

Pope John Paul begins papacy

VATICAN CITY— (NC)— Surrounded by royalty, ranking churchmen and hundreds of thousands of spectators, Pope John Paul I formally launched the church's 263rd papacy.

The ceremonial inaugural Mass Sept. 3 climaxed a week of meeting and private colloquies for the man whose election as pope on Aug. 26 came as a complete surprise to Vatican-watchers and who has already said many times that he never expected to be chosen.

The new pope's pontificate quickly took on the marks of simplicity which had characterized that of Pope Paul VI and humanness which was Pope John XXIII's hallmark.

At the solemn Mass Pope John Paul chose to be symbolically invested with papal power through the imposition of the pallium—a simple-strip of white cloth with black crosses—and not by a coronation with the papal tiara.

He thus broke with many hundreds of years of papal tradition.

ALSO MISSING from the solemn, lengthy rites were the papal portable throne and the triple admonition, "Thus passes the glory of the world."

In their place the new pope chose to highlight the ceremony by praying silently and alone at the tomb of St. Peter before walking out of the crowds.

After the imposition of the pallium the pontiff received a formal sign of obedience from each cardinal.

But even that gesture turned into a fraternal exchange as the new pope smiled, kissed and spoke with each cardinal.

The smiling face and friendly way of the former patriarch of Venice dominated earlier meetings as well that first week.

Right after his election Aug. 26, it was the smile on his face that most struck the crowds in St. Peter's Square and millions around the world who saw the new pope's first appearance on their television sets.

The next day he thrilled those in the square when, coming out on the balcony for the Sunday Angelus, he abandoned the usual formal greeting to the crowd and spoke informally, telling amusing anecdotes about himself and explaining the name he had chosen.

"I don't have the wisdom of heart that Pope John had," he commented. "Nor do I have the preparation and education of Pope Paul VI. But I have their job, and I must seek to serve the church."

On Wednesday, Aug. 30, the new pope startled Vatican officials by tossing away the formal talk prepared by Vatican speechwriters for his meeting with the College of Cardinals.

In an off-the-cuff speech, the pope pleaded: "The world must see us united."

HE TOLD the cardinals that he was used to a pastoral ministry in small dioceses and to dealing with the poor, workers and youth.

He confessed simply that he knew nothing about the

(Continued on Page 3)



One day after election, Pope John Paul blesses crowd from balcony.

A Miami priest in Rome sees it all

By Msgr. Bryan O. Walsh

Sunday, Sept. 3, 1978, 3 p.m. I find myself, a priest from Miami, Florida, sitting in the Piazza of St. Peter's, Rome. The huge Piazza is almost three-quarters full and there is still three hours to go before the ceremony begins. I had a ticket, but the ushers have long since given up and it is every man for himself now.

5:15 p.m.: the hot sun is sinking below the great dome of St. Peter's. A police helicopter hovers over the some two hundred thousand people from every race and nation. The Catholic world

had come to greet Peter in the person of John Paul I, its new Supreme Pastor.

People have been gathering here since early morning, simple people, humble people, working people, the Pope's own people. Nearby is a young Italian couple with a newborn baby. In front of me is a U.S. Navy family from Naples (Italy, that is, not Florida). Ten-year-old Michael tells me that he was born in Pensacola and that he has been to Rome dozens of times.

Like everyone else here he has come to greet the new Pope, but he also wants to know how the Dolphins are

doing. There is a special spirit in the air—a sort of expectation based on hope and love. The people wait patiently, in good humor, in festive mood. They seem to feel at home. John Paul is one of themselves.

The other night Italian television asked a little girl in the Piazza what she thought of the new Pope. Her reply was very special—"He talks like one of us." It is now 5:45 p.m. The distinguished visitors and the Bishops are now in their places on either side of the altar. The ushers are making frantic efforts to get the crowd to sit down. The worst offenders are

the little Italian nuns, thousands of them, who seek to make up for their lack of height by standing on their chairs. The sun has disappeared behind the basilica and we are all grateful for its shadow and the cool breeze which it brings. Knowing smiles break the language barriers.

According to Vatican radio, the Pope is now on his way to pray at the tomb of St. Peter.

6 p.m.: the bells ring out and the procession appears at the door of St. Peter's the College of Cardinals two by two and finally the Holy Father. The Sistine Choir

sings Veni Creator Spiritus and the crowd joins in...

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82 Groups urge 'Full employment'

WASHINGTON—Eighty-two national groups, including more than half a dozen major Catholic organizations, have urged the Senate to pass the Humphrey-Hawkins full employment bill without "crippling and extraneous amendments which are designed to cripple or destroy this legislation." The groups specifically opposed an amendment setting a goal of zero percent inflation by 1983.

Demonstrators found guilty

SEABROOK, N. H. — Two Sisters of Mercy and nine other persons who participated in an Aug. 15 demonstration at the

Seabrook nuclear power plant were found guilty of criminal trespass Aug. 31, and sentenced to 30 days in jail and fined \$100 each. Sisters Eileen M. Brady, 31, and Eleanor Mullaley, 47, both of Manchester, N.H., were among a group which had entered the grounds of the nuclear plant and climbed a crane. Other chained themselves to a large sign.

Global injustice focus of meeting

CLEVELAND, Ohio—A call for U.S. Catholics "to be aware of your global neighbors" came from throughout the Third World during the first joint meeting of the Leadership Conference of Women Religious (LCWR) and the Conference of Major

Superiors of Men (CMSM). More than 1,000 leaders of some 500 religious orders in the United States met in Cleveland to analyze responses which should be made by Religious in cases of global injustice.

An ecumenical look at 'mission'

MARYKNOLL, N.Y.—More than 200 Protestants and Catholics from all parts of the world—ranging from Marxist-Christian theologians to evangelical fundamentalists—gathered here Aug. 21-26 to discuss the credibility and spirituality of Christian mission. The occasion was the ninth conference of the International Association for Mission Studies.

Second marriage growing concern

LATHAM, N. Y. — Second-marriage readiness has emerged as a new aspect

of pastoral care to the divorced which the Catholic Church must begin to deal with, according to an expert on ministry to separated and divorced Catholics. "Second marriages have a divorce rate of 44 percent, even higher than the 37 percent divorce rate of first marriages," Paulist Father James Young said.

'Encounters with Silence' resume

PITTSBURGH—To the Catholic writer and social activist, Dorothy Day, who made the six-day silent retreats more than 20 times over the years, the experience remained a "foretaste of heaven." The retreats, titled "An Encounter With Silence," were begun in the early 1940s by Father John J. Hugo and were offered through the 1960s. They were resumed four years ago and offered on a small-group basis. Now he is slating a full series of retreats for next year.

Abortion activist appointment

WASHINGTON—Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops, has asked President Jimmy Carter to reserve his decision to appoint abortion activist Sarah Weddington as his Liaison for women's issues. Ms. Weddington, 33, has served as president of the National Abortion Rights Action League.

Bishops harassed in Czechoslovakia

BONN, West Germany—A group of Czechoslovak intellectuals say two bishops in Czechoslovakia are being prevented from exercising their ministry, reports KNA, West German Catholic news agency. The 54 intellectuals appealed to the outside world to help prevent further government harassment of Bishops Julius Gabris and Jan Korec.



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Pope John Paul launches his ministry

(Continued from Page 1)

Roman Curia—the central bureaucracy at the Vatican that administers church affairs—and that the first thing he did as pope was to consult the *Annuario Pontificio* (Vatican yearbook) to see how the Holy See is organized.

On Friday, Sept. 1, Pope John Paul held a relaxed meeting with nearly 1,000 journalists from around the world on hand for the conclave and related events.

He asked them to view

Miami priest sees it all

(Continued from Page 1)

praying that the Holy Spirit may descend on John Paul as he did on Peter and the Apostles...another Pentecost.

The Holy Father is seated (I give thanks for my forethought in bringing a pair of binoculars.) The Holy Father is seated on the Papal Chair and two Cardinals approach him and place the Pallium over his head and shoulders, a simple stole woven of lamb's wool which symbolizes his office as Supreme Pastor, no pretense of temporal power, no coronation, no enthronement. The crowd cheers and claps with joy and approval. As the Cardinals come forward to renew their ledge of fealty, the Choir sings again and again



Future Pope, Albino Luciano at age 15 in Belluno, Italy, in 1928 during junior high school.

church matters from the church's perspective and to try to get to the heart of big stories instead of becoming overly concerned with juicy details.

Several times he jokingly departed from his text to tell amusing stories which graphically illustrated his points.

If St. Paul were alive today, the new pontiff quipped, he would go to the big television networks like NBC to ask for air time.

The day before, the pope met the diplomatic corps accredited to the Holy See. Perhaps it was the atmosphere, or the fact that he was speaking in French. But during that meeting the pontiff stayed with his text. It explained that the Holy See is interested in forming consciences on the international level and not in becoming involved in purely economic or strictly political issues.

IN OFFICIAL decisions in his first week, the pope reappointed Cardinal Jean

Villot as papal secretary of state. Cardinal Villot was expected to stay in the post for only a few years, at his own request.

The pontiff also reappointed all heads of the Roman Curia for the duration of their five-year terms.

He also officially reconformed the dates and the officers for the Third General Assembly of the Latin American Bishops, to be held this October in Puebla, Mexico.

But he announced that he

would not be able to attend the important church conference because of commitments at the start of his reign which could not be put off.

In private meetings, the pope saw 40 relatives on the day before his coronation.

He also met with several leading non-Catholic Churchmen, including the Rev. Philip Potter, World Council of Churches general secretary, and the delegations from other churches in Rome for his inaugural Mass.



The statue of Our Lady of Charity above the altar in the Shrine awaits tonight's ceremonies.

Thousands expected at Stadium Mass

Thousands of Latins, as well as some Anglos, will again throng to the Miami Marine Stadium tonight (Friday) for the annual celebration of the Feast of Our Lady of Charity, Patroness of Cuba.

The celebration will feature the traditional flotilla accompanying the statue of Our Lady born across Biscayne Bay from the Cuban Shrine in her honor, a procession into the stadium, Mass concelebrated by Archbishop Edward A. McCarthy and all priests who wish to participate—and

possibly a fireworks display based on Archdiocese Holy Year themes.

The celebration honoring the Cuban Patroness also ties in with the Feast of the Nativity of the Blessed Virgin as well as the anniversary of the first Mass offered in the United States in 1565 at St. Augustine. All three events fall on Sept. 8.

On the same date in 1961 the late Archbishop Coleman F. Carroll celebrated for the first time in Miami an outdoor Mass in honor of Our Lady of Charity at the Marine Stadium. Thousands of newly

arrived Cuban refugees participated.

Present at that Mass was an image of Our Lady that had been brought to Miami that same day by two refugees. Since then the Mass has become an annual event which Archbishop McCarthy has continued.

This year, the Archbishop has tied the Mass in with the Archdiocesan Holy Year and is also inviting Anglos to join.

The statue of Our Lady, born across Biscayne Bay from the Shrine, will arrive at the Marine Stadium at 7:30 p.m. and Mass will follow.

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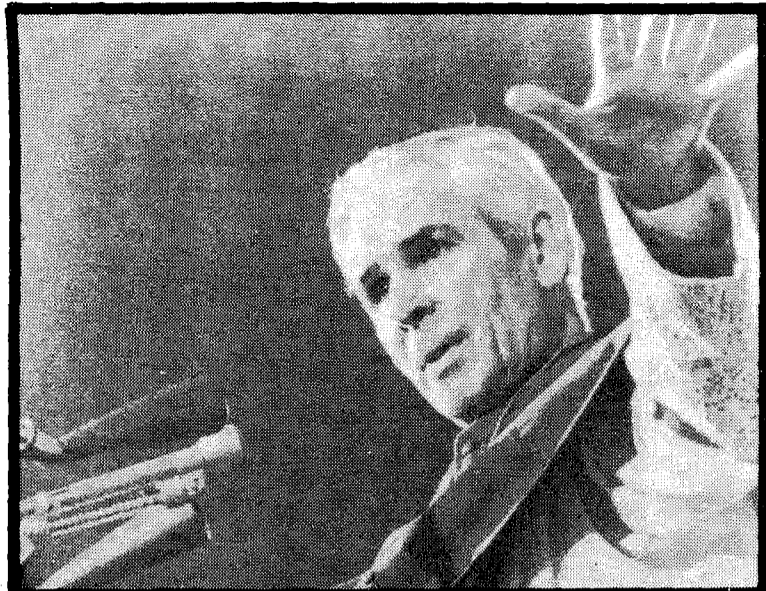
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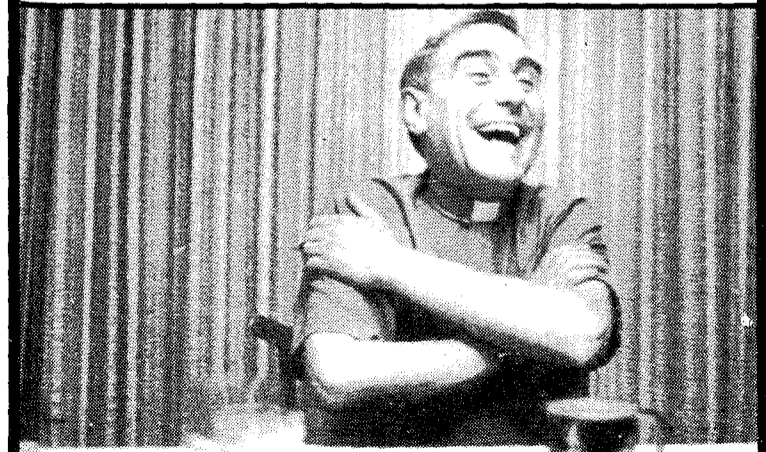
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Naples Pro-Life Council stirs reaction to protest

Members and friends of the Naples Pro-Life Council have been picketing the Naples offices of Drs. McCree,

Gahagan, and McLean in a protest against abortions being performed there. Numbering upwards of 40

people, the picketers have received much reaction.

One Council member reports that, "Letters to the editor of the Naples Daily News have been printed, some in support of this action and some opposed."

"ONE of the opposition letters accused the pro-lifers of bad manners for the picketing of 'respected physicians,' another two praised one or another doctor for saving either a mother's life or a baby."

