

300,000 Cheer Pope at 'Congress'

PESCARA, Italy—(NC)—During what may well have been his last trip far from Rome, Pope Paul VI was given a hero's welcome to the rain-soaked Italian National Eucharistic Congress in Pescara where he celebrated a solemn Mass Sept. 17 for a crowd of nearly 300,000.

Pope Paul, who celebrates his 80th birthday Sept. 26, arrived at the seaside outdoor altar in this resort city on the Adriatic in an open car after a 30-minute plane

flight from Rome.

"Here at this moment is the Church," said the Pope, looking very tired yet in high spirits. "Peter in the lowly person of his successor could not miss this."

Tens of thousands of southern Italian farmers and peasants reached out to touch the Pope, who entered rainy Pescara wearing a red cape and red clerical "soup bowl" hat with gold braiding.

The trip across the Italian peninsula was the 23rd

voyage the Pope has made in his 14-year pontificate.

Eighteen cardinals and 150 bishops—many of whom sat stoically in rain-soaked red and purple robes—rose to greet the aged Pope as he laboriously mounted the 21 steps to the amphitheater-like stage.

The Mass no sooner started than the rains stopped. A magnificent rainbow appeared over the Adriatic where Pescara's multi-colored fishing fleet

joined grey Italian Navy vessels in a maritime salute to the Pope.

In his homily, which centered around the eucharistic mystery, Pope Paul insisted that the obligation to attend Mass on Sundays and holy days is the "pivot of religious life."

He also had harsh words for critics who would like to find in Christ's teaching concrete solutions to socio-economic problems.

"Today the sociological

mentality with its narrow view of human reality—a view which is gaining ground even in the ranks of Christ's followers—would like Him (Christ) to give the basic solution to social and economic problems," said the Pope.

"It accuses His school, which devotes itself to the mysteries and conquest of the supernatural world, of failing in its mission because it has not yet succeeded in

(Cont. on page 2)

The VOICE

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Fla. Pro-lifers hear Rep. Hyde hit 'breakdown'

By DICK CONKLIN
Special to The Voice

Over 400 delegates to Saturday's Florida Right to Life Convention at Cocoa Beach, including 75 from South Florida, heard U.S. Rep. Henry Hyde (R-Ill.) call abortion a reflection of "the breakdown in moral standards and dwindling reverence for human life."

He described the unborn child as a "human being with potential" rather than a "potential human being."

The two-term congressman, leader of the Capitol Hill action to stop the flow of federal funds for abortions, praised several fellow congressmen from Florida who have aided his efforts, as well as U.S. Sen. Richard Stone. He expressed the hope of convention delegates that Florida's other senator, Lawton Chiles, would adopt a similar position as members of both houses meet to iron out compromise legislation.

THE CHICAGO legislator also praised the work of Rev. Jesse Jackson, who last week called for the passage of the Hyde Amendment in telegrams sent to every member of Congress. The civil rights leader and close friend of the late Dr. Martin Luther King, has repeatedly called abortion of poor women's babies by government funding a form of genocide, and said, "How we will respect and understand the nature of life itself is the overriding moral issue, not of the black race, but of the human race."

Hyde praised President Carter and H.E.W. Secretary Joseph Califano for keeping their promise to work or the end of tax-supported abortions.

He also commended pro-life leaders such as Tom Endter, Dade Crusade for Life chairman, for working to make sure that federal abortion money isn't replaced with state or county funds. Endter's proposal, currently under consideration by the Dade Metro Commission, uses the Supreme Court-approved Hyde wording, and would cut off county tax money now going for abortions at Jackson Memorial Hospital.

WORKSHOPS featuring top pro-life leaders were presented all day Saturday. Some of the key speakers were Rev. Bob Holbrook, President of Baptists for Life; Dr. James Weber, author of "Grow or Die: the Overpopulation Myth"; Denise Cocciglione, National Director of Birthright, Inc., an abortion-alternative organization; Dr. and Mrs.

(Cont. on page 3)



BLIND LOVE—Jolene Happe gave her eyesight that her baby might be born. The Happes, an Iowa Catholic couple were warned of the result when she was pregnant but they opted for life. Mrs. Happe holds her 19-month-old son Joseph and still feels they made the right decision. (For Florida Right-to-Life action, see story on this page.)

Some families need a Good Samaritan

Dearly beloved in Christ:

A child belongs in its family. But the sad fact is that some families fail and it becomes necessary to care for a child away from its own home. Down through its history, the Church has always accepted this as a special responsibility and indeed counted it as a privilege.

One of Archbishop Carroll's first acts when he came to Miami as its first Bishop was to authorize the Good Samaritan Collection for the care of dependent children. This annual collection funds the operating expenses of the Catholic Homes for Children, Bethany Residence, Boystown of Florida and the Miami Bridge.

A total of 966 different children were cared for during the past year. For many it was only a matter of a few days until they returned to their families. But for over 100 the prospects for a return to their families are dim.

Your generosity in the Good Samaritan Collection is their only hope. Jesus loved the little children. Will you join me and the devoted Sisters, Priests and lay people who care for them in doing the same?

Devotedly yours in Christ,

Edward A. M. Conboy
Archbishop of Miami

Abp. McCarthy

...joins Voice columnists this week and discusses capital punishment...pg. 19

...Says the greatest birthday gift the people in the Archdiocese of Miami can give to Pope Paul is the gift of prayers...pg. 2

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PARISH RENEWAL

...How one parish went about it.

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Abp. urges gifts of prayer for Pope

My Beloved:

On Monday, September 26, 1977 our Holy Father Pope Paul VI will observe his eightieth birthday.

This will be an opportunity for the faithful throughout the world to express their gratitude for the leadership of our beloved pontiff. His Holiness has guided the Church through one of the most eventful periods of its history. He has been the wise and forceful leader in the renewal of the Church of Vatican II. He has been the voice of hope and vision and encouragement. All mankind has looked to him as a strong spokesman for peace and for the human rights of the oppressed and attacks neither from without the Church nor, more painfully, from within, have stayed this faithful Shepherd from the inspired ministry of his flock.

I have sent a letter to His Holiness expressing to him the prayerful good wishes of the Priests, Religious and Faithful of the Arch-

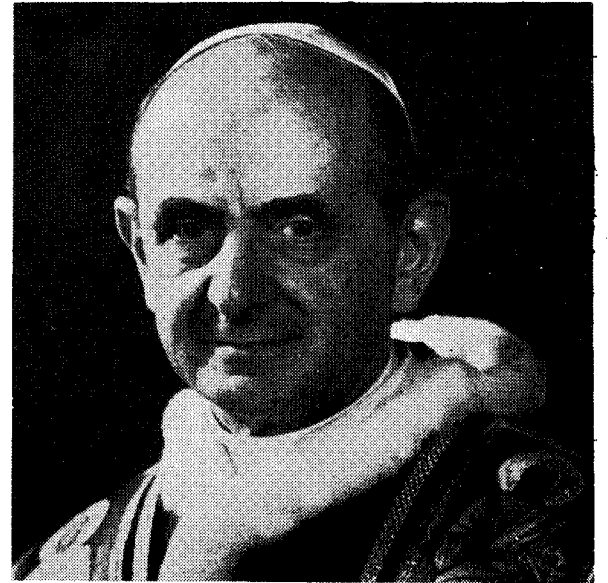
diocese of Miami. I assured him that on the anniversary of his birthday, members of parishes, of institutions, of families would remember him in the prayers. We of this Archdiocese of Miami feel especially close to His Holiness. The Holy Father was a personal friend of Archbishop Carroll and his family, and was especially moved on the occasion of the death of our great bereaved Archbishop.

May I suggest that special Masses for the Holy Father be offered in all the parishes and institutions of the Archdiocese on Monday, September 26, or on the previous Sunday. I would also ask that families and prayer groups remember the Holy Father in their prayers on this occasion.

With every good wish, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



A hero's welcome for Pope at Eucharistic Congress

(Cont. from page 1)

satisfying the legitimate hunger for temporal bread."

According to the Pope, such critics fail to see the "double nature of the providence of Christ."

Christ alone, he said, satisfies the "higher and inescapable demands of the human spirit" and also "promotes and makes possible the satisfaction of earthly life's temporal needs."

In a poignant appeal to Christians to appreciate the Eucharist, the Pope exclaimed: "O Jesus, necessary bread, O Jesus, irreplaceable lamb, will Your followers understand that without You they cannot have true life, triumphant over death? Will the world understand?"

Against the backdrop of fluttering papal, civic and eucharistic congress flags, Pope Paul received a variety of offertory gifts, including a rock from the earthquake-torn

Friuli region of northeast Italy. The rock was inscribed: "Friuli says thanks."

He also accepted a basket of cherry brandy and other liqueurs produced near Pescara.

In past years, Pope Paul had visited other national eucharistic congresses in Pisa and Udine. His last trip outside Rome was in August, 1976, when he visited Bolsena, site of a eucharistic miracle. The trip was arranged in conjunction with the

Philadelphia international eucharistic congress.

The Pescara national congress, which closed Sept. 18, attracted unexpectedly large crowds, including tens of thousands of youths.

Leftist political groups and progressive Catholic organizations aligned with the left criticized the congress as a

revival of the Catholic social and political ghetto.

The Pope however, in his Sunday Angelus talk from Castelgandolfo the day after his visit, disagreed. He said that the spirit of the congress "awakened a vigor and youthfulness which in our days is hard to find in large gatherings."

Vatican commission warns or politics in new theology

ROME —(NC)— The papally appointed International Theological Commission has warned that liberation theology is often tied too closely to politics and to questionable sociological and ideological theories, especially Marxist-Leninist ones.

The 30-man commission whose members are appointed by the Pope, asserted that extreme forms of liberation theology cause the unity of the Church to be "seriously endangered."

Liberation theology is a term applied to a wide variety of theological works which closely link theological principles to more

or less revolutionary social action.

Developed mainly in Latin America, liberation theology has been debated hotly by Church leaders in Latin America, as well as at the 1974 world Synod of Bishops.

"It must always be understood," said the commission, "that politics for the Christian is not the absolute value which gives life its ultimate meaning."

"While theology is partly geared toward practical conclusions, its principal function consists in seeking an understanding of the Word of God," said the theologians. Referring to the

Marxist principle of class struggle, the document said that "the unity of the Church is seriously endangered" when class struggle is viewed by certain theologians as an acceptable tactic.

"Where inequalities exist between classes," said the document, "certain clashes can hardly be avoided. But the Christian distinguishes himself by the manner in which he seeks to resolve these conflicts."

Christians must reject the use of violence against violence, according to the commission, and try to change unjust situations through "formation of conscience, debate, and support of nonviolent action."

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Deacon selections complete

By ARACELI CANTERO
Voice Spanish Editor

The finalists for the first class of Permanent Deacons in the Archdiocese of Miami have been selected and the names are being forwarded to the Archbishop for final approval in a matter of days.

Five months after the announcement of a Permanent Deacon Program for the Archdiocese, the program will begin on Friday Oct. 7th, at the Seminary of St. Vincent de Paul, Boynton Beach.

Candidates selected for the program will spend one weekend a month in the Seminary and will attend weekly training meetings all other Fridays, at the College-Seminary of St. John Vianney, in Miami.

"WHAT WE are looking for, is men who are really motivated spiritually, to become deacons for the right reasons and not for any kind of desire for prestige," said Father David Punch, director of the program.

"Since the first publicity came out in May I have interviewed in excess of 40 candidates representing both the Spanish and English speaking communities. I myself acted as the first selection instrument," he said.

Candidates who filled out applications for the program after the initial meeting with Father Punch were then interviewed by Father Roger Radloff, psychologist of the Archdiocese and Dr. Jack Jacobs, a psychiatrist for the

Catholic Service Bureau, who was in charge of the candidates' psychological testing.

"BUT THE decision about the candidates will not be ours alone" Father Punch pointed out.

"There is a Permanent Deacon Review Board formed by Pastors representing different areas and ethnic backgrounds in the Archdiocese. This board met last Wednesday to examine the files of the candidates.

"After reaching a con-

sensus on their qualifications, the board will present its deliberations to the Archbishop for the final decision. Only then will the candidates be notified on the outcome," Father Punch explained.

"Aware of the bilingual nature of the Archdiocese, the Archbishop has been extremely keen that adequate representation was given to the Spanish-speaking," said Father Punch.

"It is important that our

Continued on Page 20

New churches to be built in Naples, Boca

Ground will be broken Sunday, Sept. 25 in Boca Raton and Naples for the two newest churches in the Archdiocese of Miami.

Parishioners and friends of Ascension parish, Boca Raton, will be present at the groundbreaking for a Church and parish center which will be constructed on property fronting U.S.1 just north of 72nd St.

Members of St. Peter parish, Naples, will participate in groundbreaking ceremonies at 4 p.m. on Rattlesnake Hammock Rd.

A Mass of Thanksgiving will be celebrated in the present church in Ascension parish at 11 a.m. Blessing of the construction site will follow.

Established in 1969 Ascension parish had its beginnings in a meeting room in the University National Bank and moved a short time later to an old military-type structure on NW 35 St. which served as church, hall and

rectory for two years.

By 1972, the number of parishioners had tripled and Father Richard Murphy, pastor, arranged for the purchase of the Calvary Community Church at 7171 N. Federal Hwy. where Masses have been celebrated.

The three-year-old St. Peter parish on Florida's southwest coast has approximately 600 families under the spiritual leadership of Father Michael Hickey, pastor.

The parish church will be a multipurpose one-story concrete block and stucco building with a flat roof covering the meeting room, social hall and kitchen areas. The chapel area is of a high-vaulted design with laminated beams and decking.

The altar will be located in a corner of the chapel with north light beaming through faceted glass behind the sanctuary area. Approximately 500 persons will be accommodated.

OFFICIAL

Archdiocese of Miami

The Chancery announces that Archbishop McCarthy has made the following appointments, effective on the dates indicated:

THE REVEREND TODD O. HEVIA - released for special services in the Diocese of Pensacola-Tallahassee, Florida, effective immediately.

THE REVEREND PAUL VUTURO - to Assistant Pastor, St. James Parish, Miami, effective September 29, 1977

THE REVEREND SEAN SULLIVAN, T.O.R. - to faculty member, St. John Vianney Seminary College, Miami, effective August 1, 1977



State pro-life head, Mrs. Marilyn Lucas, R.N. addresses the recent state Right to Life convention at Cocoa Beach. Other officers watching are Tom Ender,

Miami, V.P.; Barbara Bixler, Jacksonville, Sec.; and Gene Roche, Satellite Beach, Treasurer.

Rep. Hyde hits breakdown

(Cont. from page 1)

Jack Wilke of the National Right to Life Committee, on pro-life educational techniques, and Rev. Paul Marx, author and international lecturer on pro-life and natural family planning, who is Executive Director of the Human Life Center.

Rev. Holbrook, a nationally known Baptist preacher, is a vocal advocate of protestant involvement in pro-life causes. He was an initiator of resolutions calling for actions for the passage of a Human Life Amendment—to return constitutional protection for all human life—at the last Southern Baptist convention.

Father Marx, Director of the Human Life Center at St.

John's University in Minnesota, and author of several books on abortion and euthanasia, is probably the world's best known spokesman for unborn children. He described conditions in countries around the world leading up to the adoption of pro-abortion legislation and the effects of legalized abortion today. He has recently visited Eastern European Communist countries where abortion is being restricted and births promoted in an effort to turn around a declining population rate.

HE STRONGLY criticized not only such pro-abortion institutions as Planned Parenthood (he called

it "Planned Barrenhood"), but also manufacturers of abortifacient drugs, such as the Upjohn Corp., which he said sells abortion drugs in Central and South America which were long ago banned in the U.S. as being too dangerous for women.

A well-known advocate of natural family planning methods, Dr. Marx cited recent findings which show that artificial methods of birth control, such as the Pill, can have serious side-effects, and are often abortive in effect. He urged pro-lifers to get involved in establishing NFP (which he said no longer meant Not For Protestants) centers as the best, safest alternative to abortion.

