



**TELL PEOPLE WHAT YOU WANT TO BUY, SELL OR RENT**



**WITH A LOW-COST WANT AD!**

**CALL: Betty  
at...  
Miami 754-2651  
Broward 525-5157**

**VOICE  
CLASSIFIED  
RATES and  
INFORMATION**  
3 LINE MINIMUM CHARGE  
COUNT 6 WORDS PER LINE

1 Time	Per Line 80c
3 Times	Per Line 70c
13-Consecutive 51 Times	Per Line 60c
52 Consecutive Times	Per Line 45c

**10PT** SAME RATE as 2 lines ordinary type

**14PT** SAME RATE as 3 lines ordinary type

NO EXTRA CHARGE FOR CAPS  
CALL 754-2651 MIAMI  
525-5157 BROWARD  
PUBLISHED EVERY FRIDAY  
DEADLINE MONDAY 12:00 NOON  
FOR FRIDAY EDITION

'The Voice' will not be responsible for more than one incorrect insertion. In the event of any error in an advertisement on the part of the publisher, it will furnish the advertiser a letter so worded as to explain the said error and the publisher shall be otherwise relieved from responsibility thereof.  
No Political Advertising accepted.

**1A-FICTITIOUS NAMES- BROWARD**

**FICTITIOUS NAME NOTICE**  
Notice is hereby given that the undersigned Ramon Prendes desiring to engage in business under the fictitious name Arvil Auto Parts intends to register said name with the Clerk of the Circuit Court of Dade, Broward and Palm Beach Co., Fla.

Ramon Prendes  
9/9, 9/16 and 9/23, 9/30

**FICTITIOUS NAME NOTICE**  
Notice is hereby given that the undersigned, Ramon Prendes and Miguel San Miguel desiring to engage in business under the fictitious name Condo Services Company intends to register said name with the Clerk of the Circuit Court of DADE, BROWARD AND PALM BEACH COUNTY, FLA.

Ramon Prendes  
Miguel San Miguel  
9/9, 9/16 & 9/23, 9/30

**5-PERSONALS**

VITAMINS, MINERALS, BOOKS, BREAD, NUTS, OILS, HONEY SEEDS & HERB TEAS.

**MURRAY'S HEALTH  
FOOD STORE**

CORNER N. MIAMI AVE AND-5 NW 75 ST  
759-2187

SARY parts and expert repairing Mrs. Francis Winkler 41 St Clair St Port Sanilac Mich 48469.

**SLIMLIFE**

**NUTRITIONAL  
WEIGHT  
LOSS PROGRAM  
LOSE UP TO 29 Lbs.  
A MONTH**

FEEL FANTASTIC NO SHOTS,  
DRUGS OR DIETING  
30 DAY SUPPLY \$24.00  
564-5297 - 564-3682  
DAVID F. BLAKEMAN  
INDEPENDENT  
DISTRIBUTOR  
FREE DELIVERY

**5-PERSONALS**

KNIGHTS OF COLUMBUS Miami Council 1728 Hall for rent for weddings and banquets 5644 N W 7th Street 266-1041

NEEDED SPIRITUAL GUIDES to go free with group once a month on Pilgrimage to Fatima and Lourdes. Call INTRA MONDE 895-1094

KNIGHTS OF COLUMBUS Marian Council 3757 Hall for rent for Weddings and Banquets. We also do catering. 13300 Memorial Hwy N Miami 893-2271

**5-PERSONALS-BROWARD**

**LITURGICAL ORGANIST**

available for PARISH.  
522-0553

**6-CATERING- Miami**

**HOME MADE**

**MIDDLE EAST COOKING**  
Salads Special orders-Parties  
and private homes 238-4243

**7-SCHOOLS AND INSTRUCTION**

AAA TUTORING- all school subjects. Test prep: SAT - MCAT - GRE - SAT NMB 945-3347 Brow. 792-4383 CG661-1523

BEGINNERS ORGAN AND PIANO. Lessons Chord method popular and classical music Experienced teacher 887-7252

TUTORING Certified teacher English remedial reading phonics and French by native. Students and adults Reasonable. 681-9884

**10-CHILD CARE**

**DONALD'S DAY CARE**  
7 AM-6 PM Lic. (C 4431). Insured  
1746 NE 149 St 945-4319

**CHILD CARE 253-1900**  
Mon, thru Fri. 7:30 to 6 PM

**12-IMPORTS**

HEY KIDS! 6 to 60. SELL PATTI KIDDAZZLE BEAD PLAY PACS to your neighbors and friends. Great stocking stuffers and source extra Christmas money. SEND 50¢ to BETHLEHEM IMPORTS, DEPT RP-F2 2368 Kettner Blvd., San Diego, CA. 92101

**13-HELP WANTED**

**NEWSPAPER**

Advertising. North Dade, South Broward. Salary, bonus, hospitalization, pension, management potential. Must be literate, responsible, imaginative. For appt: Mr. Brink 754-2652

**SPANISH**

Advertising Representative Exclusive territory commission, all fringe benefits. Must be able to write as well as speak Spanish well. Call Mr Brink 754-2651

TYPIST-Some filing and phone work. Part-time, 20-25 hrs. wk. Bi-Lingual. Good working conditions. 757-6241, Ext. 245

SECRETARY-MATURE. Excellent typing. Performance of general office duties a MUST. Excellent working conditions. 757-6241 Ext. 245

**13-HELP WANTED**

**NURSES RN AND LPN**

Want to get back into nursing? Tired of the hospital hassle? Want to get into a challenging phase of nursing. Try geriatrics. We will orient and train part-time 7-3 3-11 and 11-7. Must have a Florida license or be in the process of applying for it.

**RN \$40 per day  
LPN \$32 per day**

For further info.

Call Mrs. Paul R.N.

**887-1565**

Fair Havens  
Center

201 Curtis Parkway Miami Springs

DEPENDABLE  
Take charge: Housekeeper Laundress 2-3 days week. Gables area. MUST SPEAK ENGLISH. Ref. 667-2879.