The pro-life spokesman said, "With regard to these doctors saving mothers and babies, we can appreciate these efforts. Many pro-life workers were patients of these doctors prior to learning of their support of abortion and received good care. But we must remind these doctors that this is what they were trained to do and have taken an oath to save lives. We cannot support any action aimed at taking human life."

Sandy Chancy, president of the Naples Pro-Life Council, said,

"The decision to speak out in this matter was a very serious one and not one of the approximately 40 adults that have picketed thus far have taken the matter lightly or have 'enjoyed' picketing."

"The vast majority of the women picketing were, at one time, patients of that office. These people are walking out in front of the office of McCree, Gahagan, and McLean doing what is definitely unpleasant and, in the eyes of some, unpopular because our law and a minority of doctors have lost sight of and respect for innocent human life."

"I DON'T know enough adjectives to describe the respect I feel for all those who showed the moral courage to stand up and be counted."

"The negative reactions to our protesting abortion have been few and almost insignificant compared to those members and the public, including several previously unaware patients, that have supported and encouraged our efforts in defending life," Chancy concluded.

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Abp. Quinn wires Lebanese bishops

WASHINGTON — (NC)—The president of the National Conference of Catholic Bishops cabled the Lebanese Bishops expressing "our fraternal solidarity" in this "hour of great crisis and suffering in your nation."

"We pray for peace among all parties and the integrity and independence of Lebanon," said Archbishop John R. Quinn of San Francisco.

"We stand ready to cooperate in preserving the existence and freedom of the Christian community in Lebanon. We strive in the United States to make known the plight of your nation and your people," said the cable.

The cable came about two weeks after Archbishop Quinn issued a statement asking U.S. Catholics to "support policies designed to preserve the freedom, integrity and independence of Lebanon" and to "pray for peace and justice" in the entire Middle East.

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Biennial meet of FCCW set

The third biennial conference of the Florida Council of Catholic Women, Province of Miami, will be held at the Hilton Hotel, Jacksonville, Sept. 13-14.

Theme of the meeting is, "A Woman's Work is a Portrait of Herself."

Bishop Charles B. McLaughlin of St. Petersburg will be the guest speaker at the banquet Thursday, Sept. 15. Workshops will be held on spirituality, leadership, public speaking, and legislation. Five "Share Shops" will be offered including one conducted by

Mrs. Joseph Donohue, Miami ADCCW.

A concelebrated Mass will be celebrated at Immaculate Conception Church with Bishop Paul F. Tanner, St. Augustine; Bishop Thomas J. Grady, Orlando, and Bishop McLaughlin presiding.

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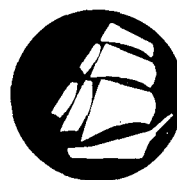
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Looks like Fr. Cunningham will never get to retire!

It looks as if Father James Cunningham is not going to get the chance to sit back and relax during his retirement.

Not only has he spent the last three years working in Blessed Sacrament parish, Fort Lauderdale, but he has been recalled now by the Paulist Fathers to work in the Order's Development Office in New York City.

"ON SEPT. 22 I'm going

to celebrate my 77th birthday so the Paulists thought they better get a little more work out of me," laughs Father Cunningham who served as Superior General of the Paulists from 1946 to 1952.

But if Father Cunningham thought he could quietly slip out of Blessed Sacrament parish he was mistaken.

Parishioners of all ages, including 15 people Father

Cunningham instructed and brought into the Catholic Faith during the last three years, gathered at the parish hall to have a surprise party for him.

"He is so much loved by our parish," said Betty Benton. "He is such a beautiful and humble man and always has time to listen to one and all. In the three years he's been here, he has been the



Arnold Lakso and his family were part of the 300 parishioners who gathered at Blessed Sacrament Church, Fort Lauderdale, at a surprise farewell party for Father James Cunningham.

CORRECTION

Due to a typographical error, the address for the Archdiocesan Office for the Deaf was printed in The Voice as 9500 S.W. 18 St. The correct address is 9500 S.W. 184 St.

director of our CCD program, had a bible class every Thursday night, and visited a nursing home twice a month for services."

Mrs. Benton and her 23-year-old son are two of the people instructed and welcomed into the Catholic Church by Father Cunningham.

"WE HAD around 300 persons attending the reception and it was the biggest thing we've ever had here. I guess I'm not the only one who is 100% sold on

Father Cunningham. We'll all miss him greatly," said Mrs. Benton.

A registered pharmacist in Connecticut before entering the Paulists, he was ordained in 1930. His ministries have included being chaplain at the University of California and Roosevelt Hospital in New York City; beginning the first "trailer chapel" ministry in Tennessee; five years in the U.S. Navy; superior general; procurator general; and as pastor.

"In 1970, I retired," Father Cunningham said, "then spent one year with the Catholic Near East Missions and one year at St. Clement Church in Fort Lauderdale before coming to Blessed Sacrament."

His favorite ministry is working with senior citizens.

"They are great people but so often neglected specially those in nursing homes," Father Cunningham said. "I think it is a great apostolate for older priests."

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One day means so much to so many ...

"In the last century, Charles Dickens told A Tale of Two Cities and his opening words are familiar to us all: 'It was the best of times, it was the worst of times!'"

"So might we speak of the world today," said Msgr. John J. Donnelly Director of The Society for the Propagation of the Faith in the Archdiocese of Miami.

"Around the world, advances in technology, science and medicine are improving millions of lives."

"But," he continued, "it is also the worst of times. With all the good there is at our disposal, the world is in turmoil. We 'think thoughts of peace' and yet affliction surrounds us. Countless refugees wait for a homeland, assassination, genocide, kidnapping and war are daily in the news; and in spite of a tremendous advance in communications, loneliness is the greatest heartache of millions as we take the final steps to the year 2000."

"Since we who follow Christ are the Church, 'we are the ones chosen to extend this invitation to all the world. Our major opportunity to do this is on Mission Sunday, October 22nd, a day of worldwide prayer and sacrifice for the Missions. There is no other day in the whole year when our world-family of Christ is so united in prayer and action for the Missions...no other day when Christ's command to 'tell all nations' is taken so to heart."

"How blessed we are with 138,000 men and women serving in the Missions, giving up their homes, families, language and culture



Millions of poor need help, but each one is an individual.

for just one reason: to extend an 'invitation to Christ' to all in their care.

"Hundreds of Local Churches," Monsignor went on. "For most of us, this is a new concept. What we used to call 'Mission Dioceses,' are

now called Local Churches because in so many instances the parishes, schools and hospitals of a Mission Diocese are staffed by local (mission-born) priests and Religious, and the Liturgy, music, prayers and worship reflect

local customs and tradition. The Church is very much 'at home' indeed in its 900 mission areas.

"I speak now of the millions of people served by the Mission Church," Msgr. Donnelly said. "With few exceptions they are poor; they are suffering in body, in mind and in spirit. The physical search for food, employment, health and shelter is inseparable from the spiritual search for faith, hope and a transcendent love."

"When we speak in millions," Monsignor added, "the picture tends to cloud. The problems loom to large to be solvable or even treatable. But the Mission Church never looks at millions; it looks with the eyes and compassion of Christ at one hungry child, one jobless father, one elderly

and lonely widow. They number in the millions, to be sure," Father continued, "but the invitation to Christ is extended with individual love and concern."

"To accomplish all this, Monsignor concluded, the Church and specifically The Society for the Propagation of the Faith, relies on your support. This Mission Sunday, October 22nd, I ask all to join in prayer and sacrifice for the Missions. You may be absolutely sure that your prayers and gift will directly and entirely benefit the poor of the Missions. I beg of you, this Mission Sunday, help invite the world to Christ."

The Society office is in the Chancery of the Archdiocese, 6201 Biscayne Blvd., Miami, 33138.

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Editorial

What Catholic education is all about

This is the time when students return for the start of a new school year, and it is opportune to restate some views on what Catholic Education is all about.

What does it stand for? It obviously includes the material elements of human formation. But, its basis is primarily the education of the soul. Any system of education that excludes God, that excludes the spiritual life, is on very weak grounds. We should not have to prove this to the average parent—they have only got to look around and see the world, our world, to understand the problem fully. This is where Catholic Schools become important because they attempt to mold students to grow as mature Christians, facing the contradictions of life, becoming witnesses to the Truth.

Here we are reminded of Pilate's question: What is truth? We wisely speak of demented people as "out of touch." To varying degrees neurotic and other immature persons are likewise "out of touch." Out of touch with what? Surely not with the material universe, for such people can grip a dollar bill, or clutch a baseball bat, or hold a book, or shake hands, or seize a Coke glass just as tangibly as anyone else. With what then are they out of touch? The answer is: with truth, particularly the truth about themselves. Either they do not see the truth or they are hostilely afraid of it. Which resurrects Pilate's question.

Truth always involved items and it involves a harmony between them. Furthermore, in each type of truth one of these two items is a knowing, perceiving mind. Thus moral truth exists when a man's tongue speaks in harmony with what his mind knows. You may be speaking inaccurately or mistakenly, but you will not bear false witness as long as your speech reflects your knowledge.

If, however, we are to speak accurately, a

deeper kind of truth must first exist, psychological or perhaps ontological truth. There must be a harmony between one's mind itself and the facts, between one's thoughts and objective reality. Our minds are like living mirrors created to reflect truth, or like soft wax, meant to be enrichingly stamped by the signet ring of reality. However, this reality must always be in accord with what God wants.

But what makes reality itself true, so that we prize a true friend or a true diamond, or a true law of physics, so that false teeth are not teeth at all? This question leads us to a third and an even deeper kind of truth, the truth of things in themselves (metaphysical truth.) With respect to this third kind of truth, we rightly ask where is the second item, the perceiving mind, whose harmony with something else is supposed to be the essence of all truth?

The answer is of vast consequence to the Christian, for the answer is none other than the mind of God. God is the Supreme Intelligence Who thinks things into existence. Things are true because and to the extent that they are in harmony with the Divine Mind. Since this is so, St. Thomas Aquinas could acutely remark that with respect to God, things exist because He knows them; but with respect to ourselves, we know things because they exist.

Our commitment is to truth at all these levels: not just to veracity in expressing ideas—to make our words correspond with our thoughts; not just to scientific investigation—in order that our thoughts will correspond to outside reality, but also to that wisdom that strives to make outside reality correspond to God's idea of what it should be.

It is the truth which makes us free, which liberates us from our immaturity, which activates

the root possibilities in our personalities. It is our contact with truth which nourishes us into maturity. It is this contact which qualifies us as "being in touch." But this contact must penetrate into our emotions and will-power as well as into our minds. We must pursue the truth, the whole truth, and absorb it with our whole heart and mind and strength.

This is where the main value lies in these steps taken on the road to Catholic education and formation. And here we would caution against the trite phrase: "The youth today are the men or the leaders of tomorrow." The realities of manhood or qualities of leadership are not so much inherited as earned. They have to be earned in life—nurtured through a deep abiding love of God. There's no other way.

The emphasis on Christian education has great significance because there are people today who wish to divorce education from the religious traditions of the past. They are men whose worship is confined to mankind and its achievements. They have infiltrated school corridors with secularism and pagan ideals. Blind chance rather than Revelation seems to be their lodestar. They deride the religious conception of education, arguing that it is outmoded and that we should bow to the developments of scientific and psychological techniques. But we know different. It was never more eloquently put than by Pope Pius XI some 35 years ago when he said:

"The true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason, illuminated by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

Letters to the Editor

Pro-lifers disagree on rhetoric charge

Rhetoric is a term heard frequently in the abortion controversy, and one would expect a Catholic newspaper to use that particular term with reference to the semantic gymnastics of the abortionists who attempt to sugar-coat what an abortion actually is. Terms like "products of conception" and "post-conceptive family planning" are clearly rhetoric.

However, the Voice has chosen to apply that accusatory expression to the educational efforts of pro-lifers! Our comparisons to murderers, to the Nazi extermination camps, and to the Dred Scott decision are absolute parallels—not rhetoric. What else can you call a deliberate attack on the life of an innocent child, except murder? What else can you call that total disregard for the life that exists in the womb, except that same

brand of contempt that Hitler had for those human beings he considered non-persons?

How can we refrain from being judgmental of abortionists? Would you be able to accompany one of these so-called physicians into surgery, stand by as he inserts a knife into the womb of a pregnant woman and piece by piece dismembers her unborn child? Could you watch as he makes an incision on another woman, lifts out her living baby, and sends it off to the lab as a "specimen" for analysis instead of to the nursery for care? Could you really view the ugly massacre of one of God's creations, ignore the Fifth Commandment, and do this without "judging the personal integrity of the practitioners of abortion"?

When abortions are occurring at the rate of over one million babies a year, I find it truly incredible that pro-lifers should be asked to extend their concern to "working for a more just

economic order in the world," etc. We hear enough of this from the pro-abortionists who would be delighted to have our efforts so diluted. Fighting abortion is a long, hard, often discouraging, and time-consuming battle. Most pro-lifers (unlike those who have aborted inconvenient children) have families to care for, and one major issue is all we can handle effectively.

I have always recommended reading the Voice as a source of pro-life information and education, thanks to Dick Conklin's column and the general news coverage of this issue. Until there is a reversal, however, of the "let's not be too harsh on the abortionists" attitude conveyed in the August 25 editorial, I will be unable to continue promoting the Voice. Editorials defining pro-life philosophies as "rhetoric" can be found in the Miami Herald.

Mrs. Rita M. MocarSKI /
Mrs. Donna Savage /
Pro-Life Vice Chairman /

Legis. Commiss. Miami
Archdiocesan Council of
Catholic Women

Naples sends thanks to Voice

Thought you would like to know that the reaction in Naples to the article "Spirit of the West" was very favorable. Everything was pulled together very well.

Thank you for thinking of us here on the West Coast. I'm certain your story on our prayer meeting at St. Ann's Church is all in God's plan for our growth. May He continue to bless and guide all of you in your field of Christian communication.

Terry Davidsen
Naples

Other Amendments also took time

In the Aug. 18 issue of The Voice, I read a letter captioned "The Trouble With ERA" from a woman who is opposed to an Amendment to the Constitution that would guarantee equal

rights to women. In reply, I would warn that the trouble with ERA is that it is not yet the law of the land.