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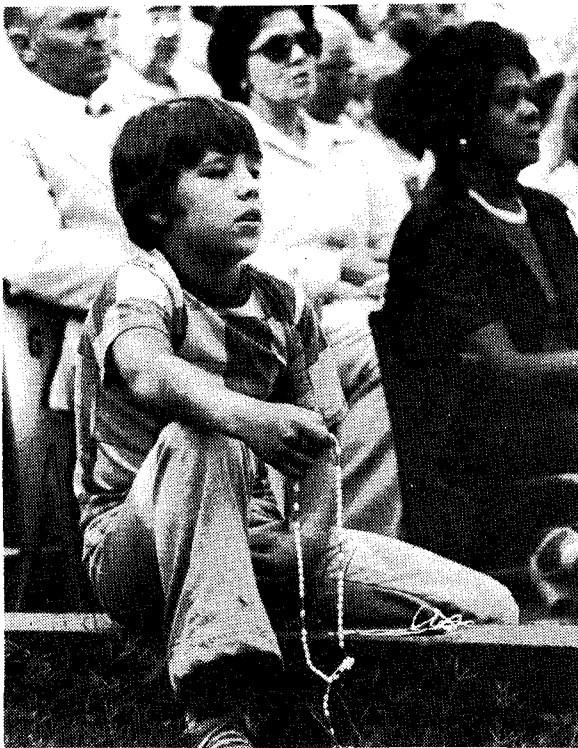
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A boy prays the rosary as he listens to one speaker at a Rosary Celebration at Bardstown, Ky. Speaker Abbot Edmund F. McCaffrey urged Catholics to "stand up and be counted" in opposing abortion.



'We're not caring society,' Family expert charges

NEW YORK—(NC)—The American family "has been falling apart" and is "becoming disconnected from the rest of society" because America does not care about children or about people who do care about children.

That is the assessment of Urie Bronfenbrenner, professor of human development and family studies at Cornell University. "At this point in our history, we are not a caring society," he said. "We want to do our own thing. We are unwilling to make irrational commitments—to children, to families—grandparents, re-

latives, even to our wives and husbands."

An "irrational commitment" to a child, he said, means that "somebody has got to be crazy about that kid" to provide the care necessary for his development.

American's lack of caring makes it unique in several "destructive" ways, Bronfenbrenner said. "The United States is the only modern industrialized nation—the only one—that does not ensure health care for every family with young children...That does not guarantee a minimum income level for every family with young children" and "has not yet established a nationwide program of child-care services for children of working parents."

"When families are as important to America as football or firearms," he said, "the divorce rate will take a deep plunge, nonreaders will cease to be a national problem,

juvenile delinquency will experience dropouts and neighborhoods will once again become a place for people of all ages to live together."

Priest's father dies in Ireland

Funeral services were held in Ireland for Roger O'Byrne, whose son is a priest in the Archdiocese of Miami.

Father David O'Byrne, assistant pastor, Nativity parish, Hollywood, was the principal celebrant of the Liturgy of Christian Burial for his Father, in the parish church at Kilgobinet, Dungarven, County Waterford.

Mr. O'Byrne, who died after a short illness, was buried in the local cemetery. He is survived by four other sons: Patrick, Thomas, John, and Roger, and two daughters in religion: Sister Mary and Sister Eileen.

Attacks on women's family role called 'satanism'

VATICAN CITY—(NC)—The Vatican daily, L'Osservatore Romano, has attacked as "satanism" the view held by some feminists that the family is the major source of the subordinate status of women.

"There is above all a deranged maximalism (or extreme socialism) in wanting to impute to the institution itself the limits and defects that result from the negligence perversion of individuals who can make a monstrous reality of what is most beautiful," L'Osservatore's vice director, Father Virgilio Levi, said in an editorial.

"We do not deny," Father Levi continued, "that there can be families that are concentration camps, families that are prisons and places for torture of the female personality (and for the male as well) by the spouses or the

children. But that is not to say that this is a universal fact nor that it depends on the very reality of the family."

Father Levi pointed out that everyone, male or female, "has come out of families without which we would never be what we are." The continued establishment of families, he added, "bears witness to the natural tendency of humanity to create this solid basic society and witnesses also to its rewarding character for the one who goes out from it."

Father Levi conceded that what he called "the extreme fringes of the feminist movement" would find his comments incomprehensible.

"But," he said, "we believe in the possibility of a feminism of another kind, which seeks the affirmation and liberation of woman, not in the unrealizable and the

destructive, but in the equilibrium of values that humanity recognizes and Christianity defends.

New Abp. for Milwaukee

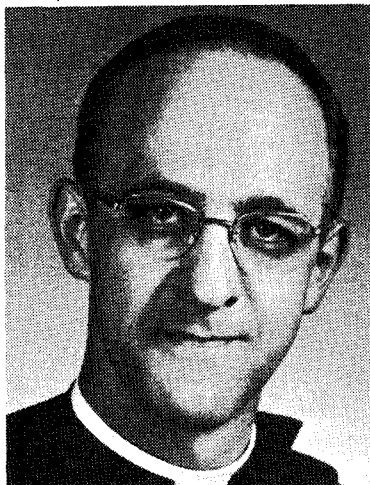
VATICAN CITY—Pope Paul has named Abbot Rembert Weakland, abbot primate of the 10,000-member Benedictine Confederation, Archbishop of Milwaukee. He succeeds Abp. William Cousins who submitted his resignation in August when he

reached age 75.

A native of Patton, Pa., Abbot Weakland, 50, is an internationally known expert in Liturgy and Sacred music. He is a graduate of the Julliard School of Music in New York and spent four years at St. Malachy's parish, the actors' parish off Broadway. He is also a leader in ecumenical activities among the Religious Orders of various Christian Churches.

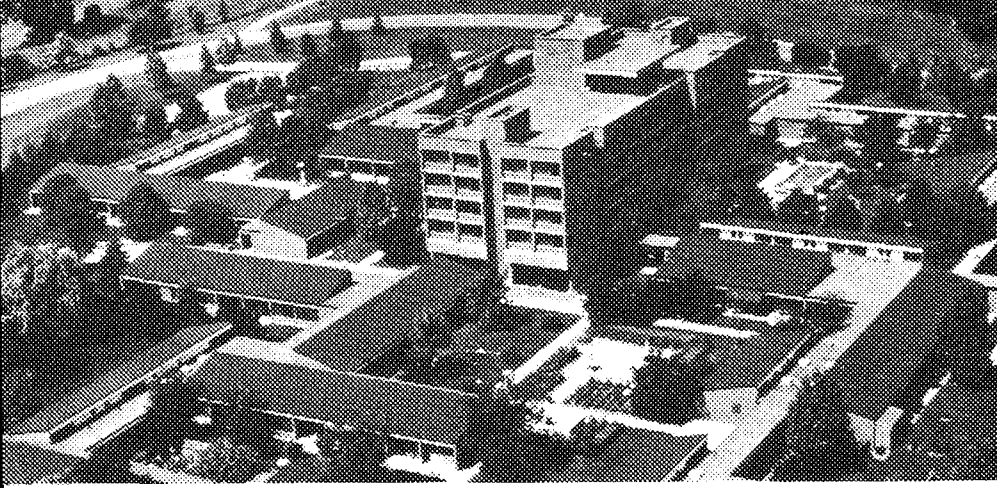
"I can easily say that once I was over the shock, I was deeply pleased with the idea of going to Milwaukee," said the Abbot.

"I don't know the Archdiocese extremely well, but I have always had great respect for Abp. Cousins and for the city. With the German, Polish, Italian and Spanish-speaking elements of the Archdiocese, I will feel perfectly at home," he added.



Abbot Weakland

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Parish RENEWAL

A parish decides to light new fires

By ROBERT O'STEEN
Voice News Editor

The parish is old. Not old like Methuselah. Not old like the Vatican, laden with tradition and rich with the trappings of history.

Epiphany parish in South Dade, is 26 years old, more like middle-aged than old. Just old enough to be settled, comfortable, perhaps too comfortable and a little uninspired, Masses and club meetings all settled into a kind of pleasant rut, according to some parishioners.

Then something happened.

Some of the parish leaders, the key people who make the parish operate, stumbled onto an idea. A

newly elected Parish Council felt the need of a workshop to learn what their jobs should be. But when they began to examine the concept a little more it dawned on them that the need was deeper and broader than for just a workshop. Soon the idea struck:

RENEWAL:

A reawakening, a re-examination of needs and goals and an invitation to light a few fires in the parish.

Last weekend 75 of the key parish leaders met at the Dominican Retreat House in South Dade to dialogue for two days about problems, pray and hold workshops on renewal, liturgy, parish organizations, educational

programs and finances.

"Renewal is an exciting time," said Father David Punch, former president of the Priests Senate and present coordinator of the Permanent Deacon program, addressing the group Saturday morning.

"But," he warned, "One thing you'll have to be prepared for is that some people don't want to be renewed. Get used to frustration."

Also, he said, keep in mind when budgeting your. Activities that these things are not ends in themselves.

"THE CHURCH" was instituted for man, not man for the Church," he said.

"What is the most sacred thing in the Church?" he asked. Most would say it is the Eucharist, he added.

"No, it is the person sitting on the left or the right of you. The sacramental Church is a means, not an

end," he said, making the point that renewal is for the purpose of better enabling the parish to serve the spiritual needs of the people, and not so councils and clubs can be efficient and busy for their own sake.

Father Punch said that a parish renewing itself must strive to separate realistic from unrealistic goals in terms of real needs and the cost of attaining them.

"The Church is not for everybody," he said pointing to St. Augustine's dictum that "There are some of the Church who are not in the Church and some in the Church who are not of the Church."

HE SAID that as a practical realistic move, hiring of a highly professional Parish Director of Religious Education had "turned it around" in a previous parish he had served in and brought

the people together.

"We are in an age of specialization," he said, citing the need to pay for professional services where needed.

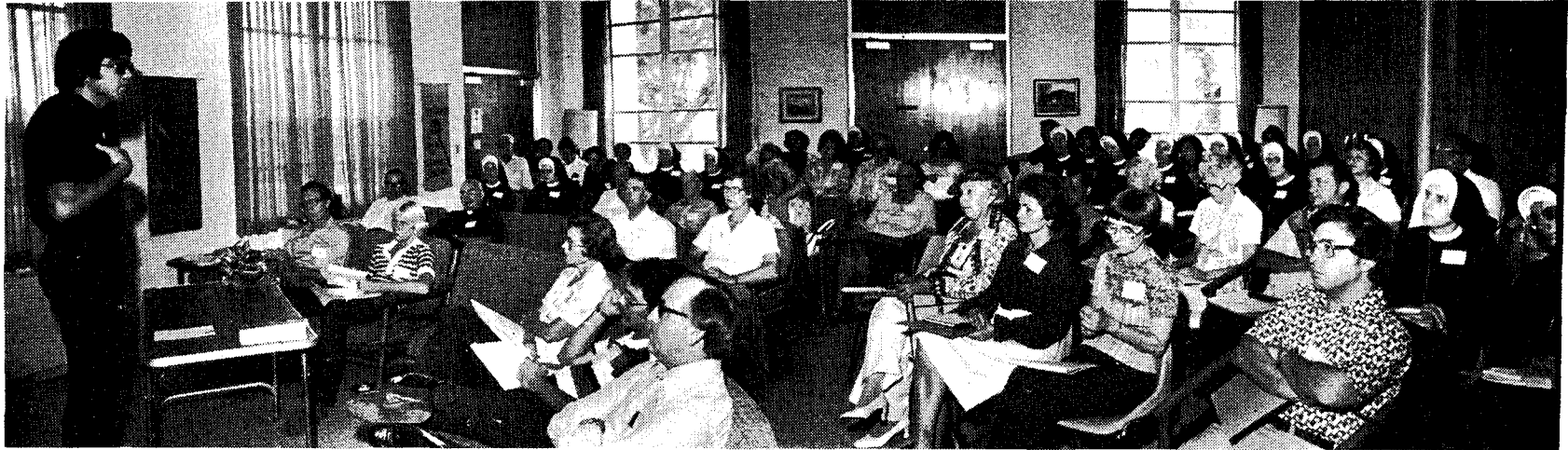
Father Jim Blachura, a recently ordained priest who has already gained a reputation as an expert in music and liturgy, fired up the group with his own zeal and intensity in a talk on the Liturgy.

"The most important change in the Liturgy to come out of Vatican II was not the English Mass," he said. Rather, it was "that the Word of God regained prominence."

Before that, he said, the priest was the central thing, the man on the altar.

"God speaks to man and man responds." This, he said, is what the priest is doing up there, conveying the Word of God, which is why "I always

Continued on Page 6



Father Art Dennison, of St. Brendan's High School addresses Epiphany group on parish education programs.

Priest's view of renewal

By FATHER WILLIAM ELBERT
Asst. Pastor, Epiphany Parish

Why have a weekend of prayer, discussion, and brainstorming for 75 parish council and organization members and Sisters and priests?

Well, I'm not sure about other parishes, but we did it because a number of parish leaders felt something was lacking among us. A few months ago the new parish council asked for an orientation workshop to better acquaint themselves with the parish and its life. Sometimes, in a long-established parish, things just go on and on for so long that we forget the reasons for all the activity. This idea grew from a 4-hour format into the 22-hour weekend for this core of parishioners. There are obviously more than the core who are interested, but this is a beginning.

It's been interesting. A lot of

these folks don't get a chance to sit down and pray and talk without distraction about their parish all at once together. So, this is their chance. The whole weekend was designed with the hope that our Faith would be nourished, and then some good ideas would be born or renewed, or whatever God is doing to us here.

It has made many people aware of the particular character of their parish...some new parishioners have had different views of the parish that have made some of the others more aware of the good that we have here. That's the whole point of the parish...each one supporting the others to see the life of Jesus in this parish. Without that, well, all the good ideas in the world will not change anybody, let alone a whole parish, until it becomes a matter of personal spiritual conversion and

growth...that is just a fact we often forget. The parish, any parish, is not successful for its ideas and programs unless they all serve the spiritual and personal growth and conversion of the people; and the priests and staff, too! Sometimes we priests forget that God uses the people to change us and convert us.

The beautiful aspect of this weekend was that the people on the parish council planning committee asked for it...asked for the prayer periods, Benediction, Rosary, Scripture, meditation and so on. They felt without that, the rest would never be rooted properly. Isn't that a refreshing experience in the Church —people saying that nothing can be truly fruitful without prayer and conversion? Simple truth: "Without Me, you can do nothing."

Now, what happens after all

this? Well, that depends on how much Faith you have. You have seen it over and over before. When people think the only goal is better ideas and better programs there never seems to be a real vital spirit...just agenda-pushing. But when there's a real shared spiritual experience for a start, then the agenda has a way of clearing itself up.

You still need good ideas and good people in programs, but let's not forget to keep asking, "What does God want?" It seems simple, but for many people it isn't easy to do...to have faith that God will take us where He wants...if we just make ourselves open to His leading and direction.

It's just common sense to trust that God will show us, if we are personally converted in our deepest life, in our hearts. Then all our plans will make sense.

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Surgical Pavilion will be the next addition to Miami's Mercy Hospital where Archbishop Edward A. McCarthy led groundbreaking ceremonies last Friday. Shown with him are Sister M. Emmanuel, executive vice president; Herbert E.

Long, executive director; Sister Thomas Joseph, president, board of trustees, Dade County Mayor Steve Clark; and Federal Judge C. Clyde Atkins, long-time hospital supporter.

Parish renews itself

Continued from Page 5

say before the First Reading, 'Now let us listen to the Word...' Then, he added with a wry smile instead of listening the people are reading along.

"THEY ASK ME every Sunday what Eucharistic Prayer I will use. I tell them the wrong one so they have to listen," he said facetiously.

The Word should be proclaimed and the people should listen. But he cautioned against criticizing lecturers. A better approach is to have lector programs to improve their oral reading abilities.

As for the people responding or not responding, Father Blachura said "I don't worry about that. The atmosphere should be such that you want to respond.

"The priest should create some kind of cohesion in the community...so we want to respond.

"The Sanctus, the Memorial Acclamation, the Great Amen—these should be proclaimed," he said emphatically, arms waving through the air.

On music: "You need good music, sensitive music that helps you pray.

"IF THE KIDS want 'Put Your Hand in the Hand' because it helps them get close to God, that's okay. But if someone wants 'Humble We Adore Thee' that's okay too. It's not garbage. It's beautiful!"

Again, emphasizing the importance of the Word and the people rather than the

prominence of the priest and his priestly powers, he said, "The Consecration is important not because a priest can change bread to the body and blood... but because through celebration by all of us it is changed by the priest to the body and blood..."

Don Livingstone, Home and School Association president, said of the Renewal weekend, "I think it's terrific. I think it could be a beginning of something important because the people here are the leaders, they affect the environment of the parish."

Harry Elden, professor of health science at Biscayne College said "I think we are discovering needs that exist here... I'm looking for ways of introducing professional skills into the parish, such as alcoholic rehabilitation." In a parish of 1,000 families, he said, statistically you could

expect 200 to have someone with a drinking problem and most parishes have no way to deal with this hidden problem.

KARL HALL, 15, CYO president, said "This weekend helps us a lot because it brings out the concerns and also the ways to make things happen. You get to see the inside of the parish organizations and how the youth can relate to them."