**CUSTODIAN W/MAINT**

ABILITY for Archdiocese Retirement Complex on Miami Beach. 40 hr wk. PAID Vacation, HOSPITALIZATION / RETIREMENT PLAN AND FURNISHED 1 BR Apt. 932-1300, 9-5, Monday-Friday.

LIVE IN COMPANION FOR ELDERLY LADY Housekeeping and limited personal care necessary. Must drive. Private room and bath. 757-7311.

**13-HELP WANTED-DADE**

BILLING & BOOKKEEPING for WEEKLY Newspaper. Good benefits. Phone Mr. Brink 754-2651

WANTED A COOK for evening meal in Convent. 754-4305 751-7230 after 4 PM

TRAFFIC CLERK for WEEKLY NEWSPAPER. PART-TIME 20 hrs. wk. EXCELLENT benefits. PHONE MR. BRINK 754-2651.

HOUSEKEEPER: Live in Gables home. POOL. 1 Elderly active woman. Local References. 856-0954

**13-HELP WANTED-BROWARD**

SMALL RETIREMENT HOME-HOLLYWOOD needs mature lady as live-in employee. Pleasant work. Room, Board and salary. 923-1726 or 989-6671

LADY preferably on S.S. to care for elderly mother at least 1 day week. Sometimes more. Near Hollywood Blvd. and I-95. 927-6308.

WIDOW ON LIMITED INCOME NEEDS GOOD, CAPABLE, HONEST, HANDY MAN (POMPANO AREA) FOR PAINTING, CARPENTRY (DOOR HANGING), YARD/LAWN MAINT. MUST BE REASONABLE 522-0553.

**20-HOUSEHOLD GOODS**

**ATTENTION!  
CARPET SPECIALS  
THIS WEEK ONLY**

BEAUTIFUL ALL NYLON SHAGS, PUSHER H. LO SHAGS. SCULPTURED CARPETS in ALL DECORATOR COLORS.

**NOW \$2, \$3, \$4, SQ. YD.**

COMPLETELY INSTALLED over padding FREE SHOP AT HOME SERVICE.  
CALL ANYTIME  
792-8010 ASK FOR JERRY

**21-MISC. WANTED-MIAMI**

**HOUSE SITTING**

665-4907

WANTED USED TYPEWRITER W/SPANISH KEYS. REASONABLE.686-6417 4225 45 St. F-6, W.P.Bch. 33407

**21-MISC. FOR SALE**

CARPET INSTALLER has 14 rolls of carpet and vinyl-must sell! Also many remnants of vinyl and carpet. 945-0751.

**21-MISCELLANEOUS FOR SALE-BROWARD**

**SAWDUST**

FOR HORSE FARM, NURSERIES, MULCH PLAYGROUNDS, ETC. 426-0388

**RAILROAD TIES-\$6.**

DELIVERY 929-2674 - 981-2140

**25-TOOL RENTALS**

**OVER 100 RENTAL TOOLS**

SMITTY'S Hardware and Paint Co.  
12320 N W 7 Ave. MIAMI 881-4481

**27-AUTOS FOR SALE-DADE**

1976 Cadillac Seville, silver blue every extra. GREAT buy for exec. on budget. 238-2197

**WE NEED YOUR CAR**

'72 THRU '76's. TOP DOLLAR, unpaid balance taken care of here.  
L.C. AUTO SALES, INC.  
3011 NW 36 St. 638-4111  
Daily 9-8 Sat. 9-5 Sun. 10-4

**30-BUSINESS OPPORTUNITIES**

HOME-BUSINESS DIRECTORY Send 13¢ stamp for information. Hediger P O Box 380895. Miami 33138.

**SET YOURSELF IN BUSINESS**

Thermal Extraction System  
CARPET CLEANING  
PROFITABLE FROM THE FIRST WEEK!  
FULL OR PART-TIME  
NO FRANCHISE FEES  
CALL 305-792-7444, MR. Williams  
UNITED MARKETING OF  
THE AMERICAS, INC.

**35-PARTIES AND AMUSEMENTS**

**PELI THE CLOWN**

983-7907  
CHILDREN PARTIES, MAGIG  
SHOW, BALLOON CREATIONS,  
CARNIVALS, PICNICS. OPENINGS  
983-7907

**WHEN YOU SHOP  
MENTION  
THE VOICE**

**40-APARTMENTS FOR RENT**

RESPONSIBLE TENANTS large efficiency Apt. YEARLY.  
ADULTS ONLY. NO PETS 754-2681

**40-APT. FOR RENT-DADE**

1BR APT. in St. MARY'S area. Furn./Unfurn. YEARLY. 893-0959

**40-APARTMENTS FOR RENT- N.E.**

227 N.E 2 St. Near Gesu, furn. Effic'y, Bedroom apts. Utilities Adults. Johnson Apt. Hotel 374-9826.

**40-APTS. FOR RENT-S.W.**

**RECIENT DECORADO**

Apto. 1 dorm. \$150 mensual Zona Buena. 321 SW 7 St. y 326 SW 6 St. Sra. Fernandez

GERENTE RESIDENTE TAMBLEN  
Aire Acondicionado-Eficiente y con Parqueo

**40-RETIREMENT HOME ROOM AND BOARD**

**RETIREMENT HOME**

OPENINGS FOR AMBULATORY LADIES AND GENTLEMEN.ROOM, 3 MEALS, PERS. LAUNDRY.