True, most of the Amendments took time while injustice to human beings was permitted to exist even under the Constitution. Amendment XIII was not ratified until 1865—the Amendment that finally abolished slavery. Good Americans had argued for and justified slavery until it was formally ended by an Amendment. Amendment XIX was not ratified until 1920, and the same arguments to prevent women from having "the vote" are being used today to prevent equality before the law.

As a self-supporting widow, the mother of grown daughters, I believe that all human beings should be treated with justice. As my own mother stood out for woman suffrage, I hope to equal her courage and commitment by going on record as urging the Florida legislature to ratify ERA.

Margaret R. Budenz
Miami



By Msgr.
James Walsh

Papacy has survived onslaught of history

Everything seemed so quiet, dignified and orderly this past week as the College of Cardinals shut themselves in the Vatican to elect a new pope that one finds it hard to believe it was not always like this in past papal elections.

On the contrary, picking your way through history at random in a dozen centuries, you marvel that one more successor to Peter was elected when it seemed the Church had surely come to the end of the line.

It seemed that the pattern of defeat and victory was set forever on Calvary when the enemies of Jesus gleefully shook their bloody fists in triumph and thought it was all over.

Later when Peter hung upside down on his cross, there was every reason to think that the stubborn, troublesome leadership of the fanatic Christian was finally broken for good.

No one seemed to learn from history after that, at least no one among kings and emperors and willing hatchet men in those first centuries when so many of Peter's successors shed their blood for the faith. It was all over one moment. And it began again the next.

When the barbarians streamed into the Roman Empire and made it their own, non-believers and the weak in faith became strange bedfellows in sharing the presumption that the Chair of Peter would remain empty. But there was Leo standing in the wings. In time he came to be known as Leo, the Great. As pope he went out in the open to meet the legendary Attila, and he managed to turn him with his hordes away from Rome by the sheer strength of his personality and the power of his words. Later, just as successfully he saved Rome from Gaiseric, the Vandal.

Slowly the Church invaded the invaders and made them her Christian children. It was all done under the guidance of Peter's successor in that generation.

Other menaces threatened the papacy constantly. The Moslems for 1000 years sat on the borders of Christianity, rattling swords, threatening slaughters. Christian emperors then began forcefully to use papal power as a tool to further their own aims.

We read the incredible story of Empress Theodora imprisoning Pope Silverius for the rest of his life. Now and then, confusion was spread everywhere in Christendom when two or three men at the same time claimed to be pope.

Some times the civil powers welcomed this anomaly and gladly lent support to an antipope, while the true pope was reigning, so that the very foundation of the papacy seemed to be shaken.

However, despite all this, the apostolic succession of popes continued, and the false claimants were recognized and labeled as such in history.

There are a few, too, known as the "bad popes", men whose personal ambition and link to political powers drove them to seize papal power or who were weak men and became as putty in the hands of crafty politicians.

Here is where the concept of the papacy should have been blown to bits. The bad popes, it has been reasoned, should have been destroyed by their moral weaknesses what the Roman emperors and other tyrants could not by their wiles and physical power.

History now reveals that these men have turned out to be our shame and our glory. Our

shame, because it is sad that ambition and greed can work their ways into the most sacred of places. Glory, however, because perhaps nothing proves so impressively that the Church is not ultimately in the hands of men, but in the keeping of God, as Christ promised.

Seventy seven popes are reckoned saints. Only a very few in that unbroken line can be termed bad. We must remember here that one in 12 turned bad in the college of apostles.

Unworthiness among a few popes has often been interpreted as a sign that the papacy was about to disappear. John Fox predicted the end would come in 1666. Joseph Mede disagreed and called for its end earlier, by 1653.

The Calvinist leader, Jurieau, missed his first guess, 1690, then gave the papacy another 20 years, but both he and the pope lived beyond that date.

When Pius VI was in chains, Milne tells us, and Rome was possessed by French atheists, it was widely noised abroad that this indeed was the "final defeat" of the papacy.

And imagine their amazement 300 years later to find all the world, Catholic and non-Catholic alike, deeply interested in the 262nd successor of St. Peter.

Instead of the papacy being buried and forgotten except by students of history, it has been living and thriving in a complex world, the like of which has never been seen. The Church of Peter, Linus, Gregory, Clement, John XXXIII and Paul VI is in every country, among all classes with three quarters of a billion voices raised in a profession of faith in the Vicar of Christ on earth.

This has to be God's doing.

Questions on receiving Holy Communion

By FATHER
JOHN DIETZEN

Q. In your (July 7) Question Box, you included a response concerning Communion under both species. But I believe you misunderstood the question. You responded by explaining why Communion under both species is proper and in accord with the symbolism of the Eucharist, as the body and blood of Christ.

I believe the question was meant to be: Are people permitted to come to the altar and give themselves Communion (by taking the cup)? Or must the priest give it to them? Would you please explain? (Ohio).

A. You and a lot of others called my attention to this facet of the question, which I obviously missed.

In all cases, whether it is the host or the cup that is received, the Eucharist should be given to each individual by the priest or other eucharistic minister. This is the procedure provided for in the rite for ministering Communion, and it is, even more so, in accord with the liturgical dialogue which the church was always seen as inherent in giving and receiving the Eucharist.

Just as the entire eucharist celebration is a communal worship activity,

involving give and take through the sharing and participation by everyone present, so Holy Communion is a faith-sharing part of that celebration. The minister, as one of that community, offers the Eucharist, and invites the "Amen"—the declaration of faith—from the one who will receive. The church's present rite for administering and receiving Communion is intended to reflect and preserve that understanding, and make each reception a reminder and a new act of faith in who and what we are.

Practices contrary to this procedure are not unusual today, but they miss something valuable, and are not liturgically sound.

Q. Several months ago a dear friend and I attended the funeral of another friend in the Catholic Church. My friend is a Lutheran and is very devoted to her church.

At Communion time, this lady went up to receive, and the priest gave her Holy Communion. How could she receive in our Catholic Church if she is not a Catholic? I didn't want to question her about it for fear of hurting her feelings. (Pa.)

A. According to our Catholic teaching and understanding of the meaning of the Eucharist, she should not, of course, have received

Communion. In fact, many Lutherans are equally strong in their restrictions about their members' reception of Communion in other churches, or about people of other faiths receiving Communion in the Lutheran Church.

Your friend surely did what she did in a true spirit of friendship, reverence and Christian faith. Since the situation is not likely to be repeated, and since there seems little chance of misunderstanding by others, I believe you acted prudently in not attempting to correct her.

The priest, of course, had no way of knowing she is not a Catholic. Priests usually must assume that anyone who approaches for Holy Communion is a practicing Catholic.

Q. Are priests permitted to let the people go around the altar to take Communion from the chalice after receiving the Host? This goes on at our church at daily Mass, but not on Sunday. (Tex.)

A. Not only is it permitted but receiving Communion under both forms, bread and wine, is also recommended by the church wherever it is practical to do so.

Both practices you mention help in their own way to express externally the union with Our Lord and with each other, as his brothers and sisters, which he accomplishes through our sharing in the

eucharistic sacrifice and meal. Obviously, being around the altar together is impossible with the larger crowds at Sunday Mass, but it can be and is most appropriate with smaller groups, such as might be present in most parishes on weekdays. The experience of many proves that sharing in the Eucharist this way, at least on occasion, can contribute much toward a deeper awareness of the meaning of the Mass and how it affects our relationships with each other.

The same may be said for drinking from the chalice as well as eating the Host. While one receives Our Lord in either way by itself, receiving under both forms more perfectly signifies our response to Jesus' command to eat his flesh and drink his blood, and our prayerful desire for the gifts he promised to those who do so.

If you haven't already received Communion under both species, I strongly suggest you take the opportunity when it is offered, and give yourself wholeheartedly to it at least a few times. My bet is it will truly help you toward a new appreciation of the Mass.

Q. What is the Blessed Virgin's promise in connection with attending Mass on first Fridays? (Ill.)

A. You must be referring to the practice of Holy Communion on nine con-

secutive first Fridays, a practice which was (and to some extent still is) a popular form of devotion in honor of the Sacred Heart of Jesus. It derives from a promise reportedly made by Our Lord in a private revelation to St. Margaret Mary Alacoque in 1675, that the grace of final penitence at the end of their lives would be granted to those who receive Holy Communion on the first Fridays of nine consecutive months.

The practice is, in other words, a sort of novena—a nine-time prayer which Christians have used for centuries as one of the ways of emphasizing the importance of perseverance and trust in our prayer to God.

At least one of the major reasons for the long emphasis on the first Friday devotion was that it counteracted the gross neglect of Holy Communion prevalent around the time of St. Margaret Mary, especially in France, Annual Communion, at best, was not uncommon. The weekly, even daily, Communion which the vast majority of practicing Catholics receive today, was all but unheard of.

There's no doubt that, through the last three centuries, the widespread practice of first Friday Communion helped much to improve that situation, and to correct the doctrinal errors about the Eucharist on which it was based

The Public Ministry of Jesus

Faith, love and understanding are the key elements in KNOW YOUR FAITH this week. Without any one of these elements, life is less than satisfactory. Through the ages, man has sought to find them. Though man has made marvelous strides in practical knowledge of the earth and the universe, his yearning and search for God is never-ending. The legacy of knowledge beyond those things tangible left by generations past is accepted by some wholly, partially by others, and then there are those who never accept any part of the legacy.

John the Baptist's legacy was faith. He knew within his heart that the reign of God was near. But he did not really understand what that reign meant. He urged people to look seriously at themselves and search for the goodness within

them. When he met Jesus and baptized him, he knew that this was the man the people were waiting for. He stepped aside and urged his followers to join Jesus. Finally he gave his own life. All this without fully understanding. Today we seek to understand everything, yet we know we will never reach the final pinnacle. We must leave some things to faith alone.

John the Apostle's legacy was love. Unlike John the Baptist, he knew Jesus intimately. He saw and experienced the unlimited love for all mankind that Jesus demonstrated every day of his ministry. That love became the central part of John's life. His observation that the knowledge of God and his existence comes mainly through love remains profound.

Jenny, a modern woman who seemingly had everything, was really experiencing a sense of emptiness until she gave of herself which is what love is all about. Giving filled the void within her, and although she did not fully understand why, she accepted it. Faith was born through love. Understanding follows little by little.

The center of Christianity is love. Today we are fortunate to experience Christians reaching out to one another as we share our thoughts and try to understand one another. The ecumenical movement is another development in the history of Christianity that seeks to close the division among us. We hope it will move forward until finally faith, love and understanding will seal all the gaps.

KNOW YOUR FAITH

Searching for understanding

By ANGELA M. SCHREIBER

"I keep searching for real happiness. But when I find it, it lasts for such a little while. I thought resuming my career would give me the satisfaction I lacked. Buying something new used to give me a lift. I've got a busy social life. I'm married to a man I'm in love with and we have beautiful children. I'm beginning to be afraid that I'm neurotic."

This was a distraught young woman, indeed, who sat talking me across the kitchen table. I had always thought Jenny was completely happy. She was one of those people who had set a goal for herself and forged ahead until she reached it.

FEELING MORE than a little helpless, I put the coffee on and encouraged her to talk. I asked her how she defined happiness. She thought for a moment and replied, "Happiness is having your life well ordered and being with the people you really care about. Happiness is having the things you need without a lot of worry about how you're going to get them. And happiness is success with your work. I have all that, but I keep looking for something else—something I can't define." Then an expression akin to both fear and incredulosity crossed her face, and she said softly, "Unless what I'm looking for is God."

I knew instantly that she had answered her own question. At the same time, it was evident that she was afraid of her answer.

NEVERTHELESS, she continued

to express her thoughts out loud. Through reason she could not understand how a being she could not see could have significance in her life. "If God is the Jesus Christ I have heard about all my life, how could he accept me? I don't always live by his rules. I'm not sure I even want to."

"From what I know of you, Jenny, I don't see that you're so far away from living a Christian life," I answered.

"Oh yes, I am. I don't put myself out for other people. For instance, if I were you, I wouldn't take the time to listen to this foolishness I'm spouting off. I'm aware that I'm keeping you up. But I came over here because I knew you'd listen. Your listening when it's inconvenient is part of being Christian."

THAT CONVERSATION took place some years ago. I thought I had reasonable answers for Jenny. But we sorted through many things over a period of several months and she was still dissatisfied.

She even started going to church for the first time in her adult life. But she came away unhappy because she thought she should have some kind of overpowering feeling.

Then something happened that ultimately affected both of us. I had a new baby. And for the first time in my life, I could not see that joy would ever be on the horizon for me again. My tiny little girl was mongoloid. I was on the edge of despondency.

In the depths of my soul, I blamed God and felt that he had failed me. And worse still, he had failed my child who had never deserved to come into the world imperfect.

OUR CLOSE friends knew there was a grave problem with the baby before I came from the hospital with her. No one quite knew how to handle it so they stayed away. Everyone except Jenny. Jenny was waiting for our arrival. She had a meal prepared and a lovely gift for Yvonne. (It wasn't convenient for her; she had taken the day off from a busy job.)

During those first difficult weeks, she dropped by in the evenings and stood up under my tears and my moods. I didn't tell her that I thought God had



...I keep searching for real happiness.

abandoned my baby and me, but she sensed my feelings.

One day she said, "You know, I'm praying for Yvonne and you too." I wanted to thank her. But I could not. My answer was silence. "I know God exists. I still haven't found him but I don't feel as much emptiness as I once felt."

AS TIME PASSED and Yvonne grew, the joy within her reached out to me. Life began to be beautiful again.

Yvonne is nine years old now. Jenny dropped in to visit us last week and Yvonne greeted her with a big hug and kiss and lively conversation. Her greeting was like warm sunshine.

Later, Jenny said, "By now, I suppose you know I've finally filled that void in my life. Yvonne came into my life, too. When I knew you needed me, I tried to help by being there because you listened to me when I needed someone."

"I even thought God had let you down. And I was aware that you did too, but I couldn't let you know I agreed with you. I had never given quite that much of myself to anyone before, and as time went on, my dissatisfaction with myself dwindled. As giving became easier, I began to know God. And if I had not learned that, I never would have found him."

AS I SIT HERE thinking about this

part of my life and Jenny's, I realize that Yvonne has brought a very special kind of love and happiness into my life. But I hadn't know that she had reached so far beyond. Who would ever have dreamed that a child whom everyone thought came with such limited promise would bring with her such precious gifts?

