

Pope: Don't push abortion in Year of Child

VATICAN CITY—(NC)—Pope Paul VI has urged officials of the United Nations-sponsored International Year of the Child not to let the celebration become an occasion for promoting abortion and contraceptive activities.

The pope also called for action against child neglect and child abuse. Children have the right "to life, to truth and to love," he said.

At a meeting June 28 with the executive director of UNICEF, Henry Labouisse, and the Year of the Child director, John Grun, Pope Paul said, "It would be a form of contradiction if, on the occasion of the International Year of the Child, activities were to be promoted whose inspiration and purpose were to make children less welcome or even to prevent them from being born."

The pope told Labouisse that he has "wholeheartedly supported" UNICEF activities aimed at providing for children's basic needs. But he said that "we have repeatedly expressed our dissociation from any involvement in projects that may directly or indirectly favor contraception, abortion or other practices that do not respect the supreme value of life."

The Vatican has taken a cautious stance on the 1979 International Year of the Child.

When the idea was proposed, the Holy See's U.N. mission opposed it, questioning the proliferation of such U.N.-sponsored years and asking if the money to be used in marking the year might not be more effectively spent to bolster existing programs for improving the lot of children.

The Holy See also fears that pro-contraception and pro-abortion groups will use the occasion to further their causes.

"With regard to the International Year of the Child," said the pope, "It has been the concern of the Holy See that such an event should not be the occasion for multiplying initiatives that would have no direct bearing on the welfare of children."

The pope asked the children's year officials to concentrate on the "real needs of children everywhere."

He especially called for action against hunger, emotional neglect, child abuse and broken families.

"Despite technological progress," said Pope Paul, "children still suffer and die from lack of basic nourishment or as victims of violence and armed conflicts that they do not even understand."

"Others are victims of emotional neglect."

The pope continued: "There are people who poison the minds of the young by passing on to them prejudices and empty ideologies. And today children are exploited even to the point of being used to satisfy the lowest depravities of adults."

He said that a "despicable aspect" of child exploitation is "that it is often controlled by powerful forces motivated by financial gain." Vatican officials said that the pope had in mind forms of exploitation such as physical and sexual abuse, and use of children in pornography.

The pope asked that the "full attention" of children's year activities be directed at parental attitudes toward children.



Sister Mercedes takes a turn at turning the poor porker which is roasting away slowly over hot coals at a festival last week at the Puerto Rican Center on the feast day of the patron saint, St. John the Baptist. Funds were raised to help children and families.

Fr. Vaughan to head management

For the first time in its 20-year history the Archdiocese of Miami has named a Management Assistant to the Archbishop of Miami to aid in his efforts to streamline the energies and resources of the Archdiocese while sharing decision making with priests, Sisters and the people.

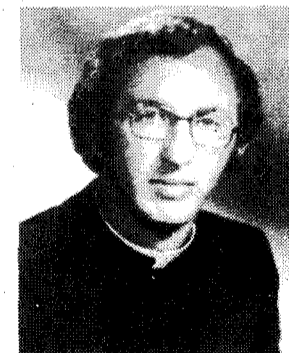
The Rev. John J. Vaughan, director of program services for the Archdiocesan Catholic

Service Bureau, has been appointed to the post with headquarters in the Chancery.

"Management efforts in the Archdiocese take place in the context of the Church's mission of service; a service which is directed to making the Catholic Church a clear sign that Jesus Christ is present among us," Father Vaughan, a consultant to the National Graduate Program in Public Affairs and

Administration at Nova University, explained. "Management in the Archdiocese has three major components: evaluation; planning; and shared decision-making," he added, pointing out that the latter will provide an opportunity for the people of the Archdiocese to participate with the Archbishop in identifying the needs and resources, studying alternatives

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FR. VAUGHAN

Archbishop's statement on managing resources

In naming Father John Vaughan as his Management Assistant, Archbishop Edward A. McCarthy outlined his thoughts on the meaning and purpose of managing the energies and resources of the Archdiocese, in the following statement:

Management is the total process of self-evaluation and planned renewal by which the

Archdiocese defines its mission, develops, implements, oversees activities to serve this mission, and regularly evaluates its progress.

The mission of the Church in the Archdiocese of Miami is to make the saving Kingdom of Christ the Lord present among us. The Lord reigns and redeems where His Gospel is proclaimed and accepted in faith, and lived in

prayer and love.

The purpose of management in the Archdiocese is to render more effective the Church's mission of making present the Kingdom of Christ the Lord. The success of management efforts will depend largely on the degree to which members of the Archdiocese work together as a community dedicated to assisting

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Others accept Humanae Vita

MILAN, Italy—(NC)—“Humanae Vitae,” the encyclical issued by Pope Paul VI in 1968 which reaffirmed the church's opposition to artificial birth control, “was accepted by a lot of Protestants, though with some reserves,” said an official of the World Council of Churches.

“Its teaching with regard to natural birth control methods is something with which many Protestants disagree,” said the official, the Rev. Dr. Ma Mpolo Masamba, executive director of the WCC Office of Family Ministries, “but it is a sign of hope that the church is interested in problems affecting the family.”

Dr. Masamba, 41, California-educated Zairean Baptist minister, spoke in an interview during an international convention in Milan to commemorate the 10th anniversary

of “Humanae Vitae.” The convention was sponsored by the Pauline Fathers' publishing firm, while the WCC provided travel funds for some of the Protestant participants.

Concerning family planning, “Third World countries are in an ambiguous situation because of their economic situation,” Dr. Masamba said. “Traditionally, most of the Third World countries, India and the African countries, are for many children, for many reasons, including high infant mortality and the definition of fatherhood and motherhood in terms of procreation. The vitality of a community was defined by the number of its people, both living and departed. They feel closer to ancestors when many children are born and take the name of the ancestors.

“The problem of having

some children who survive is only a minor part of the picture. Religious reasons are important.

“We see the push for birth control coming from Western countries. The one who has the bigger population can control the world.

“Sometimes we look on birth control as a way of subduing the Third World. But now we are coming to see that if we have fewer children, we can give a better education to those we have. Now living in a money system, people have to have money to give an education to children. This is now pushing people to practice birth control.

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POPE URGES BISHOP:

'Revitalize devotion to Eucharist'

VATICAN CITY—(NC)—Pope Paul appealed to U.S. Bishops visiting him to revitalize devotion to the Eucharist.

Leading Catholics "to the fullness of the paschal mystery" and the celebration of the eucharistic sacrifice are priorities in the ministry of bishops and priests, the pope told 20 bishops from the Middle Atlantic states, the South and the Midwest whom he received in audience June 15.

"The Second Vatican Council," the pope said, "has

reminded all priests that the main source of their pastoral love is to be found in the eucharistic sacrifice." The council teaches further, he added, that the ministry of priests is directed toward and perfected in the eucharistic sacrifice, which is their chief duty.

The council reminded Catholics "that because the Eucharist contains Christ himself it therefore contains 'the church's entire spiritual wealth,'" the pope said.

Recalling his 1965 encyclical

on the Eucharist, "Mysterium Fidei" ("The Mystery of the Faith"), Pope Paul noted his restatement of the church's teaching that the real presence of Christ in the Eucharist "is present in the fullest sense: because it is a substantial presence by which the whole and complete Christ, God and man, is present."

Therefore, he added, the church gives to the sacrament of the Eucharist the form of worship that may be given to God alone.

In a talk to the pope as leader

of the U.S. group, Cardinal John Carberry of St. Louis referred to Pope Paul's more famous encyclical, "Humanae Vitae" ("On Human Life"), issued in 1968, which restated the church's opposition to artificial birth control.

"We know only too well the anguish, the anxiety and the sufferings which were yours in reaching the courageous conclusions which you did," Cardinal Carberry said. He said the encyclical showed the pope's "foresight, as you pointed out

that one evil would follow upon another from the practice of contraception, such as sterilization, abortion and euthanasia."

For Catholics, the pope said in his talk, the Eucharist is "the summit of their Christian lives, not in the sense that their other activities are not important, but in the sense that, for their full effectiveness, these activities must be united with Christ's saving action and be associated with his redemptive sacrifice."

The Eucharist is "The source and summit of all evangelization," the pope said, adding: "All the pastoral endeavors of our ministry are incomplete until the people that we are called to serve are led to full and active participation in the Eucharist. Every initiative we undertake in the Gospel must find fulfillment in the Eucharist."

Stressing the "theocentric" (God-centered) nature of the Catholic liturgy, Pope Paul stressed that the authorization of lay persons to be extraordinary ministers of the Eucharist "remains an extraordinary ministry."

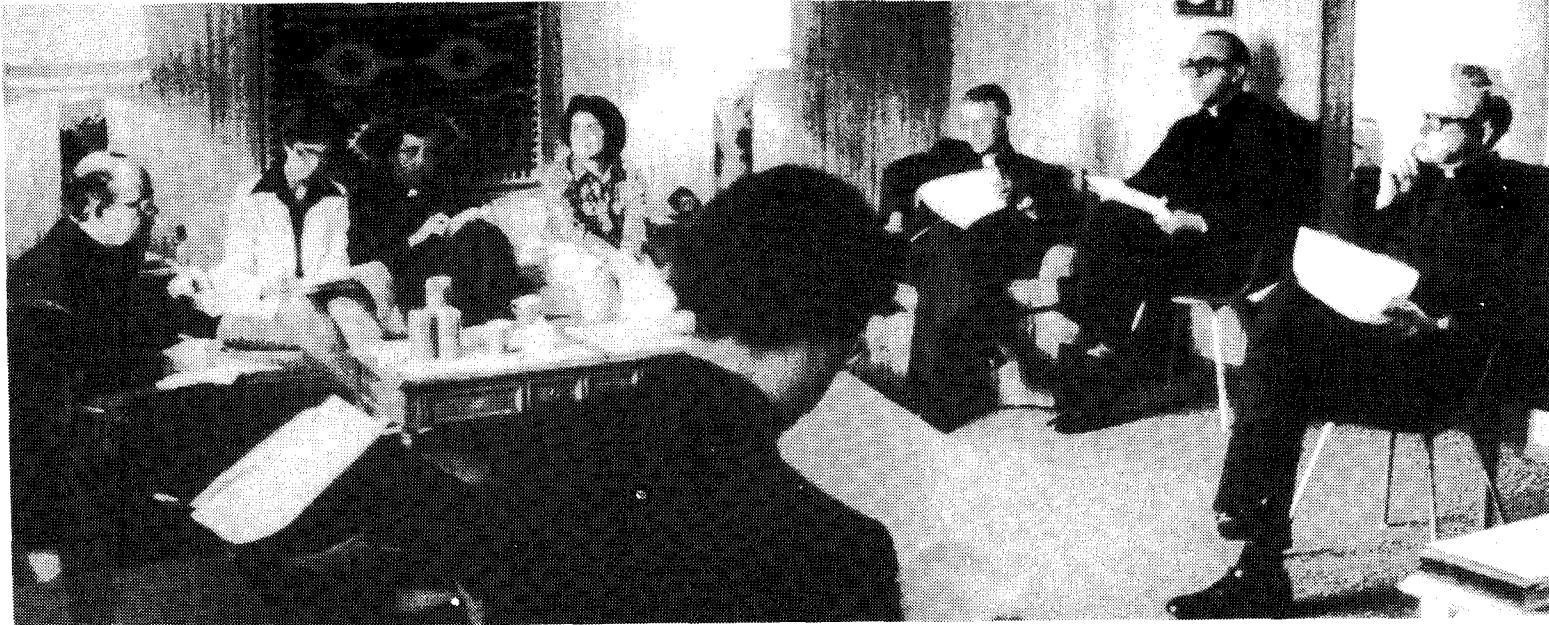
The pope continued: "To give the Eucharist to God's people remains in general therefore an honored pastoral function. Extraordinary ministers are envisioned by the instruction 'Immensae Caritatis' where there is a genuine lack of ministers, and under these conditions fulfill a providential role."

The Eucharist is the center of the church's unity, the pope said. "No Christian community can be built up without the Eucharist. In the Eucharist the faithful experience their oneness as God's people united in Christ: in his truth and in his love."

The pope recalled that at the canonization last year of St. John Neumann, fourth bishop of Philadelphia, he had cited the saint's stress on the Eucharist and the Forty Hours Devotion.

Eucharistic worship, the pope said, "leads to that social love by which we place the common good before the good of the individual. We make the interests of the community, of the parish, of the entire church our own, and extend our charity to the whole world because we know that everywhere there are members of Christ."

The pope concluded: "The Eucharist is our source of hope because it is our pledge of life. Jesus himself has said: 'I am the bread of life...If anyone eats this bread he shall live forever' (John 6:48, 51). Amid all the problems of the modern world let us remain constant in this hope."



The Archdiocesan Holy Year Committee met this week with Archbishop Edward A. McCarthy, far right, to discuss evangelization and plans for the rally in the Orange Bowl in October. Shown left to right, surrounding Father Paul

Vuturo, foreground, are: Father Gerard LaCerra, Father James Fetscher, Sister Carmela, Father Juan Sosa, Mercedes Scopetta, Msgr. August Roman, Father Jose Paz and Archbishop McCarthy.