**REASONABLE**

923-1726 - 989-6671

**41-OFFICE BLDG. FOR SALE-DADE**

ZONED BU-3  
2800 Sq. Ft. Office Bldg. and adjacent parking lot in North Dade near 1-95. Central air. Asking \$100,000.  
CLOWNEY-STANTON REALTY  
BROKER

11703 NE 2 Ave. 891-6252

**44-STORES FOR RENT-BROWARD CO.**

STORE OR OFFICE SPACE FOR RENT.GROUND FLOOR. SE 17 ST. CAUSEWAY. FT. LAUDERDALE 866-7154

**50-REAL ESTATE**

**PHILIP D. LEWIS, INC.**

**Commercial Properties**

**NORTH PALM BEACH COUNTY**

31 West 20 Street, Riviera Beach  
844-0201

**52-HOMES FOR SALE**

BOYNTON BEACH- New home 3/2 One block to ST. MARK'S CHURCH, SCHOOL, SHOPPING. Also one and two bedroom Apts. from \$19,500.00

P.B. TRAYLOR REAL ESTATE  
612 N. Federal, Boynton 732-9471

**52-HOMES FOR SALE-DADE**

OPA LOCKA 3 BR.  
4887 NW 168 Terr. \$26,000.  
19711 NW 42 Ave. \$31,000.  
MIAMI 3 BR  
1135 NW 120 St. \$33,000.  
W. HIALEAH: 3 BR 2 BATHS  
6830 W. 9 Ct. \$43,000.  
Make your offers. Call  
BROKER ANYTIME 822-1724

PROFESSIONAL-BUSINESS PEOPLE  
MEDICAL-LEGAL-INSURANCE-REALTOR-MERCHANT ETC. Want your office and/or business in your home? Duplex zoned G-2 2 BR each side. Central air, NE 7 Ave. and 130 St. area For appt. call 895-1251  
LELA B. REED  
557 NE 125 St.  
REALTOR  
895-1251

**52-APARTMENTS FOR RENT**

PICTURE PRETTY  
3 BR 2 BATH. COMFORTABLE HOME with so many nice features. 17 ft. Master Bedroom. Good NORTH MIAMI SCHOOL AREA. Owner will finance. \$37,000.  
CLOWNEY-STANTON REALTY  
BROKER

11703 NE 2 Ave. 891-6252

NORTHEAST SECTION. INCOME PROPERTY Low \$20's. Owner will hold mortgage 758-1774

CUSTOM BUILT-KEYSTONE POINT 2 BR, 1 Bath, 2 Utility Rms. could be made into Apt. Huge lot. Partially fenced. 893-0959

NORTHEAST: HOLY FAMILY 3 BR 2 Bath Fenced Lot. Will consider VA/FHA  
J.S. PALMER 751-4141

**52-HOMES FOR SALE-DADE COUNTY**

SETTLE ESTATE-MIAMI SHORES 3 BR, 2 Bath. Maid's Quarters. Double Lot. Will consider reasonable offer.  
J.S. PALMER 751-4141

**52-HOMES FOR SALE-N.W.**

Home for sale by owner. 3 bedrm., 2 bath. Wall to wall carpeting, air-cond. central heat. 621-6726

**52-HOMES FOR SALE- S. MIAMI**

WALK TO EPIPHANY  
QUIET, TREE-LINED STREET. CLOSE TO TENNIS, SHOPPING AND PARK. 3 BED-ROOM, 2 BATH W/ATRIUM ENTRANCE CORNER FENCED LOT ROOM FOR POOL. \$65,000.

COCONUT GROVE REALTY  
CORP. 3484 MAIN HIGHWAY,  
COCONUT GROVE  
443-1606

**52-HOMES FOR SALE-HOMESTEAD**

**ATT. VETERANS**

DID YOU KNOW WE HAVE 2 1, 3/2 AND 4/2 YOU CAN BUY FOR \$100. TOTAL CASH DOWN.

EARL L. SMITH, REALTOR  
245-4021 EVES: 248-7772

**52-HOMES FOR SALE-BROWARD**

North Pompano Beach- Near Beaches. 3 BR 1 Bath. Elec. Appliances. Large lot. County Taxes. ASSUME 1st Mgt. \$5,000. dn. 2nd mortgage held by Owner 522-0553.

**52-HOMES FOR SALE, FT. LAUDERDALE**

SW SECTION, 4 2, FAMILY ROOM NEAR CATHOLICCHURCH PAROCHIAL SCHOOLS AND SHOPPING. \$36,900 584-6358 EVES...

**55-OUT OF STATE- N. CAROLINA**

**NORTH CAROLINA**

YOUR CONNECTION FOR GOOD BUYS IN MOUNTAIN HOMES, FARMS, ACREAGE, LOTS, CHALETs AND ENERGY EFFICIENT NEW HOMES. WRITE OR CALL FOR EXCITING LIST! PARSONS REALTY. BOX 612-V WEST JEFFERSON, N.C. 28694 Ph. 919-246-7272

**58-APARTMENT FOR SALE**

HALLANDALE ON THE OCEAN  
LAMER HEMISPHERE MALAGA:  
1-2-3 BR. resales and elegant  
AQUARIUS 2 BR. GRINGLER.  
Reg. Broker 454-6767, 759-3824  
ALSO SEASONAL RENTALS.

**58-APTS. FOR SALE-BROWARD**

COZY CONDO 2/2. Electric kitchen. Central air. POOL Maint. \$25. Mo. By Owner (Hollywood) 922-9333

**PREVIEW  
PARKSIDE TOWERS**

220 SW 9 Ave.  
Hallandale, Fla. 33009  
1 Bedroom 1 Bath...from: \$22,000  
1 Bedroom 1 1/2 Baths...\$24,000.  
2 Bedrooms 2 Baths...from \$27,500.  
Heated pool, saunas and Rec. room.  
"NO LAND OR REC LEASES"  
Excellent financing. For further information call: 457-7505

FRANK MOORE REALTY,  
INC. REALTORS  
2500 Hollywood Blvd,  
Hollywood, Fla. 33020

**FURNISHED MODELS  
OPEN**

10 AM- 5 PM. 7 days a week

OPEN HOUSE  
MUST SELL QUICKLY-OWNER MOVING  
NORTH MODERN CONDO-2nd Floor Apt. 2/2 LR, Dining Rm.Elec. Kitchen, Central Air/heat. Drapes & w/w carpeting. Mo. Maint. \$25. Reduced to \$33,000 3856 S. Circle Dr. & Van Buren St., Apt. #10 H'wd. 962-1728

# Reflexionando sobre el domingo catequístico 77

Por FRANCISCO DIANA

Editor del Folleto Nacional en español para el domingo catequístico.