"In word indeed, and in idea, it is easy enough to divide Knowledge into human and divine, secular and religious, and to lay down that he will address ourselves to the one without interfering with the other; but it is impossible in fact."—John Henry Newman.

★★★

"Reason is the precondition of faith; faith is the act in which reason reaches ecstatically beyond itself."—Paul Tillich.

★★★

"The love which we bestow upon our fellow man may be said to be the completion of the homage which we render to God when we love him directly and immediately."—John A. O'Brien.

NEXT ISSUE

How can I nourish my spiritual life?

Jesus' Disciples

Spiritual masters:
Pope John XXIII

John the Baptist

By FATHER JOHN J. CASTELOT

The earliest proclamation of the good news began with the ministry of John the Baptist. It was to him that the first recorded words of Jesus in his own public ministry were addressed. From this moment on, until John was executed, there was a strange, rather distant relationship between the two.

It is difficult to disengage a clear image of John from the Gospel portrayal of his personality, expectations, mission. Quite expectedly the early church and the Evangelists interpreted his role and words in a Christian sense, a sense he himself would not have understood.

THE PICTURE IS further complicated by another important factor: an apparent tension between loyal followers of John (see Acts 19, 1-7) and the first Christians. One detects an effort on the part of the Evangelists to keep John in a subordinate role without minimizing his importance in the history of salvation.

However, from a careful reading of all the pertinent texts there emerges the image of a sombre figure from the long line of stern prophets. John appears suddenly from the desert with a message of impending judgment, the long-awaited intervention of God to punish evildoers and establish his kingdom for the righteous. "Reform your lives! The reign of God is at hand" (Mt. 3,2). "Even now the ax is laid to the root of the tree. Every tree that is not fruitful will be cut down and thrown into the fire... His winnowing-fan is in his hand. He will clear the threshing floor and gather his grain into the barn, but the chaff he will burn in unquenchable fire" (Mt. 3, 10, 12). Hence his reference to the activity of the one to follow him as baptizing in a holy spirit and fire, a divine judgment and purification associated with "the last days" in the Old Testament (see Is. 4,4; 36, 25-26).

WHOM WAS JOHN expecting to come as the agent of this judgment? It does not seem that he was expecting the Messiah, specifically. Rather, he seems to have been following a strong Jewish tradition that the prophet Elijah would return to usher in the final days. Accordingly, when the authorities

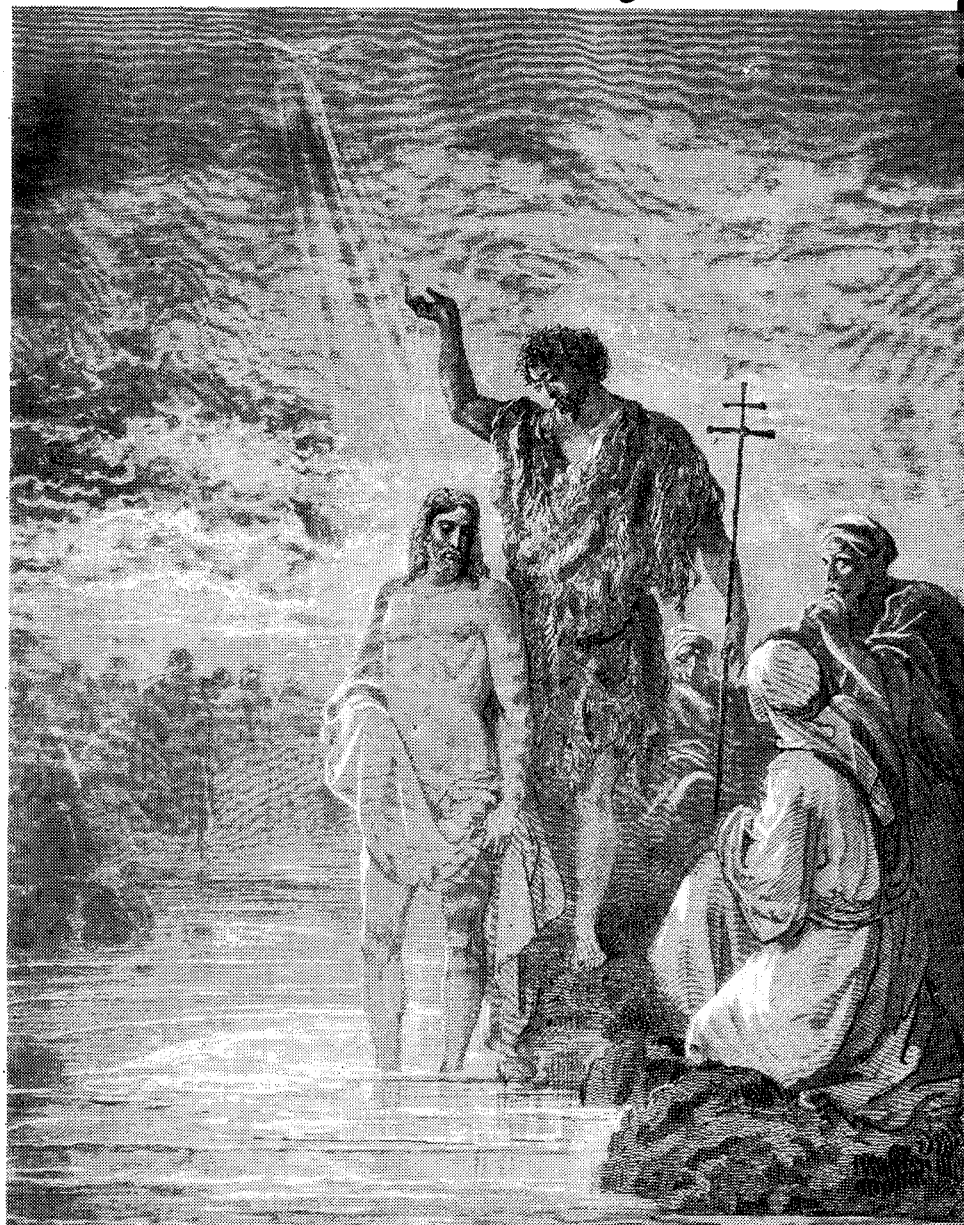
questioned him about his identity, he said that he was neither the Messiah nor Elijah (Jn. 1, 20-21).

This may explain why Jesus puzzled him and why, when he heard about the works Christ has performing, he sent a message by his disciples to ask him, "Are you 'He who is to come' or do we look for another?" (Mt. 11, 2-3). "He who is to come" was a standard designation for Elijah, and Jesus was not acting in the way Elijah was expected to act, bringing fiery judgment on the world. And John's description on the awaited one as ranking ahead of him because he existed before him would fit Elijah perfectly.

THE EARLY CHURCH interpreted the role of John in the light of its belief in the centrality of Jesus as the Messiah and Lord. And so Matthew and Mark portray him as an Elijah-like figure, preparing the way of the Lord. When Jesus asked the crowds why they went to hear John, he asked, "Why did you go out—to see a prophet? A prophet indeed, and something more! It is about this man that Scripture says 'I send my messenger (Elijah) ahead of you to prepare your way before you'... If you are prepared to accept it, he is Elijah, the one who was certain to come" (Mt. 11, 9-10, 14).

The Gospels record only one personal meeting between Jesus and John, on the occasion of Jesus' coming in all the humility of his humanity to accept John's baptism, an event treated differently, and a bit gingerly, by the different Evangelists.

People in Jesus' life



...then one day Jesus came to John to be baptized.

John the Apostle

By FATHER ALFRED MCBRIDE

There was a savior
Rarer than radium...
There was a glory to hear
In the churches of his tears
Under his downy arm you sighed...
And laid your cheek against his heart.

Dylan Thomas

Every artist, who has thought of painting the figure of John the Apostle, pauses at the scene in which John rests his head on the heart of Jesus. No poet would fail to note the impact of the head of a man resting upon the heart of a God. The union of the human mind engulfed with divine love at the first eucharistic event offers us the clue to the spirituality that governed John the Apostle. So spiritual an impression does John leave us that we are impelled to join Christian tradition which has named him John the Divine.

EVERY SAINT BRINGS out a different quality and value that marks the total spiritual person. Some present us with the persuasiveness of prayer, as in the case of Luke. Others inflame us

with the passion of faith, such as Paul. In a man like Peter we sense the loyalty to community and church. From John we derive the centrality of love in spiritual growing.

Where can you find the fundamental spiritual message of John? Read his first Epistle, Chapter 4, 7 to 5, 12. Just as the last words of Christ on the night before he died were about love, so these words of John in the evening of his life return to the same topic. Memories of love crowd the mind and imagination of John. Ponder his Gospel to review those memories: The river of wine at Cana, the divine granary of the loaves miracle, the cure of the man born blind, the resurrection of Lazarus, the conversion of the Samaritan woman with an ocean of living water, the call to be a "born again person" in the story of Nicodemus, the healing of the Centurion's son. Seven signs of love to forecast the seven celebrations of love that the church performs in sacraments. Seven love events that would culminate in the supreme sign of care—the sign of the cross.

IT IS JOHN'S direct experiences of Christ's love that form the essence of his

Was fired with love

spiritual teaching: "Beloved, let us love one another, for love is from God. He who does not love, does not know God, for God is love" (1 Jn 4, 7-8). Notice that John says that the knowledge of God and his existence comes mainly through love. How similar this is to the teaching of that most intellectual of all the saints, Thomas Aquinas, who taught that we come far closer to God through love than through knowledge. Yes, we are to use our minds to find God. But we will be far more successful by using our hearts.

Each time we perform an act of love, we unlock one more door that hides the mystery and wonder of God in our lives. Hence we should not be afraid to love. "There is no fear in love. Perfect love casts out fear." All too often we tend to say that hate is the opposite of love. And in a certain sense it is. Yet contemporary psychology confirms John's teaching that fear is the real enemy of love.

PEOPLE FEAR LOVE because it requires them to be open and vulnerable to the beloved. It demands a passion, a

fire and a commitment. This makes many people nervous. John knew this when he wrote about the foolishness of being too careful in our union with God. Joyful abandon is to be preferred to the cautions, timid commitment of ourselves to God and others.

"I know your works. You are neither cold nor hot. Would that you were hot or cold. Because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3,15).

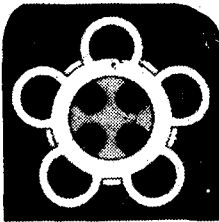
John's spirituality is a perfect combination of other worldly vision and down-to-earth concern. He does not devalue love of God from love of persons. "If anyone says, 'I love God,' and hates his neighbor, he is a liar." Thus John avoids the pitfalls of mere humanism that calls for human love without God and a false spirituality that asks us to love God and ignore people. John's total spirituality overcomes that division. Thus he writes for us the first lesson in how to be spiritual. And a mighty good lesson it is!



Forgiving in the family setting

By Fr.
Ron Luka, CMF

We don't enjoy talking about sin, especially when it's our own. We keep patting ourselves on the back saying we're really not that bad a



A family seated together sharing a crossed bread.

person in that we haven't killed anybody or robbed any banks lately. Sort of like that tax collector in the front of the temple our Lord talked about. But what about becoming impatient with one another over something really minor? What about taking each other for granted? What about being dense to each other's needs? What about screaming and yelling at each other because we're tense not because they've really done anything wrong?

What about not fulfilling the little responsibilities each

person has around the house? What about becoming obnoxious after having a couple more drinks than we should have? What about sulking, being moody and uncommunicative? What about being inconsiderate with the volume of the stereo or the hour we come in? What about being petty, critical and unkind? What about...? You can almost add to the list endlessly. How right the scriptures are when they say even the just person sins at least seven times a day!

How do we handle these sins we daily commit against each other? If we commit them, we sort of just let them be, hoping nobody will get on our back over them. If someone else does them, we might get right on their back, to teach them a lesson or protect our legitimate rights of course.

Most of us feel sorry after we've done or not done something that hurt another member of our family. Why not try putting words to that sorrow and really mean it

when we say, "Doug, I'm sorry, I didn't take time out to really listen to you earlier this evening," or, "Mom, I really am sorry for staying out so late last night." When that's said, all the other person knows is that you are sorry. They still haven't heard you ask to be forgiven. So why not wind up with a, "Will you forgive me"?

Our response has to be likewise serious. "Yes, I do forgive you," with an expression of that forgiveness in a handshake embrace, or pat on the back. We can't greet the request for forgiveness with a "That's okay," because that's not really taking the request seriously.

I think it says something that our Lord's greatest act of forgiveness was unasked for; it was not preceded by an apology, it was given freely and spontaneously from the cross.

With forgiveness a regular part of our family life, we might much more safely pray to be forgiven as we forgive.

We have been hearing a lot about the reform of the rite of Penance in the Church lately: community celebrations of the sacrament and celebrating the Sacrament face to face with a more personal interaction between the penitent and confessor. We have a long way to go to make these reforms as effective as they might be.

We all know that the big Church is renewing the Sacrament of Forgiveness. How about the little church, your home? Is it renewing the Sacrament of Forgiveness too? Has anyone been forgiven around there in recent history?

Forgiveness should be a big thing among us Christians. We follow a Lord who told great stories about forgiveness, like the Prodigal

Son, which I like to call the Prodigal Father, because the Father squandered his forgiveness far more than the son squandered his inheritance. He told us to forgive seventy times seven times a day, or without number. He forgave public sinners and parties with them. He forgave his apostles when they abandoned him and even the people who hung him on the cross.

But haven't we blocked up the pipes of forgiveness? We run to God often enough for it. But do we it as readily and freely as we receive it? Is giving forgiveness as big a thing with us as it was with the Lord? If it's not, aren't we really letting him down in something he saw pretty central to being a follower of his?

Family Night

SCRIPTURE PASSAGE: Please read again 1 Peter 3:8-12.

THEME: CONTROL THE TONGUE

OPENING PRAYER: Oh Lord, how wonderful you are and how we praise you for the beauties of our earth and for the gifts we are to one another. Oh Lord, how much we love you and

how grateful we are to be your beloved children. Amen.

SOMETHING TO THINK ABOUT: Tonight's verse is: "If you want a happy, good life, keep control of your tongue, and guard your lips from telling lies. Turn away from evil and do good. Try to live in peace even if you must run after it to catch and hold it." This week and next week's family nights will complete the scripture sharing of 1 Peter 3:8-12. Just about all of us would vote a big YES if asked do we want a happy, good life together. How to do it is quite another thing! Trying to control our tongues, not lying and doing good rather than evil is quite a heap big job for anyone of us, not to mention the whole

family. Living this verse can't help but make the family a joyful place to be. It's got to be worth the effort.