There were several workshops and reflective sessions as well as music and prayer breaks. At the final hour Saturday individual written critiques were gathered and Msgr. John O'Dowd, pastor, celebrated Mass. The parish leaders then went back to start the process of spreading renewal throughout the parish.

The first phase, "To renew all things in Christ" had begun.

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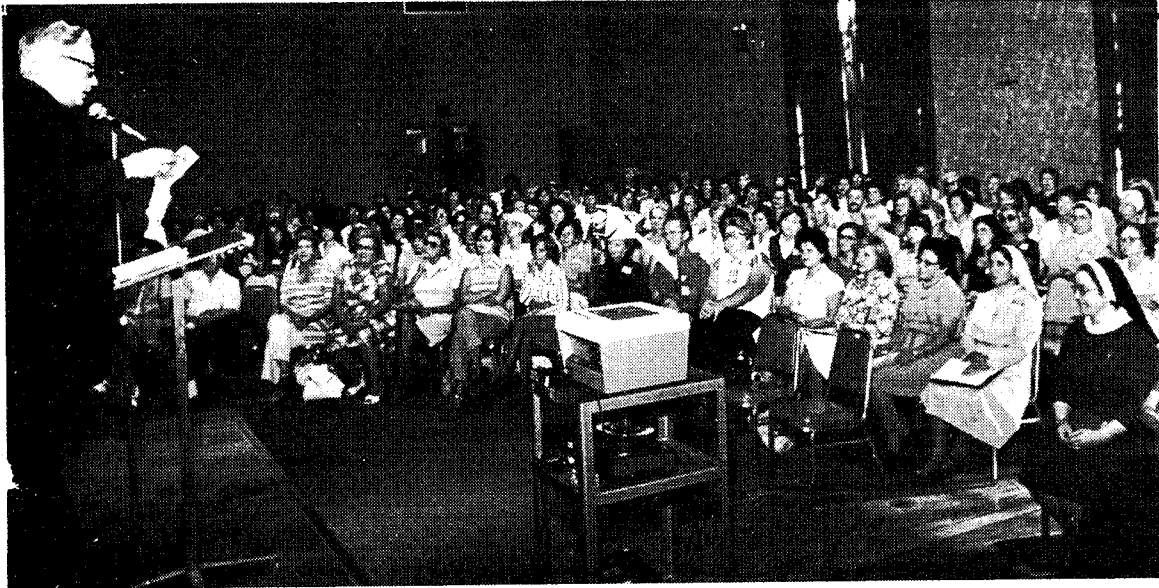
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Family values workshop slated

FORT LAUDERDALE—A "Family Values Workshop" sponsored by Marriage Encounter of South Florida will be conducted Saturday, Sept. 24 at St. Maurice parish, 2851 Stirling Rd.

Bettye Lechner, Chicago social worker and psychologist, will lead the sessions between 9 a.m. and 4 p.m. Luncheon will be served.

Lechner's practice includes personal, marriage, and family counseling, consultant work to marriage and family agencies, instructions to youth group workers, publishing, and social research.

Her theme, "Growing in a Judeo-Christian Family" will offer specific guidelines for

Adult ed at Chaminade

HOLLYWOOD — A variety of subjects are included in this year's adult Education program at Chaminade High School, 500 Chaminade Dr.

Registration begin today (Friday), at the school, between 10 a.m. and 3 p.m. for evening courses which will include photography, solar energy, typing, and amateur radio. Other courses include "Morality Today," "Evening for Parents," art and culture, Gospel of St. Luke-Acts.

Registration will also be conducted prior to 7:30 p.m. classes which begin on Sept. 26 and continue until Oct. 11.

improving family relationships. Other areas that will be covered include rules versus values, and parents as architects.

Tickets may be obtained

by calling Howard or Lois Taylor at 987-5061 or by contacting Marriage Encounter area representatives. No tickets will be sold at the door.

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Religion teachers from Archdiocesan schools heard Archbishop Edward A. McCarthy during Religious Education Seminar last Friday and Saturday. Father David Beebe, Camden, N.J. conducted the sessions.

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Where is Marriage Encounter going?

By FRANK HALL
Voice Feature Editor

"We see the great challenge for Marriage Encounter as reaching many, many more couples in the Archdiocese of Miami than we ever thought possible. We see us going a step further now with the Family Life Center here," declares John DiPrima. His wife Lynda quickly agrees. The DiPrimas are the newly elected executive couple for Marriage Encounter in the Archdiocese.

"NO ONE CAN be satisfied with the glow of coupleness," notes Lynda. "We have to take that glow to the family and share it with our children, then to the parish and the community. We have to spread couple love to families and then have families spread that love to husbands and wives but between the different expressions of Marriage Encounter in the United States.

"WE HAVE a definite advantage here in the Archdiocese," notes the executive couple. "We are not officially part of either the National or Worldwide Marriage Encounters, but rather owe our

John and Lynda DiPrima Executive Couple of Marriage Encounter Archdiocese of Miami



allegiance to the Archbishop and to meeting the specific needs in the area as he sees them.

"We don't see ourselves so much as a movement but as a spirit moving within the diocese."

Bob and Lynda express a sincere commitment to dialoguing and working towards reconciliation of both National and Worldwide movements and point to the fine qualities and accomplishments of these groups. "But at the same time," they add, "we can appreciate our uniqueness in South Florida as being able to see couple enrichment as our primary function and movement as secondary.

The DiPrimas note, "One thing we plan to continue is to preserve the Catholicity of the weekend. We don't water down the Catholic aspect of the Sacrament of Marriage. We still open the weekend up to all couples but value and know our own identity."

CITING the "Official Catholic Directory" published by P.J. Kennedy and Sons, Bob and Lynda note that "one in three marriages performed last year in the Archdiocese

was a mixed marriage. The feedback we've gotten from priests is that Marriage Encounter was a link to bringing the couple into the life of the Church, even to bringing people back to the Church and the Sacraments."

Marriage Encounter has an ambitious plan of activities for the coming year beginning with the first annual picnic in Dade County and the Liturgy and covered dish supper in Broward (pictured on opposite page) held last weekend.

Ephetha weekends are being scheduled for couples, which focus on a development of spiritual growth.

While the original Marriage Encounter weekend discusses feelings, the Ephetha weekend is more about ideas of the attitudes that lie behind those feelings.

The next Ephetha weekend will be Dec. 2, at the

Information

An Information Party to explain the Marriage Encounter Movement in the Archdiocese will be held at Little Flower Church, 1270 Anastasia Ave., Coral Gables, Sunday, Sept. 25, at 7 p.m. The meeting will be in the old church.

other families."

Bob is quick to point out that, "We also see we have a real opportunity to spread the love of Marriage Encounter through the Archdiocese. Our organization is structured so we can meet the needs by expanding.

"Our goal is to stimulate information nights at least four times a year in every parish in addition to local home information nights we have in each area. Marriage Encounter here is also prepared to have as many weekends to meet the need as is required. We have the teams now to meet the current demands and are continuously training more couples to meet future needs."

Both John and Lynda are conscious of the need to build bridges, not only between

Dominican Retreat House and the contact couple is George and Diane Pastular of Miramar, 983-3017.

RETURNS weekends are also being planned for Oct. 28, and Nov. 4, at the Holiday Inn in Boca Raton. While the Marriage Encounter weekend is an opportunity for couples to meet each other, the Returno weekend is the time when a couple meets God on a personal basis. Father Jerry Koob, who gives Returno weekends throughout the country, will conduct the two scheduled Returnos and further information may be obtained from Ron and Elsie Vail in Lighthouse Point, 943-6808.

If John and Lynda DiPrima, as the executive couple, reflect Marriage Encounter leadership in the Archdiocese it's obvious that the initial weekend is not an end unto itself, that Marriage Encounter is the first step in a journey of building strong Christian families.

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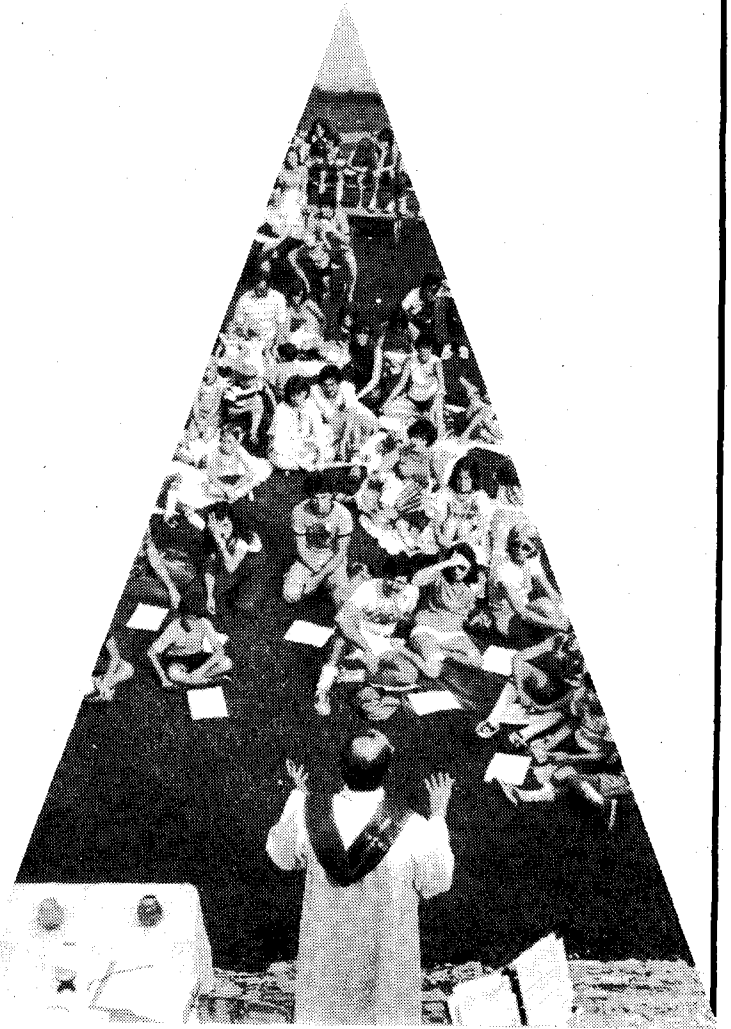
Broward, Dade ME families pray and play



Voice Photo by Tony Garnet



Oh, that looks good! this youngster seems to be saying at the Broward covered-dish supper.



Marriage Encounter couples brought their children, relatives and friends to join in activities in Dade and Broward Counties. A picnic, followed by celebrating the specially authorized outdoor Liturgy (above and top left), was held in Matheson Hammock, South Miami, while families in Broward joined in the Eucharist and a covered-dish supper (left and below) at St. Boniface Church, Pembroke Pines.



Best spot to watch the volleyball game at the Dade picnic was discovered by this youngster. It's also good practice for pole sitting.



Never too old to join in games, these Marriage Encounter couples work off the

calories at St. Boniface Church with a horse race.



Lost shoes and mutual respect

By **TERRY and MIMI REILLY**

Sassy September is well into her change of routine for us families with kids off to school. The fall schedule is upon us with earlier waking hours and busier days.

For us here at the Center, yesterday was a red banner day as our sign, "Family Enrichment Center—A Loving Service of the Archdiocese of Miami" went up on the outside wall of our building. Our logo (symbol) stands along side of the words and it looks terrific. For those coming out for a visit the sign should be a great help.

We are looking forward to our first board meeting on September 24th, to brainstorm and then look for areas of need in the Archdiocese for family life ministry.

WHILE PREPARING for the upcoming meeting, I

paused and reflected on something very important in our own family; something we need to be strengthened in ourselves. The word mutual respect kept scratching at my brain just like a puppy dog that wants in from the rain. Why is mutual respect so important in families? What does it really mean? Reaching for my pockets dictionary I found that mutual means "acting in return" and respect means "to honor or esteem."

Reflecting further I was reminded of an incident when one of our children couldn't find his pair of tennis shoes ANYWHERE. The usual panic went out in the fury of morning carpool time. "Help, Mom! Everybody help! I've got to have them!"

I responded as I scurried about madly looking for

tennis shoes, "And whose problem is it?" As things turned out they all made school on time and the tennis shoes are still lost. Another member of the family shared his own pair to save the day.

MUTUAL RESPECT, I think, is accepting the shortcomings of another person yet still seeing worth in the person and then feeding one another with affirming thoughts. Mutual respect makes each of us think well of our self and also well of others. Sometimes that's hard in families where there can be so many conflicting needs.

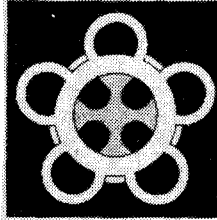
Mutual respect can say "no" and the no can be accepted; or it can also say "yes" and people can celebrate together. For example, I think mutual respect can keep us big ones

and little ones from either listening in on phone conversations or opening someone else's mail no matter how juicy the conversation sounds or how tempting the letter appears.

Mutual respect can also be holding back in a discussion to try and first listen to another's opinion before bursting forward with our own thoughts. It can be a simple nod of approval or verbalized pleasure at a job accomplished together like folding of laundry or the car washed and swept out.

Mutual respect is a building block from a solid foundation, not one of sand. Matthew 7: 24-28. Honor, love and obey all have "oodles" of mutual respect in their definitions. Sprinkle some in the family this week and see what happens.

—Mimi Reilly



A family seated together sharing a crossed bread.

Family Night

**FOURTH WEEK OF SEPTEMBER
SUMMER: MEMORY TREASURES
Opening Prayer**

Thank you, dear Lord, for this past summertime. Thank you for its sandy beaches for family fun, for good fruit, the music of its rain showers and warm, clear star-filled nights. Thank you, too, for smiling children's faces and for unselfish parents. Thank you now and always for your gift of love. Amen.

Activity Ideas

For Young Families:

1. "Family Summer Memory Book"—materials: construction paper, notebook, paper, crayons, glue or scotch tape, one long piece of yarn or ribbon. Make a cover out of construction paper and mark it "Our Family's Summer Memory Book." Place in the notebook papers, all sorts of things from the summer, special dates of outings, fun things that happened, ticket stubs, everyone's height and weight (Mom and Dad, too)—anything goes! Then add one thing each would like to do next summer. Save it and plan to look at it next May.

For Middle Years Families:

2. Materials: calendar, paper, pencils. Use the calendar and look back over the summer months. Everyone choose his favorite moment, day, week during the summer. If all could share the summer again, would the family do anything different? What? What was the funniest thing that happened this summer? The worst thing? Take turns sharing. Write down a list of things the family would like to do next summer. Put away the list until next spring.

For Adult Families:

3. Scripture Time. Materials: Bible. Read aloud Romans 11:33-36 and Ecclesiastes 11:7-10. Share thoughts about the readings. Then each person name one thing he most enjoyed about this past summer.

Snack Taffy apples or apple crisp.

Entertainment

Hold a "story make-up" entitled "This Past Summer." Each person talk for about three minutes and then have each family member add on to it. Anything can happen.

Sharing

1. Take turns sharing what is each person's favorite time of day.
2. Each share one thing he or she is especially looking forward to this coming fall.
3. Each share a moment he felt loved.

Closing Prayer

Lord, prepare our family for the fresh adventure of this fall season. Help us to be aware of your presence in this time of transition. Thank you, dearest Lord, for this past summertime and the growth and awareness it has brought to us all. Thank you, too, for our Family Night. Amen.

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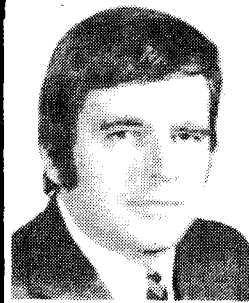
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NEW RENEWAL

Growth to maturity is modern challenge

By ANGELA M. SCHREIBER

Pornography, violence, self-fulfillment without responsibility, growth in divorce rate, abortion—then search for spirituality, growing awareness of poverty, growing tolerance for people of other cultures, recognition of women as full members of the human race well on its way, determination to wipe out abortion. What contradictory values! Yet they are all part of the modern world. And they are at war with one another.

No one can ignore these contradictions because technology has literally

brought the world into our living rooms via television. And multi-faceted media abounds.

Putting it into the most simplistic terms, we live in a confused world and there is really no way to escape from the confusion. Even mature adults often find it hard to strike a balance. As a result, family life is suffering.

SOCIOLOGICAL studies reveal that the breakdown of family life leads to the breakdown of the healthy emotional development of individuals. And history proves that the breakdown of families leads a nation to ruin.

Recently, Bishop George W. Ahr of Trenton, N.J., said that the over one million divorces and nearly that many abortions in the United States in 1976 present dim prospects for family life.