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REVEREND JOHN VAUGHAN - to Management Assistant to the Archbishop, effective as of May 1, 1978.

THE REVEREND MIGUEL FERNANDEZ - to Administrator, Our Lady Queen of Peace Parish, Delray Beach, effective immediately.

THE REVEREND FRANCISCO ACOSTA - to Assistant Pastor, St. Hugh Parish, Miami, effective immediately.

THE REVEREND ROBERTO MOLLINEDO, S.J. - to Assistant Pastor, Visitation Parish, Miami, effective July 17, 1978.

The Chancery announces that upon nomination by the Very Reverend Martin Elsner, S.J., Pastoral Vice Provincial of the Society of Jesus in New Orleans, Louisiana, Archbishop McCarthy has made the following appointment:

THE REVEREND THOMAS HALLORAN, S.J. - to Assistant Pastor, Gesu Parish, Miami, effective as of June 20, 1978.

The Chancery announces that upon nomination by the Very Reverend Edmund F. Carroll, T.O.R., Minister Provincial of the Franciscan Fathers of the Third Order Regular of St. Francis of Penance in Pittsburgh, Pennsylvania, Archbishop McCarthy has made the following appointment:

THE REVEREND JOSEPH JANISZESKI, T.O.R. - to Assistant Pastor, Annunciation Parish, West Hollywood, effective as of June 15, 1978.

'Building Church' NAWR theme

For the 1978 national meeting of NAWR, the National Assembly of Women Religious, more than 20 resource persons have been identified for the working sessions on the theme "Women Building the Church."

"The enthusiasm with which our plans have been welcomed has been a surprise even to us," reports Sr. Kathleen Keating, NAWR national chairperson; "groups of women and men are coming from all over the country. Many persons feel the moment has arrived for us to study seriously the position and contributions of women in a broad spectrum of areas relating to the church."

"We feel we would be cowardly and unfaithful if we were to just continue as we are," notes Sr. Jacqueline Wetherholt, NAWR administrative assistant, "and the persons attending the meeting in Pittsburgh, August 10-13, are eager to move ahead into

a new kind of church life."

The opening session of the national forum at Robert Morris College will focus on the present status of women, drawing on several sources of data. NAWR members are completing a survey drawn up by Sr. Kristen Wenzel, of the College of New Rochelle, New York, on their perceptions of the status of women in the local church.

Surveys and studies made in other dioceses will be used, as well as those by such organizations as National Catholic Charities.

Sr. Jacquelyn Clark, Southeast region representative of NAWR will attend the meeting and comments that "The enthusiasm we have encountered in planning this meeting tells us that women are more and more committed to making serious, creative contributions in all areas relating to Church and ministry."

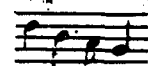
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Church membership keeps pace

NEW YORK—(NC)—Increases in U.S. church membership kept pace with population growth during 1976 with 0.7 percent increases in each, according to the Yearbook of American and Canadian Churches 1978.

But the Roman Catholic Church and the Southern Baptist Convention both grew faster than the population during 1976, reporting gains of 0.9 percent and 1.5 percent respectively, the directory showed. There were 49,325,752 Catholics and 12,917,992 Southern Baptists in the U.S. during 1976.

The yearbook, published by Abington Press for the National Council of Churches, includes statistics from 223 religious bodies in the United States. It places their total membership at 131,897,539 for 1976, compared with a figure of 131,012,953 for the same number of groups in 1975. The nation's population is about 215 million.

The fastest growing religious bodies during 1976 were the Assemblies of God, which

reported 1,302,318 members, up 5.1 percent from 1975; the Christian and Missionary Alliance, up 3.2 percent; Jehova's Witnesses, 2.9 percent; the Seventh Day Adventists, 2.8 percent; Church of God of Anderson, Ind., 2.4 percent; Church of Jesus Christ of Latter Day Saints, 2.4 percent; and the Evangelical Covenant Church of America, 2.3 percent.

All mainline Protestant churches lost members during 1976 except the Episcopal Church which had a 0.9 percent increase despite intense conflict over the ordination of women and a new book of Common Prayer. Constant H. Jacquet Jr., yearbook editor, said the increase was primarily the result of improved methods of data collection by the Episcopal Church and probably does not represent a new trend.

The number of clergy in the United States rose by 6,040 to 479,228 during 1976, the yearbook said. The number of clergy serving parishes—271,473—represents an increase of 9,923 over 1975. At the same time, the

number of churches fell by 51 to 333,063.

Jacquet said the fact that more clergy are serving fewer churches could indicate that churches are adding pastoral staff as a result of increased giving. The average contribution to 43 U.S. church bodies was \$149.75 in 1976, compared with \$138.54 the previous year, according to the yearbook.

The new yearbook also includes several special studies, including a preliminary report on the status of women clergy, an assessment of the job situation for Protestant clergy and a Gallup survey on attendance at religious services.

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'More devotion to Eucharist'

LIEGE, Belgium—(NC)—In a pastoral letter to priests, Bishop Guillaume van Zuylen of Liege has called for a renewal of eucharistic devotion, including holy hours, eucharistic vigils and processions.

Bishop van Zuylen also reminded priests that it is contrary to church doctrine to hold that the real presence of Jesus in the host ceases when the Mass is over.

Patricians and adult ed meet

Patricians - Catholic Adult Education meets Thursday July 6, 1978 at 7:30 p.m. at St. Louis C.C.D. Center 7270 S.W. 120 Street. Lay speaker will be Frank Stoerkl and the Chaplain Father Brian O'Reilly. Each month there is a different topic. Join this month to discuss "Papal Authority."

St. Hugh plans voter drive

St. Hugh parish is planning a voter registration drive for Saturday, July 8. Anyone not registered to vote can go to the rectory at Royal Road and Franklin in Coconut Grove from 8 a.m. to 5:30 p.m. and register.

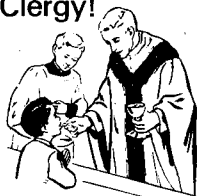
Coral Springs family picnic

St. Andrew Church, Coral Springs, will sponsor a family picnic, Tuesday, July 4, at Tradewinds Park. All families are invited.

Set Bereaved Parents meet

A meeting of Bereaved Parents will be held at the Family Enrichment Center, 18330 N.W. 12 Ave., Miami, Sunday, July 2, from 2 to 4 p.m. For further information call 651-0280.

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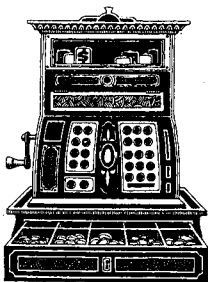


Attending the 36 annual convention of Serra International in Toronto, Canada last week were 1600 delegates and families, including Tom Murphy, Serra Int. president; Frank Pellicoro, Miami Serra president; Gerra Int. president-elect; Frank Metyko, past president of Serra Int.; and Dr. Michael Bevilacqua, Serra district governor. Serra is a group of over 400 clubs in 28 countries with a membership of 12,000 Catholic laymen. It began in Seattle in 1935 as a forum for lay discussion of Catholic religion and teachings and has been a strong motivator of vocations.

Carmelites, Widows meets

Catholic Widow and Andrews Ave. Call 484-3094. Lay Carmelites will meet at Villa Maria nursing home, 1050 NE 125 St., N. Miami at 2 p.m.

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TV station's moral contradictions

Editorial

What hypocrisy some of the local television stations display.

Channel 10 in Miami decided not to show an ABC documentary special dealing with youth terror in the inner-cities because of "explicit language" heard in some of the footage. So they substituted a musical show. The point of the documentary, "Youth Terror: The View From Behind the Gun," is to show realistically with actual sights and sounds the grim realities of street gang life in this country which most Americans are insulated from.

For instance, one of the scenes in the film actually shows a woman reporter getting her purse ripped off of her arm while on location on the streets.

While we can accept Channel 10's desire to have the language deleted, given the choice of showing this important documentary as is, with a warning to viewers about the language, or not showing it at all, the station cannot help but appear hypocritical in opting for Julie Andrews.

Now, musical specials are good clean entertainment which television could use

more of. We have no argument with running that show on the tube, only that it is replacing an important program that has some unique footage about a problem America should face. And certainly the ghettos and dismal environment these teenage youths live in is more obscene than any mere words they could say, and any young viewer would see words in the context of the harsh lives that produced the language.

And we can't help but wonder if the station's decision might also have been affected by possible low ratings on a show with a depressing subject.

After all, the station has not been concerned, that we know of, with asking ABC to delete some of its immoral slant in programs such as "Love Boat," which in one recent episode showed a couple meet for the first time and after dancing for a few minutes, go jump in bed together. The next scene showed them lying under the sheets together the following morning and never even raised the possibility of a moral consideration, of exploitation, of unwanted

pregnancy, etc.

Not that WPLG is alone. In a Channel 4 movie a couple of weeks ago Charles Bronson and a newly-met lady friend jumped in bed and, likewise, moments later under the sheets, she said to him something like, "By the way, what was your name?" And he remarked to her that he didn't blame her husband for being mad. In one scene we had sex displayed as being casual, irresponsible and adulterous—all as a mere entertainment show. And during prime time (about 9:30 p.m.).

What kind of influence does this have on young viewers?

What are the standards of the stations which are licensed to use the public airwaves?

As one parent recently commented to us, "I'm getting sick and tired of constantly having to wipe off all the dirt that's constantly being slung on my children in the name of entertainment."

But when it comes to social reality of our lost youth in the inner-cities, we are spared that unpleasant little bit of dirt.



By John Dietzen

Can priest back candidates from pulpit?

Q. A liturgy book we are studying refers to a "dry Mass." What is this? (Mo.)

A. The "dry Mass" was a devotional practice patterned more or less on demand. For several hundred years it was used quite often for special occasions in parishes and monasteries. If a priest officiated, he might be fully vested as for Mass, though the prayers usually excluded everything between the bringing of the gifts and the Communion.

In many ways this practice resembled some current para-liturgical ceremonies. The wake service for the dead, for example, is patterned after the Liturgy of the Word at Mass and is, in that sense, similar to some of the "dry Mass" liturgies.

Question Box

Q. Is it considered permissible or proper for a Catholic priest to endorse by name a candidate for public office from the pulpit? To me this is inconsistent with the statement on political responsibility of the U.S. Catholic bishops in 1976.

(Calif.)

A. I presume you're referring to the bishops' plea that all citizens "become informed on relevant issues" and "vote freely according to their conscience." Nothing any priest says, of course, can deprive you of that right or obligation.

Promoting or attacking specific candidates by name is dangerous, in my opinion, if for no other reason than that it violates the legal prohibition of such electioneering by tax exempt institutions, which includes our churches.

Such siding with one candidate or another from the pulpit is usually (maybe always) counter-productive and alienates as many as it converts. Catholic people want and deserve to have their churches free of this kind of political activity.

Just as certainly, however, neither the church nor its pastors can allow themselves to be above or ignore the political scene. It is their duty to assist their people in understanding, from the pulpit or otherwise, the Christian and Catholic teachings involved in current issues, and to remind their congregations that they are individually responsible for

the moral and social consequences of their political decisions. And that includes the votes they cast.

The bishops themselves teach and operate in this fashion on everything from the death penalty and abortion to human rights and arms sales to foreign countries. As they affirmed during the 1976 presidential campaign, "we are not supporting religious bloc voting, nor are we instructing people for whom to vote. Rather we urge that citizens make this decision for themselves in an informed and conscientious manner, in light of candidates' positions on the issues, as well as their personal qualifications...we shall continue to address the issues facing our nation by all appropriate means at our disposal."

It seems to me that's excellent political procedure for all of us to follow.

Q. We have seen many references recently to the sacred shroud of Turin. But I've seen no mention of any official church position about it. What does the church say about this relic? (Del.)

A. The shroud of Turin is a piece of linen cloth about 14 feet long that reveals the

imprint of a human body. Nothing was known of it until the seventh century, when the claim was made that it is, in fact, the shroud in which Jesus was wrapped at his burial.

Scientific investigation in this century reveals some intriguing characteristics of the shroud, indicating that it may well be the shroud of Christ. But conclusive proof of

that will likely never be possible.

The church has no official position on the subject. There's no reason it should have. The findings, whatever they are, couldn't affect Catholic belief one way or the other.

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

Godly word wins the spelling bee

WASHINGTON—(NC)—God was good to 13-year-old Peg McCarthy of Topeka, Kan. She knew how to spell something related to him—"deification"—and it won her the National Spelling Bee.

Peg, a student at Holy Name School in Topeka, won a \$1,000 prize, a large engraved trophy and a handshake from Rosalyn Carter June 8 by beating the 106 finalists in what Spelling Bee organizers call "a uniquely American institution." All the finalists were already champions, winnowed from eight million starters.

"Deification" was by no means the hardest word in the contest. Earlier, contestants

had tackled "horripilation," "equinoctial," "antimacassar," "volitation," "ecdysis" and "deontology."

But the Spelling Bee pits each youngster against her or his private word in solitary combat. In the first round, for example, one contestant had to spell "pizza" (and did), while another had to spell "oppugn" (and didn't).

It was at least the second year in a row that a Catholic school student had won the annual competition. John Pabla, a 14-year-old student at St. Bonaventure School in Glenshaw, Pa., took first place last year with his correct spelling of "cambrist."