ACTIVITY IDEAS:

1. Family Scrapbook—continue the book with tonight's scripture along with pictures and family drawings. Plan to discuss reasons for these particular ingredients: no lies, control the tongue, be kind and peaceful to make the family happy. Make it into a recipe and add it to the book.

2. Lying Wall—materials: blocks or books or pillows or wastebaskets. Together share thoughts on what lies can do to the people who lie and the people who were lied to. Build a wall at

least twenty inches tall with some of the above materials. Take turns having people hide behind it. What can we see? How do lies hide us from others? Take the wall down slowly and share thoughts about truth. When the wall is down, have each person take a turn behind the spot where the wall was. Share thoughts again.

3. Love Cards—materials: crayons, paper, envelopes, stamps. Make some handmade LOVE cards to send to the family, friends, parish personnel or relatives. List three kind things they did and praise them for a good job.

SNACK TIME: Fresh peach sundaes.

ENTERTAINMENT: Water Balloon Toss—swimsuits for everyone and balloons filled with water. It's splashy fun!

SHARING: 1. Someone share a moment when he wished he lived somewhere else. Share where and why. 2. Each share a time he felt very silly last week. 3. Someone share a time he felt close to another family member.

CLOSING PRAYER: Dearest Father, Thank you for this family time together. Help us to treasure one another through deeds of kindness. Be with us this coming week and may we share your love with all the people that cross our paths. Praise you, oh wonderful God! Amen.

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Women's unit asks rights fight help

WASHINGTON — (NC)—Asking President Carter and Congress to take "prompt and positive action" on behalf of women, a presidential commission has reported that American

women remain far behind men in their struggle for economic, political and social equality.

The report, titled "The Spirit of Houston," was issued Aug. 17 by the National Advisory Committee for Women, successor to the now defunct International Women's Year Commission. The title referred to the federally funded National Women's Conference held in Houston last November.

"We demand an immediate continuing action...by federal, state, public and private institutions so that by 1985, the end of the international decade for women

proclaimed by the United Nations, everything possible under the law will have been done to provide American women with full equality," the report said.

The report said that although women now account for 41 percent of the American labor force, they earn only 60 percent of what men earn. Only six percent of American families fit the "typical" pattern of a breadwinning father, homemaking mother and two school-age children, it said.

The commission also cited other findings which it said show continued

inequality for American women and shatter myths about them. Among them:

● Alimony is awarded in only 14 percent of all divorces and no more than seven percent of divorced men actually make payments.

● Rape is the fastest growing crime in the country, occurring at the rate of one every nine minutes.

● Women over 65 had a median income of \$2,800 a year in 1976, about half the income of elderly men.

● More than six million children of pre-school age have working mothers but only about two percent of them are in day care centers.

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Pope John Paul learning English

VATICAN CITY — (NC)—Italian, German, some French and a little English. These seem to be the modern languages which Pope

John Paul I speaks.

The new pope comes from the northern Italian region near the border with Austria,

and his German is reportedly quite good.

It is said that in the last year he has been learning English.

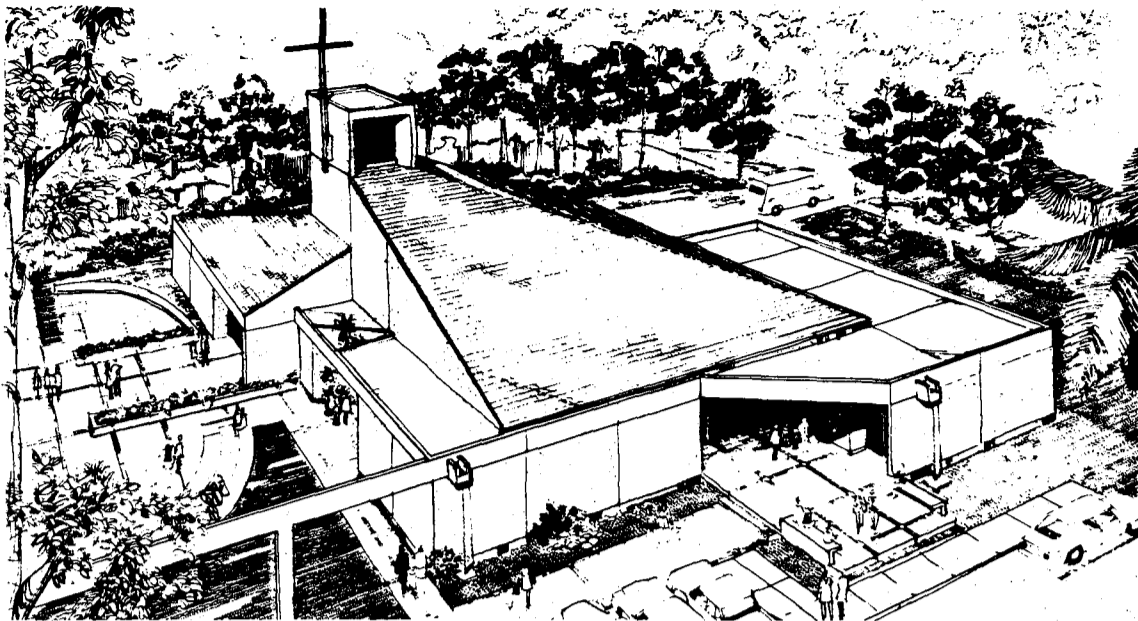
St. Benedict parish to build new church

Ground will be broken Sunday, Sept. 17, at 4 p.m., for a new church building for St. Benedict parish, Hialeah. A family picnic and BBQ will begin at 2 p.m.

The five year old parish was created in Oct. 1973 by the late Archbishop Coleman F. Carroll. The first pastor was Father Thomas E. Barry and the present pastor, since 1977, is Father Jose L. Hernando. Father Robert Palmer is associate pastor.

The church will be a multipurpose one-story concrete block and stucco building with a central nave, small chapel, catechetical center, kitchen areas, and parish offices.

Designed by a member of the parish, architect Juan Silverio Fernandez, the altar will be in the center of the complex. The nave will hold 500 seats and will be connected through the altar with the chapel which holds 100 seats.



It's a Date

PALM BEACH

Legion of Mary annual retreat at the Cenacle Retreat House, Lantana, Sept. 8-10.

St. Mary Hospital, School of Radiologic Technology, West Palm Beach, will honor graduates at a ceremony Tuesday, Sept. 12, from 2 to 4 p.m.

St. Thomas More parish, Boynton Beach, Young Women's Group meeting Wednesday, Sept. 13, at 8 p.m., in the seminary.

Patrician Club meeting at St. Ann Church, West Palm Beach, Wednesday, Sept. 20, from 2 to 4 p.m.

BROWARD

Lauderdale Catholic Singles Club flea market and bar-b-que Saturday, Sept. 9, from 10 a.m., and flea market Sunday, Sept. 10, noon, at 3280 N.W. 108 Dr., Coral Springs.

St. Clement Church, Fort Lauderdale, summer's end picnic Sunday, Sept. 10 at 1 p.m., on parish grounds.

Our Lady Queen of Martyrs, Fort Lauderdale, Women's Club afternoon tea Sunday, Sept. 10, from 1 to 4 p.m. at home of Delores Besterda, 265 Georgia Ave., Melrose Park.

St. Bernard Women's Guild, Sunrise, first meeting of season Tuesday, Sept. 12, at 8 p.m., in parish center.

Court Infant of Prague, Catholic Daughters of America, first meeting of season Wednesday, Sept. 13,

at 8 p.m., in Nativity parish hall, Hollywood.

St. Vincent, Margate, Men's and Women's Clubs third annual anniversary ball Saturday, Sept. 16, at 8 p.m., in parish center.

St. Bartholomew Young at Heart Senior Club, Miramar, matinee dinner and show at Royal Palm Dinner Theatre, Boca Raton.

St. Clement Women's Club, Fort Lauderdale, annual spaghetti dinner Sunday, Sept. 17, from 4 to 7:30 p.m.

DADE

St. Augustine Church, Coral Gables, flea market today (Friday), 5 to 8 p.m., and Saturday, Sept. 9, 9 a.m. to 4 p.m.

St. Catherine of Siena Women's Club membership tea Sunday, Sept. 10, 3 to 5 p.m.

St. Kevin blood drive Sunday, Sept. 10, 8:30 a.m. to noon in the meeting room.

Cursillo Ultreya Sunday, Sept. 10, at St. John the Apostle Church, Hialeah, also

at St. Louis Family Center the third Sunday of each month beginning Sept. 17, at 8 p.m.

St. Lawrence Council of Catholic Women first meeting of season, Monday, Sept. 11 at 8 p.m., in school cafeteria.

Holy Family Women's Club first meeting of season covered dish supper Tuesday, Sept. 12, at 7 p.m., in parish hall.

Blessed Trinity parish, Miami Springs, adult bible series resumes Tuesday, Sept. 12, at 7:30 p.m.

St. Louis Women's Bible Group day of reflection at Dominican Retreat House

Tuesday, Sept. 12, 9 a.m. to 2 p.m. Sister Judith Shield speaker.

St. Louis Golden-Agers first meeting of season Thursday, Sept. 14, 10 a.m. to 2 p.m., in family center.

Father Andrew Brown Assembly, K of C., annual Past Faithful Navigators' dinner Friday, Sept. 15, at Hialeah Council.

Catholic Singles Club party in recreation hall of Kendall Club Apartments, 9972 N. Kendall Dr., Saturday, Sept. 16, at 8:30 p.m.

Third Order of St. Francis meeting at Francis

Hospital, Miami Beach, Sunday, Sept. 17, at 2 p.m.

Dominican Retreat House renewal evening for women living alone Monday, Sept. 18, at 7:30 p.m. St. Agnes Bernadette speaker.

Barry College Auxiliary annual membership coffee Monday, Sept. 18, at 10 a.m., in Thompson Hall.

Miami Serra Club induction ceremony Tuesday, Sept. 19, at 6:30 p.m., in Columbus Hotel.

Holy Family Women's Club card party Tuesday, Sept. 19, at 8 p.m., in Knights of Columbus Hall, 13300 Memorial Hwy.

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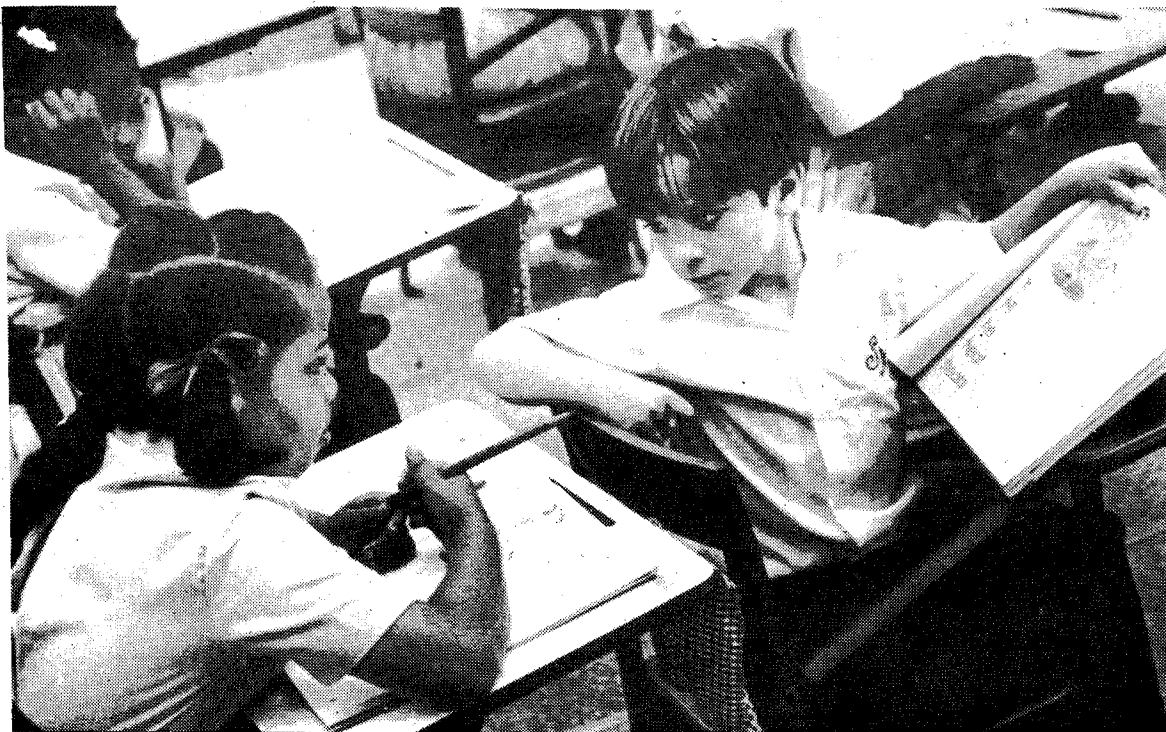
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Like hundreds of other first graders returning to Archdiocesan schools, first day cooperation between classmates Gigi Jean-Babst, 6, and Daniel Pogony, 5, at St. Mary Cathedral elementary school may have solved the question...Did the teacher say read first and then write—or was it write and then read?

Holy Shroud goes on display

TURIN, Italy—(NC)—In the shadow of gray skies overhead and a papal election that captured the world's attention, the Holy Shroud of Turin went on public display in the Cathedral of St. John, Aug. 27.

More than 80,000 pilgrims, some in stretchers, filed past the cloth believed to be Christ's burial garment on the first day of the exhibit, which is scheduled to continue until Oct. 8.

The cloth, which bears the negative imprint of a man's body, is displayed behind bullet-proof glass in the Renaissance cathedral.

EVEN TURIN'S communist mayor, Diego Novelli, greeted the exhibition of the shroud, calling it "a special moment, not only for believers, but for all the people."

He termed the showing an opportunity for "men,

women, youth and workers to learn, to discuss, to discover a reality complex and difficult, but at the same time interesting and stimulating."

Souvenir hawkers set up their wares outside the cathedral, where the crowds began assembling at 5 a.m. Some of the gaudier items included sweatshirts with Christ's face, and trays shaped like shrouds.