The Christian world (Catholics not excluded) is deeply infected.

Twenty years ago, for instance, it never occurred to my husband and me that many of the couples we knew would be divorced now. Nor did we anticipate having to contend with drastically changing moral values that make it so difficult to teach Christian moral concepts to our children. I had assumed that I would be a full-time homemaker and mother but circumstances finally made it necessary to go back to work. And as the years pass, it seems that the pace of everyday life quickens. Ordinary annoyances seem to grow in importance as demands upon my energy increase. Even though I believe that I am emotionally mature (I doubt that any of us ever reach full maturity even after a complete lifetime), there are times that it is not so simple to stay on an even keel.

WHAT, EXACTLY, makes some of us able to stay on an even keel and others of us fall off the deep end? One might go on into volumes answering the question. But for the sake of brevity, the answer boils down to: an individual who can roll with the punches, find enjoyment in life even when the going is rough; one who doesn't lose sight of hope, one who cares for other people as well as himself. And finally, the root of emotional stability is a good self image.

All of us have our self image formed by those who raise us—usually our parents. So we, as parents, have to pour out a lot of love if our children are to grow to maturity with a good self image. And, of course, that's not all. We have to set a good example, nurture their spiritual growth, and guide them carefully throughout their growing up process.

Guiding them carefully through a world in which basic Christian values are constantly threatened demands emotional maturity from the adults in their lives. We have found that our approach to raising our oldest son was much dif-

ferent than the approach we came to with my youngest son. There is no way to keep children from hearing or seeing all the things you wish they would not see or hear. We have spent a great deal of time attempting to teach them to put things in their proper perspective. And we listen to what they have to say. We know that if communications break down, we will have lost the battle. We have accepted the fact that they are going to make mistakes and so are we. We just hope and pray the mistakes won't be too great.

OUR WORLD is contradictory, threatened, and more than a little frightening. But the very fact that many people are searching for a deeper meaning in life than the here and now points to hope. Two thousand years ago when Jesus was born, He came into a world just as threatened: sexual promiscuity, greed, selfishness, self indulgence, tumultuous political situation for the Jews. While cultures change, from generation to generation, human beings remain much the same.

I believe we can keep ourselves emotionally healthy and lead our children to emotional and spiritual health if we take time to sort out the things in our lives that are really important. The only place to begin is with God. A short reflection on the difficulties that faced the Holy Family from the very beginning is enough to put one in the right frame of mind. Our individual problems can be great, but they really can't begin to equal those of Mary and Joseph. Imagine having the responsibility of raising the Son of God!

The next step is a reflection upon Jesus' life. His job was the awesome task of changing the way people thought. His way wasn't terribly attractive. And it led Him to His death. But His glorious resurrection assured limitless hope for all mankind.

When all life's doors seem closed to me and doomed never to open again, this key of hope invariably opens them. I am trying to pass this key on to my children. And with God's help, I am confident they will accept it.

**KNOW
YOUR
FAITH**



"All of us have our self image formed by those who raise us -- usually our parents. So we, as parents, have to pour out a lot of love if our children are to grow to maturity with a good self image."

One man's search for identity

KNOW YOU

By FATHER JOHN J. CASTELOT

The influence of St. Augustine on Western thought was dominant for almost a thousand years after his death in 430 A.D. Whether we realize it or not, it has an impact on our lives even today. Such a man had to be an extraordinary human being, a powerful personality, a towering genius, and so he was. It would be possible to write at least a dozen profiles of him from as many different angles. One interesting angle is that of the confused young man in search of identity and finding it—the hard way. Such a view is reflected in a startling way in the lives of so many young people of our own day, even in point of detail.

HE WAS BORN Aurelius Augustine on Nov. 13, 354 at Tagaste in Numidia (that would be northeastern Algeria today). His father, Patricius, was a pagan; his mother, Monica, a devout Christian. The boy was not baptized but was enrolled as a catechumen, a candidate for Baptism, and was brought up more or less as a Christian. Monica saw to that, but whatever Christian education he received apparently made little impression on him. He was intellectually precocious, but because of lack of funds, he had to drop out of school when he was 16. For the next year he just played around and proved that he was not only intellectually, but also sexually, precocious. Then he found a patron to finance his continuing education; this gave him the opportunity to indulge both of his driving appetites, the intellectual and the sensual. He had a serious and prolonged affair with a girl by whom he, at age 18, had a son.

Deep down he was a serious student, passionately searching for truth, meaning,

identity. His readings in philosophy led him into another love affair, one with the ideal of wisdom. At the same time he felt a call from Christ (Monica was praying her heart out). He tried reading Scripture but was repelled by its style, which he found childish compared with his philosophical fare. Then he discovered an exciting Oriental religion called Manichaeism, which promised him universal knowledge. That was for him! Of course it proved illusory, and after nine years he dropped it. During this time he had been teaching, for the most part at the capital city, Carthage.

IN 383 HE WENT to Rome and taught for a year, then obtained an important professorship at Milan. This was a decisive turning point. The bishop of Milan at that time was the learned and eloquent Ambrose, who had developed a Christian version of a current Greek philosophy known as Neoplatonism. Augustine listened to him avidly and learned from him, among other things, that there was much more to the Scriptures than their simple style suggested. Now he became a serious candidate for Baptism, but still without any firm commitment. He was still searching. Monica arrived on the scene and insisted that he settle down and marry a nice girl—of her choosing. The first step was to send his son's mother back to Africa; this must have been painful, at least for the girl, especially since the boy stayed with Augustine. However, that girl that Monica picked was two years below the legal age for marriage. He could not see himself waiting that long and found himself another mistress.

Embroidered in a deep intellectual and

emotional struggle, he could not yet bring himself to accept Baptism. But during this time he did discover man's personal responsibility for evil, and this now turned from a purely philosophical question into an intimate personal problem. Convinced finally that there was a spiritus 'de to his nature and that God existed apart from his own personal religious experience, his struggle with sensuality became agonizing. It was in reading St. Paul that he found an answer, specifically in the assurance of the grace of Christ which is given us in our weakness. A particularly telling experience was hearing a voice which said, "Take and read." He picked up the Epistle to the Romans and his eyes fell upon the words of 13, 13-14. They hit him like a bolt of lightning.

IN AUGUST, 386, he gave up teaching and prospective marriage and went with some friends to an estate near Milan for prayer and study. The final stages of conversion were gradual, at first intellectual and confused, but he was baptized at Milan together with his son during the Easter Vigil of 387. For a while he lived with some friends and the ever present Monica. They decided to go back to Africa, but his mother died at Ostia, the port of Rome, as they were about to leave. So he stayed in Rome for a year, then went back home, sold everything and took up a sort of monastic life with some friends.

Circumstances led to his being ordained a priest at Hippo. His fame spread and he was made bishop of that see. This began a long career of preaching and writing which left an indelible mark on Christian civilization. He was revising all his writings when he died at the age of 76. The search was finished.



This painting of St. Augustine and St. Monica, his mother suggests the close relationship the two had throughout their lives.

By FATHER JOSEPH M. CHAMPLIN

Father Robert Noon, a 55-year-old parish priest, shepherd to the "Christian Community of St. Elizabeth," Columbus, Ohio, will take my place as pastor-in-charge at the North American College in Rome, Italy during this academic year.

He brings a remarkably rich, varied background to the post—gifts which should prove invaluable as he helps these future priests grow in maturity and prepare for the enormous diversity of activities found in any really alive parish.

ORDAINED just over a quarter of a century ago (that makes silver jubilarians seem ancient), Father Noon spent three years as a

The first Eucharists reflected simplicity of family gatherings

By FATHER ALFRED McBRIDE, O.PRAEM.

In the beginning all Eucharists were home liturgies. Just as the first Eucharist was in the Upper Room of a Jerusalem residence, so also were the Eucharists that followed. The atmosphere reflected the simplicity of the family gathering and the friendliness associated with visiting at home. Some of the rituals, especially the blessings and prayers, were borrowed and adapted from the Jewish Passover meals. The discussion and explanation of the Bible, mounted in so intimate a setting, assured an application of the Word of God that was bound to touch the lives of people so closely involved in the worship.

By the fourth century, however, with the making Christianity an official religion of the empire, the liturgy gradually moved from home to a church setting. The state donated a multitude of public buildings known as basilicas (or law court buildings) for use as churches. The shift from the small, simple warmth of a hearthside to the imposing marbled churches influenced the shape of ritual, the attitude to Bible preaching and study and the religious training of potential converts as well as long-time Christians.

FROM TABLE to altar, informality to pageantry, low-keyed dialogue to formal preaching, family-style catechesis to what would be known as the adult catechumenate, the transfer set the style and tone of Church worship for the centuries to come. Pertinent to our discussion here was the prominent role of adult religious education (or catechesis, as it was called) in this period of the Church Fathers.

Reminiscent of what we used to call convert instructions, this catechesis was an elaborate mixture of instruction and ritual meant to prepare adults for full entrance and membership in the Church. We are fortunate enough to possess extensive accounts of the instruction given by such catechetical giants as Augustine, Ambrose and Cyril of Jerusalem.

The very fact that the most extensive catechetical material available to us from those days deals with the instruction of adults is an historical lesson for us today. The energies and imaginations of the Church Fathers as catechists apparently concentrated mainly on adults. This is not to imply that no religious instruction or formation of young folk existed, but that the

published record indicates a priority of interest in the adult population.

In our own time, the issuing of the rite for the adult catechumenate, reflecting so pointedly as it does, a similar catechesis from the fourth-century Church only serves to dramatize the historical parallel brought to your attention here. The actuarial tables of our insurance companies predict that most people (barring acts of God) will live 50 years after their 21st birthday. This means that most of us can plan on being adults for over five decades. It also implies that some kind of life-long religious education and spiritual development—on a planned and systematic basis—is more needed today than ever before.

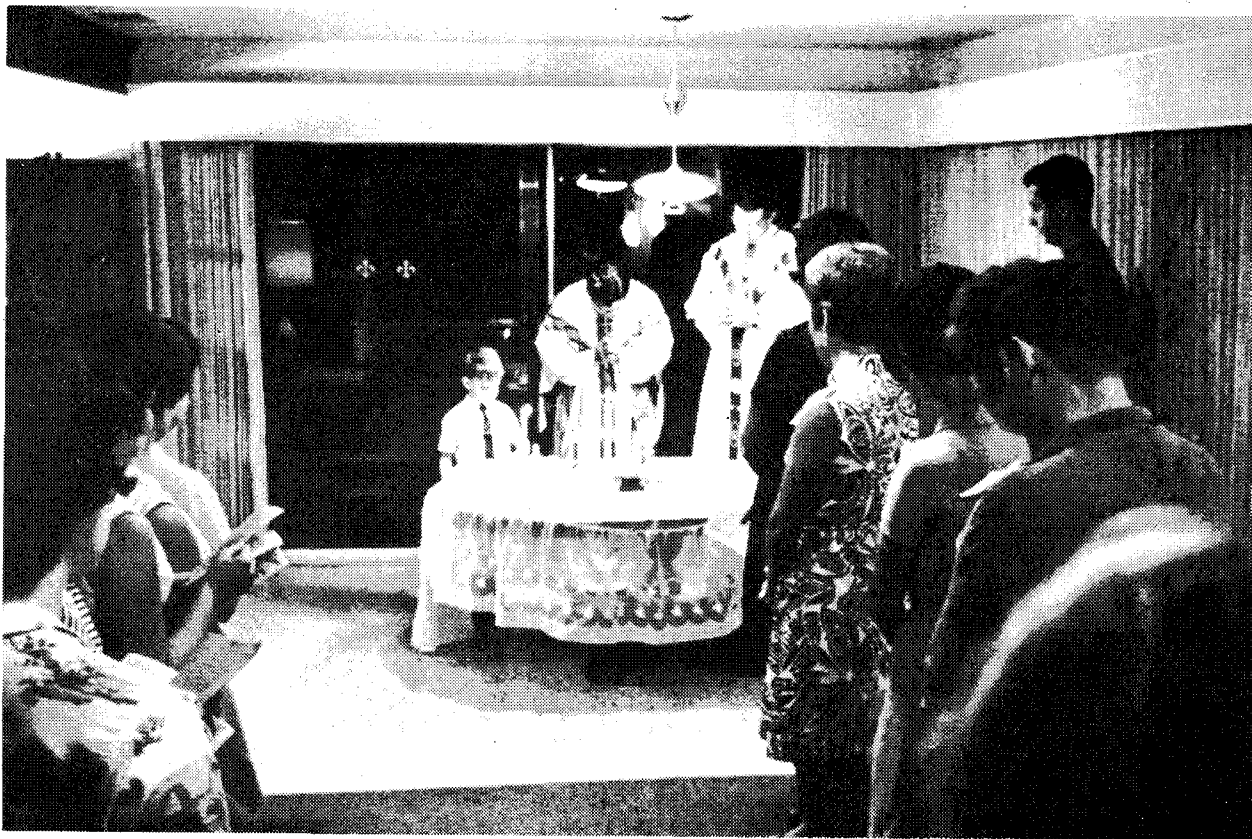
THIS DOES not exclude the present raining and formation of the young. It rather wishes to include the training and formation of the developing adult. In borrowing a defense of this from Church history, it may not be out of place to note that when adult catechesis flowered in the fourth-century Church, so also did spirituality and theology. The Age of the Fathers, as it was called, has yet to be outranked in brilliance of expression, unbelievable consistency of excellence—not mention a freshness

of thought still immensely appealing 1,600 years later.

If nothing else, this period of the Church's history marked a time when the most brilliant preachers and bishops were in touch with their adult population, so that the surviving record of their sermons and writings are filled with images and stories reflecting the daily life of the people and how these experiences related to the presence and the will of God.

The core of their adult catechesis was the history of salvation as found in the Bible and the Living Church. They showed how the Father of the Old Testament, the Son of the New Testament and the Spirit of the Living Church constituted one creating, saving and loving God. This history, then, was more than a record of politics or cultural migrations; it was the story of how God showed His love for people and involved Himself in their lives.

In the sacraments, especially Baptism, Confirmation and Eucharist, the adult could directly experience this same Lord and open his or her heart in faith, love, hope and commitment. Here is a faith story-history worthy of attention for adult religious development as well.



Preparing for a diverse ministry

missionary in Peru, founded and for 10 years has served as pastor of St. Elizabeth's, participated in extended priestly renewal institutes at Rome and Louvain, has been involved in cursillo and Marriage Encounter, and today spends an evening each week with a charismatic prayer group.

About 10 years after his ordination, the Ohio priest made a pleasure trip through Mexico with several friends and became interested in the needs of the Church throughout Latin America. His bishop released him a few years later for pastoral work in Sicuani, a central location high in the Andes.

For the next three years he drove a battered jeep over terrible roads to his various missions. One trip to a station but 20 miles away would take an hour-and-a-half on

those highways, accurately described by the word since they are at an elevation loftier than any road in the United States.

His work proved difficult, although rewarding. The people's separation from the outside world meant, churchwise, they had attitudes not only pre-Vatican II, but pre-Vatican I and even pre-Council of Trent. Adjusting to their mentality, while still attempting to bring them forward to the position of the contemporary Church required courage and sensitivity.

NEVERTHELESS, there were those occasions in which he saw how badly they needed his ministry. For example, at one fiesta in an out-station, 48 babies were presented for Baptism and 12 couples came for the sacrament of Matrimony. Many of

those adults, already baptized, were, at the same time, seeking to make their first Communion.

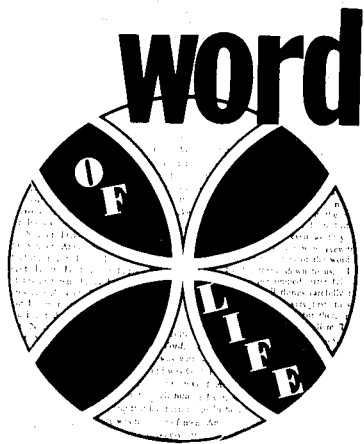
A breakdown in health brought Father Noon back to his home diocese. In May, 1967, his bishop asked him to establish a new parish for those living in the far northside of Columbus. Three years later parishioners moved into their new church, but suitable for many other community purposes.

The leaflet they produced for "A Self-Conducted Tour" describes its features. There are, to illustrate, no pews, for these "anchor people, stifle freedom, isolate individuals, frankly cost too much...Movable chairs allow for variable arrangements as well as lending themselves to a unity unattainable in the conventional type of church setting."

St. Elizabeth's pastor is constantly open to new movements in the Church. His presence at the three-month study institute in Rome several years ago and at a similar, shorter session in Belgium last year age clear indications of that interest.