By Msgr.
James J. Waish

Have churches really lost spiritual part of religion?

The latest poll of Dr. George Gallup on religion and American life comes up with some stimulating, if not encouraging, information. Thirteen years ago 70 per cent of Americans claimed that religion was "very important" to them. As of last week, only 55 per cent held the same view.

Statistics indicate part of the blame at least has to be laid on the churches and synagogues. The reason? "Most churches and synagogues have lost the real spiritual part of religion." Moreover there is a widespread complaint that "organizational matters tend to overshadow theological or spiritual issues."

It is interesting to learn that among the great many who are "unchurched," that is, not affiliated with any church, 41 per cent hold traditional beliefs. And perhaps not as surprising as it sounds, "three fourths of them pray."

There were no details given in the brief news story I read about churches and synagogues losing "the real spiritual part of religion." And this leaves the statistic open to broad speculation.

What is the "real spiritual part" of religion? It should be, for us, the worship of God motivated by our belief. And our belief is expressed succinctly and fully in the words of one of the prefaces of the Mass. "Father, all-powerful and ever living God, we do well always and everywhere to give you thanks through Jesus Christ, our Lord. Out of love for sinful man, he humbled himself to be born of the Virgin. By suffering on the cross, he freed us from unending death, and by rising from the dead, he gave us eternal life."

But more than half the people across the board feel

that our churches have indeed lost this real "spiritual part." Obviously we have not really lost it. The worship of God draws crowds still at most Masses and the teaching of the basic truths of salvation through the death and resurrection of Jesus have not been watered down.

But just as obviously we are not projecting this conviction in our worship and teaching. It seems to go over the heads of many. For years there has been a persistent complaint that the liturgy is not "relevant." So many lament that they cannot relate to the action of the Mass and are unable to apply its meaning and strengths to their own lives.

Some of this, of course, can be traced to a lack of understanding of the Holy Sacrifice. Adults who have not upgraded their religious education since the catechism of school days cannot find spiritual satisfaction with the meager information given a child. We need more religious education.

Some of it comes from expecting the Mass to give what it was not primarily intended to give. A spiritual uplift, a good feeling, an emotional charge, a relief from worry, are all praiseworthy quests in our wearying, monotonous rounds of daily life, but the praise of God in the Eucharist and union with Jesus in Holy Communion are duties and privileges on a higher level than any emotional needs.

Some of it is due to us priests, celebrants of the Eucharist, who seem unable to celebrate the Mass in a manner which always conveys its sacredness and its urgency in our lives. Mannerisms, voice, personality combine to project an image of worship which may please or displease.

Then there is the homily. A couple of years ago I sat with a minister on a plane flight and naturally we discussed religion. He praised the Church for the beauty and richness of the Mass and the Sacraments, but he added without a trace of hesitation, "Your sermons are your weakest contribution. The average Protestant minister preaches better than the average priest." I couldn't argue with him on that. And the homilies are not helping to convince people the "real part of religion" is still here.

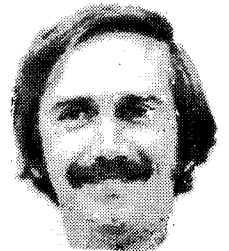
One other item in the poll deserves comment. Dr. Gallup stated that the majority agree that "an individual should arrive at his or her own religious beliefs independent of any churches or synagogues. This brings into the findings of the poll another dimension, a significant one which may explain to some extent some of the statistics. This issue of freedom of the individual in religious belief sounds in the best American tradition of our heritage, but many Protestants and Jews would agree with us that one of the great purposes of church and synagogue is to teach people the truths revealed by God himself.

Independent picking and choosing of religious beliefs has to be one of the causes for the considerable confusion about God and the destiny of man, indeed, the very map of life, the road to lasting happiness. No one is capable of determining himself divine truth. Our reasoning powers accomplish amazing things, but they are helpless when faced with the mystery of the God of the universe.

Whatever the causes of religion not being as important as it once was, the need for widespread spiritual renewal is more pressing than ever.

Are human babies endangered species?

By
Dick Conklin



A proposed South Florida jetport has been delayed because of its alleged effect on the environment. Conservationists claim that one rare bird, the Everglades Kite, could become extinct. In Tennessee a large dam project has been halted because of the possible extinction of a small "darter" fish.

If you steal an egg from an eagle's nest, you could get fined \$5,000 or spend a year in jail. Dogs are protected by laws prohibiting their use in chemical or biological tests (have you seen the "Eagles, Beagles and Babies" newspaper ads sponsored by local pro-life groups?).

Judy Glocker, the Florida Right to Life Legislative Director, spoke on behalf of another endangered species at the Florida Senate this session. "The aborted child does not have the protection afforded to dolphins and whales and seals and snail darters", she said, referring to creatures protected by federal law or regulations. "The number of dolphins that may be eliminated annually is 69,910, no more, no less."

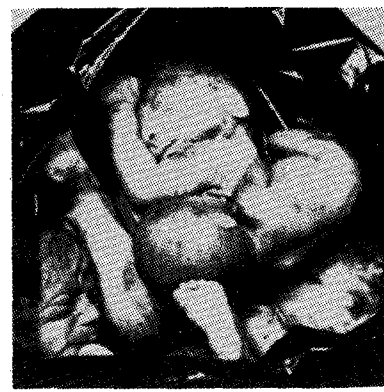
Have you ever asked someone from an environmental or wildlife group how they stood on the matter of legislation designed to protect the human species—particularly in its most defenseless state? A Toronto



Some animal life more protected by government than human life.

girl recently did just that—at a Canadian political convention. She spoke to an earnest young man from a "Save the Seals" organization who replied, "after all, seals are an endangered species whereas there are lots of babies." (In other words, babies won't be worth saving until they reach the point of extinction?)

But it isn't difficult to see why so many people can be concerned about the killings of baby seals in Northern Canada. Pictures have been widely circulated showing hunters clubbing the furry little animals to death while their mothers struggled in vain to protect them. No one can forget the big round eyes on the face of one of the pups. That picture won the hearts of everyone—and the



overwhelming support for the efforts of those trying to "Save the Seals".

But you can see the baby seals. And the dolphins. And the birds. But how many people know what an unborn baby really looks like? Does it have tiny feet and hands just like any other baby? And a little heart that beats and skin that feels pain?

Does it have a little face just like babies that we can see? Or maybe "cuteness" isn't the real issue.

You haven't seen many TV programs or newspaper features showing the growth of a baby in the womb, or accurately describing what an abortion does to him and his mother. But, thanks to the efforts of volunteer pro-life teachers,

thousands more people have seen the unborn child this year. Narrated slide and film talks have been given to high school classes and various clubs and civic groups. Following a pro-life presentation before a North Miami political group, a woman remarked, "You know, if I hadn't seen those pictures, I never would have believed it. Now I don't see how anyone could kill a baby like that."

Pro-lifers unanimously agree on the positive reception they receive from high school audiences. Teenagers, concerned about a variety of current issues, are willing to at least approach this with an open mind. Many want to get more involved in this important civil rights cause.

If you are interested in sharing this important teaching mission, contact me in care of The Voice. Complimentary copies of the Wilke slide—cassette set are still available. All of the facts are medically accurate, and some of the pictures were taken by a local photographer.

Education is still our strongest weapon. Armed with the facts, most people have no difficulty supporting the growing drive to return protection for the greatest natural resource God has given us—our children.

Statement on pastoral management

(Continued from Page 1)
each other and are motivated by a spirit of coresponsibility.

A COMMUNITY DEDICATED TO SERVICE

The early Church had a strong sense of community. The image the first communities had of themselves, and which they have transmitted to us, is the image of "brotherhood." This brotherhood transcended all frontiers because it was grounded primarily in the sharing of one faith, one love, and one hope, one purpose, one divine life. Our brotherhood can be recognized only when its spirit influences our behavior.

The Catholic Church in the Archdiocese is called to be, in its essence, in its mission, a credible sign of God's Kingdom. If we say that the word of God is humanizing; if we say that the word of God can transform the heart of men; if we believe that the word of God can bring a spirit of joy and life to people, then we should be a community that demonstrates in our life-style, in our attitudes, in our actions and words, that we are a community transformed, a community in which the Spirit dwells, a com-

munity of life, a community of love, a community of service, a pilgrim community which really believes in the promises of God.

A SPIRIT OF CORESPONSIBILITY

Coresponsibility means that all the People of God in the Archdiocese share responsibility for the Church. The Second Vatican Council perceived the Church as the People of God, a presence of Christ. All the members of the Church, lay and clergy, participate in the saving mission of the Church. Each member of the Church is called to service and given gifts to enable him to perform that service. While there is diversity of gifts, functions, and offices, there is one Baptism, one Lord, one Spirit and one shared responsibility.

The renewal of the Church seeks a full involvement of every member in the building of the Body of Christ. It holds promise for the fulfillment of Christ's mandate for the Church to be His sacrament, the instrument and sign of His presence in the world. It holds this promise because its primary focus is not on the dif-

ference between groups, but on the charisms or gifts of service that every follower of Christ receives. Coresponsibility calls on each individual, to subordinate concern for self to concern for the good of all, to place his charisms and gifts at the service of the Kingdom.

Education for coresponsibility may be seen as the stirring of the Spirit within us, equipping us for service, developing our abilities and insights, better enabling us to do our part in the coming of the Kingdom. Christ's call to us is not that we become theologians, but that we become better Christians. We need more than facts or renewed theology. We need basically a new heart and a new spirit. We need to think ultimately of transformation of growing in the life of faith, of prayer, in loving service to others, and in enduring hope. "Each of us has been given his own share of grace given as Christ allotted it," and to some His gift was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers: so that the saints together make a unity in

the work of service, building of the Body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become perfect men, fully mature with the fullness of Christ Himself" Eph. 4:7, 11-13.

Management efforts are concerned with helping the faithful of the Catholic Church in the Archdiocese of Miami to be effective in living, working, become holy together as a united community of Christians with a sense of coresponsibility. Management is concerned with the best possible employment of ourselves and our resources in making the Archdiocese a clear sign that Jesus Christ lives, loves and acts in the world today. The Archdiocese is asking itself: if Christ were to join us in our self-renewal efforts, what would his

recommendations be? The answer to this question will not come from "outsiders," but from the people of the Archdiocese guided by the Holy Spirit; assessing pastoral problems and opportunities of developing in faith, prayer and virtue; and, having an open dialogue among themselves and with the Archbishop.

The blessing of the good news of salvation that we have received is not a treasure to be hoarded, but a gift to give to others. The fire of the first Pentecost needs to be spread with zealous commitment, using the best of talent and the most effective of means, to those who have not heard, to those who have heard and not experienced, and to those who desire to deepen their awareness of the saving power of God.

Fr. Vaughan is named

(Continued from Page 1)
and specifying possible courses of action.

With regard to the sharing of decision-making, Father Vaughan noted that reaching a decision through shared decision-making is much slower and time consuming than that of a bureaucratic model where one or a few make decisions for many.

"Even though sharing decision-making is a slow process in reaching the decision it is quick in implementation," he said. "Those who have a share in the decision-making are quick to implement."

"We have many organizational components that will facilitate sharing decision making," he continued. "such as parish councils, clusters of priests and many organizations of lay people throughout the Archdiocese."

The intent of management, he said, is to develop lines of communication which will develop free flow of ideas through the system to the Arch-

bishop and from the Archbishop to the people to coordinate efforts of the people of the Archdiocese in order to derive maximum results from energies expended; and to update budget procedures and use automation for data processing in order to contribute to the protective use of resources.

Father Vaughan is a native of Ireland who was formerly assistant pastor in the parishes of Annunciation, West Hollywood; St. Matthew, Hallandale; St. Rose of Lima, Miami Shores; and Little Flower, Coral Gables. He has a doctorate in Public Administration from Nova University and a Master's Degree in Social Work from Barry College, where he is a member of the faculty.

A recent nominee for the 1978 Rockefeller Award for outstanding achievement in Public Service, he is a member of the

American Society of Public Administrators; of the American Management Association; of the National Association of Social Workers; and is also a member of the Academy of Certified Social Workers.

Plans national Jesus rallies

NEWARK, N.J.—(NC)—Discussions are under way that could lead to a series of nationwide Jesus rallies on the vigil of Pentecost next year.

They would be patterned on the successful program held at the Giants Stadium in the Jersey Meadowlands on May 13. Some 56,000 people attended that rally, sponsored by Protestant and Catholic charismatic groups.

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Bp. Gracida will lead pilgrimage

PENSACOLA—Bishop Rene H. Gracida of the Pensacola-Tallahassee diocese announced this week he will lead members of the Legion of Mary from five Southern states in a pilgrimage to Lourdes and Dublin, August 6-26.

The pilgrimage is open to Legion of Mary members, their relatives and friends, of the Miami Regia which includes Florida, Georgia, South Carolina, Alabama and Mississippi.

Participants will leave Miami on August 6, spend three days in Paris, visit Lourdes for three days, then travel to Dublin to participate in a concilium, the highest council of the Legion. A one-day pilgrimage to Knock, site of an apparition of the Blessed Mother, and three days working with Irish Legion members in Dublin will cap the 20-day pilgrimage. Participants will return to Miami on August 26.