But the vendors did a lean business despite the size of the throng. Most of the viewers were interested only in the relic, which came to Turin in 1578.

At 7:30 a.m., after Matins celebrated by Archbishop Anastasio Ballestrero of Turin, the crowds were permitted to begin filing through the cathedral's nave to the Guarini Chapel, where the relic is displayed.

The exposition is only the third chance the public has had to see the shroud this century. The last showing ended Oct. 12, 1933.

Since then only private

showings have been held.

In 1946, monks of the Abbey of Montevergine, in the province of Avellino, were permitted to see the shroud in recognition of their having kept it secretly during World War II.

In June 1973, members of a special commission set up by then-Archbishop Michele Pellegrino of Turin were permitted to examine the shroud in an attempt to establish its age and authenticity, and film crews were allowed to photograph it for a showing on Italian television.

THE SHROUD is a 14-by-4 foot piece of yellowed linen bearing the reverse image of a man.

Although the church has never taken a stand on the shroud's genuineness as Christ's burial garment, Max Frei, a Swiss criminologist, said in 1976 that he found on it traces of pollen which indicated that it came from Palestine and was about 2,000 years old.

Pro-gun group urges boycott to protest U.S. Bishops stand

WASHINGTON—(NC)—An anti-gun control group has urged Catholics to boycott church collections and Catholic schools to protest the U.S. Catholic Conference's support for gun control.

The Citizen's Committee to Keep and Bear Arms, which is based in Washington state, urged Catholic gun owners to instead send their money to Catholics for Christian Political Action—a lobbying group which among other things opposes gun control—based in Washington, D.C.

The committee made its appeal in the August issue of its publication, Point Blank.

THE COMMITTEE estimated that if one-fourth of the nation's 50 million Catholics divert an average contribution of a dollar a week of church collections, they can deprive the American Catholic Church of \$650 million a year.

"Gun-owning Catholic parents with children in Catholic parochial schools could tell their pastor in polite but no uncertain terms that they're going to yank their kids out of those schools unless they're guaranteed that this anti-gun USCC propaganda is kept out of the school curriculum," Point Blank said.

A USCC spokesman said the conference has received between 20 and 30 letters attacking its gun control position since the Point Blank article appeared.

The USCC Committee on social Development and World Peace, composed of bishops, Religious and laity, first backed gun control legislation in 1975. The committee reaffirmed its position in a major paper on crime earlier this year.

The committee supports gun registration, licensing of handgun owners and a ban on "Saturday night specials," inexpensive handguns.

The committee's public affairs director, John Snyder,

protested the committee stand in a letter to Bishop Thomas Kelly, the USCC general secretary.

Snyder said support for a ban on Saturday night specials amounted to discrimination against the poor.

"It is those who are unable to afford expensive handguns who, in the legitimate defense of life, family and property against criminal aggression, have recourse to the one effective means available to them, that is, to the inexpensive handgun," Snyder said.

THE POINT BLANK article said it received no response from "high hat Kelly" but received an answer from "an anti-gun bureaucratic functionary Msgr. Francis J. Lally."

Msgr. Lally, USCC secretary for social development and world peace, said his committee "recognized that this was a controversial issue on which many of good faith might disagree. They reacted out of a concern for life, as they have in many other instances."

A USCC spokesman said the conference had no comment beyond MSGR. Lally's letter on criticism by the Citizen's Committee for the Right to Keep and Bear Arms.

Vatican workers to get bonus

VATICAN CITY—(NC)—The nearly 4,000 employees of the Vatican received their traditional pay bonus Aug. 24.

The employees usually receive a month's extra pay at the end of the month during which a pope dies.

They generally receive another bonus the following month to celebrate the new pontiff's election.

Many Vatican workers put in extra-long hours in the interregnum period.

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Television notes

Good luck parents!

The new season of Saturday morning shows starts this Saturday, Sept. 9, for all three major networks. If you are a parent, you will do your duty and watch what the kids watch. The networks haven't previewed any of them for the press, so you're on your own. Good luck.

'M.A.S.H.' priest replies

Father Francis Mulcahy, the Catholic chaplain on the television series "M.A.S.H.," doesn't take criticism lightly. In response to an article by a Hartford Archdiocesan official critical of TV portrayals of priests, including Father Mulcahy, actor William Christopher described his character as "a sincere and dedicated priest."

The actor conceded that Father Mulcahy was "struggling" and "unseasoned" and "certainly is not the dynamic leader of men," but said he had "never failed in the full and faithful execution of his religious mission."

Sesame's 10th year

This Fall, the award-winning Sesame Street series goes into its tenth season on public television. Production for the season takes the cast into the streets of New York City and visits Central Park, Lincoln Center, Times Square and several other locations.



Butterfly McQueen plays a fairy godmother who teaches 12-year-old Joanna (played by Star-Shemah) some lessons about the joy of helping others in "The Seven Wishes of Joanna Peabody," the season premiere of the "ABC Weekend Specials" Saturday, Sept. 9, at noon.

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'Days of Heaven' visually pretty but lacks content

By T. FABRE

NEW YORK — NC — "Days of Heaven" (Paramount) begins in Chicago just before America's entry into the First World War. Bill (Richard Gere), a hot-tempered young laborer, strikes and apparently kills a steel mill foreman. He flees to the West accompanied by his common-law wife, Abby (Brooke Adams), and his young sister, Linda (Linda Manz), an odd-looking girl with a prematurely aged look who narrates some of the story.

The forlorn trio joins a stream of migrant workers headed for the wheat harvest, and they eventually find work on a vast farm in the Texas Panhandle. Bill and Abby pass themselves off as brother and sister, and when Abby catches the eye of the rich owner of the farm (Sam Shepard), Bill, who knows that the man has no more than a year to live, tells her to encourage him.

SO BILL, Abby and Linda stay on after the harvest, and Abby, again at Bill's urging, finally marries the owner, thus setting in motion the kind of vortex of emotions that inevitably brings tragedy.

Writer-Director Terrence Malick's first picture since "Badlands," which died at the box office despite some good critical notices, is one of the most beautifully photographed American films to come along in some time.

Unfortunately, however, there is nothing in the story

line or characterizations that remotely matches the grandeur conveyed by Almendros' and Wexler's cameras. The fundamental plot is a triangle, and thus passion is imperative, but the film is curiously devoid of passion of any kind.

And as far as broader themes go, Malick lets slip every opportunity for social commentary. The rigors of poverty, the exploitation of the poor, the injustice of the class system, the relation between crime and deprivation all figure in the story but in so perfunctory a way that they do not effect the viewer. And as far as squalor goes, here the cinematic beauty of the film works against any significant depiction. Everything is just too pretty.

AND so is Richard Gere as Bill. With his sleek good looks, his razor-cut hair, his clean-shaven cheeks, and his neatly fitting clothes, he is hardly convincing as the drifter Bill, a man down on his luck all his life. The anachronisms sprinkled throughout the dialogue do not help matters either. Gere speaks of always having hoped to make a big score, for example, and the owner's tough foreman refers to Bill and Abby as a couple of con artist. All this severely undermines all the efforts made to obtain an authentic re-creation of time and place.

The film's biggest asset, aside from the photography, is the performance of newcomer Brooke Adams.

Visually "Days of Heaven" is unforgettable, but all of its beauty cannot compensate for its lack of content. The theme and treatment are adult in nature. (PG) A-III—Morally unobjectionable for adults.

Graphic sex changes rating

"Nunzio" (Universal) was originally classified A-3 (morally unobjectionable for adults) by the USCC Office for Film and Broadcasting and rated PG by the Motion Picture Association of America.

Subsequent to the film's release, however, after a poor showing at the box office, a graphic sex scene that had previously been cut was reintroduced. The Office has thus changed its classification to B and the MPAA has re-rated it R.

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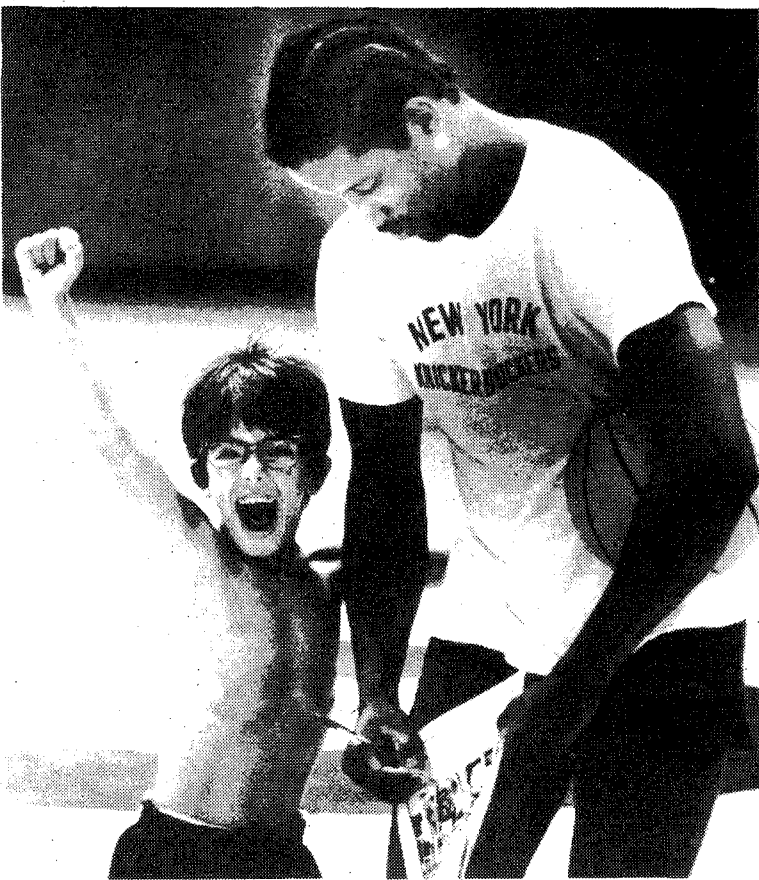


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WHOOPEE—A youngster gives a cheer as he gets Ray Williams' autograph. The New York Knicks basketball team was visiting Iona College, a Catholic school, where it held a basketball clinic for youngsters.

Holy Year patches ready for Scouts' help at rally

Archbishop Edward A. McCarthy has issued a special call to all Scouts and Scouters in the Archdiocese of Miami for their participation in the Holy Year Celebration at the Orange Bowl Oct. 6.

"As you know," Abp. McCarthy said, "the Orange Bowl is a huge stadium, seating over 80,000 people. We are hoping to fill it when people from all parishes of the Archdiocese come together for this celebration of the Lord's Supper. One difficulty we are faced with is distributing Communion adequately to all of these Catholics. We expect to be using over 500 priests and Eucharistic ministers.

"I would like to ask each of you, as the Scouts and Scouters in the Archdiocese, to lend a big hand in our effort to have a smooth and well organized Liturgy. Wouldn't it be quite a witness and

tribute to Scouting if 500 or more of you were participating, in full uniform, as escorts for these Eucharistic Ministers."

Recalling the many projects the Scouts do each year in service to the community and parishes, Abp. McCarthy said, "It is not often that an event as great as our Orange Bowl celebration presents itself with such opportunity to show the true dedication of so many Scouters at one time.

"A special patch has been

Lourdes Academy

Ana Calleja was elected president of the student council at Our Lady of Lourdes Academy. Ana Padron is vice-president; Betty Martinez, secretary; and Silvia Almeida, treasurer.

prepared commemorating the Holy Year, and each of you participating will receive your own, which would come a beautiful addition to your uniform. I hope all of you will join with us at 6 p.m., on October 6, as we begin final preparations and rehearsals for the evening celebration," Abp. McCarthy concluded.

All Scouts and Scouters should meet at Gate Seven at the Orange Bowl.



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IMPACTO ... todos aprenden, los padres dialogando los niños jugando

Por ARACELI CANTERO

Educar a los hijos nunca fue tarea fácil, pero, "más vale prevenir que lamentar."

Al menos así piensa un buen grupo de jóvenes padres de familia en la Archidiócesis.

Pero no sólo piensan, sino que desde 1973 han venido dedicando su tiempo y sus energías para sacar adelante un programa único de formación y apoyo a los matrimonios con hijos entre los tres y diez años.

En **IMPACTO**, padres e hijos son protagonistas, y juntos van aprendiendo a dialogar, a respetarse y a crecer, bajo la orientación cristiana del movimiento.

El proceso se inicia con programa de fin de semana, donde padres e hijos escuchan diferentes charlas, adaptadas por los mismos dirigentes al nivel de los participantes.

"Subrayamos la responsabilidad primaria de los padres en la educación moral y religiosa de los hijos," explica uno de los coordinadores. "Para los hijos, el mejor modo de aprendizaje es el ejemplo de los padres," añade.

La parroquia de Blessed Trinity que ofreció cobijo a **IMPACTO** en sus inicios ha seguido haciéndolo durante 38 fines de semana. También el Colegio Loyola ha colaborado con el movimiento ofreciendo lugar de reuniones.

En ambiente de alegría y juego, los más pequeños van recibiendo la semilla.

A veces con cuentos

Comunidad de S. Benito colocará primera piedra

Tendrá lugar el próximo domingo 17 de septiembre la colocación de la primera piedra del edificio parroquial de San Benito, en Hialeah. El acto tendrá lugar a las 4 p.m. y será precedido desde las 2 p.m. por un picnic familiar en los terrenos del futuro templo, 8 Avenida y 78 calle del West, Hialeah.

La parroquia de San Benito fue creada en 1973 por el arzobispo Coleman F. Carroll, en el deseo de proveer un más efectivo ministerio a la creciente comunidad que hasta entonces perteneció a las parroquias de La Inmaculada Concepción y Nuestra Señora de Los Lagos (Hialeah). Fue primer párroco en San Benito el padre Thomas E. Barry.

Desde 1977 la comunidad recibe el ministerio del padre José Luis Hernando, párroco y el padre Robert Palmer.

Actualmente la comunidad de San Benito utiliza como centro parroquial cinco locales alquilados en el centro comercial Malecón Shopping Plaza, a corta distancia de la rectoría y oficinas que se encuentran a una cuadra de los terrenos del futuro templo.