SO, TOO, his active involvement with cursillo, his Marriage Encounter weekend, and his current regular membership in a charismatic prayer group speak well of a steady desire to encourage whatever may contribute to the building up of the Church.

The students are fortunate to have such an instructor. Through him they will have a foretaste of things to come as well as be better prepared to serve the extremely diversified needs and tastes of American Catholics in our day.



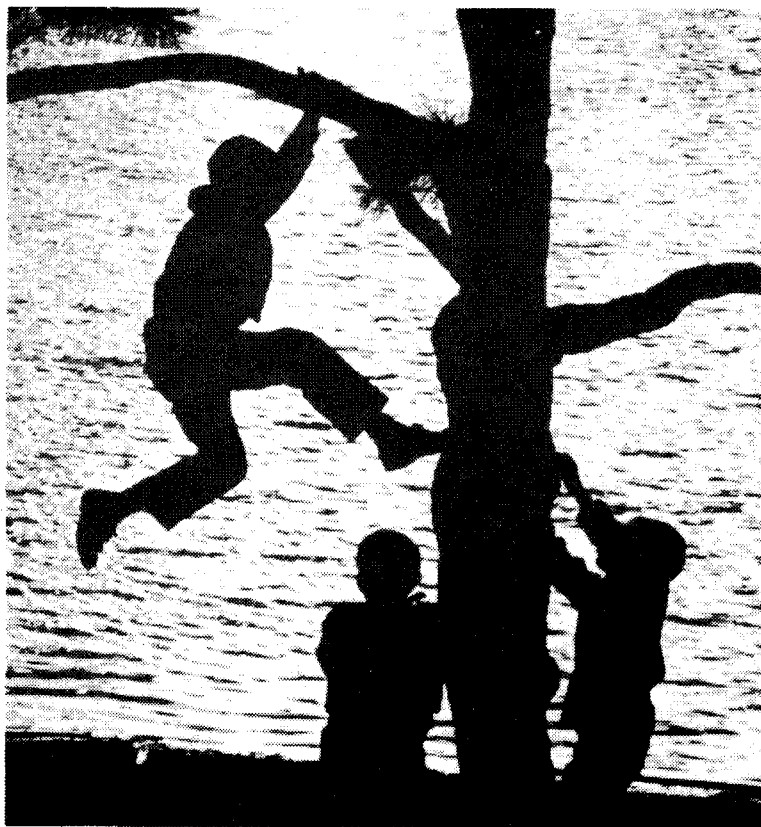
"I would stand in wonderment at times as I watched these boys with all their energies and antics literally drive circles around their frustrated leader."

In my son's first year of cub scouting, I was asked to be an assistant to the leader of his scout den. Whenever I was needed, I pitched in bringing refreshments, helping them dress for parades, decorating tables for banquets, etc.

I would stand in wonderment at times as I watched these boys with all their energies and antics literally drive circles around their frustrated leader. It was a free for all and I found myself wondering, is that all there is to that? A somewhat, baby-sitting service...

At the end of the year, a very tired and relieved leader turned over her den, her duty done for she would not be returning the following year. I was approached and asked to take the den, and if I would not accept there would be no den for the boys due to lack of parent leadership.

For the lack of not having a den, and the boys being sad, I somewhat skeptically agreed to be the new leader full time. I didn't quite relish the idea of having eight to 10 boys on



my back, for my life consisted of raising our four children as it was. Thoughts crept into my mind; the time I would have to give could be time I needed for myself, relaxing by the pool, reading a good book, or putting around with my plants.

I wasn't happy with my attitude at all, an attitude that stemmed from viewing a free play period activity and an attitude that had been reluctant because I just didn't want to babysit for a group of boys with no real purpose in mind.

It was then I decided to take a Scouter Development Workshop offered by the Youth Office. This workshop was put on by scout leaders, youth staff, clergy all working through their ministry to help people like me. We talked, we shared and we prayed together; by the end of the day, I knew I had an

aim, a purpose and most of all I realized what a commitment I had made by accepting this responsibility. It was a very deep commitment and I wanted to succeed and I had a lot of praying to do, for I couldn't do it alone.

At first, it was difficult, there were adjustments to be made, I had to remold the foundation that had been set previously, our meetings were not going to be a free for all play period, we had earnest work ahead of us.

I felt nervous getting my points across to these young cubs, I needed all the strength and grace that God could give me to convince these young minds that we had a purpose to achieve in our daily lives. And believe me, it was only through His grace did we finally succeed.

We worked together as a team,

like a family unit, my cubs and I played together and we prayed together, we made music together and we created arts of beauty together...and when tempers flared, we prayed even more together. In the middle of a soccer game when ten sets of eyes glared at me for a decision in their teams favor, I prayed for grace even more.

In scouter development I gained the expertise needed to help the boys work on their religious awards; I was able to work not only with my den but, the entire troop and help them to complete and receive with pride, awards for their endeavors on working towards applying what they had learned about God's Love for them in their daily lives.

Yes, we learned to communicate through a love that could only be instilled through the Love of God. We grew together and we accomplished together and every moment was filled. And what started out to be a skeptical year for me, personally, turned out to be one of the most fulfilling years of my life (hopefully, I will have others ahead for me in scouting).

As for my cubs, I know we shared a year together that will be remembered in spirit, growing together, experiencing the giving and receiving of love, cooperation, and respect that was only possible through our aims, our goals and in His Love and with His blessings.

A.P.
Miami

(Have you been trying to make this month's Gospel verse a part of your every day life? Maybe you remembered the Word of Life at the right time. Maybe you forgot until the opportunity passed by. Why not share your experience with the rest of the community of South Florida! Send your experience to Frank Hall, c/o The Voice, P.O. Box 38-1059, Miami, Fla., 33138.)

Prayer of the Faithful

26th SUNDAY OF THE YEAR
September 25, 1977

Celebrant: God remembers always that we are made of clay, and yet, as his children, we are only a little less than the angels. Because of this, all our desires are important to him.

LECTOR: Response: Lord, hear our prayer.

LECTOR: That our Holy Father who celebrates his 80th birthday tomorrow may be graced with deep joy and peace in the midst of his exhausting burdens, we pray: (R)

LECTOR: That many men and women in these months may hear and accept in a spirit of generosity Jesus' call to the priesthood and religious life, we pray: (R)

LECTOR: That large numbers of the laity may respond to the Archbishop's invitation to become more involved in the work of the Church in the parish or in the archdiocese, we pray: (R)

LECTOR: That parents through their Christian example and in appreciation of their gift of faith may pray for and encourage their children to dedicate their lives to Jesus, the Lord, we pray: (R)

LECTOR: That those families

who have suffered much because of sudden, tragic deaths of their loved ones may be strengthened and consoled, we pray: (R)

Celebrant: Our Father, may the incident of Lazarus and Dives help us to appreciate more the values of the spirit than the comforts of the body. Let us work out our salvation with a healthy fear and total dependence on you. We ask this in the name of Jesus. Amen.

Discussion

1. Why does the breakdown of family life lead to the breakdown of the healthy emotional development of individuals? Discuss.
2. Give some thought to your own image of yourself. Do you feel it is excellent, good, fair or poor? Why?
3. How has secular society affected you? Your family?
4. What conflicts do you see between secular values and Christian values? Discuss with a group and/or your teenage children.
5. If you are a parent, how are you helping your children meet these conflicts? Discuss with your marriage partner, and if you feel it appropriate, discuss this question with your children and possibly a group of teenagers.
6. Reflect upon the family life of Jesus, Mary and Joseph.
7. In very early Christian times, what was the setting for the Eucharistic celebration?
8. What led to the development of a ritualistic liturgical celebration?
9. How was adult catechesis handled in the fourth century? What is the historical parallel today?
10. Do you feel that we really need an adult catechesis today? Discuss.

Oración de los Fieles

VIGESIMO SEXTO
DOMINGO DEL AÑO
25 DE SEPTIEMBRE DE 1977

Celebrante: Dios sabe bien que somos sus criaturas pues nos formó El mismo del barro. Pero sabemos que El nos ama como a hijos y siempre tiene en cuenta nuestras necesidades.

LECTOR: La respuesta de hoy será,

Señor, escucha nuestra oración.

LECTOR: Para que el Santo Padre que celebra el lunes su 80 cumpleaños, experimente el consuelo de Dios y la alegría de sentirse amado por la Iglesia a la que se ha entregado en servicio, oremos. Señor...

LECTOR: Para que muchos hombres y mujeres se mantengan atentos a la llamada de Dios y acepten con generosidad el seguimiento de Cristo y el servicio de los hermanos, oremos. Señor...

LECTOR: Para que el laicado responda con entusiasmo a los deseos del Arzobispo, comprometiéndose en la misión de la Iglesia y compartiendo sus talentos, tiempo y recursos económicos, oremos. Señor...

LECTOR: Por los padres de familia para que su testimonio cristiano sirva de motivación en la maduración de la fe de sus hijos y su compromiso con Jesús, oremos. Señor...

LECTOR: Por todos los que sufren por soledad, incompreensión y por los que descansaron en el Señor esta semana, oremos. Señor...

Celebrante: Padre nuestro, ayúdanos a hacer vida la Buena Noticia de tu Hijo y a buscar los valores del espíritu por encima de los consuelos materiales. Te lo pedimos por Jesucristo nuestro Señor, Amén.

'ONE ON ONE'

For openers, let's concede that "One on One" is the best fictional movie ever made about basketball. The statement sounds sweeping but covers only about as much territory as a shortstop with a broken leg.

But I mean no small praise. "One" is typical of the new breed of sports films, which can perhaps be traced back to "Paper Lion" (football) and "Bang the



by
James
Arnold

Drum Slowly" (baseball). They've been made largely by directors who have moved over from television and have a feeling both for the way sports really look and sound, and for their visual beauty. No one who has watched NFL or NBA telecasts for the last

decade, much less ABC coverage of the Olympics, would dare settle for the kind of garbage the movies foisted on sports fans of earlier generations.

"One on One" has many flaws, but all of them are related to story, theme and character, not to the physical details of basketball, which are authentic, exciting and beautiful. The director, Lamont Johnson, has earned a following as one of TV's best ("Execution of Private Slovik," "That Certain Summer") and made at least one previous strong sports film ("The Last American Hero"). His new movie makes the basketball sequences in "The Gambler" look like the annual pickup game at the parish picnic, and the aura of truth is several notches higher than in the often amateurish "Rocky."

"One" is essentially an expose of the ruthless win-or-else system in big-time college basketball, and its moral is laid on heavily and sloppily.

Robby Benson
and Annette
O'Toole in
Warner Brothers'
'One on One.'



Robby Benson, in a story he co-authored with his father (Jerry Segal), stars as a country-boy high school All-American from Colorado who is recruited by a fictional university in Los Angeles. He is, from the first moment, the innocent bumpkin among the wolves. Before he even gets to campus, he is conned out of his bankroll by a sweet-talking girl hitchhiker, who leaves wishing him "a nice day" with a smile, like a waitress at McDonald's.

The coach (G.D. Spradlin) is a sour martinet who turns the joy of

basketball into concentration camp drudgery. His secretary is an older woman on the make for all the athletes. Benson slips easily into accepting fringe benefits like getting paid for watering the stadium grass (the work is done by automatic sprinklers) and hidden payoffs by rich alumni. He is given a free tutor, a gorgeous redhead (Annette O'Toole) who scorns him as a dumb jock. (Her boyfriend is a hairy young psychology professor). The pressures of competition and adapting to the coach's disciplined style of play turn him into a nervous wreck, and he begins popping pills. When he goes to a campus party, it's a Hollywood-style pot and sex orgy (the details are only suggested so it's a "PG" orgy).

The kid, however, straightens out in time. When the rotten coach demands that he resign his scholarship, he refuses and sticks on the team through a nasty period of hazing that makes the French Foreign Legion seem like the Captain Kangaroo Club. His tutor ditches her professor and provides support that goes beyond the intellectual.

The biggest problem is that Benson for most of the film is as naive as a Bobsy Twin. He can barely tie his shoelaces. Although the point is that our society forces star athletes into a state of limited mental activity, they do have street sense even if they can't always form a sentence.

Actor Benson compounds the problem with his strange laconic style: he seems to think and talk in slow motion. The college, of course, is for dramatic economy a virtual zoo of abuses. Thus the attack seems overdone, and little balance is provided.

On top of all this, the thick depiction of campus amorality and moments of sports sadism make the film less than ideal entertainment for its best audience, sports-oriented young teenagers. More mature viewers, however, will find much to like and agree with—in the provocative social criticism, the dazzling action sequences (shot at Colorado State U. facilities), and in the hero's determination to get an education.

Benson is completely convincing as an athlete (a Pete Maravich-type guard), and director Johnson offers dozens of moments that either soar (turning on the lights in an empty arena becomes almost a visual concerto) or cut (a minister's fruity post-game prayer thanking the Lord for victory after about 90 minutes of vicious pragmatism). Above all, in attacking the abuses of sport, "One on One" never loses its admiration for the beauty and grace—the sheer wonder—of the game itself, even when it's played on a driveway or a public playground. (B, PG)

'King of Grizzlies' to air on World of Disney Sunday

The star of Walt Disney Productions' adventure, "King of the Grizzlies," is a seven-year-old named Big Ted. He's rather large for his age, supporting 1300 pounds on his ten-foot frame. He's also a grizzly bear.

Big Ted lends his intimidating presence to "The Wonderful World of Disney" when "King of the Grizzlies" airs in a special two-hour presentation, Sunday evening, Sept. 25, at 7 p.m., over

WCKT, Channel 7.

Because the "youngster" could never really be trained for his movie debut, his handlers set up a six-month conditioning course to acquaint him with simple commands. As with all small children, it required patience, understanding and plenty of candy—Ted had a weakness for sweets.

When the script called for the bear to play it fierce, the handler would shout. "Up

Ted, come on Teddy, stand up." Eventually "Teddy Bear" would rise up to his towering ten feet and growl ferociously.

After performing such a feat, Ted naturally wanted to be rewarded. And like all kids, a jelly sandwich brought a twinkle to Ted's eye. As quickly as it was tossed to him, it vanished in his cavernous mouth.

Since Ted was often only a few feet away from the actors and crew, it took hardy and trusting souls to man the cameras. One mad charge or whack from his powerful paw could upset any well-planned shooting schedule.

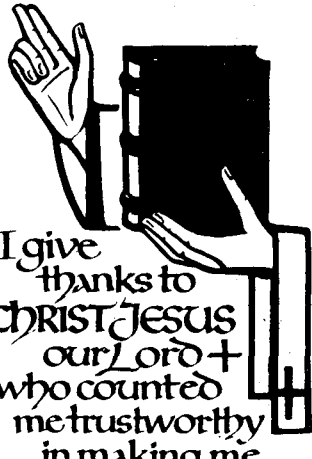
Off-camera, Big Ted amused himself by chasing cows. He loved this little game of "bear and bovine" only if the other critters kept moving. Once they ran out of breath and stopped, Ted would run out of interest and quit.

Big Ted's handler knew from experience that bears are natural-born swingers, so he rigged a tire on a tree branch. He also observed that the furry four-footers like breaking up logs, so he supplied Ted with pieces of plywood which the animal-actor could smash to his heart's content.

Upon completion of the day's role and recreation, the grizzly would lumber back to his compound, lapping up marshmallows all the way. These kept his stomach from rumbling until his regular dinner—three large buckets of dog food!



In a mystical moment between man and beast, Cree Indian Moki (John Yesno) seals a bond of friendship with his brother in nature, a giant grizzly bear, in this scene from the Disney adventure.



I give thanks to
CHRIST JESUS
our Lord +
who counted
me trustworthy
in making me
his minister

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8 A.M. — Ch. 5
The TV Mass
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10:30 A.M. — Ch. 10
The TV Mass
for Shut-Ins.

The Archdiocese of Miami's TV Programs in English

15th safety program

Members of the Miami Archdiocesan Council of Catholic Women will participate in the 15th annual "Preview for Safety" at 9:30 a.m., Monday, Sept. 26 at the Museum of Science.

Coffee and registration begin at 8:45 a.m. and sessions will conclude at 12:30 p.m.

Evenings for parents

FORT LAUDERDALE—"Evenings for Parents", now being conducted in St. Clement parish, Fort Lauderdale, will meet on Wednesday, Sept. 28 from 7:30 to 9:30 p.m. in the parish hall.

Sponsored by the Religious Education Dept. of the parish, the program is a sharing among couples seriously interested in being good parents. Free baby-sitting services are provided.

The last program is slated to be held Wednesday Oct. 5.