Este año Domingo Catequístico nos trae una serie de reflexiones prácticas sobre las últimas enseñanzas de la Doctrina de la Iglesia y de varios documentos de la Iglesia Universal y de la Iglesia de los Estados Unidos de América. Con ello nos proponemos hacer llegar a las comunidades parroquiales hispanas de todo el país lo esencial de los últimos documentos de la Iglesia sobre prioridades de la Iglesia actual con respecto a la evangelización de los pueblos.

Para ello se ha de reflexionar en lo más importante de estos documentos, introduciéndolos, liberándolos de su lenguaje técnico, adaptando su vocabulario. En suma, tratando de hacer que nuestro pueblo se

entere de que existen documentos nuevos muy importantes, que a veces no le llegan a sus manos, o se les hacen incomprensibles a su entendimiento. Aquí queremos no tanto "copiar" lo que ellos dicen, sino hablar algo de los mismos y tratar de hacerlo de una manera comprensible a todos.

Los documentos que se presentan este año para la reflexión son:

• **Declaración final sobre la Evangelización, Sínodo de Obispos. Octubre de 1974.**

• **Sobre la Evangelización del mundo contemporáneo, Pablo VI, Diciembre 8 de 1975.**

• **Una llamada a la Acción: Conferencia Episcopal de los Estados Unidos. Octubre 1976.**

• **11 Encuentro Nacional Hispano de Pastoral. Agosto de 1977.**

Estos documentos mencionados nos hablan todos de la misma realidad: evangelizar al mundo y nos van dando diversos modelos de cómo debe realizarse

esta misma "evangelización" en los tiempos actuales.

En forma graduada, estos documentos nos irán insinuando, de un modo cada vez más concreto, la responsabilidad que cada uno de los cristianos debe comprometer personalmente y en comunidad en su tarea evangelizadora.

Dos documentos son de valor Universal: El del Sínodo de Obispos y el del Papa Pablo VI, que se dirigen a cristianos de todo el universo.

Segundo, el de Una Llamada a la Acción, que es de toda la Iglesia de los Estados Unidos, Hispanos y no-hispanos, y sus responsabilidades concretas en este país y su compromiso con países dependientes del Tercer Mundo.

Finalmente, el del II Encuentro Hispano, que trata ya de la misma responsabilidad de la comunidad Hispana en los Estados Unidos, de su historia, de su realidad, de sus nuevas



prioridades nacionales.

Nuestra experiencia de años anteriores nos han enseñado a que debido a la gran diversidad de las comunidades Hispanas en todo el país no era conveniente preparar programas detallados para los cuatro Domingos previos

al Domingo Catequístico 1977. Por lo mismo, ofrecemos cuatro reflexiones que pueden ser utilizadas por los líderes de la comunidad parroquial o diocesana de acuerdo a sus necesidades locales.

## Programas de orientación para catequistas

Programa de Orientación: para todos los maestros nuevos y sus ayudantes:  
Agosto 27: Inmaculada Concepción- Hialeah

Septiembre 10: Corpus Christi  
Septiembre 17: St. Peter and Paul  
Septiembre 24: Seminario St. John Vianney

## Reuniones sacerdotales el 13

Tendrán lugar los días 13, 14 y 15 de este mes las reuniones anuales de los sacerdotes cubanos. Las jornadas están dedicadas a reflexión de espiritualidad,

pastoral y convivencia. Estará presente para las reuniones el obispo cubano en el exilio Mons. Eduardo Boza Masvidal.

## 6 años de 'Ideal'

La revista Ideal celebra el día 15 de septiembre su sexto aniversario, con una Eucaristía en la parroquia de St. Michael a

las 8:30 pm y comida en el Casablanca Banquet Hall. Para información llamar a Ideal, 642-8959.

## Comienza Escuela Vida Cristiana

Dará comienzo el próximo miércoles 14 de septiembre la Escuela de Vida Cristiana, este curso con nuevo horario.

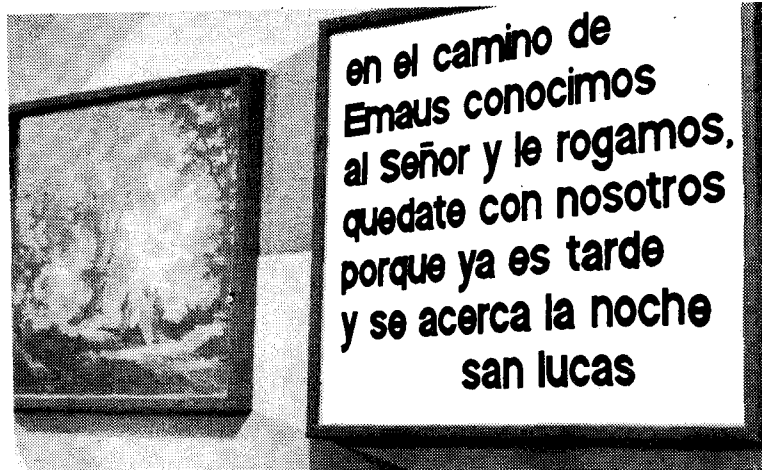
8:30 pm: Escuela de Vida Cristiana en su sección de teología y simultáneamente Escuela de Dirigentes en sus secciones de técnica y estudio.

9:30 pm: grupos de reflexión por secciones.

10 pm: Tema catequístico para todos.

10:30 pm: Misa.

Darán comienzo las Convivencias del Movimiento de Cursillos el domingo 18 de septiembre prolongándose los cuatro domingos siguientes.



## No Medicaid para abortos

Informa el Departamento de Salud que a partir del 1 de Septiembre de 1977, según la ley del Gobierno Federal (Sección 209 del Acto de Apropiación de Labor de H. E. W. de 1977) será necesario descontinuar los pagos para abortos bajo el Programa de Ayuda Médica (Medicaid) en Florida.

Se podrán efectuar excepciones para pagos de abortos en los casos en que el doctor certifique el riesgo de la vida de la madre, de llevarse a término el

embarazo, o cuando recomiende el aborto por no encontrarse el feto en la posición adecuada.