La construcción a iniciarse



"Tengo tres años", le dice una joven participante en Impacto al padre Eduardo Alvarez, S.J. . Mientras el sacerdote juega un rato con los más pequeños los mayorcitos juegan en el jardín. Arriba Hilda y Nelson Serpa dialogan con otras parejas sobre la educación de los pequeños.

conocidos como 'Los Tres Ositos', cuando se les habla de la familia y 'Papá Dios.' Los niños saben por qué están allí y de vez en cuando se reúnen con sus padres, que reciben un programa por separado. Para los adultos las charlas tratan temas educativos, de psicología infantil, comunicación, expresiones religiosas populares, Iglesia etc.

Parte del programa es una pequeña presentación artística que los niños preparan para sus padres.

Colaboran en el programa de fin de semana unas 15 parejas, que se reparten las responsabilidades de charlas, en las mesas de discusión, actividades y supervisión de los niños, juegos y cocina.

Desde 1973 han participado en **IMPACTO** 399 familias y 732 niños. Una gran parte continúa activa en el Movimiento que ofrece actividades familiares, picnics, bailes y charlas formativas a distintos niveles.

Todos forman una gran familia y aunque ellos mismos son los líderes y protagonistas tienen como Director Espiritual al padre Eduardo Alvarez S.J. "Con mi presencia y mi palabra, busco profundizar el nivel de fe de todos," dice.

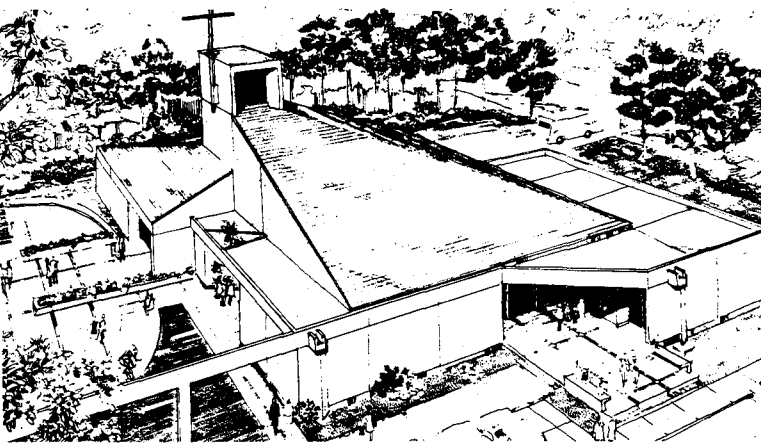
"Creo que además, el

sacerdote debe promover la unidad y crear inquietud apostólica," añade.

Este año son coordinadores del Movimiento, Elmedio y Diana La Roz y están al frente del pre-**IMPACTO** Lorenzo y Zurana Blanco.

Al concluirse las vacaciones de verano, **IMPACTO**, reanuda sus actividades el próximo fin de semana 16 y 17 de septiembre.

Personas interesadas pueden llamar a los encargados de relaciones públicas: Juan y Teresita Batalla, 261-5383.



próximamente consistirá en un edificio funcional de bloques de concreto y estuco, con nave central y pequeña capilla y capacidad para 600 personas. También incluirá un centro de catequesis, cocinas y oficinas parroquiales.

El altar estará situado en el centro del complejo, dominado sobre el resto de los espacios y recibirá luz del exterior a través de ventanales sobre el campanario.

Diseñó el edificio el arquitecto Juan Silverio Fernández, miembro de la parroquia. Es contractor de la construcción, Alejandro Construction Inc.

Aniversario de Ideal con charlas sobre Cuba

Con el lema "Cuba Sufre y espera: ¿Qué hacer?" y una tanda de conferencias, la Revista Ideal conmemorará la semana próxima sus siete años de existencia y servicio informativo.

Las charlas tendrán lugar los días 14, 15 y 16 de septiembre en los salones de la parroquia de San Juan Bosco.

Participarán Monseñor Agustín Roman, Vicario Episcopal Hispano, Tomás Regalado, director de noticias de la emisora de radio WRHC; y los

doctores Amalio Fiallo y Juan Clark, profesores universitarios en Venezuela, Caracas y Miami Dade Community College.

Las conferencias tratarán los temas siguientes: O Raíces del Pensamiento Cubano; O Martí—su pensamiento hoy; O Realidades y reflexiones cubanas; O Imagen del caso cubano en el mundo; O Cuba al día; O Ideario para una Cuba nueva.

Para información llamar al 642-8959.

Comunidad

● En Dade, además de la celebración en el Marine Stadium a las 7:30 p.m., parroquias y grupos celebrarán a la Patrona de Cuba localmente. En San Juan el Apóstol, las Damas de Santa Teresa han preparado un Rosario meditado con proyecciones de los misterios. Tendrá lugar mañana sábado 9.

● En Cayo Hueso, la Parroquia de St. Mary Star of the Sea, 1010 Windsor Lane, tendrá celebración Eucarística y procesión a las 7:30 p.m.

● En West Palm Beach, la

Parroquia de Santa Juliana, 4500 S. Dixie Highway, tendrá una Eucaristía concelebrada hoy viernes a las 8 p.m. seguida de procesión solemne con la imagen de la Virgen. Predicará el padre Rafael Escala.

● En Broward, la Parroquia de Little Flower, 1805 Pierce St. Hollywood celebrará la Virgen con una Eucaristía a las 7:30 p.m., seguida de procesión. Predicará el padre Francisco Santana.

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Por Mons. Agustín A. Román

Al aproximarse la Fiesta de la Virgen me hace ésta pensar en un acontecimiento. Este acontecimiento es una conversión. Y esa conversión ha traído múltiples conversiones.

Este año de 1978 marca el décimo aniversario de la muerte de Tomás Merton, monje trapense norteamericano.

Este singular hombre, tal vez el místico por excelencia de de esta cultura, hizo, al decidir su vocación, una peregrinación al Santuario del Cobre.

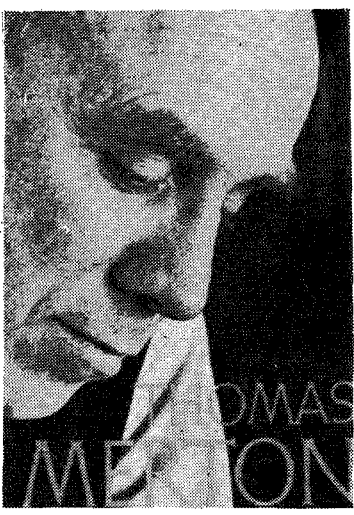
La descripción de esta visita nos presenta a Merton como hombre intelectual que sabe detenerse en lo popular.

Joven intelectual, e inquieto buscador de Dios, Merton se convirtió al catolicismo a los 24

Merton escribió cómo sus padres protestantes...

Aquí estas tú, Virgen del Cobre. Es a ti a quien he venido a ver. Tú le pedirás a Cristo para mí que me haga su sacerdote, y yo te doy a ti todo mi corazón, Señora. Yo a cambio, si me obtienes la gracia del sacerdocio, te ofreceré mi primera Misa, y será por tus manos presentada a la Trinidad, quien ha usado tu amor para concederme esa gracia.

Thomas Merton Pascua de 1940.



"No podían precisar su religión... Contribuían a la Iglesia de Zion, ayudaban al Ejército de Salvación... Y de cuando en cuando asistían a la Catedral Episcopal de San Juan el Divino.

Pero estas y otras experiencias en su vida, mantuvieron vivo el sentido religioso en el joven Merton.

Después de su conversión, y pensando ingresar en la Orden Franciscana decide peregrinar al

Cobre en la Pascua de 1940. Y nos dice:

Allí aprendí cosas que sólo se pueden aprender en una cultura que al menos en sus prácticas externas es católica. Se necesita la atmósfera de una completa y total experiencia de todos los gozos naturales y sensibles que desbordan de la vida sacramental.

El que sin saberlo había crecido en la piedad popular protestante, allí entró en contacto con la piedad popular católica, que a Merton le habló a través de...

esplendidos altares con recargadas imágenes y retablos con muchas flores delante de los santos o del Santísimo. De imágenes de la Dolorosa vestidas y mostrando vívidamente los instrumentos de la pasión del Hijo. De santos blancos y santos negros y por todas partes cubanos orando con la sencillez del pueblo, que sin respeto humano implora la ayuda divina, adora y suplica... y que con infinita paciencia soportan los fuertes y distraentes ruidos de la calle, sin interrumpir sus oraciones.

Merton visitó toda la Isla desde la Habana hasta Santiago, y llegó por fin al Santuario donde pudo ver a la Virgen del Cobre, ante quien formuló su entrega:

Aquí estás tú, Virgen del Cobre. Es a ti, a quien he venido a ver. Tú le pedirás a Cristo para mí que me haga su sacerdote, y yo te doy a ti todo mi corazón, Señora. Yo a cambio, si me obtienes la gracia del sacerdocio te ofreceré mi primera Misa, y será por tus manos presentada a la Trinidad, quien ha usado tu amor para concederme esa gracia.

Al salir de su visita al Cobre concibió una poesía que habla de la armonía en la Caridad, y que él recuerda como su primer poema. En mi opinión el "Canto a la Caridad del Cobre" abrió a Merton las puertas a la contemplación mística en la oración.

Creo que la religiosidad de nuestro pueblo fue el instrumento de que se valió el Señor para adentrar en la contemplación a tan insigne místico norteamericano.

Pero 1978 no es diferente a 1940. En una época en que los sociólogos nos hablan de mosaicos culturales, de aportes a la cultura americana, creo ver que este sentido religioso es el gran aporte del exilio cubano a la cultura estadounidense.

El pasado 8 de mayo, Pablo VI pidió al pueblo cubano que eduque la piedad popular de la gente sencilla para que se adentre cada vez más en la fe auténtica. Pidió luego que por intercesión de Nuestra Señora de la Caridad del Cobre, Cristo les conceda permanecer siempre "firmes en la fe".

De esta fe es manifestación preciosa el gran acto que cada año el exilio cubano realiza reuniéndose masivamente para celebrar a su Patrona la Virgen de la Caridad del Cobre, la misma que visitara Tomás Merton.

Escriben dos religiosas desde Cuba

"La tónica general es el miedo"

(Dos religiosas cubanas que decidieron quedarse en Cuba escribieron recientemente a sus hermanas en la congregación contándonos de su vida. La carta fue publicada por el boletín de la OCSHA, (Mensaje Latinoamericano). Por su interés para los lectores cubanos, extractamos parte del escrito.)

...Vivimos las dos en una calle céntrica. Es una casa vieja con techo de madera; todo lo que cae de arriba, basura y líquidos, cae sobre nosotras.

Compramos con la libreta de racionamiento tres huevos semanales, 4 onzas de carne y una onza de café; cada mes, 5 libras de arroz, 20 onzas de frijoles y una onza y media de grasa. Frutas y verduras, resulta un acontecimiento cuando venden. Ahora hay algunos artículos que puedes comprar por la libre, es decir, que puedes comprar la cantidad que sea, mantequilla, detergente, cigarrillos. Claro que hay que hacer cola para comprarlos.

Afortunadamente tenemos cocina de gas; muchos tienen de luz brillante y tienen que cargar el combustible.

No tenemos derecho a leche: desde los 14 a los 65 años se supone que no se toma leche. Gracias a una antigua alumna que nos regala leche en polvo y de vez en cuando nos provee de latoría; gracias a eso no carecemos de alimentos. Estos artículos se venden sólo en la tienda especial para diplomáticos. Son importados o para exportar. Pero el pueblo no los disfruta.

Cada día comenzamos con el rezo de Laudés en común...

Después de la oración y el desayuno juntas, comenzamos el trabajo del día que es muy variado.

Hay algo que nos impacta inmensamente: la ignorancia profunda de lo más esencial en materia religiosa. El país está descristianizado; los que hubieran podido ayudar y ser el contrapeso, están fuera. La masa es supersticiosa. Mucho espiritismo. La enseñanza atea y materialista produce su fruto: adolescentes y jóvenes

amargados, aplastados por el peso de la realidad. Y en la escuela la campaña y la presión llena de amenazas contra los que asisten a la Iglesia. Como la fe no es sólida...

En los pueblos visitamos mucho. Somos bien recibidas y a veces oigo: Ahí va la monja. Hemos iniciado unas misiones populares con la idea de tenerlas en cada pueblo. El equipo formado por dos sacerdotes, dos religiosas y una laica trabaja en la pre-misión durante tres semanas. Luego una semana entera de misión. Los actos, todos de noche y dentro del templo. Toda manifestación externa de religiosidad está prohibida fuera del templo...

Este tipo de misión ya lo hemos tenido en dos pueblos. Se trata de humanizar para que la fe pueda arraigar. Preparado con mucho esmero y mucha oración, esperamos que Dios dé el crecimiento. El Obispo desea que estas misiones se sigan: remueven las conciencias y

...En la Cuba de hoy se necesita mucha fe y mucho valor, para atreverse a poner un cuadro religioso a la vista...

algunos vuelven a Dios.

La religiosidad popular se alimenta de estas prácticas ya abandonadas en países que llamamos muy adelantados: Rosario, Primeros Viernes, Novenas por las grandes fiestas...

En la Cuba de hoy se necesita mucha fe y mucho valor para atreverse a poner un cuadro religioso a la vista. Y sin embargo, a veces, recorriendo las calles el corazón se esponja al atisbar a través de las persianas la imagen del Corazón de Jesús o de la Virgen de la Caridad.

A veces nos interpelan por la calle: "Señora, ¿dónde puedo conseguir una cruz como la suya?" Y, en general, recibimos una sonrisa de aceptación cuando decimos: "Dios se lo pague."

La tónica general es el miedo: de ser perseguido, de perder el empleo, de no poder estudiar una carrera... En el fondo una fe verdadera, pero débil, les impide sacudir sus temores y vivir su práctica cultural cristiana.

A pesar de ello un grupo de mujeres nos proporciona la alegría de poder formar en la ciudad un grupo de oración que es también de formación. Nos reunimos semanalmente. Están ansiosas de aprender a orar. Son sencillas y así, sencillamente, las ayudo a ponerse en contacto con Dios. Ellas dicen que aprenden. Yo aprendo también...

En general nos damos clase de Catecismo. Organizamos, animamos, formamos a las catequistas. Una de nosotras es catequista de dos pueblos que atiende.

Esto es algo de nuestra vida y de nuestro trabajo.