GOAL open house

GOAL, Inc., a non-profit organization working with severely handicapped young adults, will have an open house from 1 to 4 p.m., Sunday, Sept. 25 at 14040 NE 11 Ave.

John F. Winters, a member of Holy Family parish, is the executive director.

PB Pro-life unit

WEST PALM BEACH—A call for more volunteers to train as counselors to aid women with problem pregnancies and "stem the rising abortion rate" highlighted a recent meeting of the Palm Beach County Right to Life League.

Mrs. Gloria Stevenson, chief instructor for Life Line Counselors announced that the next course is scheduled for a November date and will be conducted twice weekly for five weeks. Anyone interested should call 622-6420.

The program refers those with problem pregnancies to agencies which help special needs.

S. Dade Deanery

Last week The Voice published a list of ACCW deanery officers identified as members of the North Dade Deanery.

The article should have read officers of the South Dade Deanery.

Prayer life retreat

KENDALL—"Jesus, His Prayer Life," will

S. Florida Scene

be the theme for a day of reflection on Sept. 28 at the Dominican Retreat House, 7275 SW 124 St.

Father James J. Melley, assistant pastor, Immaculate Conception parish, Hialeah, will conduct the conferences which begin at 9 a.m. and continue until 2 p.m.

For information call Sister Elizabeth Ann, O.P., at 238-2711.

ACCW meet Oct. 4

FORT LAUDERDALE—The North Broward Deanery of the Miami Archdiocesan Council of Catholic Women meets Tuesday, Oct. 4 at Pier 66.

"Keep doing good works and sharing your resources, for these are sacrifices that please God," will be the theme of the one-day sessions which will include luncheon.

Members of St. John the Baptist Women's Club will be hostesses for the meeting and reservations may be made by calling Mrs. Robert Conti at 491-5089.

It's a Date

Broward County

ST. VINCENT parish men, Margate, will make a weekend retreat, Sept. 30, Our Lady of Florida Retreat House, N. Palm Beach. For reservations call 971-7243.

ST. STEPHEN Council of Women bake sale, Sunday, Sept. 25 after Masses, 6040 SW 19th St., Hollywood.

FORT LAUDERDALE SINGLES house party, 7:30 p.m., Saturday, Sept. 24, 1650 W. 65 St., Apt. 119-A, Hialeah. Call 733-9310 for information.

ST. ANTHONY Woman's Club meets noon, Sept. 27 in club rooms, Fort Lauderdale. Business meeting followed by cards.

FATHER MONAHAN COUNCIL K.of C., Hollywood, open house 8 p.m., Wednesday, Sept. 28, 600 Knights Rd. Movie and guest speaker.

ST. ANTHONY Home and School Assn. "Medieval Banquet", dance and fashion show, Saturday, Oct. 1, Pier 66. For tickets call 772-3364.

ST. BONIFACE Women's Club, Pembroke Pines, card party, 7:30 p.m., Wednesday, Sept. 28, parish hall.

ST. CLEMENT Golden Agers meet, 1:30 p.m., Tuesday, Sept. 27 in the parish hall, Fort Lauderdale.

ST. MAURICE parish drive for

clothing for migrant children and babies. Bring clean, bagged items to nursery prior to Sept. 25.

NATIVITY Ladies Guild boutique, 11 a.m.-7 p.m., Saturday, Sept. 24, parish hall, Hollywood.

OUR LADY QUEEN OF MARTYRS Women's Club rummage sale today (Friday) and Saturday, 9 a.m. to 4 p.m. in the meeting room.

ST. BERNADETTE Women's Guild rummage sale, Sunday, on grounds, 7450 Stirling Rd., Hollywood, 8 a.m.- 3 p.m.

Dade County

ST. ROSE OF LIMA Mothers Club annual parish picnic, Saturday, Sept. 24, 11 a.m.-6 p.m. Miami Country Day School, 601 NE 107 St. Organized sports, swimming.

ST. LAWRENCE Home and School Assn. meeting, 8 p.m., Tuesday, Sept. 27, school cafeteria, Father Ron Luka, guest speaker.

SACRED HEART Women's Club, Homestead, fashion show, 1-3 p.m., Saturday, Sept. 24. Tickets call 247-8254.

ST. JAMES parish men's retreat, Sept. 30-Oct. 2, Our Lady of Florida Retreat House, N. Palm Beach. Call 688-0761 for reservations.

ST. AGATHA Family Guild plant sale, Sunday, Sept. 25 after Masses,

Miami Coral Park Senior High School Auditorium, 8865 SW 16 St.

ST. LAWRENCE Father and Son breakfast, Sunday, Sept. 25, in the cafeteria after 9 a.m. Mass.

LAY CARMELITES meet 2 p.m., Sat., Oct. 1, Villa Maria, 1050 NE 125 St.

HOLY FAMILY Senior Citizens Club meets 1:30 p.m. today (Friday) for covered dish luncheon. Dessert provided. A movie will be shown.

LEGION OF MARY Archdiocesan Council, spaghetti dinner, Oct. 2, 1:30-5:30 p.m., Christ the King family center, Perrine. Reservations 247-8567 or 238-4564.

ST. THERESA Social Club, Coral Gables, (formerly Fifty Plus Club), meets 2 p.m., Sunday, Sept. 25, school cafeteria. Cards, games, refreshments.

Palm Beach County

LADIES of the KNIGHTS, West

Palm Beach, Mini Chinese Auction, 7:30 p.m., Tuesday, Sept. 27, K. of C. Hall, Marine Dr.

CATHOLIC SERVICE BUREAU, Palm Beach County, annual dinner meeting, Helen Wilkes Hotel, 6:30 p.m., Friday, Sept. 23.

LEGION OF MARY, West Palm Beach Curia, Day of Recollection, Tuesday, Oct. 4, Cenacle Retreat House, Lantana, 9 a.m. to 3 p.m. Father John O'Leary, spiritual director.

SACRED HEART Guild, Lake Worth, card party, 12:30 p.m., Saturday, Sept. 24, Madonna Hall.

ST. JOHN FISHER parish Mass for married couples celebrating anniversaries in past three months, Sunday, Sept. 25, 10 a.m.

HOLY SPIRIT Women's Guild meets 10 a.m., Tuesday, Sept. 27, in social hall, Lantana. Miss Isabel Arden will speak on "Aging is Beautiful."

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Editorial

Pope Paul deserves a warm 80th

Pope Paul will be 80 this coming week and will, no doubt, receive plaudits and congratulations from around the world.

He probably deserves them as much as any Pope has in a long time. The Pope has presided over the Church in one of history's most difficult eras, not difficult as in a time of world war or seige by barbarians or embroilment in politics as in the Middle Ages.

Pope Paul has had to lead in one of the most trying of times—a time of doubt, change and confusion, a time when people are looking for a rock to cling to and yet a time that demands flexibility and change as well.

In such times a Pope will have critics from both sides.

But, we believe that history will show that Pope Paul VI had the intellectual grasp as well as the spiritual depth to steer our ship of souls as

well as humanly possible through his rein with as few spiritual casualties as could be asked.

For those who don't like SOAP

After the first airing of SOAP, we received a number of inquiries about the sponsors of the show airing on Tuesday nights on Channel 10 and 12.

We agree that there are other TV shows deserving of criticism. We also agree that SOAP intends to satirize daytime soap operas, but feel that it actually ridicules the American family instead, and in most places, in a prime-time slot.

For those interested, sponsors of the first episode were:

● English Leather; Chairman Stephan H. Mayer, North Union Street, Northvale, N.J. 07647.

We wish him a glorious 80th Birthday, Monday the 26th of September.

● Vlastic Pickles; Robert Vlastic, 2212 Fisher Bldg., Detroit, Mich. 48202.

● Maxi Fragrance; David J. Mahoney, chairman, Norton Simon Co., 277 Park Ave., New York, N.Y. 10017.

● Bic Razors; Chairman Marcel L. Bisch, Bic Pen Corp., Wiley Street, Milford, Conn. 06460.

● Lee Oil Filters; Harvey A. Braun, president, Filter Dynamics International, 18051 Euclid Ave., Cleveland, Ohio 44112.

● Jovan Cologne; President Bernard A. Mitchell, Jovan Inc. 875 N. Michigan Ave., Chicago, Ill. 60611. (9-19-77).

Don't make kids sell tickets

EDITOR: At a time when most Catholics are enjoying a refreshing and enlightening new era in the church, why do our schools and parishes persist in raising money through the sale of raffle tickets by small children?

First, it is also a time when unprovoked attacks on adults and children are commonplace. Therefore, it seems dangerous for children to be going door to door selling tickets.

Secondly, the majority of parents sending their children to parochial schools are, of necessity, making great sacrifices to give them a religious oriented education due to increased costs of school operations. Why then should they be harassed with ticket-selling by their youngsters? In most cases parents feel obligated to pay for the tickets which a child has left-over from the number given him.

Finally, if adult church organizations cannot successfully carry on their projects with the aid of interested members, then the clubs must lack vitality and should be disbanded. To use a trite expression, "You don't send a boy to do a man's job."

Eileen Smythe
Miami

No in-hand Communion

EDITOR: I can not think of any logical reason to change (to Communion in the hand). No, no, no, no way at all in the hand.

I enjoyed my Catholic religion, it meant a lot to us a few years ago. The Catholic Church was the House of God we entered and automatically felt a reverence that just doesn't exist today simply because our priests and Religious do not teach it, nor do they show a good example.

I have seen priests on the altar after distributing Holy Communion

carrying on a conversation and laughing with other priests. What can be expected of the children? I thank God every day for the years (77 now) I have had to enjoy my religion; it was part of our life.

I am sorry for the children and grandchildren. I have 17.

—Mrs. Margaret McDonough
Delray Beach

I believe that since the hands of a priest are consecrated by the Bishop with great care to make them pure it would be a terrible sacrilege for me to take the Holy Eucharist in my unworthy hands...In my opinion I would be offending God by doing so.

—Francis Johnson

I feel a priests hands are especially blessed to distribute the sacraments of the Church. What will some people do with it (in the hand) if they decide not to receive—place it in their pockets, purse, etc.? The thought really hurts.

—Dolores Lynch
Fort Lauderdale

At least two Popes quit

EDITOR: I hate to differ with my learned friend and respected colleague, Msgr. Jim Walsh, but to clarify something in his column in the 16 September Voice, concerning the possibility of Papal resignation, there has been at least one other Papal resignation besides that of Celestine V.

On 4 July 1415, in the midst of the Council of Constance, called by the Holy Roman Emperor Sigismund to end the Western Schism (the period when there were two claimants or more to the Papal crown) the Roman Pope, Gregory XII, resigned the Papacy to make possible the election of a universally-accepted successor.

Prior to his resignation, he secured acceptance of the Council

fathers to a bull to the effect that he (Gregory) had summoned the Council, which was not in fact true, but was designed to protect the legal claim of the Roman line to validity of succession.

JAMES MANEY
Adjunct Professor of History

Writer has felt poverty

EDITOR: I would like to reply to both the Editor, and Delia Ros. Re: the letter written by my sister, Mrs. Leidy.

As an Editor you should be familiar with the fact that when anything is taken out of context it loses it's substantive value. That's exactly what you have caused here.

Delia Ros quotes her visit to the poor in Guandules, and the Beatitudes. The Beatitudes are not a license to support every fraud labeled poor. Mrs. Leidy has traveled extensively, and she not only prays, but sponsors, and supports numerous charities. A list can readily be furnished.

Poverty is no stranger to us. We were born to it, but we were also taught respect, and discipline. There are those who will not accept the teaching of God, and they are rebellious, and demanding. Take as an example, the recent N.Y. City blackout riots. Was that Christian behavior?

There are poor who are millionaires, because they possess what money can't buy, the love of God. No matter what is done, the poor will always remain. There's a difference between the poor in spirit, the chosen people of God, and those who take, and demand falsely in the name of charity. The misuse of food stamps, welfare checks, and Medicaid, is not what I call Christian Charity.

I would suggest to the Editor, if he can't print a letter in its entirety, not to print it at all.

I believe both the Editor, and

Delia Ros owe Mrs. Leidy an apology. She is neither an Elvis groupie, or the ogre you have implied.

Mrs. Sara A. Quinn
Palm Beach Gardens

More views on SOAP

EDITOR: I am very much in accord with your editorial comment regarding the new TV series entitled SOAP. In fact, Channel 10, the sponsors of SOAP and the local press should be deluged with letters from indignant Catholics. How much more dehumanization of the family can we Christians take? How much more sick humor can we swallow? Hopefully, our Catholics will awaken from their present lethargy and let their voices be heard in protest.

Mary Manzini
Miami

EDITOR: This letter brings to you my condemnation of television series "Soap," and my congratulations for your effective editorial against that program.

People who survey public opinion should be aware of the fact that many persons act like I do, meaning that we do watch programs, but discriminating, and very seldom care to write and send an expression of our reaction. In that sense, this letter is quite exceptional, and it does say: OUT WITH "SOAP".

Dr. Tomas E. Rolando
Miami

Letter had wrong signature

Editor: The letter "No giveaway of our Canal" published in your September 16th issue was given credit to my son in error when I am the responsible author. I would thank you to correct this minor detail, if you can. Thanks.

Arthur Denchfield Jr.
Coral Gables



Secular writer lauds Catholics schools

By Msgr. James J. Walsh

A syndicated columnist of the Los Angeles Times, Max Rafferty, came up last week with that rarest of public tributes, a tribute in the secular press to the "exceptionally fine work" the nation's Catholic schools do.

Noting that our schools have had a rough time in recent years because of inflation and the shortage of vocations, he nevertheless insists that the high standards of the past are still being maintained and in some cases being surpassed. His telling point is that you need not look for the basis of this claim in handouts from our education departments or parent-teacher groups, which are expected to be sympathetic and favorable, but you will find it in state governed appraisal systems.

He quoted a clipping from the New York Daily News which reported the results of the 1977 basic skills tests given to parochial schools in New Jersey.

"In all three of the state's Catholic school systems, the students met or exceeded national averages. Their over-all scores were at least 17 points higher than the national average and, in some cases, 25 points higher."

He rebutted the anticipated objections that our private schools draw higher I.Q. students or are located in suburbs. On the contrary, he argued, the inner city schools are turning out graduates who "at least match the national average and frequently go over them."

Why? He pursued the matter and came up with the reason. Sister Alice Sullivan, associate school superintendent of the Paterson diocese, said, "We do better because we stress the basics. We demand two hours of reading a day in grades 1 through 3. And in all grades we have at least 45 minutes of math instruction daily."

He ended his column with strong advice

obviously meant for the public school system, namely:

"Forget junk like 'peer group acceptance,' 'social orientation,' 'values clarification,' and 'how the teachers relate to the pupils.'

"Above all, take the time the Catholics do every single school day to work and practice and drill and memorize in the key skills subjects like reading, grammar, spelling and math."

We hope Mr. Rafferty maintains his exposed nerve where the education of children is concerned. Tributes such as this by a nationally syndicated columnist can help put the value of Catholic schooling in proper focus and show the contribution it makes to the country's welfare.

★★★

This past summer, Dr. George Gallup said his polls showed a rise in church attendance in 1976 with about 4 in 10 Americans going to services in a typical week. What lends importance to this statistic is the fact that it marks the first rise in attendance since the late fifties.

Other findings in the same poll are of interest. About 7 in 10 people now describe themselves as Church members. Sixty per cent of those surveyed stated that their religious beliefs are "very important." Considerable interest is being maintained, he stated, in experimental religions, such as mysticism, yoga and transcendental meditation.

He attempted to measure the size and force of current evangelism in the United States and concluded it appears to be "providing a powerful thrust," to what he said may be a "profound religious revival" in the nation.

It is very interesting to realize he found that

94 per cent of those surveyed believe in God or in "a universal spirit." But by contrast, "organized religion" still has a cloud of suspicion over it. Only 44 per cent indicated "a great deal of confidence" in the structured churches. Obviously we are not projecting the kind of image which attracts people in general to line up with us. We're doing something wrong.

The good points Dr. Gallup revealed were overshadowed by a discouraging note in his findings. He came to the conclusion that while Americans are superficially religious, "morality is losing its influence."

This surely blurs the religious picture which seemed to be getting brighter. The evidence for greater church attendance, the more widespread interest in Jesus among all age levels, the rediscovery of prayer and spiritual values by many, all these are good and welcome facts at the present, but if our moral sickness continues to become more critical, the rest of the poll's evidence may not be that important. This calls for penetrating questions.

Are people going to churches which do not disturb their moral standards so obviously lowered these past years? Are Americans seeking God on their own terms? Making up their own personal code of morality? Are they changing the old American saw, "It doesn't matter what you believe as long as you do right?" into a modern twist, namely, "it doesn't matter what you do, as long as you believe?"