Los reglamentos federales (promulgados por ley) otorgan los pagos de Medicaid para abortos en caso de violación o incesto, una vez comprobado el embarazo, cuando el doctor certifique el riesgo para la vida de la madre de llevarse a término el embarazo. Medicaid seguirá haciendo pagos para los procedimientos efectuados antes de comprobarse el embarazo en casos de violación o incesto.

## Presidente declaró Semana de Hispanidad

Yo, Jimmy Carter, Presidente de los Estados Unidos de América, proclamo la semana que comienza el 11 de septiembre como semana de la Hispanidad, e invito a las gentes de la nación y en especial de la comunidad educativa, a que la observen con debidas ceremonias y actividades...

Con estas palabras publicadas en una nota de prensa de la Casa Blanca, el Presidente

Carter designa la semana entrante como semana de la herencia hispana.

En su declaración el Presidente también señala que la herencia hispana de más de 16 millones de americanos, representando variadas culturas... ha enriquecido a la nación en el campo de las ciencias y las letras y con su reafirmación de los valores de la familia y su sentido comunitario.

## el exilio Cubano...

(Viene de la Pág. 24)

vías clandestinas y escapados por métodos legales, como los vuelos. En su poder tiene 8,750 casos, 2, 319 de ellos son escapados por vías clandestinas.

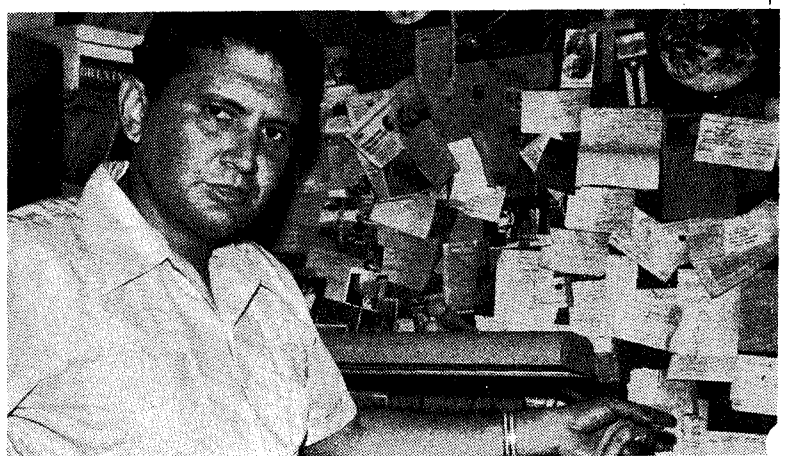
"Mi objetivo era obtener información verificable, y no cuestiones de opinión.

"Fui descubriendo la realidad de la 'nueva clase' que se ha desarrollado en Cuba y que está basada en la posición política. También he visto un gran cambio en la misma cultura, y en la terminología cubana."

Por la escasez de tiempo Clark tuvo que limitar su tesis al estudio del éxodo, y desde 1975 se ha dedicado a mantener al día sus datos y preparar otro estudio que incluya las condiciones de vida en Cuba. Este incluirá más anécdotas reales y el análisis de lo que estos indican.

Más que nada lo que a Clark le interesa es dirigir su investigación sociológica hacia la destrucción de mitos y la corrección de errores históricos.

"Es chocante oír hablar de los beneficios de la revolución cubana para los pobres, cuando según mis datos el gran porcentaje de los escapados procede de las clases trabajadoras," dice,



El Dr. Juan Clark en su oficina de trabajo.

refiriéndose a las estadísticas de su estudio.

Según éste el porcentaje de profesionales llegados a USA en 1961 ascendía a 45 por ciento y en 1974 fue de 8 por ciento. Los obreros presentan un cuadro inverso. Entre los escapados, un 15 por ciento en 1961 y en 1974 llegaron a 85.7 por ciento.

Para Clark la explicación es sencilla ya que "todo el mundo sabe que al principio el gobierno quería atraer a los campesinos obreros... pero ahora me ha quedado patente que Castro

quiere hacer desaparecer hasta los pequeños agricultores".

¿Sabía Ud., que en Cuba es delito económico comprarle algo a un campesino? Hasta en Rusia y China se permite algo así," comenta Clark. A. CANTERO

Con motivo del II Encuentro Nacional Hispano de Pastoral, parte de la tesis de Clark ha sido publicada en inglés por la Unión de Cubanos en el Exilio —UCE—, y repartida en Washington. La dirección de UCE es P. O. Box 450521, Miami, Fla. 33145.



# Yemayá y la Virgen de Regla

## un mito y una realidad

María, la Madre de Dios, es una y la misma en Cuba como lo es para los cristianos del mundo entero (María de Guadalupe, Fátima, Lourdes, Coromoto, del Carmen, etc...). Sin embargo, no es difícil comprender cómo el esclavo pudo identificar a estas imágenes con dos diosas diferentes de la religión Yoruba-Lucumí. Dicha confusión ha dado lugar a que muchos vean estos títulos de María, Nuestra Señora de Regla y Ntra. Sra de la Caridad, como dos "Virgenes" diferentes o dos "Santas" distintas. La historia nos indica lo contrario.