In announcing the pilgrimage Bishop Gracida said his participation was a sign of his interest and support of the work of the Legion of Mary.

"Because of their discipline and real sacrifice, their countless volunteer hours in the work of the Lord, the Legion of Mary has proven to be a tremendous instrument of evangelization, especially door-to-door, one-on-one—an effective means of evangelization in the Deep South," the Bishop said.

In recognition of the success the Pensacola Legion of Mary has experienced, particularly since the creation of the diocese almost three years ago, the Pensacola curia was recently elevated to a comitium, which has jurisdiction over North Florida, Alabama, and Mississippi.

For more information on the Legion of Mary pilgrimage, contact Lillian Maria Fimiani, 8700 NE Second Ave., Miami, Florida, 33138.

TV stations plan Scripture course

CLEARWATER, Fla.—(NC)—The 700 Club, a Protestant television ministry, will begin featuring 30-minute "practical Scripture instructions" by a Catholic nun in September.

The program, to be carried by 4,000 stations reaching more than 3.5 million families, will feature Mother M. Angelica of Birmingham, Ala., foundress of the Catholic Family Missionary Alliance. It developed from a four-year Scripture course the nun was giving to Protestant women in the Birmingham area.

According to Ron Lee of Clearwater, international director of the alliance, the group's venture into television began in March with a "trial run" for local TV programming. The video tapes, he said, will be available for 13-week series on commercial television and for groups involved in parish, education, youth, hospital and prison ministries.

The Catholic Family Missionary Alliance has a book ministry which at present involves 8,000 "missionaries"

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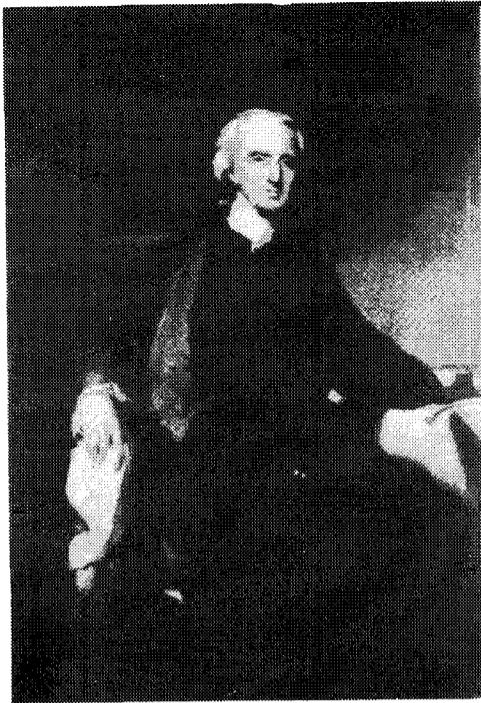
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CHARLES CARROLL



DANIEL CARROLL



ABP. JOHN CARROLL

John Carroll in 1784 was named the first bishop of Baltimore, the first diocese in the country. His brother, Daniel, inherited a large fortune, became active in politics, and was one of two Catholic signers of the Constitution. Their cousin, Charles Carroll, too, became wealthy and involved in politics and was a signer of the Declaration of Independence.

By Fr. JOHN J. CASTELOT

Difficult though the going was for Catholics in Colonial days, three distinguished Catholic gentlemen made signal contributions to the establishment of both the United States and the church in America—the Carrolls of Maryland.

Charles was born in 1737 in Annapolis. His father had fled religious persecution in England only to find it in Maryland. As a result, he lost his attorney general's commission and any chance to participate in political activities. Undaunted, he built up the greatest fortune in the colonies.

Young Charles was sent with his cousin John to the clandestine Jesuit school, Bohemia Manor Academy, then to the English Jesuit College of St. Omer in French Flanders. Charles pursued legal studies in France and England for 16 years and returned to Annapolis in 1768.

A series of controversial articles in the Maryland Gazette, in which he defended the rights of the people against government measures, brought him to favorable public attention. He attended the first Continental Congress as an unofficial consultant, fearing that his religion would weaken his influence as a delegate.

Charles was chosen along with John, now a Jesuit priest, to accompany Benjamin Franklin and Samuel Chase on a mission to win over the French Canadians to the American position, but they did not succeed. In 1776, he was elected to Congress. And he affixed his signature to the Declaration of Independence.

Carrolls help establish the United States and Church in America

Daniel Carroll's career paralleled his cousin Charles' career in many ways. Daniel entered politics in 1777. He fought for democracy in ultra-conservative Maryland and held several state and national offices. Among other things, he was a delegate to the Continental Congress and the Constitutional Convention, and was one of the two Catholic signers of the Constitution. He made important contributions to government, the cause of human dignity and of religious freedom.

Father John Carroll, after filling teaching posts in Europe and being arrested by the Austrians when the Society of Jesus was dissolved in 1773, returned, upon his release in 1774, to Maryland. He took part in the aforementioned diplomatic mission to Canada. This journey resulted in a lasting friendship with Franklin.

He built a little chapel on Daniel's property and opened a mission station in Virginia. In 1784, at Franklin's recommendation, he was officially appointed head of the missions in the United States.

John was kept busy defending the rights of Catholic citizens against persistent attacks and, on Sept. 17, 1784, was named first bishop of the first diocese in the country, Baltimore.

He worked untiringly to establish smooth church-state relations, visiting the retired president Washington and preaching his eulogy at St. Peter's in Baltimore.

As the country grew, so did his responsibilities to the scattered Catholic population. Fortunately he was an administrative genius, and the organization he set up proved a solid foundation for the future

growth of the American church. In 1802 he received permission for the establishment of four new dioceses: Boston, New York, Philadelphia and Bardstown, Ky. These Sees were created in 1808 and he was named archbishop, receiving the pallium in 1811, by which time he saw the need for new dioceses in Florida and Louisiana.

His activity in promoting education, both religious and secular, was prodigious. Keeping pace with this was his fostering of religious foundations and orders. It was with unique joy that he learned of the re-establishment of the Society of Jesus and looked forward to its success in the United States.

Feeling keenly the need for a native American clergy, he brought the priests of St. Sulpice from France to open St. Mary's Seminary in Baltimore in 1791, and strenuously resisted their threatened recall in 1802.

Between 1793, when he ordained the first graduate of St. Mary's, and his own death in 1815, there were just 30 alumni. Consequently he had to rely heavily on priests from France, Germany and Ireland. With them came not only blessings, but problems, too. Often they challenged his jurisdiction, more than once bringing him to court. He was always vindicated, but these rifts left inevitable emotional scars.

John Carroll possessed all of these qualities of mind, heart and soul which make for dynamic, effective leadership. In addition, he was a consummate diplomat, a sincere patriot who set the tone for our becoming in the best sense of the term, the Catholic Church of the United States.

American the Cat

By Fr. ALFRED McBRIDE, O. PRAEM

It took some years for Catholic Europe, especially Rome, to appreciate the role of American Catholics in a free and democratic society. In many ways the United States was both the heir of the 16th-century Protestant Reformation and the 18th-century Age of Reason. It would seem to Rome then that American Catholics would need to resist both Protestant domination from above (in the government) and humanist subversion from below (in the culture).

How could American Catholics cope with the democratic ideal of freedom of religion, since error ultimately had no rights? How could they withstand the humanist attack on the very reason for Christian religion at all, whether Protestant or Catholic?

Just as Rome took a vigorous stand against modernism (rationalist critiques of revelation and religion), so also Rome worried about what it believed was its trans-Atlantic counterpart, Americanism. The issue was dramatized by (1) freedom of religion, which seemingly led to religious indifferentism in the long run; (2) the rise of the Knights of labor, which from a distance seemed to have the anti-clerical, atheistic tone of European labor movements; (3) the John Ireland controversy about church schools, which seemingly was bent on giving the secular state control of all education.

Such Roman fears began with the appointment of the first American bishop, John Carroll. Among his first requests (refused by Rome) were (1) the right of Americans to elect their own bishops and (2) the right to use the vernacular in liturgy. These democratic interventions seemed like a cloud on the horizon.

We have already seen that Cardinal Gibbons reassured Rome about the labor movement and that Vatican II finally came to terms with religious freedom. In a sense, Pope John's "Mater Et Magistra" addressed to all peoples of good will, came as a belated reply to the issues raised in the Archbishop Ireland controversy.

Six years after the 1884 Council of Baltimore's decision about

TO LIVE IN CHR

"The human heart is alive goods. Behind this desire is my soul for God, the living God goods and our longing for the contradiction, since Christ came to destroy it. He is the goal to whom all creatures long, in v Everything good and worthwhile human life is such because it shows glory of God and points back to loves are his gifts, and they tell will for humanity. Though all other to our perfection as individual communities, and stewards of the the supreme and only perfect full Christ will value all that is truly by it of his call."

Americanizing Catholic

E. Catholic schools, Archbishop Ireland urged the idea that the American church should lend strong support to the American public school system. His idea was that if Catholics encouraged the proper growth of public schools, the state would look favorably on the flourishing of Catholic schools as well. He was not against Catholic schools, but for creating a climate of mutual and helpful acceptance between Catholic and public schools.

He found an eloquent ally in Catholic University's Father Thomas Bouquelon, moral theologian, who wrote a paper in 1891 entitled, "Catholic Education: To Whom Does It Belong?" His answer: To parents, to church, to state.

By offering a rationale for the state's right to educate, Bouquelon broke ranks with the centuries-old idea that only parents and the church had such rights. The Woodstock Jesuit, Father Rene Holaind replied with a pamphlet, "The Parent First," in which he reasserted the traditional idea that only parents and the church had such essential rights in education. The state acted at their bidding.

The Ireland position (along with Bouquelon) seemed to Rome to be yet another example of Americanism that needed to be blocked. In this case Rome had many American allies among the bishops and the Ireland cause basically failed, even though recognition of the state's rights eventually prevailed.

Still it must be said that the church's basic fears were legitimate. Americanism did contain the seeds of anti-religious humanism that would, if left unchecked and unresisted, undermine the faith of American Catholics. The growth of the power of a secular state could very well hamper the legitimate aspirations of religion. And far more deadly, the rise of a secular culture could easily erode and subvert religion from within.

As the history of the 20th century has unfolded, it can be seen that secularism is by no means an American phenomenon. Its worldwide prevalence challenges people of Christian faith to be far more serious about their free and willing acceptance of Christ when both a secularized state and culture conspire to create a hostile environment.

IN CHRIST JESUS

Heart is alive with desire for created things of God. 'Athirst is for the uncreated goods are not in Christ came to perfect our nature, not goal to whom all creatures tend, for long, in whom all hold together. worthwhile in the adventure of a cause it shows forth in some way the things back to him. Created goods and they tell us of their giver and his though all other goods draw us in part individuals, members of human worlds of the world, union with God is perfect fulfillment. Those who follow that is truly human and be reminded

KNOW YOUR FAITH

By WILLIAM E. MAY

During this year the Know Your Faith series has centered on the history of the church as a living, developing community of people. It has thus stressed the changes that have taken place and are taking place within the church and its people.

It is true, too, that the pace of change within the church was accelerated in recent years, a fact attributable in large measure to contemporary culture and its technology.

There is surely no doubt that change has affected and continues to affect the middle-aged Catholic, who sometimes wonders whether the church of his or her youth is the same as the church of today, or at least wonders in what sense it is the same and in what sense it is different.

I believe that it is important, in the midst of a historically developing church, to keep in mind certain basic truths about the church and its people that are unchanging and to consider one kind of change that is absolutely indispensable for the Catholic, whether middle-aged, young or old.

Among the unchanging truths that must constantly be kept in mind and ever renewed and more deeply understood are the following. First of all, the truth that there really is a God who cares for us and loves us, who is in truth the best and greatest friend we can ever have, the one who will never abandon us and who is always ready to help us, to comfort us, to strengthen us—on one condition only, that we let him.

Second, the truth that the reign or kingdom of this God, a reign of love and justice and peace, has already begun. This reign will come to fulfillment only in the "end time," but what is most important is that it has already taken root in history through the Incarnation, life, death, and Resurrection of our Lord and redeemer, our savior and brother, Jesus. We enter this reign when, in Baptism, we die to the "old man," the unredeemed man, and rise to a new kind of life made possible in and through Jesus.

Third, the truth that we are to put God and his reign of love and justice in our lives and that our life in Christ makes radical demands upon us.

The kind of change that is absolutely indispensable for the Catholic—indeed, for all Christians and all human beings—is the change to which we are challenged by Jesus, who summons us to reform our lives because his Father's kingdom has indeed come (cf. Matt. 4,17).