The Gallup statistics may make the churches appear to be again strong forces in American society. The Roman Empire, however, appeared mighty and majestic and seemingly immortal, but it was so eroded from within by the flood of immorality that it finally collapsed in a frightful, massive heap.

The who and why of upcoming world synod

A news analysis

By JOHN MUTHIG

VATICAN CITY—(NC)—The 201 participants in the upcoming world Synod of Bishops will attempt to draw up a list of top priorities for teaching the faith at a moment of widespread "uneasiness" regarding catechesis, said the synod's general secretary at a Vatican press conference (Sept. 8).

Polish Bishop Ladislaw Rubin told reporters at a pre-synod briefing that the synod "does not intend to present a thorough picture of the prospects for catechetical renewal in the world, nor author a practical, complete guide for pastoral activity."

According to the general secretary, the synod will decide upon "some priority 'choices' which emerge from the current catechetical situation worldwide and from theological and pastoral reflection."

Quoting from the synod working paper, Bishop Rubin said that the synod will examine the "uneasiness which results often from

concern about being obedient to the faith and from the need to renewal methods of catechesis."

The fifth world synod opens Sept. 30 with the theme "Catechetics in our time with special reference to the catechesis of children and youth."

Bishop Rubin announced that the three synod presidents chosen by Pope Paul VI are Cardinal Sebastiano Baggio of the Vatican Congregation for Bishops, Cardinal Hyacinthe Thiandoum of Dakar, Senegal, and Cardinal Antonio Ribeiro of Lisbon.

In recent years, Cardinal Thiandoum has acted several times as papal go-between with rebel French Archbishop Marcel Lefebvre, who preceded the cardinal as archbishop of Dakar.

Nine Americans will participate as full synod members.

Among them is Cardinal John Wright, who as prefect of the Vatican Congregation

for the Clergy is the top Vatican official for catechetical matters. In 1970 his congregation produced the "General Catechetical Directory" detailing norms for teaching the faith.

The four American representatives elected by the National Conference of Catholic Bishops (NCCB) include the conference president, Archbishop Joseph Bernardin of Cincinnati; the vice president, Cardinal John Carberry of St. Louis; Archbishop John Whealon of Hartford, Conn., and Bishop Raymond Lucker of New Ulm, Minn.

Cardinal John Dearden of Detroit, elected among the top four, withdrew for health reasons.

Pope Paul VI appointed among 19 specially named synod members Cardinal Timothy Manning of Los Angeles.

The Pope also specially named Ukrainian-rite Bishop Joseph Schmondiuk of Stamford, Conn.

Benedictine Abbot Primate Rembert Weakland, also an American, is among 10 superiors of religious orders of men elected as synod representatives by the Union of Male Religious Superiors.

The ninth American synod member is Ruthenian-rite Archbishop Stephen Kocisko of Munhall, Pa.

Among 13 experts in catechesis appointed by Pope Paul to help synod members are two American nuns: Sister Regina Casey, superior general of the Missionary Sisters of the Sacred Heart and a native New Yorker, and Sister Maria de la Cruz Aymes, a Helper of the Holy Souls nun from San Francisco who is a member of the International Catechetical Council. The council is a consultative body to the Vatican Congregation for the Clergy.

The experts' task is to collaborate with the synod special secretary, Bishop Jose Manuel Estepa Llaurens, auxiliary of Madrid.

Bishop Estepa is among the world's most highly respected authorities in catechesis.

The experts—five men and seven women—do not have the right to participate in synod deliberations.

As in the past, the Pope named no women among synod members.

He did name the Christian Brothers' superior general, Brother Pablo Basterrechea, among those specially chosen to participate, and Jesuit Father Edouard Dhanis, a member of the Pope's International Theological Commission.

Other papal appointees are Florence's Cardinal Giovanni Benelli, who as papal undersecretary of state was among the Pope's closest advisers; Munich's Cardinal Joseph Ratzinger; Cardinal Ugo Poletti, the Pope's vicar for the diocese of Rome; and Cardinal Pericle Felici, who heads the Commission for the Revision of the Code of Canon Law.



Capital punishment--the answer?

By Abp. Edward McCarthy

You have heard the commandment: 'An eye for an eye, a tooth for a tooth,' but what I say to you is: "When a person strikes you on the right cheek, turn and offer him the other." (Matthew 5, 38-39) With hard words such as these, Jesus Christ introduced His new kingdom of love and of peace. His teachings have challenged men in every age to search their souls and to re-examine their deeds.

In our day we are faced with a burning question involving the value and dignity of human life, that of capital punishment. On the one hand, we are angry and distraught over the rising number of innocent victims whose lives are claimed by the heinous crime of murder. On the other hand, we are torn as to whether men dare avenge murder by taking yet another human life.

THERE ARE those within and without our Church who, in good faith and sincere conscience, will reach opposing conclusions. In so complex an issue, no argument can be totally convincing and there is room for full development in the debate. Conclusive arguments either for or against the death penalty cannot be adduced from the Sacred Scriptures. We know that in other times the teachings of the Church's theologians did not oppose the death penalty.

The issue seems to be, not whether the State has the right to inflict the death penalty, but whether in present day circumstances it should do so.

In my opinion capital punishment is no longer consistent with the highest of human

and Christian values. I cherish the hope expressed in the statement of the Catholic Bishops of Florida of November 29, 1972, "that the time is not far distant when capital punishment will be abolished altogether."

The principal reason why I oppose capital punishment is the conviction that especially in our times the value and uniqueness of every human life needs to be profoundly respected, strongly re-affirmed and loudly proclaimed. In a nuclear age when violence could bring the destruction of the human race, we need to take the final step in the long history of emerging from barbarism by rejecting the solution of human problems through taking life under any circumstances.

WE NEED to reject solving international controversies by sending young men to bloody battlefields. We need to reject solving social and political problems by taking human lives through abortion or positive euthanasia. We need to reject the eye for an eye philosophy of coping with violence by violence. We need to give fearless witness as a people to our respect for the uniqueness of human life. By our very witness as a government and as a people, we need to root this respect so deep in our culture that it, in itself, will be a further deterrent to stay the murderous hand of the criminally inclined.

There are those who sincerely object that capital punishment is in itself a deterrent and a proclamation of our respect for the life of the victim. Yet extensive statistical research has not been able to

prove conclusively that crime is deterred by capital punishment.

It is abhorrent that a human being would be expelled from this world to face his eternal judgment without adequate opportunity for repentance, atonement, rehabilitation and conversion. The death penalty is often cruel punishment to the criminal's innocent family. The penalty is not uniformly imposed, and the very uncertainty of the legal process can impose inhuman suffering on those on death row.

SOME 40 MEMBER nations of the United Nations have abolished capital punishment. The National Conference of Catholic Bishops of the United States also have expressed opposition to it.

Our society and individuals within our society must be protected by the punishment of criminals.

It is important, in deterring crime, that punishment be prompt, certain and uniform regardless of race or economic condition of the criminal. The criminal justice system should have three fundamental humanitarian goals; the protection of the citizen, the reform and rehabilitation of the criminal, and the compensation of the victim or his dependents. Special attention should be focused on the problem of juvenile crime.

We should support every effort to reduce the rising scourge of crime by eliminating the root causes of crime. Among these causes are a seriously declining sense of morality in our materialistic and secularistic society, as well as social injustice.

How can one accept all the change?

By Fr. John Dietzen



Q. I converted to the Catholic faith about 17 years ago. Since then, so many of the things I identified with the Church at that time have changed. It's hard, not only for me, but even for some of my friends who were born Catholics. How do we keep our balance in all these changes, especially the differences in Catholic teaching, and learn to take things in stride?

A. Of all the questions this column receives, this type is one of the most common, and one of the most difficult. For one thing, any answer must be a quite personal one. Much depends on one's own temperament and faith.

The first requirement is a positive and hopeful attitude about the revolutionary developments going on around us. It seems clear that mankind is on the threshold of a new age; his life on earth—socially,

politically, economically, and even religiously—will be drastically changed from what we have known. Such a time in history always brings confusion, false starts, tentative hopes and many frustrations, as well as widely conflicting views on how to move into this future creatively, without losing what is good from the past.

It shouldn't surprise us that Christians, including our Catholic Church, share in this turmoil and suffering. In fact, it would be cause for alarm only if the Church (and that means you and me) were placidly going its own way, not being involved and hurting with those pains and fears that today tear at men's hearts.

In spite of the suffering and upset that accompanies it, this process of change and new birth has been a positive and incredibly revealing experience for the Church; and it can be a beautiful and rewarding experience for us,

too, if we let it.

The differences you mention are surely real. The difference between the way previous councils (for example Trent in the 16th century or Vatican I in the 19th century) talked about such things as the Church, God, man and his human sacredness, and the meaning of the Incarnation of the Word of God, and the way Vatican Council II discussed them, is unprecedented in the Church. This development has pointed the way toward a vastly enriched approach to prayer, to faith and hope, and to love of God and the world.

These happenings in theology and other areas of Catholic life are not a denial of what was taught in the past; they reflect, rather a growing awareness that there is room for many more varieties of approach to the great mysteries about God and man than we once thought. The life of the Church, as any other life, is

not simply a handing down of neatly tied truths and practices. It is a continuing, adventuresome opening up to truth, as the events of history and the grace of the Holy Spirit reveal it to us.

There's risk in all this, of course, and that's where the scope of one's faith comes into the picture. It becomes, frankly, a question of whether one really still believes in God—and of how big a God (and Church) one believes in. We Christians know that, by His coming as Man, Jesus embraced this poor earth and all creation—including the persons, events and processes of today. We believe that by His resurrection and exaltation with the Father, He is vitally present today as in the past, as Healer and Savior; and that He already stands at the end of history as the Lord and Victor-King for all His people. This is the absolute heart of the matter.

It seems to me that God

is much more honored by our keeping our eyes and our work focused on that great fact of His Lordship, and not be so picky and so fearful that every change (or every new weird idea, for that matter) signals the imminent collapse of the Church, or of God's influence in the world.

To paraphrase a recent bumper sticker, I don't know about yours, but my God isn't cringing in the corner—and neither is my Church.

I hope this approaches a helpful response to your question. Work hard for those things we Christians stand for—justice, truth, and down-to-earth love for God and our fellow man—and then learn to be a little serene and enjoy the excitement. I have a feeling that's somehow what Jesus is doing, so why shouldn't we.

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

Final selections coming for permanent deacons

Continued from Page 3
brothers and sisters understand what we have tried to do—that a Spanish-speaking candidate would only be turned down for the same reasons as an English-speaking person would: mainly that he is not qualified spiritually, emotionally, intellectually, or whatever the reason might be. And that his Hispanic background would

have nothing to do with it," said Father Punch. THE CURRICULUM for the training program is being put together by the Rector of the Major Seminary.

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Catequistas de la parroquia de San Benito durante la ceremonia de aceptación de la misión. Los niños, a bajo, se ocuparon de la música.

Fotos T. Garnet



Recibiendo la Misión

Cientos de catequistas en los ocho condados que comprenden la Arquidiócesis participaron el día 18 —domingo catequístico— en actos simbólicos de aceptación de su misión evangelizadora.

Ceremonias de "entrega de la misión" como la que aparece en las fotos tuvieron lugar en las parroquias. Durante ellas los catequistas, surgidos de la comunidad parroquial aceptan su compromiso para transmitir la fe.

Es toda la comunidad parroquial la que evangeliza, pero algunos se comprometen en nombre de la comunidad y contando con su apoyo.

El sacerdote entrega a cada uno una vela que luego va prendiendo con la luz del cirio pascual. Es la luz de Cristo la que ellos se comprometen a transmitir de generación en generación.

Colecta del Buen Samaritano, Esperanza para los niños

30 de agosto de 1977

Muy amados en Cristo:

Un niño pertenece a su familia. Pero la triste realidad es que algunas familias fracasan y se hace necesario cuidar y atender a los niños lejos de su propio hogar. A través de su historia, la Iglesia siempre ha aceptado esto como una especial responsabilidad y ciertamente lo ha considerado como un privilegio.

Uno de los primeros actos del Arzobispo Carroll cuando llegó a Miami como su primer Obispo fue autorizar la Colecta del Buen Samaritano para el cuidado de los niños que no pueden estar con sus familias. Esta colecta anual provee fondos para los gastos de operación del Catholic Home for Children, Bethany Residence, Boystown of Florida y Miami Bridge.

Durante el pasado año fueron atendidos un total de 966 niños. Para muchos de ellos la ayuda fue solamente por unos días hasta que pudieron volver con sus familias. Pero para más de 100 las probabilidades de volver a sus hogares son muy escasas.

La generosidad de ustedes en la Colecta del Buen Samaritano es la única esperanza de estos niños. Jesús amó a los niños. Les invito a hacer lo mismo uniéndose a nosotros, a las Hermanas, los Sacerdotes y los laicos que cuidan de ellos.

Devotamente en Cristo,

Edward A. M. Carley
Arzobispo de Miami

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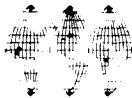
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● Homenaje filipino a César Chávez

NUEVA YORK (NC)—Una unidad del Consejo Nacional de Iglesias (NCC) expresó su "desilusión y tristeza" porque César Chávez, presidente del Sindicato de Trabajadores Agrícolas de los EE. UU. de América (UFWA), aceptó una distinción del gobierno filipino en nombre y representación de su sindicato.

● Crece el visitante

HUNTINGTON, Ind. (NC)—"El Visitante Dominical", el único periódico católico en español en el país, por primera vez en su historia ha agotado su tirada semanal normal de 22.000 ejemplares. Fue necesaria una segunda edición de 15.000 ejemplares para atender pedidos por adelantado del número del 18 de septiembre de "El Visitante Dominical", que cubre en edición especial las actuaciones del Encuentro, que fue una reunión nacional de hispanos que tuvo lugar en Washington D. C. del 18 al 21 de agosto.

● Permiten hablar español

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Mundo-nación en breve

● USA aliviará crisis mundial

WASHINGTON (NC)—La administración Carter anunció que iniciará reservas de alimentos de 30 a 35 millones de toneladas para aliviar posibles crisis mundiales. Sigue así repetidas instancias de dirigentes religiosos y de la organización Pan para el Mundo. Las reservas consisten de trigo y otros granos.

● Piden cuentas a Chile

SANTIAGO, Chile (NC)—Dos arzobispos y otros dirigentes franceses han pedido a la corte de apelaciones de Chile que informe sobre el paradero de 11 personas desaparecidas después de ser arrestadas por agentes secretos durante purgas anti-marxistas iniciadas en 1973. Las once —nueve hombres y dos mujeres— tienen familias exiliadas en Francia. Entre los peticionarios están el cardenal Francois Marty de París y Mons. Jacques Menager, arzobispo de Rheims y presidente de la comisión de justicia y paz en Francia.

Comunidad

● Retiro de crecimiento, organizado por los grupos de oración de la renovación católica en el Espíritu Santo, tendrá lugar hoy viernes 23 a las 8 pm, continuando el sábado y domingo a la misma hora, en la Academia de la Asunción 1517 Brickell Ave. Dirigen el retiro el Padre Darío Betancourt y Mons. Gilberto Zuloaga. Información: 822-5399. Entrada gratis.

● Convivencia Federada, para antiguos miembros de la juventud católica cubana. Tendrá lugar el sábado 1 de octubre en la Iglesia de St. Michael de 1 a 5 p.m.

● Convivencias del Movimiento de Cursillos, el domingo 24 en la Casa de Cursillos—Emaús, Información 685 0765.

Enfoquemos nuestro dolor junto al del mundo entero...

Durante 3 días unos 40 sacerdotes cubanos de la nación y países latinoamericanos acudieron a la Ermita de la Caridad para reflexionar sobre temas de espiritualidad y pastoral. Presididos por el obispo exiliado Mons. Eduardo Boza Masvidal oraron, compartieron y disfrutaron de un día de convivencia en la playa. Ofecemos algún aspecto de su reflexión y comentarios.

Por ARACELI CANTERO

"Creo que debemos enfocar nuestro dolor junto al dolor y la miseria del mundo entero.

"Tenemos que identificarnos con el resto de Latinoamérica



Disfrutando del aire fresco y un buen almuerzo junto a la Ermita, los sacerdotes, Jorge Sardñías, Ivan M. Rovira, José P. Nickse, Carlos Rosas, José Luis Hernández, Raúl Comesañías.

que sufre también, porque a veces sólo se nos identifica con el exiliado que está aquí y no piensa en los demás."