Por el PADRE JUAN SOSA

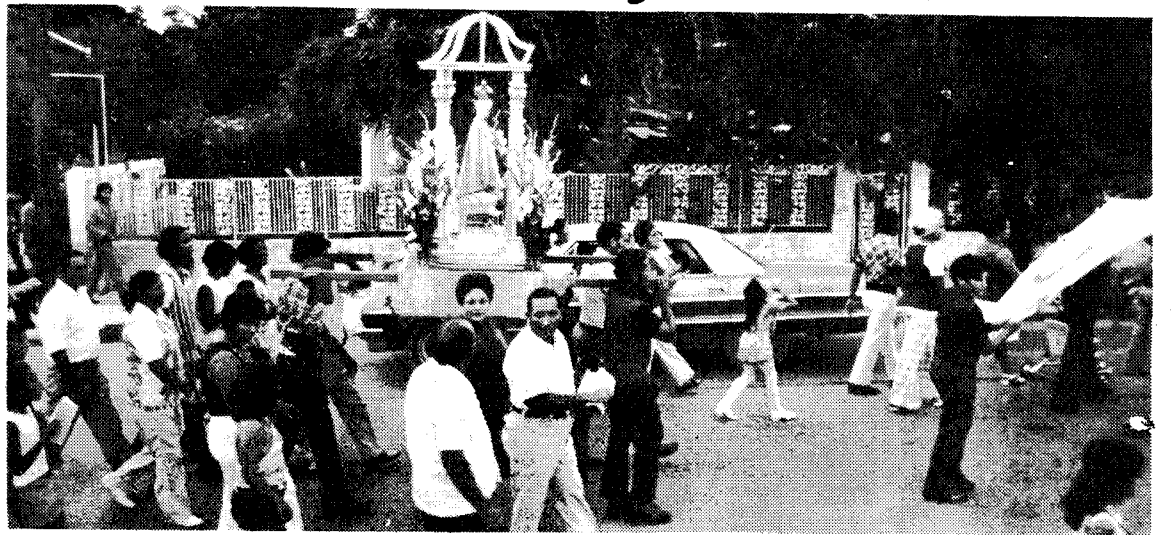
En la tradición cubana se mezclan dos devociones religiosas tan distintas como los nombres que las describen, la Virgen de Regla y Yemayá. La primera es una devoción católica que tiene su origen en el año 433. La segunda, es tradición africana que nació a raíz de la llegada de los esclavos a las tierras del Caribe a partir del siglo XVI. Yemayá en Nigeria era la diosa del mar.

Hacia el año 433 de la Era Cristiana el Norte de África sufrió la invasión de varias tribus bárbaras que querían arrasarse con la civilización existente para imponer la suya. En este proceso se dieron a la fuga hacia las costas españolas varios discípulos de San Agustín que llevaron consigo, entre otras cosas, una imagen de María, la Madre de Jesús, la Reina de los

Cielos. Desde la llegada de estos frailes la devoción a esta imagen morena se arraigó en el Convento, le llamaban la "Bella Africana" por su color, origen y procedencia.

España, ocho siglos más tarde, sufrió la invasión de los moros y los monjes volvieron a huir de su Convento. Sin embargo, esta vez no se llevaron la imagen de la Virgen: la escondieron en un pozo seco pensando que regresarían pronto a recuperarla. Desgraciadamente el secreto murió con los monjes ya que los mahometanos permanecieron en aquellas tierras ibéricas por muchos siglos.

Hacia el año 1330 cuenta la tradición que un Canónigo de la Catedral de León tuvo un sueño donde parecía ver a una Señora de cara morena que le invitaba a dar un viaje que le llevaría a su imagen. Con permiso de su Obispo se puso en camino hasta



Todos los años el 7 de septiembre católicos de Cayo Hueso pasean por las calles la imagen de la Virgen de Regla

que una voz le indicó el lugar y allí encontró a la Señora de sus sueños.

Lleno de júbilo, dicho Canónigo se dirigió al señor del lugar, Don Pedro Ponce de León, para que donara su castillo como iglesia y monasterio. Allí comenzó este culto a la Madre de Dios, esta vez con el nombre de Nuestra Señora de Regla; este culto después pasó a Chipione (hoy a cargo de los Franciscanos).

Con la llegada de los colonizadores a Cuba llegaron también sus tradiciones y la cultura de la época. A María, la Madre de Jesús, se le construyó una capillita en la Bahía de La Habana bajo la advocación de Nuestra Señora de Regla hacia el

año 1690 El 24 de Octubre de 1692 la tormenta San Rafael destruyó la modesta iglesia. No obstante, un tal Juan de Convedo Martín logró levantar una iglesia mayor de rafia, tapia y tejas que se abrió al culto en 1693. Se dice que al año siguiente Don Pedro de Aranda y Avelaneda trajo de España la imagen que hoy se venera allí.

La Virgen de Regla fue proclamada Patrona de la Bahía y del puerto de La Habana el 26 de diciembre de 1714; el 20 de Octubre de 1717 fue colocado el Santísimo en el Santuario y en 1805 dicho Santuario fue convertido en Parroquia.

Por fin el 11 de Septiembre de 1955 llegó a Regla el documento

Papal que aprobaba la Coronación Pontificia de dicha imagen llamada con razón Navegante Especial de los Navegantes y General Socorro para todas las necesidades. Esta Coronación se efectuó en la Catedral de La Habana el 24 de febrero de 1956.

Tradicionalmente en Cuba las Provincias del Este de la Isla celebran fiestas interminables en honor a Nuestra Señora de la Caridad, mientras que las Provincias del Oeste honran a Nuestra Señora de Regla. Ambas fiestas tomaban lugar el 7 y el 8 de septiembre. En la actualidad en las costas de Cayo Hueso se pasean las dos imágenes en procesión por la Bahía.

## 4 Siglos de amor

(Viene de la Pág. 24)  
desapareciendo y apareciendo de nuevo, fue vista por una niña llamada Apolonia en la zona de El Cobre. El pueblo decidió colocarla sobre el cerro y así se hizo. Allí se encuentra, en el Santuario de El Cobre, la imagen aparecida en la Bahía de Nipe hace más de tres siglos. Desde allí contempló la colonia, las Guerras de Independencia, la República, y ahora contempla el doloroso momento actual. En muchas ocasiones el pueblo le rindió homenaje. El 24 de septiembre de 1915 los Veteranos de la Guerra de Independencia pidieron al Santo Padre, en aquel momento Benedicto XV, que la proclamara Patrona de Cuba. El 8 de septiembre de 1916 se celebró esta fiesta con gran solemnidad en toda la Isla.

### La Virgen llega a Miami

En agosto de 1961 algunos cubanos asilaron en la Embajada de Italia en La Habana una imagen de la Virgen de la Caridad que había sido sacada de la Parroquia de Guanabo. En los primeros días de septiembre esta imagen fue trasladada a la Embajada de Panamá por la Embajadora de ese país, quien ofreció hacer las gestiones para su traslado a Miami a fin de que los cubanos del exilio pudieran celebrar la fiesta de la Virgen con una imagen traída de Cuba.