The change in question is a change of heart, a conversion, an inner renewal. It is to this change

Change and the middle-aged

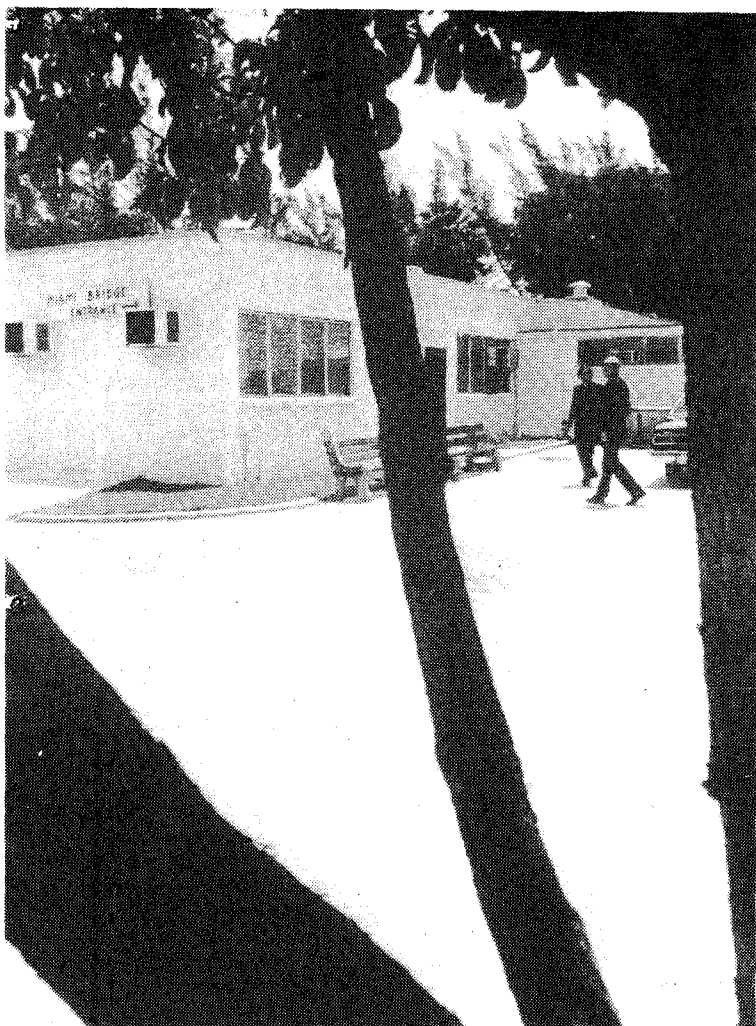
that we commit ourselves in Baptism, and it is one that we must constantly effect in our lives if we are to be the beings we are meant to be and called to be in Christ: living images of the one and only God, faithfully imaging him in our lives.

This essential change that we must effect in ourselves is rooted in another central and enduring truth mediated to us through the church: the truth that we are sinners. Just as we frequently seek to evade the reality of physical death, so we are tempted to evade or deny the reality of the death that is sin, to convince ourselves that others may be sinners but we are not. No, not us.

We are good "con" artists, and we are particularly good at conning ourselves. What we must come to recognize is that we are in need of constant reformation, of inner renewal, and that in this work of conversion, in this task of turning from sin to the God who is our best friend, he is there to help us, and his grace is mediated to us through the church.

Perhaps these observations, although not directly concerned with some of the kinds of changes being experienced by middle-aged Catholics, may provide some basis for evaluating the changes that are experienced.





The new Miami Bridge, an Archdiocese sponsored "run-to" house where run-away kids can receive help, is visited by Archbishop McCarthy at open house ceremonies attended by Dr. Ben Sheppard, founder; Dolores Cory, assistant to City Commissioner Rose Gordon; and City Commissioner Rev. Theodore Gibson. The building was formerly part of the old police complex.

New program for pregnant becomes law

A new program of pre-natal care and nutrition for pregnant women goes into effect on July 1. Florida will then join many other states in utilizing the Federal provision which provides a significant alternative to abortion.

Federal rules permit recognition of the unborn child as a family member, but the state program is strictly limited to those families which do not qualify any other way for benefits.

The limited program was funded in the appropriations bill signed by the Governor on June 21. It extends Aid to Families with Dependent Children and Medicaid coverage to pregnant women with no other dependent children in the home.

The program is conducted through the Department of Health and Rehabilitative Services. Upon verification of pregnancy indigent women will qualify for pre-natal care, some financial assistance and social services previously denied.

Catholic Social Service agencies and volunteer organizations such as Birthright, Emergency Pregnancy Services, TAPPS and SOLVE have been seeking this additional resource for women with problem pregnancies.

The Florida Right to Life Committee and Florida Catholic Conference have for over three years been urging this new coverage as necessary support for women who are without the means to care for their unborn, and need an alternative to abortion.

K-C assembly elects officers

The Father Michael J. Mullaly Assembly of the Knights of Columbus in Broward County recently elected new officers for the coming year.

They are: James J. Kelley, faithful navigator; Charles Pregenzer, faithful captain; Louis Corcetti, faithful pilot; George A. Flynn, faithful admiral; James Conley, faithful scribe; Joseph Polenzani, faithful pursuer; William Graff, faithful trustee; Gary McLain, faithful trustee; Sebastian Guerriero, faithful inner sentinel; Ray Leary, faithful outer sentinel. William Kendall is the third trustee and his office was not subject to election this year.

Teamwork helps injured priest

A Seventh Day Adventist hospital and a team of Catholics and Jewish surgeons are donating their services in an attempt to restore mobility to a Nicaraguan priest paralyzed as the result of a bus accident four months ago.

Father Rafael Fabrito, 58, was at the wheel of the bus transporting a group of orphans last February when the vehicle went over a mountainside killing one child, injuring others, and paralyzing him from the waist down.

The Italian-born priest, who went to Nicaragua 30 years ago to establish an orphanage in San

Jose de Cusmapa in the Diocese of Esteli, underwent spinal surgery on June 16 at Hialeah Hospital after Dr. Patrick Barry, Miami Beach orthopedic surgeon, flew to Managua to accompany him to Hialeah. Arrangements were made through the Hialeah-Managua Sister City Committee, and the Sociedad Internacional de Radio Aficionados. Father Fabrito's contacts, as a ham radio operator, also aided in the project as well as Nicaraguan President Anastasio Somoza, who is also a ham operator.

Dr. Barry, a Catholic, and Dr. Basil Yates, Jewish

neurosurgeon, point out that the priest has a 50-50 chance of regaining the use of his arms and legs. Described by Dr. Barry as the "Father Flanagan" of Nicaragua, Father Fabrito now has more than 100 orphans under his care and according to reports is known throughout Nicaragua for his concern about homeless and handicapped youngsters.

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Search is unique; not because it is a weekend of Christian living or because a group of young adults are involved, but because the weekend is a youth-to-youth approach to Christianity.

The Search weekend is conducted by two teenage co-directors who coordinate all the activities of the weekend. The co-directors are assisted by a team of ten teenagers, the Archdiocesan Director of Youth, a sister, and a married couple. The adults are used in the capacity of resource people.

What Search offers to young people is the opportunity to give prompt and generous response to the voice of Christ. It is not a retreat but rather an attempt to establish a community in Christ, where Christ lives through young people.

Search is not a cure-all for the problems of youth. It is not a mysterious, magical formula that will convert young people and commit them to Christ forever. Its principal purpose is to give youth a deeper insight into the meaning of Christianity as a way to a happy life. It attempts to portray Christianity as a life, Christ's life, to be lived in today's world.

The weekend's success is based on the modern techniques of group dynamics; a program rich in the Christian message; the establishment of a community in Christ; and through the young people themselves who become the prime and direct apostles to other youth.

Speaking to youth at the end of the Second Vatican Council,

Pope Paul urged young people, "To open your hearts to the dimensions of the world, to heed the appeal of your brothers, to

place your youthful energies at their services; (to) fight against all egoism... (to) refuse to give free course to the instincts of

violence and hatred which beget wars and all their train of miseries, (to) be generous, pure, respectful, and sincere, and build

in enthusiasm a better world than your elders had."

The core of the weekend is a planned set of talks which are prepared over a number of weeks and given by team members. Besides sharing questions and new ideas, there is the opportunity to share Christ, prayers, friendship, fun and song in a friendly atmosphere.

The weekend begins Friday evening, and continues through Sunday afternoon. Search is open to all junior and senior high school students and all college students in the Archdiocese.

The next Search weekend is scheduled for July 7-9 at Casa Emaus (at the Opa-Locka Airport). If you would like further information contact Sister Jovanna, O.P., at the Department of Youth Activities, 6180 NE 4th Ct., Miami, 33137 or call 757-6241.

If you have been putting off going on a Search weekend you can avoid that problem by filling in the pre-registration form on this page and mailing it to Sister Jovanna. This could be one of the most important weekends in your life.

Pre-Registration

Catholic Youth Organization SEARCH for Christian Maturity

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 Note: \$5.00 registration fee must accompany this application. Registration fee is non-refundable. The balance (\$10.00) is payable upon arrival at the Search location. Please make checks payable to: Department of Youth Activities.
 All participants must be pre-registered. Registration deadline is one week prior to Search Program.

Return this form to: Sister Jovanna, O.P.
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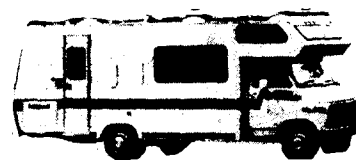
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Television: The plug-in drug



By Carol
Farrell

Family Center
staff member

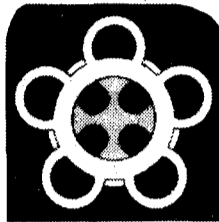
Summer is here. The children are out of school and most of the time it's too hot to play outdoors. They're bored. How do we keep them happy? For lots of parents the answer is simple—turn on the TV and let it work its magic.

But maybe the magic that it weaves for our family is Black Magic. I'm not speaking about the effect of the violence or the distorted sexual values that are peddled so glamorously on the tube. That TV is the great molder of values, positive and negative, is well documented. Although many of us share a deep and valid concern about these and other potentially disastrous effects on our children, and even on ourselves, there is still another aspect which concerns us.

That area is the amount of TV watching itself. Even if what was offered on TV was of the highest quality and standard, damage can be done in the separating effect it has on the family's inner life together as a family, as well as the stifling of creativity of the individuals in the family.

This point is well made in the book entitled; **The Plug-In Drug—Television, Children and the Family** by Marie Winn. Ms. Winn suggests that television itself as a presence in the home can become a drug, "an insidious narcotic" dividing children from parents from their earliest school days. "Because television is so wonderfully available a child amuser and child defuser, capable of rendering a volatile three-year old harmless at the flick of a switch, parents grow to depend upon it in the course of their daily lives. And as they continue to utilize television

day after day, its importance in their children's lives increases. From a simple source of entertainment provided by parents when they need a break from child care, television gradually changes into a powerful and disruptive presence in family life."



Una familia a la mesa
compartiendo un pan
con la señal de la cruz

Studies show that children from ages 2 to 5 watch an average of 30.4 hours of TV per week; children from 6-11, 25.5 hours per week. Adult averages are not far behind. What other activities claim as much of our time? Only sleeping or working.

What happens when all or many family members fill in their time with TV viewing? The most important thing is that it reduces their time of meaningful interaction with

each other, the time and opportunities to communicate. And the less we speak with each other the less we have to say when we are together. A companion need then develops: the TV becomes not just a leisure time activity but a necessity. Realizing that we are no longer able to spend our time in easy conversation with each other, TV becomes a necessary escape from our uncomfortableness in each other's presence.

The whole process works to an even more sinister degree when there is more than one TV set in a home. No longer do we even have to decide and compromise on what will be watched. The personal TV set puts us in actual physical isolation from each other to further destroy the family unit.

What can we do? Plenty. Besides pulling the plug or removing a crucial tube (which should be a definite consideration) we might consider severely rationing its use in terms of both quality and quantity. For instance, limit TV viewing to one hour

between 4 p.m. and dinner and one hour after dinner.

It's an axiom that "necessity is the mother of invention." Forced to fill our time in other ways we will discover again all the joys of Summertime Past: talking, reading (alone or aloud), visiting with neighbors, biking, walking, building and flying kites; baking cookies from scratch; making mud pies and running through sprinklers. None of these activities separate children from adults but blend us together as we are meant to be.

A family is a community. A community is a group of people who share a common purpose and who foster their growth by working, playing, praying and loving together. Removing the TV or greatly reducing its intrusion into our family life will allow us time for all these activities and more, will move us from being mere spectators of other people's lives and activities to participants in Life itself. St. Irenaeus says that the glory of God is man fully alive. Let us live!

Family Night

Opening prayer: Oh, Lord, hooray for you for making our family and all our families across our great country. Lord, help us to appreciate the goodness of our country. Help us to work at improving it where it needs help. Bless our president and all his family. Thanks for the Family Night, Lord. Amen

ACTIVITY IDEAS:

● **Young Family**—Materials: crepe paper (red, white and blue), crayons, plain paper, family bikes, wagons or strollers. Decorate the vehicles with crepe paper, plan on having a children's block parade on the morning of the 4th. Set the time and then make invitations to deliver around the block. Plan to have Kool-Aid ready for parade participants at the end of the morning. Deliver the invitations as a family.

● **Middle Years Family**—Materials: plain paper, pens. Pass out scrap paper and have each person divide his paper in two columns; then number one to

seven in each column. At the top of one column mark what you believe are some of our nation's successes. In the other column write our nation's failures. Start with 1900 to 1910 with No. 1, then 1910 to 1920 and so on. You might want to refresh one another on our nation's history before starting. Then compare papers. Together compose a prayer for our country to be said nightly or on July 4th.