¿Necesidades? Muy pocas. Como no hay objetos que adquirir, se acostumbra una a

prescindir hasta de lo que antes pensábamos que era necesario. Y espiritualmente tenemos nuestra oración asegurada y nuestra diaria Eucaristía (hay en la ciudad sacerdotes fervorosos a quienes acudir) y el Señor suplente con creces...

Pensamos que nuestra presencia aquí quiere realizar algo que se nos dijo: "En vuestra situación, la mejor manera es insertaros como pequeña semilla... que lo único por lo que os puedan reconocer sea por la calidad de amor de vuestra entrega a los otros, vuestra incondicional disponibilidad en el servicio. Y que en vuestra inserción recordéis siempre el espíritu de pequeñez evangélica..."

●Religiosos pro-Derechos Humanos

CLEVELAND (NC)—Los delegados del Tercer Mundo a la reunión de religiosos y religiosas cuyas congregaciones pasan de los 160,000 miembros insistieron en que es necesario luchar por la observancia de los derechos humanos y la justicia social.

●Obispo Apoya a Huelguistas SAN ANTONIO, Texas (NC)—El obispo auxiliar de San Antonio Mons. Raymond Peña, pidió que la municipalidad devuelva sus puestos a 120 recogedores de la basura, despedidos por participar en una huelga en julio; acompañan la petición PADRES y Las Hermanas, asociaciones hispanas de clero y religiosas. También intercedió en otra huelga, en este caso de policías y bomberos, el obispo de Memphis, Mons. Carroll T. Dozier.

●Pregunta por Desaparecidos en Chile.

SANTIAGO, Chile (NC)—La arquidiócesis de Santiago entregó al gobierno otras 30 peticiones documentadas, que se agregan a 209, para que informe sobre el paradero de personas desaparecidas después de arrestadas por agentes de seguridad; el gobierno no ha contestado todavía, aunque ha prometido hacerlo.

●Evoca a Junípero Serra

WASHINGTON (NC)—La directora de Community Services Administration, Graciela de Olivarez, evocó la memoria del misionero del siglo 18 fray Junípero Serra en el aniversario de su nacimiento como un consagrado al pueblo, pues "dedicó su vida humilde a aliviar la pobreza, a vencer la ignorancia y a promover la paz". Agregó que hoy todavía el reto es el mismo: injusticia económica opresión de las minorías y la violencia dominante. Patrocinó la conmemoración el Club Serra para el cultivo de las vocaciones religiosas.

●Continúa la Lucha en Managua

MANAGUA, Nicaragua (NC)—Mons. Miguel Obando Bravo, el arzobispo de Managua quien junto con otros obispos y dos diplomáticos intercedió para salvar la vida a rehenes y guerrilleros durante el ataque de fines de agosto al Palacio Nacional de Nicaragua, no tuvo éxito en su gestión para detener la lucha armada en Matagalpa entre la Guardia Nacional y el pueblo insurrecto contra la dictadura del Gen. Anastasio Somoza. Prometió renovar sus gestiones de paz. Diplomáticos y corresponsales describen la lucha como una escena dantesca. Aviones militares bombardearon la ciudad para ayudar a la guarnición cercada por los rebeldes. Hay muchos muertos y numerosos heridos.

●Favorecen Sacerdocio Femenino.

LAS CRUCES, N.M. (NC)—La asociación de clero hispano PADRES y la correspondiente de religiosas Las Hermanas dijeron favorecer el sacerdocio de la mujer y de los casados, pues consideran que "ninguna modalidad del ministerio debe prohibirse al pueblo de Dios por razón de sexo, cultura, raza o estado (matrimonial).

30 delegados juveniles a Atlanta el 21

Delegados juveniles de toda la Archidiócesis y los ocho estados que forman la Región Sureste dentro de la Pastoral Hispana Nacional, acudirán el 21 de septiembre a Atlanta, Georgia, para participar en el Primer Encuentro Pastoral de



Adolfo Castañeda

Juventud Hispana de la región.

En una carta a todos los directores diocesanos del apostolado hispano en la Región Sureste, el joven Adolfo Castañeda, de Miami, informó sobre la importancia de tal encuentro y la urgencia de preparar a los jóvenes para su participación activa desde la base.

El joven Castañeda es miembro de la Parroquia de St. Kevin, y durante su participación en el Segundo Encuentro Nacional de Pastoral Hispana, el año pasado en Washington, fue

elegido representante juvenil del Sureste para el equipo nacional.

Con su carta a los directores diocesanos, envió a principios de agosto un detallado cuestionario que jóvenes de toda la archidiócesis han ido contestando a nivel individual o por grupos.

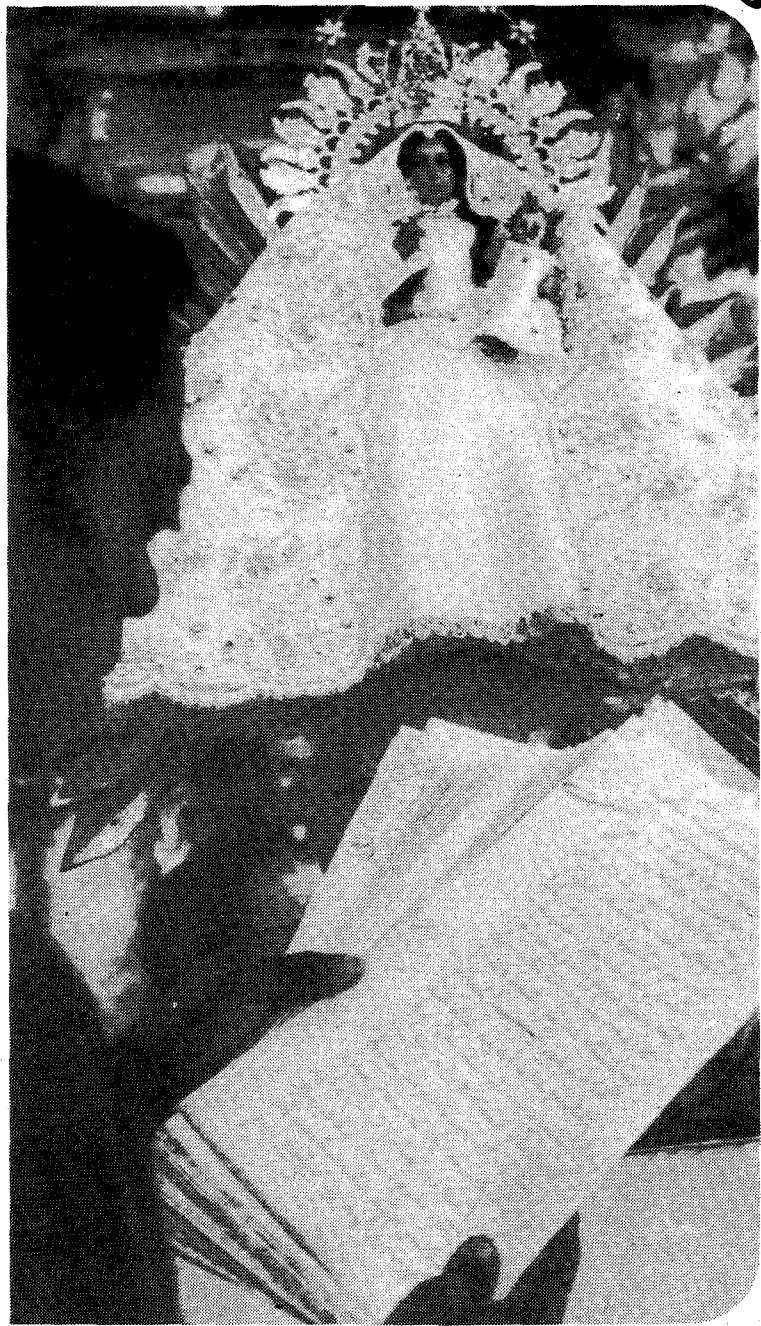
El cuestionario se proponía evaluar la situación de los hispanos en cada diócesis y recoger iniciativas en vista a una evangelización más efectiva de los jóvenes por los jóvenes.

Durante las reuniones en Atlanta, los delegados evaluarán los informes de cada diócesis y el proceso de implementación en ellas, de las conclusiones del II Encuentro Nacional.

También reflexionarán sobre el papel y realidad de las Comunidades Eclesiales de Base entre los jóvenes y tomarán resoluciones y compromisos de acción para cada diócesis y para la Región.

Treinta jóvenes de la Archidiócesis, elegidos por las respectivas comunidades participarán en el Encuentro como delegados. Durante las pasadas semanas cada grupo juvenil ha organizado actividades para levantar los fondos necesarios para el viaje de sus delegados.

Bajo la mirada de la Virgen de la Caridad que hoy viernes volverá a surcar las aguas desde la Ermita hasta el Marine Stadium para recibir el homenaje de su pueblo, el seminarista Sergio Carrillo muestra las fotocopias de los documentos recientemente descubiertos en el Archivo de Indias. Estos atestiguan la aparición de la Virgen de la Caridad en el siglo XVII, sobre las aguas de Nipe, Cuba. El acto dará comienzo a las 7:30 con el rezo del Rosario y seguirá la Eucaristía concelebrada por el arzobispo McCarthy y los sacerdotes de la archidiócesis. La Patrona de Cuba ha sido durante siglos fuente de inspiración y gracia también para norteamericanos como el monje trapense Thomas Merton. (Ver página 19).



Documentos atestiguan su aparición

Juan Pablo I inauguró su servicio universal

CIUDAD DEL VATICANO—(NC)—“Rodeados por vuestro cariño y sostenidos por vuestra oración, iniciamos nuestro servicio apostólico, invocando como estrella resplandeciente de nuestro camino a la Madre de Dios, María, Salud del pueblo romano y Madre de la Iglesia, a

quien la liturgia venera de un modo especial en este mes de septiembre.”

Unas 200,000 personas reunidas en la Plaza de San Pedro, escucharon las palabras de Juan Pablo I durante la Eucaristía que inauguró oficialmente su pon-

tificado el pasado domingo.

Pero la radio y la televisión permitieron a más de un billón de personas escuchar el mensaje del nuevo Papa.

A todos agradeció las muestras de cariño y adhesión y les dijo que su “primado en la caridad

sería uno de servicio.”

“Y al decir esto no pensamos sólo en nuestros hermanos, hijos e hijas católicos, sino también en todos los que se cuentan como discípulos de Jesucristo, honran a Dios, y trabajan por el bien de la humanidad.”

Horas antes, durante el

tradicional rezo del ‘Angelus’ desde su ventana, el Papa pidió a los peregrinos abarrotados en la Plaza de San Pedro que le lanzasen un salvavidas de oración, “no vaya a ser que me ahogue”.

Juan Pablo I citó al santo del día, San Gregorio el Grande, recordando uno de sus escritos para ayudar a los obispos en su ministerio.

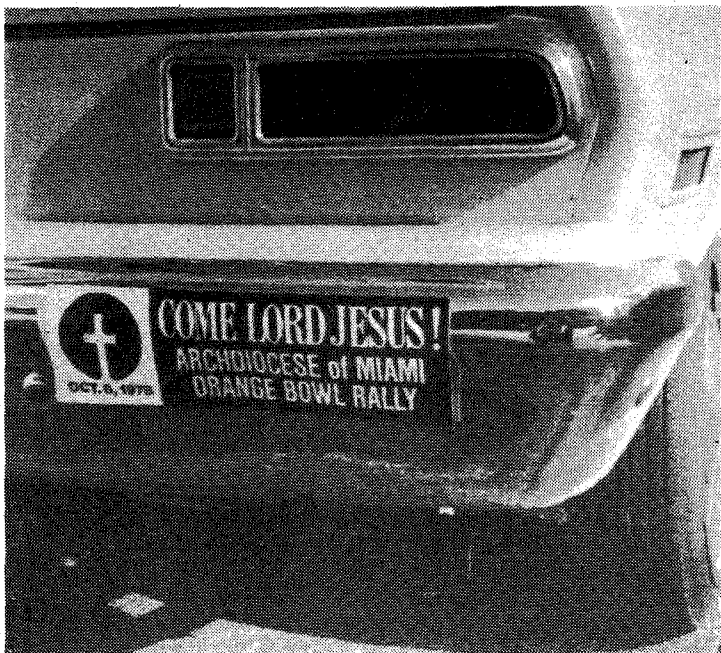
“Al final, el Papa Gregorio escribía: ‘He descrito al buen obispo, pero yo no lo soy. He señalado la playa de la perfección a donde el obispo debe llegar, pero yo mismo estoy empantanado en mis defectos y faltas. Por favor, lancenme un salvavidas de oración, no vaya a ser que me ahogue.’

“Y yo les digo lo mismo,” añadió Juan Pablo I.

Para el acto inaugural de su pontificado, el Papa eligió evitar la tradicional coronación con la triple tiara, símbolo que había sido utilizado en la Iglesia desde el siglo VIII.

Tampoco formaron parte de la ceremonia el uso del trono portátil (silla gestatoria) o la lectura de la triple admonición “así pasa la gloria del mundo,” que usualmente se le leía públicamente al Papa después de coronarlo.

Slogan en automóviles invita a todos



“Ven Señor Jesús” dice el eslogan que decora el guardabarros de cientos de automóviles que circulan por la Archidiócesis.

No se trata de un anuncio temprano del Adviento, sino de una invitación a todos los católicos del sur de Florida para asistir el próximo viernes seis de octubre al festival de fe y compromiso que cerrará el Año Santo Archidiocesano.

El evento espera reunir a todos los católicos del área—y pasan de 700,000 en el Orange Bowl, donde tendrá lugar una Eucaristía concelebrada por el arzobispo Edward A. McCarthy y todos los sacerdotes de la Archidiócesis.

Durante la celebración, el

arzobispo anunciará las pautas de un proyecto de evangelización de cinco años para toda la Archidiócesis.

Las parroquias ya han comenzado a ensayar la música y cantos para la celebración. Se espera la formación de un coro popular de miles de voces.

Además, la Oficina Archidiocesana del Año Santo envió a comienzos de mes todo un programa de iniciativas y sugerencias para la preparación espiritual de las parroquias para este evento. Estas incluyen oraciones diarias en los hogares, Eucaristías especiales con los diversos grupos parroquiales, días de renovación con ayuno y servicios de reconciliación, exposición del Santísimo, y Vigilias de oración.