Ese mismo día la Embajadora de Panamá recibió dos salvoconductos para el 8 de septiembre. El día 8, en el Aeropuerto de Rancho Boyeros, a pesar de que también habían sido concedidos otros salvoconductos, solamente se permitió la salida de los salvoconductos concedidos a la Embajadora de Panamá. Los

dos asilados cubanos llegaron a Miami esa misma tarde poco antes de la Misa, trayendo consigo la imagen que entró así por primera vez en su exilio.

### Peregrina por el exilio...

Esta imagen peregrinó primero entre los niños cubanos que llegaban sin sus padres y eran colocados en los campamentos al cuidado de la Arquidiócesis de Miami. Después fue llevada a la Parroquia de San Juan Bosco, donde permaneció hasta el 8 de septiembre de 1967, día en que fue colocada en una capillita provisional en los mismos terrenos donde hoy se encuentra la Ermita. Seis años de oración y recolección de limosnas de sus miles de devotos hicieron posible la construcción de la actual Ermita, lugar donde se venera esta imagen desde el 2 de diciembre de 1973, fecha en que fue dedicada la Ermita.

### La Ermita, centro de peregrinación

Por este lugar de oración pasan constantemente los peregrinos, y entre ellos, de manera organizada cada año, los devotos de los ciento veintiséis municipios de Cuba pidiendo la libertad de la Patria.

Esta misma imagen llega en procesión al Marine Stadium de Key Biscayne el día 8 de septiembre, y preside en la Santa Misa que el Sr. Arzobispo de Miami concelebra con los sacerdotes de la Arquidiócesis, con participación de miles de fieles.

## Ochún no existió

Seguramente todos sabemos la historia de la Virgen de la Caridad. Es la historia de dos indios y un negrito criollo que encontraron la imagen flotando sobre el agua en la bahía de Nipe. La historia de un pueblo religioso que sintió la presencia de Dios en sus vidas por este acontecimiento. La historia de una República naciente que vio el apoyo de su Iglesia cuando el 10 de mayo de 1916 el Papa Benedicto XV proclamó a Nuestra Señora de la Caridad, Patrona de Cuba.

Lo que muchos no saben es que María de la Caridad es la Madre de Jesús. En el Nuevo Testamento la vemos junto a El en el pesebre de Belén, en el hogar de Nazaret, en las Bodas de Caná, y en la compañía de sus discípulos mientras recorrían Judea y Galilea en rumbo a Jerusalén, siempre predicando un nuevo estilo de vida basado en el amor. Sobre todo la vemos junto a El colgando del madero de la Cruz, y en el Cenáculo, después de su Resurrección. Desde aquel entonces María es la madre de todos los hombres, la Madre de la Iglesia.

El único título que María no tiene, es el de OCHUN. Y éste, desgraciadamente, es el título que muchos le atribuyen a Ella. Ochún es vista por los devotos de la Regla de Ochoa como la diosa de los ríos y manantiales. Los negros esclavos trajeron sus tradiciones sobre ella al llegar con sus dioses Yorubas a las



Virgen de la Caridad con Jesús en los brazos.

tierras del Caribe. En Cuba esta religión, llamada Lucumí, identificó a Ochún, relacionada con el cobre, con Nuestra Señora de la Caridad del Cobre, pueblecito donde encontró la imagen original de la bahía de Nipe su hogar.

Ochún no existió; es producto de la tradición Yoruba. María sí existió. En la mitología de la religión Yoruba-Lucumí, Ochún es hija de Yemayá y esposa de Changó. En la tradición cristiana María es el modelo de vida cristiana por excelencia el ins-

trumento que Dios escogió para completar sus promesas en Cristo Jesús. Ambos personajes son tan diferentes como diferentes son las culturas de sus creyentes. Su identificación es el resultado de la confusión religiosa de nuestro pueblo y la falta de evangelización durante varios siglos.

A través de los siglos, la Virgen Santísima ha sido venerada por toda la Iglesia en una forma muy especial. Muchos lugares dan fe a sus apariciones que siempre suceden en el ambiente sincero de los sencillos y humildes, los pobres de espíritu, el mismo ambiente de aquellos dos indios y del negrito criollo de la bahía de Nipe.

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# Obispos de Florida piden libertad de presos políticos y reunificación de familias cubanas

Nosotros, los Obispos católicos de la Florida, queremos expresar la profunda preocupación que compartimos con nuestra gente cubana, por la reunificación de sus familias y por la causa de los prisioneros políticos en las cárceles de Cuba.

Somos conscientes de que muchos cubanos, tanto de Cuba como de la Florida, aguardan el día en que después de largos y duros años de separación forzosa e inhumana, puedan reunirse de nuevo con sus familias.

Nosotros, por lo tanto, apoyamos y urgimos una mayor insistencia por parte de nuestro gobierno, en favor de la reunificación de las familias cubanas, ya sea en los Estados Unidos o en Cuba, según las personas interesadas elijan.

Queremos recordar el precedente sentado en el Trato Final de la Conferencia de Seguridad y Cooperación en Europa, firmado en 1975 en Helsinki, trato que subraya la importancia de la reunificación familiar.

Compartimos también la preocupación de la comunidad cubana de la Florida por sus compatriotas y familiares presos en las cárceles cubanas, por razón de sus convicciones políticas. Alabamos a nuestro gobierno por su defensa de los derechos humanos— tema de preocupación en el desarrollo de las relaciones internacionales. Confiamos en que la cuestión de los prisioneros políticos continúe mereciendo alta prioridad. Sugerimos que nuestro gobierno ofrezca sus oficinas para negociar la puesta en libertad de los prisioneros políticos del gobierno cubano y recomendamos se conceda asilo político en

los Estados Unidos a los presos políticos cubanos puestos en libertad por el gobierno de Cuba. Además, de nuestra parte, prometemos la total cooperación de nuestras agencias de servicio

para la rehabilitación y establecimiento de tales presos.  
Firmado:

Arzobispo Edward A. McCarthy  
Arquidiócesis de Miami.