● **Adult Family**—Materials: Bible, writing paper, pens. Read aloud Romans 13:1-7. Share thoughts about it and our nation's government. Each write a short letter of encouragement to your state senators or congressmen.

SNACK:

Pink lemonade and a homemade fruit pie.

ENTERTAINMENT:

Play some favorite records and see which family

member can come up with the most unusual dance step. Or Mom and Dad can teach some old steps.

SHARING:

1. What was your most favorite 4th of July over the past five years? Describe it.
2. Share a moment each person felt especially close to another family member.
3. Someone share a time he felt God's presence.

CLOSING PRAYER:

.....Scripture: 2 Chronicles 7:14

.....Suggested prayer: Oh Lord, thank you for our beautiful country with its great mountains, rivers, open plains, and forests. Help our people to treasure and protect this country's natural beauty. Thank you, too, for our freedoms of speech, of the press, and of religion. Lord, bless our country this coming year. Amen.

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'The End,' something repulsive for everyone

Death and disease are two of the subjects one doesn't take lightly in American culture, because we genuinely fear them, and religion is a third, because Americans have always taken religion seriously, and we have a sort of unwritten truce that is helpful to the democratic spirit: I won't knock your religion if you won't knock mine.

"The End" is an important movie because it violates all these taboos in search of comedy, although it's hardly the first to try. It also marks the first really

unusual creative effort by the production team built around Burt Reynolds, who is slowly becoming a pop culture figure to reckon with.

Scripted by Jerry Belson, an ex-TV sitcom writer, "The End" was a special challenge because it had been floating around Hollywood for years without picking up a backer. It's easy to see why.

It's about a young man who discovers he has a fatal disease and only a year to live, and that there is nothing in his typically

vapid life to help him cope. Then he tries to commit suicide, with a singular lack of imagination and success. Finally he opts to live out the string, essentially because there is one person (his teenage daughter) who loves him.

To make this very sad story funny requires not only wit and insight but a willingness to offend all the sacred institutions connected with health, dying and the hereafter. Reynolds (as star and director) and company have lots of schoolboy courage but not enough skill and sensitivity. It's one of those films where the participants are obviously breaking each other up and appealing to similar appetites in the audience, as in the Mel Brooks movies. But at its best, which isn't often, "The End" is a passable collection of satirical skits in a college fraternity show.

"The End's" basic joke is that the doomed hero (Reynolds) gets no real help from anyone, including himself (his fake macho facade quickly dissolves into tears), the medics, organized religion, his business partner (David Steinberg), his distracted and liberated ex-wife, (Joanne Woodward), his dingy girl friend (Sally Field), or his fuzzy disconnected parents (Myrna Loy and Pat O'Brien).

Most of the gags are built off the harrowing impossibility of getting comfort from self-centered incompetents. Aside from his daughter (Kristy McNichol), who never learns the truth, his best friend turns out to be a lunatic (Dom DeLuise) he meets in a short stay in a mental hospital. The movie's best bits have DeLuise cheerfully trying to help Reynolds kill himself (by jumping off a not-tall-enough tower, squeezing his skull in the mechanism of a folding bed, etc.).

All of this, of course, is gallows humor laid on broadly. There is the additional problem of taste: bathroom jokes, sex jokes, jokes at the expense of the old, crippled and insane. The DeLuise character turns out to be

the incarnation of the Ultimate Polish Joke, a man who has gone nuts by being taunted by them all his life and who tells us an endless repertoire of the worst of

back character of the priest is getting in his way. Both are legitimate satirical points.

Similarly, it's satire not of God but of man when, in his final suicide attempt, Reynolds swims

out into the Pacific (to the score of Sinatra's "My Way"), then changes his mind and prays for help, promising God 50 percent of the profits from his business and to keep all the commandments, though he can remember only two of them. Reynolds is a sinner for George Burns' God.

Ultimately, almost everyone (aside from black comedy fanatics) will find something repulsive about "The End." Given the subject and the juvenile bravado of its creators, that was inevitable. But the attempt itself earns a few points. It reminds us, in its whacko way, of the loneliness of man in the face of final truths, and the absurd inadequacy of modern lifestyles to prepare us for the Day of Judgment. (C,R)



by
James
Arnold

them. When Reynolds tries to go to Confession, the priest is a callow unsure youth (Robby Benson) who is more impressed than shocked by Reynolds' sins.

The Confession sequence, of course, is outrageous because it breaks the truce: it profanes a sacred rite in a specific religion, which happens to be ours. But there's little doubt that the Reynolds character is trying to make things up with God only out of sheer panic, and that the laid-

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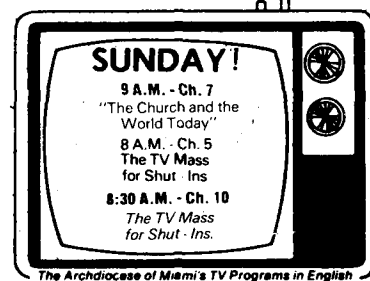
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Child abuse, Closeup topic

Dr. Vincent Fontana, director of a program for child abusers at New York Foundling Hospital, and three formerly abusive parents speak out, this week on Christopher Closeup Sunday, July 2, at 10 p.m., over WCIX-TV, Channel 6.

Carol Tipton simultaneously interprets in Sign Language.



TV Mass schedule, Church-World topics

The July schedule for the TV Mass for Shut-Ins on WPLG/Channel 10, Sundays at 8:30 a.m., is:

July 2: St. Timothy parish, Fr. Michael Gigante.
July 9: St. Benedict parish, Fr. Robert Palmer.
July 16: Our Lady of Perpetual Help parish, Fr. Ruskin Piedra.
July 23: St. Francis de Sales parish, Fr. Frank Cahill.
July 30: St. Louis parish, Fr. James F. Fetscher.

The schedule for the Church and the World Today on WCKT/Channel 7, Sundays at 9 a.m., is:

July 2: Insight series, "The Hang Up."
July 9: Church-World, "The St. Francis Hospital Story."
July 16: Insight, "A Small Statistic."
July 23: Church-World, "Universal Grace."
July 30: Insight, "He Lived With Us, He Ate With Us, What Else Dear?"

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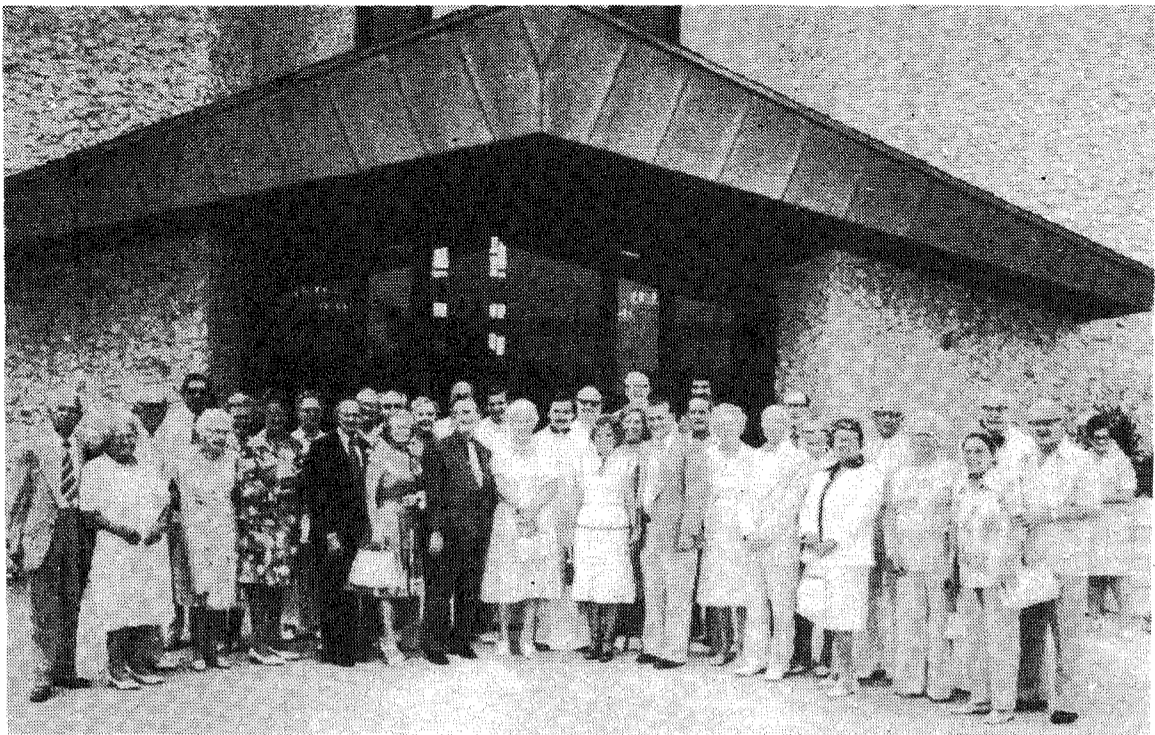
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16 couples renew vows

St. Ambrose Church, Deerfield Beach sets aside the 10:30 Mass one Sunday of each month for all parishioners and visitors celebrating their wedding anniversary in the course of that month.

Sixteen June brides and grooms ranging from 65 to seven years of married life were the first to enjoy this ceremony in the new St. Ambrose Church, June 18, Father's Day. The pastor, Father James Connaughton was the celebrant of the Mass, assisted by Father Bryan Dalton and Father James Sheehan.

Those participating in this nuptial ceremony included: Harry and Lillian Meier, John and Mary Boutin, Ignatius and Adolfin Ivan, Stephen and Theresa Zenobia, William and Louise Beck, Michael and Josephine DeTardo, William and Marjorie McGarvey, John and Olga Ribic, Herman and Blanche Gamache, Gilbert and Cecilia Steinkoetter, Arthur and Donna Duffy, Louis and Sylvia Giordano, Edward and Josephine Gentile, Fred and Margaret Jobst, Jack and Vivian Christie and Arthur and Barbara Lent.



Sixteen couples who were married during the month of June renewed their marriage vows during a concelebrated Mass on Father's Day in the new St. Ambrose Church. The brides and grooms ranged from 65 to seven years of married life.

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"Vaticano II recordó a todos los Sacerdotes que la principal fuente de su Celo Pastoral ha de encontrarse en el Sacrificio Eucarístico," dijo el Papa, y añadió "no debemos olvidar el papel que tiene la adoración Eucarística que lleva el verdadero sentido social que es el bien común antes del bien individual."

Recordó como en la canonización de San Juan Neumann el año pasado él había citado la importancia que daba el Santo a la devoción de las 40 horas.

★★★

Se celebrará en Puebla de los Angeles, México del 12 al 28 de Octubre 1978 la III Conferencia General del Episcopado Latinoamericano.

Tema: "La Evangelización en el presente y el futuro de América Latina."

Participarán:

- Los presidentes de las Conferencias Episcopales de América Latina; Obispos representantes de las mismas nombrados por elección en esta forma: 1 de cada 5 miembros de las Conferencias Episcopales Latinoamericanas que cuenten hasta 100 Obispos; de las que superen este número, 1 por cada 5 del primer centenar y 1 por cada 10 de los restantes;

- Los miembros de la Presidencia, el Secretario General y los Presidentes de los organismos directivos del CELAM;

- 22 sacerdotes diocesanos, 4 sacerdotes permanentes y 10 laicos señalados por las Conferencias Episcopales, propuestos por el CELAM y designados por la Santa Sede;

- Los Presidentes de los Organismos Episcopales Nacionales de ayuda a la Iglesia en América Latina;

- Los Presidentes y Secretarios Generales de las Conferencias Episcopales de Estados Unidos y del Canadá, del Consejo de las Conferencias Episcopales de Europa, del Consejo de las Conferencias Episcopales de África y Madagascar y de la Federación de Conferencias de Obispos de Asia;

- Los Representantes Pontificios en América Latina;

- Los Representantes de las Confesiones Cristianas;

- La Directiva de la CLAR Y 16 Religiosos (as), 4 por cada Región;

- Otros que designe el Santo Padre.

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Estamos siempre cerca de vosotros, dijo el Papa a pueblo cubano

CIUDAD DEL VATICANO—(NC)—Pablo VI expresó esperanzas de que los católicos cubanos obtengan la libertad que en justicia se les debe, para poder

expresar su fe y contribuir al bien común de Cuba.

El Papa recibió el pasado día 22 a tres obispos cubanos en su visita oficial al Pontífice

(visita "Ad Limina") y les dijo que esperaba que "los católicos puedan contribuir efectivamente al bien social y cívico de su país, dentro de una atmósfera de

libertad para la fe, en sus expresiones personales y comunitarias."

La visita "Ad Limina" la efectúan los obispos de cada

nación, cada cinco años, para informar al Papa sobre la situación en sus diócesis.

El Papa recibió al arzobispo Pedro Mauricio Estiú de Santiago, al obispo Adolfo Rodríguez Herrera de Camagüey y al obispo Fernando Prego Casal de Cienfuegos-Santa Clara, y les agradeció "su fidelidad a Cristo, en medio de bien conocidas dificultades."

La historia cubana, dijo el Papa, muestra que la Iglesia ha hecho una "preciosa contribución al desarrollo integral" de Cuba.