El comentario venía del sacerdote cubano Sergio Cabrera, uno de los cerca de 40 participantes en las jornadas anuales de reflexión sacerdotal para sacerdotes cubanos, presididas por el Obispo Boza Masvidal.

El Padre Cabrera y algunos otros de los allí presentes trabajan hoy día en países latinoamericanos y en otros estados de esta nación de ahí que las inquietudes expresadas durante esos días rebasaran el horizonte del exilio cubano en Miami.

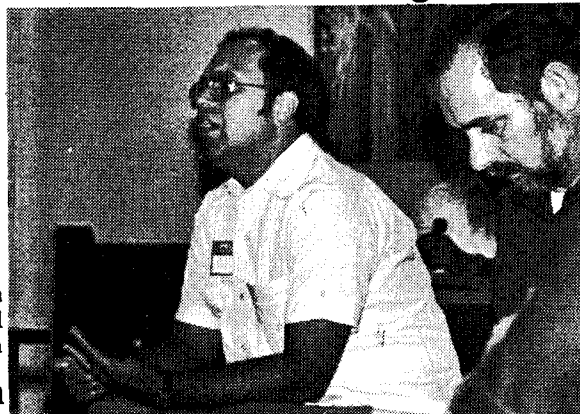
'No, a anticomunismo barato'

"Nosotros no podemos identificarnos con un anticomunismo barato," dijo el Padre Bazán, cubano hoy en Sto. Domingo.

"Tenemos que saber que hay otros pueblos en Latinoamérica que están oprimidos, aunque no vivan en regímenes totalitarios como el de Cuba."

"Yo creo que hay mucho elemento positivo en el exilio que está confundido y que no está ni con Castro ni con los exiliados cubanos," dijo el Padre Pablo Urquiaga, cubano que trabaja en Venezuela.

"Hablamos mucho de los exiliados, pero ¿sabemos acaso quién es?"



El Padre Pablo Urquiaga presenta un punto de vista.

"Se nos tilda de terroristas... pero el hecho es que hay elementos que están dando signos de ello, y yo no quiero ser identificado con esa línea," dijo.

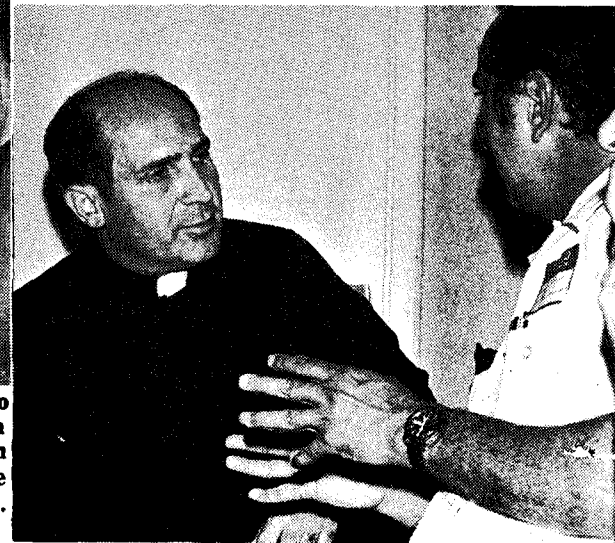
"¿Qué significa ser anticomunista?", añadió. "Porque uno puede serlo y ser un sinvergüenza y estar en el egoísmo. Yo creo que en el exilio también tenemos mucha juventud vacía, y ¿qué estamos haciendo para preparar líderes católicos para el futuro?"

La reflexión y el diálogo se prolongó por varias horas aquella tarde. Sacerdotes jóvenes y menos jóvenes compartieron sus inquietudes sobre la falta de conocimiento real del exilio cubano en la nación, la urgencia de la evangelización y la necesidad de fomentar entre ellos la espiritualidad y solidaridad sacerdotal.

Los más jóvenes buscan raíces

"Muchos de nosotros vinimos a este país jóvenes y estamos lejos de Miami dijo el Padre Ivan M. Rovira, de Brownsville, Tejas.

"Carecemos de raíces... y yo por eso estoy aquí hoy, para buscarlas en mis hermanos que me han precedido en el trabajo de



Mons. Raúl del Valle conversa con el Padre Arnaldo Bazán, (dcha.)

Cristo en la Iglesia. Estoy aquí para poder coger de ellos la información necesaria y poder rebatir los argumentos que están en el aire en estos momentos, destruyendo efectivamente cualquier movimiento de restauración cristiana," dijo.

Momentos antes el sociólogo Juan Clark había presentado a los sacerdotes el fruto de años de investigación sobre el exilio cubano y sus planes de lograr dar a conocer la realidad sobre este y la Cuba de hoy.

"Yo creo que existen muchas persona radicalizadas que glorifican a Cuba y el sistema porque no lo conocen," dijo Monseñor Raúl del Valle, cubano de Nueva York.

No, al compromiso político

"Me parece importante aclarar que cuando oímos de personas que van a Cuba y relatan experiencias cristianas

allí vividas, hemos de entender que hablan otro lenguaje," dijo.

"Ellos se refieren a un socialismo donde todo el mundo comparte al mismo nivel los valores económicos y consideran esto una "experiencia cristiana".

"Piensan," continuó explicando "que la libertad, que es para nosotros valor supremo, sólo favorece a una élite, y de ahí que quieran suprimir esos derechos para dar lugar a la igualdad económica que ellos llaman experiencia cristiana.

"Hablamos distinto lenguaje y es preciso saberlo, no para apoyarles sino para ayudarlos a ver que están haciendo un compromiso político," dijo Monseñor.

"Los que acusan a la Iglesia de haberse aliado a través de los siglos con el poder triunfador, ahora están cayendo en el mismo pecado, dando la mano a otro poder —el comunismo— supuestamente para llevar el evangelio, convertirlos a ellos y predicar a través de la nueva estructura política, lo que es un eufemismo," dijo.

"Yo creo que tenemos que estar bien claros ya que como cristianos tenemos que denunciar la opresión donde quiera que esté," dijo el Padre Raúl Comesañías, misionero de la Consolata que marcha en estos días al África.

"Pero no es fácil defender siempre esa tercera posición," dijo el Padre Bazán, "Yo dirijo un programa de radio en Sto. Domingo, y escribo en los periódicos, y me llaman de todo por mantenerme con el evangelio," añadió.

Además de participar en una mañana de retiro espiritual con el Obispo exiliado Boza Masvidal, los sacerdotes escucharon el primer día al Doctor José Ignacio Lasaga sobre Unidad y pluralismo y al Dr. Juan Clark sobre su investigación sobre el exilio.

Durante las jornadas los sacerdotes propusieron la formación de una asociación internacional de sacerdotes cubanos para fomentar la solidaridad. También escribieron una carta a los obispos de la Florida agradeciendo su declaración en favor de la libertad de los presos políticos en Cuba y la reunificación de las familias cubanas, publicada el ocho de septiembre con motivo de la fiesta de la Virgen de la Caridad.

Diaconado Permanente en marcha

(Viene de la Pág. 24)

profesorado del seminario que incluye hispanos. "Estamos preparados para ofrecer clases en español para los candidatos que no saben inglés suficiente," señaló el P. Punch.

"Queremos candidatos con conciencia de pertenecer a la misma Arquidiócesis, que en su mayor parte funciona en un escenario bilingüe," dijo.

"Esto no quiere decir que los anglos tengan que hablar correcto español, o viceversa. Pero sí que deben saber apreciar las actitudes culturales de cada pueblo respecto al culto y la fe," añadió.

"No utilizaremos sólo el profesorado del seminario mayor. Existe mucho talento entre los sacerdotes de la arquidiócesis que pensamos incorporar," dijo.

Al finalizar, en junio de 1978, el primer curso académico, los candidatos recibirán las órdenes de acólito y lector y en junio de 1979 serán ordenados diaconos por el Arzobispo McCarthy.

"También las esposas serán parte del programa," indicó el Padre Punch.

"Participarán en algunas de las sesiones para comprender la misión de los esposos y la suya propia.

"En cuanto a la preparación de los candidatos, no pensemos que se trata de convertir a los diaconos en teólogos —pues no nos hacen falta," dijo el P. Punch.

"Se trata de un programa práctico, pero al mismo tiempo tiene un enfoque profesional.

"Estos hombres no sólo deben saber lo que van a hacer como diaconos, tienen que ofrecer también un servicio efectivo, conociéndose a sí mismos y su puesto en la misión de la Iglesia.

"No podemos reducir el programa a un curso de educación de adultos. Donde quiera que vayan, estos hombres, serán representantes oficiales de la Iglesia y la gente espera de ellos un testimonio concreto."

Al terminar el segundo curso académico del programa y con la ordenación del obispo los diaconos regresarán a ejercer el ministerio en las parroquias de donde salieron. Todo el coste de selección y preparación de los candidatos corre de cuenta de la Arquidiócesis.

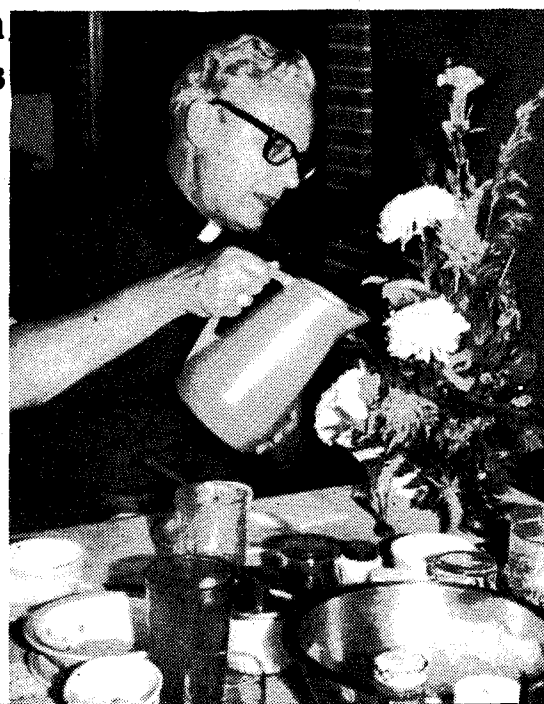
En su trabajo, los diaconos ejercen el ministerio de la "diakonia" que significa servicio. Pueden administrar algunos de los sacramentos, predicar la Palabra de Dios y

ejercer otros servicios pastorales. Aunque la mayoría de sus tareas pueden ser realizadas también por los laicos, los diaconos lo hacen de modo oficial. El diaconado permanente

existía ya en la Iglesia primitiva y con los siglos se limitó a ser uno de los pasos para el sacerdocio ministerial. Su re-implantación en la Iglesia se debe al Concilio Vaticano.

Primer aniversario con flores

Estudiantes del seminario College St. John Vianney sorprendieron al Arzobispo con un ramo de flores, conmemorando el primer aniversario de su llegada a la Arquidiócesis el sábado 17. El arzobispo celebró con ellos la Eucaristía y compartió la cena.



La oración, nuestro mejor regalo de cumpleaños al Papa



Felicidades Pablo VI

Foto A. Cantero

Muy amados en Cristo:

El lunes 26 de septiembre, nuestro Santo Padre Pablo VI cumplirá 80 años. Para los fieles de todo el mundo, esta será la ocasión de expresar su gratitud por el liderazgo de nuestro querido pontífice. Su Santidad ha guiado a la Iglesia a través de uno de los períodos más llenos de la historia. Ha sido el sabio y firme líder de la renovación eclesial requerida por el Vaticano II. Ha sido voz de esperanza, de visión clara y de ánimo. Toda la humanidad ha visto en él al firme mensajero de paz y de los derechos humanos de los oprimidos. Pero ni los ataques de fuera, ni, más dolorosamente aun, los de dentro de la Iglesia, han logrado desanimar a este fiel pastor en el servicio de su rebaño.

Yo he enviado una carta al Santo Padre expresándole las oraciones y buenos deseos de los sacerdotes, religiosos y fieles de la Arquidiócesis de Miami. Le he asegurado, que en el día de su cumpleaños, los miembros de las parroquias, instituciones y familias le recordarán en sus oraciones. Nosotros, los de la Arquidiócesis de Miami tenemos estrechos lazos con su Santidad. El Santo Padre era amigo personal del Arzobispo Carroll y su familia, y nos expresó sus dolidas condolencias por la pérdida de nuestro llorado Arzobispo. Quiero sugerir que se ofrezcan misas especiales por el Santo Padre el día 26 o el domingo anterior en todas las parroquias e instituciones de la Arquidiócesis. Quiero también pedir que las familias y los grupos de oración recuerden al Santo Padre en sus oraciones.

Con mis mejores deseos para todos,

Afectuosamente en Cristo,

Edward A. M. Carthy
Arzobispo de Miami

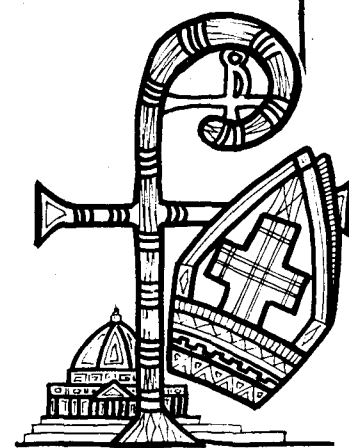
La **VOZ**

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Comienza el Sínodo Mundial de Obispos, el 30

Con la participación de obispos del mundo entero dará comienzo el próximo 30 de septiembre en Roma el Sínodo Mundial de Obispos en su cuarta Asamblea General, que tratará el tema "Los catequesis en nuestro tiempo, especialmente para los niños y para los jóvenes".

Estas reuniones episcopales internacionales son fruto del Concilio Vaticano II, y creación de Pablo VI, el 15 de septiembre de 1965 con el Motu Proprio Apostólica Sollicitudo, para "confirmar y reforzar los vínculos de fe, caridad y acción pastoral entre nuestra misión apostólica y la misión de todo el Episcopado católico."



Diaconado Permanente

en marcha para el 7 de octubre

Por ARACELI CANTERO

El programa del Diaconado Permanente será una realidad en la Arquidiócesis el próximo 7 de octubre.

Cinco meses después de la carta del Arzobispo Coleman F. Carroll anunciando el programa, la planificación y selección de candidatos se encuentra ya en su última etapa.

Los candidatos aceptados en el programa pasarán un fin de semana al mes en el Seminario Mayor de San Vicente de Paul en Boynton Beach y asistirán a reuniones los viernes en el Seminario - College de St. John Vianney en Miami "En el proceso de selección hemos buscado hombres con el deseo de ser diáconos por rectos motivos y no por deseo de prestigio," afirmó el Padre David Punch director del programa.

"Desde que se anunció el programa he entrevistado más de 40 candidatos, tanto hispanos como anglos," dijo.

Después de una primera selección por el Padre Punch, los candidatos hicieron una

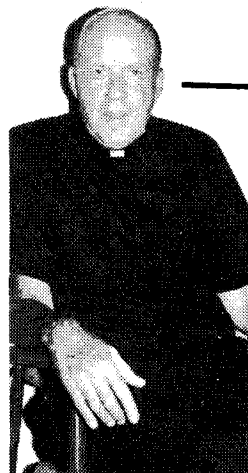


aplicación formal y fueron sometidos a entrevistas con el psicólogo de la Arquidiócesis, el Padre Roger Radloff y un psiquiatra del Bureau de Caridades Católicas, el Doctor Jack Jacobs, al frente del examen psicológico de los candidatos.

"Pero la decisión sobre su admisión en el programa no es

sólo nuestra," explicó el Padre Punch.

Existe una "Junta de Revisión" formada por párrocos anglos e hispanos de diversas áreas de la Arquidiócesis. Esta junta se reunió el miércoles para examinar la documentación de



Dondequiera que vayan, estos hombres serán representantes oficiales de la Iglesia.

P. David Punch

los candidatos. Después de llegar a un consenso sobre las cualificaciones de cada uno presentarán sus deliberaciones al Arzobispo para su decisión final. Sólo después serán notificados los candidatos aceptados en el programa, explicó el sacerdote.

"Consciente de la realidad bicultural de la Arquidiócesis, el Arzobispo ha tenido mucho cuidado de que la comunidad hispana esté bien representada," dijo el Padre Punch.

"Es importante que nuestros hermanos y hermanas entiendan los que hemos tratado de hacer," dijo. "La razón de descalificación para el programa sería la misma para un hispano que para un 'anglo' y, principalmente se requieren cualidades espirituales, emocionales, intelectuales... pero el que uno sea anglo o hispano no afecta a la decisión," dijo el Padre Punch.

El curriculum académico para el programa que empezará el 7 de octubre, está siendo diseñado por el Rector del Seminario Mayor, Padre Urban Voll, O. P. en diálogo con el (Pasa a la Pág. 23)