Obispo Charles B. McLaughlin  
Diócesis de St. Petersburg.

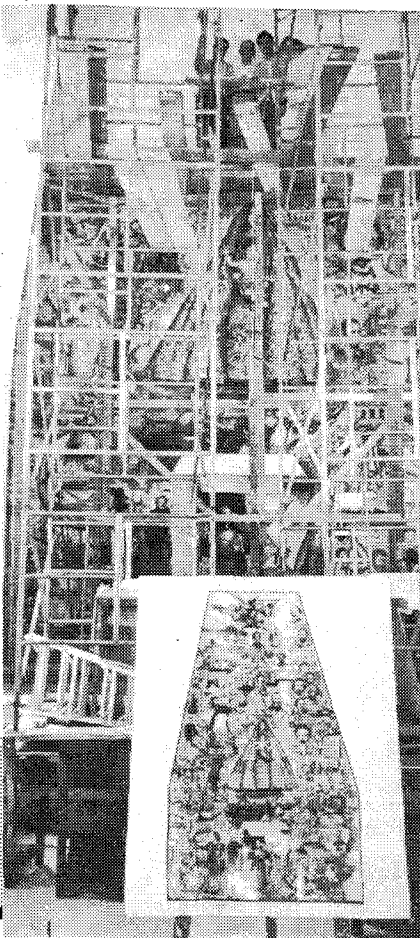
Obispo Paul F. Tanner  
Diócesis de St. Augustine

Obispo Thomas J. Grady  
Diócesis de Orlando

Obispo René H. Gracida  
Diócesis de Pensacola-Tallahassee.



Al cerrar esta edición, el Mural de la Ermita de la Caridad aún lucía cubierto por los andamios (ver foto abajo), mientras con cariño el personal de la Ermita daba los últimos toques a la imagen de la Virgen que como todos los años hará su entrada en el Marine Stadium, por el mar. (Reportaje del día de la Caridad la semana próxima)



## Cuatro siglos de amor

Por Mons.  
AGUSTIN ROMAN

El 8 de septiembre se celebra la Natividad de la Virgen María, Madre de Cristo. En esa fecha se recuerdan dos acontecimientos: La primera Misa celebrada en los Estados en San Agustín, Florida, en el año 1565 por el Padre Francisco López de Mendoza Grajales; y la primera Misa del exilio cubano en honor de su Patrona, la Virgen de la Caridad, en el Stadium de Miami en el año 1961.

### Los indios a Maria

La devoción del pueblo cubano a la Madre de Dios data desde el tiempo indígena. La primera imagen de la Virgen fue traída por Alonso de Ojeda y dada al cacique de la tribu Cueiba. Los indios hicieron una pequeña ermita que ellos mismos cuidaban y dónde ofrecían sus cantos compuestos por ellos mismos y armonizados con sus rústicos instrumentos musicales. El Padre Las Casas celebró Misa en esa ermita.

### "Yo soy la Virgen de la caridad"

En los primeros años del siglo XVII, del caserío Barajagua, lugar en el cual se criaba ganado y se hacía el tasajo, salieron dos indios y un morenito en busca de sai a la Bahía de Nipe. Al llegar al lugar no pudieron regresar rápidamente debido a que se presentó un mal tiempo, viento y lluvia durante tres días. Esperaron en un bohío a la orilla, en un lugar llamado Cayo Francés. Eran como las cinco y media de la mañana cuando vieron sobre la superficie del mar un objeto que les pareció un ave marina. Al acercarse encontraron una imagen de la Santísima Virgen María la cual, a pesar del tiempo de lluvia, no se habían mojado, y que tenía un letrero en la tablita sobre la que descansaba que decía: "Yo soy la Virgen de la Caridad".

### Un santuario en el Cobre

La imagen fue trasladada al caserío Barajagua, donde permaneció durante un corto tiempo. Más tarde, preocupados por las desapariciones y reparaciones de la imagen en su ermita, la trasladaron a la Parroquia de El Cobre, donde permaneció unos tres años. La imagen, que continuaba

(Cont. en la pág. 23)

La VOZ

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

## El exilio cubano---

"Siempre me interesó el fenómeno de los escapados. Llegaban aquí de manera regular, en botes, en balsas, pasando tremendos peligros... y todo a pesar de los beneficios de la revolución tan predicados por Castro..."

Conversando con La Voz, el sociólogo Juan Clark, nos iba mostrando los numerosos testimonios de escapados cubanos, acumulados en su oficina de trabajo en el hogar.

Al fondo lucía también un rosario de madera, tallado por él mismo durante su presidio en Cuba, después de la invasión de Playa Girón, donde participó como paracaidista.

"Mis dos años en la cárcel acabaron de confirmar mi motivación social," dice Clark, antiguo dirigente de Acción Católica.

Pasé después algún tiempo

en Venezuela, y de allí a la Universidad de la Florida donde el fenómeno del exilio me llevó a una constante búsqueda de datos sobre los escapados, su identidad, su motivación, su impacto en los Estados Unidos," dice.

En el proceso Clark descubrió un trabajo realizado por el Centro de Estudios Soviéticos de Harvard. A través de los refugiados, habían estudiado las condiciones de vida en Rusia.

Para entonces llegaba a Miami un constante flujo de refugiados a través de los vuelos de la libertad.

"Si pudiéramos probar la objetividad de esta gente," pensó Clark.

Conversando con la gente en la casa de la libertad, me fui dando cuenta de que existía una

destruyendo mitos,  
corrigiendo errores



realidad desconocida a primera vista e impenetrable para los simples turistas que visitaban Cuba," dice Clark. "Decidí comenzar un estudio sistemático con el modelo de Harvard."

Para ello diseñó un

cuestionario que probaba la objetividad de las personas entrevistadas, y desde 1971 hasta el 77 Clark ha continuado recogiendo datos.

Sus fuentes: escapados por (Cont. en la pág. 22)