"La Iglesia constantemente invita a sus hijos para que sean hombres nuevos en la justicia, la verdad y la caridad" dijo el Papa.

"Ella educa la conciencia social de sus fieles, promueve la cooperación activa para el bien común, enseña a todos a vencer el propio egoísmo y construye la unidad y los valores familiares," añadió.

"La fe no hace de los creyentes ciudadanos de segunda clase," dijo el Papa, "sino que los eleva hacia valores más nobles y positivos," añadió.

Pablo VI pidió a los obispos que permanezcan cercanos a la "Sede de Pedro", unidos entre sí y con los sacerdotes y fieles. Les encareció el fomento de vocaciones, la vida familiar y el ministerio juvenil.

"Apoyen la religiosidad popular de la gente sencilla para que más y más vayan siendo introducidos a la fe auténtica," les dijo. "Sabed que estamos siempre cerca de vosotros. Siempre oramos para que permanezcáis firmes en la fe," les dijo.

Según la constitución, los cubanos tienen libertad de conciencia, pero se les limita de muchos modos la expresión de actividades religiosas. El número de sacerdotes ha descendido de 700 en 1959 a unos 200 actualmente.

El año pasado una revista misionera informó que estadísticas actuales indican que sólo la mitad de la población cubana es católica. En 1961, cuando Castro expulsó a un buen número de sacerdotes, un 90 por ciento de la población era católica—aunque muchos eran considerados católicos de nombre.

Cuba y el Vaticano han mantenido delicadas relaciones diplomáticas.



Fiesta patronal de puertorriqueños (Fotos A-B-C). Con gran gozo y fieles a sus tradiciones de Fe y caridad, nuestros hermanos puertorriqueños dedicaron su Fiesta Patronal a un proyecto de ayuda al "Niño y la Familia." La alegría de la Fiesta Latina en todo su esplendor dio testimonio del arraigo de sus Raíces.



1953

DIARIO

1978



LAS AMERICAS

¿Necesitamos GURUS?

(Viene de la Pág. 20)

mentalidad y cultura occidental. "El Diario del Peregrino Ruso" y la "Filocalia" son dos tesoros que ponen a nuestro alcance estas tradiciones, que no por exóticas dejan de pertenecernos.

Siempre está a nuestro alcance hacer del "peregrinar" diario una alabanza al Señor convirtiendo los obstáculos en peldaños para subir y no para bajar.

Con una visión de futuro, rara en aquella época, el Diario Las Américas instauró en este crisol de civilizaciones que es Miami, un periódico que ha estado siempre al frente de toda causa noble tanto religiosa como social, y que es claro exponente de la tradición hispanoparlante tan relevante en este Estado de la Florida. A su Director, Dr. Horacio Aguirre y a su Staff nuestros mejores votos. "Ad multos Annos."

Sacerdotes cubanos se reúnen

Los días 3 al 6 de julio junto con el Obispo desterrado, Mons. Eduardo Boza Masvidal, los sacerdotes cubanos en el exilio, que nos llegan de varios países y Estados de USA, tratarán temas de Evangelización, Justicia Social y Medios de Comunicación,

no sólo al Exilio cubano sino a tantos hermanos hispanoparlantes que emigran, alejándose de su Patria y Raíces.

Amplia es la agenda y les deseamos jornadas intensas y fraternales.



"Dar a todos oportunidad de expresión"

Prensa Católica

Gerard E. Sherry, editor de The Voice a partir del primero de julio, respondió por escrito a una entrevista del padre David Russell, representante del Arzobispo McCarthy para el periódico. Ofrecemos la versión en español de las ideas del Sr. Sherry sobre la prensa católica y la función del periódico diocesano.



"Los que defienden que la Iglesia, sus ministros y su prensa deben permanecer en el santuario, hablando sólo de 'temas espirituales', no perciben quizás el impacto de la vida de Jesús y de su mensaje."
Gerard E. Sherry

SEGUNDA PARTE

Hace unos años Pablo VI describió la misión de los periódicos como una de servicio a la verdad. ¿Cómo se aplica esto a un periódico diocesano?

Servir a la verdad puede crear problemas porque hoy muchos prefieren sólo escoger algunas verdades. Prefieren las que pueden aceptar cómodamente, las que no van a interferir con su vida política y social. No me refiero con esto a la legítima diversidad de opiniones, que no sólo está permitida sino que es necesaria en el diálogo diario del pueblo de Dios, pero existen verdades fundamentales que tienen que ser aceptadas sin reservas por todos los cristianos y las cuales tienen que encontrar aplicaciones prácticas en la vida.

No podemos catalogar todas las actividades de los individuos, según categorías pre-establecidas. No podemos separar la vida religiosa de la vida social de éstos. El hombre, la mujer, son personas multifacéticas. Los diversos aspectos de su vivir se entrecruzan. No podemos separar en las personas, las alegrías y los éxitos, las penas y desencantos. Ya sean alegrías o penas de tipo

espiritual, económico, social... forman parte de la vida total del hombre o la mujer. Sus valores religiosos y la presencia de Dios lo deben penetrar todo en sus vidas.

Dios no nos llama a ser seguidores ocasionales de su revelación. Al contrario, todos hemos recibido la llamada de Dios a vivir en el contexto de su verdad revelada. Cristo nos ha dado un mensaje y un estilo de vida.

¿Y no es esto un problema para aquellos lectores que piensan que la Iglesia debe permanecer en el santuario, y no debe meterse en confrontaciones sociales?

Sí, puede ser una dificultad. La prensa católica postconciliar ha subrayado el papel de la Iglesia en el mundo, y se ha visto envuelta en críticas por ello.

Los que defienden que la Iglesia, sus ministros y su prensa deben permanecer en el santuario, hablando sólo de "temas espirituales" no perciben quizás el impacto de la vida de Jesús y de su mensaje.

Cristo es nuestro ejemplo y modelo. A El le preocupan los males y los problemas de los hombres y mujeres de su tiempo. No dudó en curar a los enfermos o de hablar contra las leyes

opresoras de los dirigentes. Habló contra injusticia de toda clase, y predijo que los que de sus seguidores hicieran lo mismo, también encontrarían la oposición, la crítica y la condena que él recibió.

Desde los primeros días de la comunidad cristiana hasta hoy, la Iglesia ha sido consciente del doble mandato de amor recibido de Cristo: amor a Dios y amor al

prójimo. "De estos dos preceptos penden la ley y los profetas," (Mt. 22:36).

¿Cómo piensa Usted informar sobre temas polémicos?

Ante todo es necesario que tanto lectores como periodistas reconozcan que fuera de cuestiones de fe y moral, existe toda una serie de diversidad de opiniones que son legítimas. Cada individuo tiene derecho a su opinión propia, pero obviamente debe haber cierta prudencia en cuanto a la expresión de tales opiniones. Nadie debe condenar a otro, o cuestionar su fidelidad a la Iglesia, por una diferencia de opinión en cosas accidentales.

Dicho de otro modo, existe una visión católica que es oficial y ésta viene expresada por el

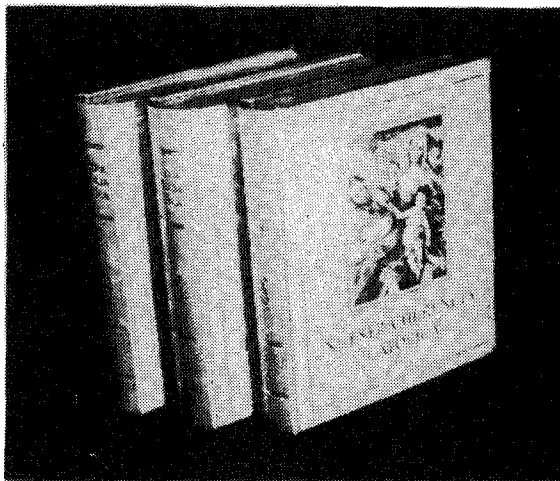
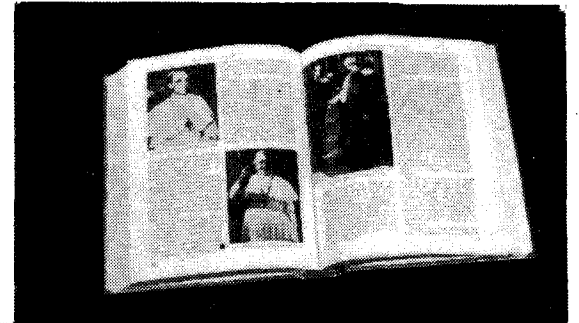
'maestro' de la diócesis—el obispo—y aparece normalmente en un espacio oficial dentro del periódico diocesano. El resto de las opiniones en el periódico son también opiniones católicas pero no son necesariamente "la opinión católica." Los lectores pueden estar en desacuerdo sin sentirse por ello fuera de la Iglesia.

Concretando, mi política sobre cuestiones polémicas es la de dar oportunidad de expresión a todos, con el límite de que las opiniones no estén en conflicto con las enseñanzas de la Iglesia.

Si citamos a alguien con visión conflictiva, trataremos de asegurar el equilibrio necesario ofreciendo también opiniones ortodoxas.

NUESTRA HERENCIA CATOLICA

PROPORCIONA
UN AUTENTICO
ENRIQUECIMIENTO
CULTURAL
Y RELIGIOSO



Nuestra herencia Católica es el relato de nuestro patrimonio religioso. En tres volúmenes y aproximadamente unas 1,500 páginas, narra toda la historia del Catolicismo desde los tiempos Bíblicos, La Venida del Mesías, su pasión y muerte, la fundación y desarrollo de la Iglesia hasta nuestros días. Esta obra, escrita para todo Católico es insuperable por su instrucción e inspiración. Tiene más de 1,000 ilustraciones en color y en blanco y negro, dibujos originales, mapas, gráficas, grabados, hermosas fotografías, todo ilustrando la historia antigua, la historia bíblica y la eclesiástica, la vida de Jesucristo y de la Iglesia. Se explican la liturgia y los sacramentos; desfilan ante nuestros ojos Papas, Santos y Misioneros, en centenares de reproducciones de obras maestras del arte cristiano, desde las primeras imágenes de las catacumbas hasta las creaciones de artistas contemporáneos.

Una humanidad en amistad, fraternidad y cooperación...

(Viene de la Pág. 20)

humanidad. No la humanidad rota y lista para la lucha; sino la humanidad que vive en amistad, fraternidad y cooperación.

Hoy día existe la lucha, el masacre, la tiranía, el combate y el temor de que mañana vendrá lo peor, porque los hombres se arman y se apasionan por tener en sus manos instrumentos para matar a otros. ¿Es esto paz? ¿Es esto humanidad?...

La Iglesia dice: "Paz, Paz hermanos." Somos hijos de Dios,

"Todavía nos queda optimismo, hay tanto bueno en el mundo y tantas posibilidades para lo bueno!"

hemos de amarnos y perdonarnos.

Y yo diría, esto es parte y razón de nuestro modesto éxito en la historia de hoy.

En las grandes reuniones a las que se nos invita, los representantes papales hablan con acentos del Evangelio y de la experiencia de bondad, honestidad, fortaleza y santificado sufrimiento de la Iglesia—lo que nos hace testigos del Señor.

Y ¿por qué digo que tenemos éxito, y recibimos aplausos hasta donde no los esperábamos? Porque predicamos al Señor y al

Evangelio, y porque tratamos a veces imperfectamente—de vivirlo...

¿Qué será del mañana si las armas asesinas continúan creciendo y extendiéndose?

Y ¿qué si un loco llega a cabeza de una nación que tenga estas armas? ¿Qué será entonces de la humanidad?...

Pero sabemos también que la destrucción está siendo impedida por tantos hombres de Buena Voluntad... Todavía nos queda optimismo. Hay tanto bueno en el mundo y tantas posibilidades para lo bueno...

Y todo esto ha de ser contemplado dentro del más amplio cuadro de nuestra religión y su indescriptible Providencia. La Cruz vierte su sombra sobre nosotros con su plan de dolor y salvación.

Y queremos hoy expresar la idea que domina todo nuestro Pontificado, y nuestro servicio al mundo y a la Iglesia. Esta idea y su programa es el Concilio Vaticano Segundo, gran proclamación del bien, y principios serenos que sirven como enmienda a tantos falsos pasos de la humanidad.

Buscamos traducirlo en realidad práctica en espíritu vivo.

Hijos y hermanos, seamos fieles a este acontecimiento histórico, signo de nuestros tiempos y de nuestro, casi finalizado, Pontificado.

NUESTRA HERENCIA CATOLICA SE DESTACA POR MUCHOS DETALLES ESPECIALES:

- Encuadernación de lujo en tapa estampada con hoja y con troquel.
- Tamaño real: 7 3/4" x 9 1/4" (24cm x 5cm) Peso Bruto: 10 1/2 lbs.
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- Unas 300 ilustraciones de obras maestras religiosas.
- Varios Capítulos que explican la organización de la Iglesia y de la Curia Romana.
- Capítulos sobre la liturgia que muestra con fotografía las diferencias entre la liturgia vieja y la liturgia moderna.
- Ilustración del Sudario de Turín. El famoso Sudario que tiene dos imágenes que son las de Cristo.
- Biografías de los famosos Santos Hispanos: San Ignacio de Loyola, San Francisco Javier, San Juan de la Cruz, Sta. Rosa de Lima, Santa Teresa de Avila, San Pedro de Alcántaras, San Martín de Porres.

TOMO I

- EL MUNDO PAGANO
- COMO ISRAEL ADOABA
- LA SAGRADA ESCRITURA
- EL REINO PROFETIZADO
- HISTORIA DE LOS JUDIOS
- BELEN
- MARIA
- LOS ANGELES
- HISTORIA DE LA NAVIDAD
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- JUAN EL PRECURSOR
- EL BAUTISMO
- LA PENITENCIA
- LA DOCTRINA DE JESUS
- JESUS, VERDADERO DIOS
- SAN PEDRO
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- CAIDA Y REDENCION
- EL CAMINO DE LA CRUZ
- MUERTE EN LA CRUZ

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- LA RESURRECCION
- LA ASCENSION
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- FORMACION DE LA IGLESIA
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- LAS CRUZADAS
- SANTO TOMAS DE AQUINO
- LA HISTORIA DEL CRUCIFIXO
- EL MUNDO VISTO POR LOS MEDIEVALES

TOMO III

- LA ERA MODERNA
- LA DIVULGACION DE LA BIBLIA
- EL ARTE DE MANTENGA A RUBENS
- EL CONCILIO DE TRENTO
- TRES REFORMADORES
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- LA IGLESIA Y LA CIENCIA
- EL PAPAPO MODERNO

- LA CURIA ROMANA
- ORGANIZACION DE LA IGLESIA
- COMO SE CANONIZA UN SANTO
- LOS SACRAMENTOS
- LA MISA EN LOS TIEMPOS MODERNOS
- EDUCACION CATOLICA EN HISPANOAMERICA
- VESTIDURAS
- DEVOCIONES
- NUESTROS AMIGOS LOS SANTOS
- SANTUARIOS Y PEREGRINACIONES

UN INTERESANTE COMPENDIO DE LA TRADICION, HISTORIA Y DOCTRINA DE LA IGLESIA
Redactada por el Rev. Leonard Boase, S.J./traducida y adaptada por el Rev. canónigo Dr. José González Brown

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para usted...
una fotografía tamaño 8" x 10" de su Santidad el Papa Pablo VI tomada en su biblioteca privada en el Vaticano, Roma.

En su 15 aniversario Pablo VI pide

Una humanidad en amistad, fraternidad, cooperación

El pasado 21 de junio, 15 aniversario de su elección papal, Pablo VI, se dirigió a los peregrinos en audiencia general, comentando sobre su Pontificado y sobre el desarme. Saliéndose del texto oficial, el Papa hizo numerosos comentarios espontáneos que extractamos. Fueron tomados por el corresponsal de NC en Roma.

Queridos hijos e hijas:

Por voluntad del Señor somos vuestros: vuestros en la paternidad que en nombre del Señor representamos. Vuestros en la guía pastoral de vuestras vidas hacia la tierra del Padre. Vuestros en compartir vuestras penas, vuestras luchas y

esperanzas. Sí, en el nombre de Cristo, somos vuestros!

...Hoy tenemos que hablaros de vos mismos, pues como sabéis es el 15 aniversario de nuestra elección al Pontificado...

"Estamos muy convencidos de nuestra pequeñez, y esta se

hace más y más evidente a medida que crece la conciencia de nuestras responsabilidades para esta tarea a la que hemos sido llamados... Pero este 15 aniversario de nuestra elección a la Cátedra de Pedro nos hace

alabar al Señor quien habitualmente elige a los más pequeños para realizar su ministerio. ¿No lo dijo así María en su canto del Magnificat?...

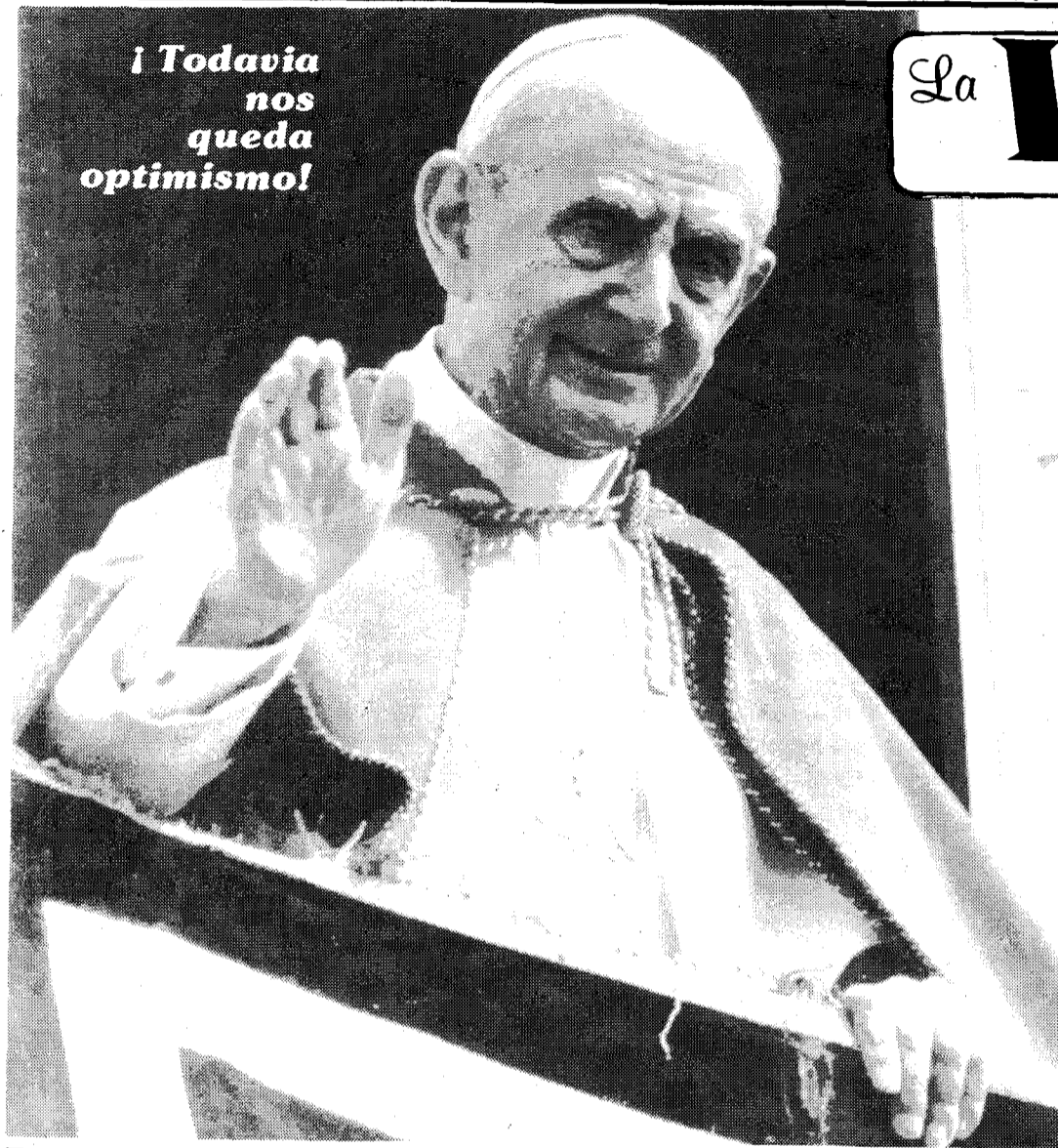
¿Y cuál es nuestro mensaje para hoy queridos hijos e hijas?

VIERNES 30, DE JUNIO 1978

La VOZ

PERIODICO
CATOLICO
ARQUIDIOCESIS
DE MIAMI

**¡ Todavía
nos
queda
optimismo!**



Durante 15 años Pablo VI ha llevado sobre sus hombros y sobre su corazón las penas y las esperanzas de la Iglesia universal. La foto fue tomada poco después de sus 80 cumpleaños durante su saludo a los peregrinos después del rezo del 'Angelus' desde su balcón. Hoy Viernes 30 es el 15 aniversario de su coronación papal.

"La historia confirmará a Pablo VI como un gran Papa"

Sabemos que no es grande ni original. Pero quiere ser consistente con el de nuestros predecesores...

Ellos abandonaron los velos mundanos que en un tiempo cubrían el rostro 'real' de la Iglesia, para dejar brillar en su forma original su rostro pobre, su rostro desnudo de todo ornamento, pero a pesar de todo radiante con belleza sobrehumana y envuelto en luz indescriptible...

...Quien contempla la Iglesia—la verdadera Iglesia, como Jesús la quiere y la recrea en la historia, ve translucir algo que va más allá de la visión humana. Somos gente pobre, pero podemos divisar dentro del humano, débil, y a veces patético rostro de la Iglesia, bautizado con la sangre de Jesús, una belleza trascendente...

La Iglesia en este siglo, pone en evidencia los principios sobre los que se funda la humanidad y sobre los que la humanidad debe buscar establecerse.

La Iglesia anuncia estos principios para dar a la humanidad una estructura sobrehumana—la de la unidad. La Iglesia es ese organismo de la historia del mundo que representa la unidad de la

(Pasa a la Pág. 19)

P. John Vaughan a asesor administrativo

—“La administración es servicio”

Por ARACELI CANTERO
Editora de la Voz

El arzobispo Edward A. McCarthy anunció esta semana la creación de un nuevo cargo en el obispado, con el título de Asesor Administrativo Archidocesano. El cargo será ocupado por el padre John J. Vaughan, párroco asistente en la Iglesia de Sta. Teresita, Coral Gables, y Director de Programas Servicio del Bureau de Servicios Católicos.

El padre Vaughan posee títulos de Master y Doctorado en Administración Pública, por Nova University.

"Los esfuerzos administrativos de la Archidiócesis son parte de la misión de servicio de la Iglesia," comentó el padre Vaughan para La Voz.

"Se trata de un servicio dirigido a lograr que la Iglesia sea un signo claro de la presencia de Jesús entre nosotros," añadió.

Siendo la cancillería la oficina central de la archidiócesis, esta ha de ofrecer apoyo y orientación a los sacerdotes, religiosos y seglares que trabajan en el anuncio del Evangelio, dijo el padre

Vaughan.

"Aunque el arzobispo es el principal responsable de la administración diocesana," añadió, "como asesor he de ayudarle en el uso efectivo y eficiente de los recursos y esfuerzos de la archidiócesis," dijo.

Para el padre Vaughan son tres los aspectos principales de toda administración: Evaluación, planificación y participación en las decisiones. Los tres son parte de un proceso continuo.

"Creo que el aspecto de participación es el que más puede afectar a la gente," dijo.

"El que una persona sólo haga las decisiones puede resultar rápido. Por contraste la participación siempre lleva más tiempo y hace el proceso lento," comentó.

"Pero a la larga es más rápido en la implementación de programas porque los que participaron en el proceso tendrán interés en que todo salga bien," explicó.

El padre Vaughan piensa que ya existen en la diócesis muchos mecanismos para canalizar la participación. Entre otros señaló los grupos parroquiales, movimientos, senados

parroquiales, reuniones de sacerdotes el senado sacerdotal, la junta diocesana de personal...

Creo que fundamentalmente se necesita desarrollar mejores canales de comunicación entre organizaciones diocesanas. Que exista la aportación desde la base al arzobispo y el diálogo de este con todos," señaló.

"También es necesario coordinar mejor los esfuerzos existentes, y el uso de métodos científicos para el análisis de datos y un más productivo uso de recursos," añadió.

El padre Vaughan es de la opinión de que los recursos y contribuciones de los fieles son demasiado importantes. "De ahí que hemos de planificar y administrar bien para ser más efectivos en nuestra misión evangelizadora," comentó.

"Queremos ser un servicio a las parroquias y al pueblo," añadió.

Ordenado sacerdote en Carlow, Irlanda en 1967, el padre Vaughan recibió un Masters en Asistencia Social en Barry College en 1973, es consejero familiar y en 1978 ha sido nombrado para el premio Rockefeller por su trabajo en servicio público.



PADRE VAUGHAN

"En la manera en que todos unidos desarrollemos el sentido comunitario y compartamos los carismas, con corresponsabilidad, la administración servirá para hacer presente entre nosotros el reino de Dios ya operante, aunque a veces escondido" (Arzobispo Edward McCarthy)

¿Necesitamos GURUS?

Entre los muchos "returns" que reciben en la Oficina del Año Santo Diocesano, uno de los más recurrentes es el deseo expresado por los fieles de encontrar sitios de recogimiento, islotes de silencio donde rehacerse del trasiego de la civilización que nos rodea y a veces ahoga.

Ultimamente se reunieron grupos de Monjes Contemplativos tanto del Oriente como de Occidente para poner en común, cómo hacer participar a

los demás los tesoros de paz e interiorización que ellos disfrutaban por profesión.

Sabido es de todos la tendencia a revalorizar hoy en día métodos orientales—"Yoga," "Zen" etc.

En la tradición más primitiva del Cristianismo, en su Monaquismo Hescicasta se encuentran métodos tanto de respiración como de concentración adaptados a nuestra

(Pasa a la Pág. 18)