

Orange Bowl Mass fever builds

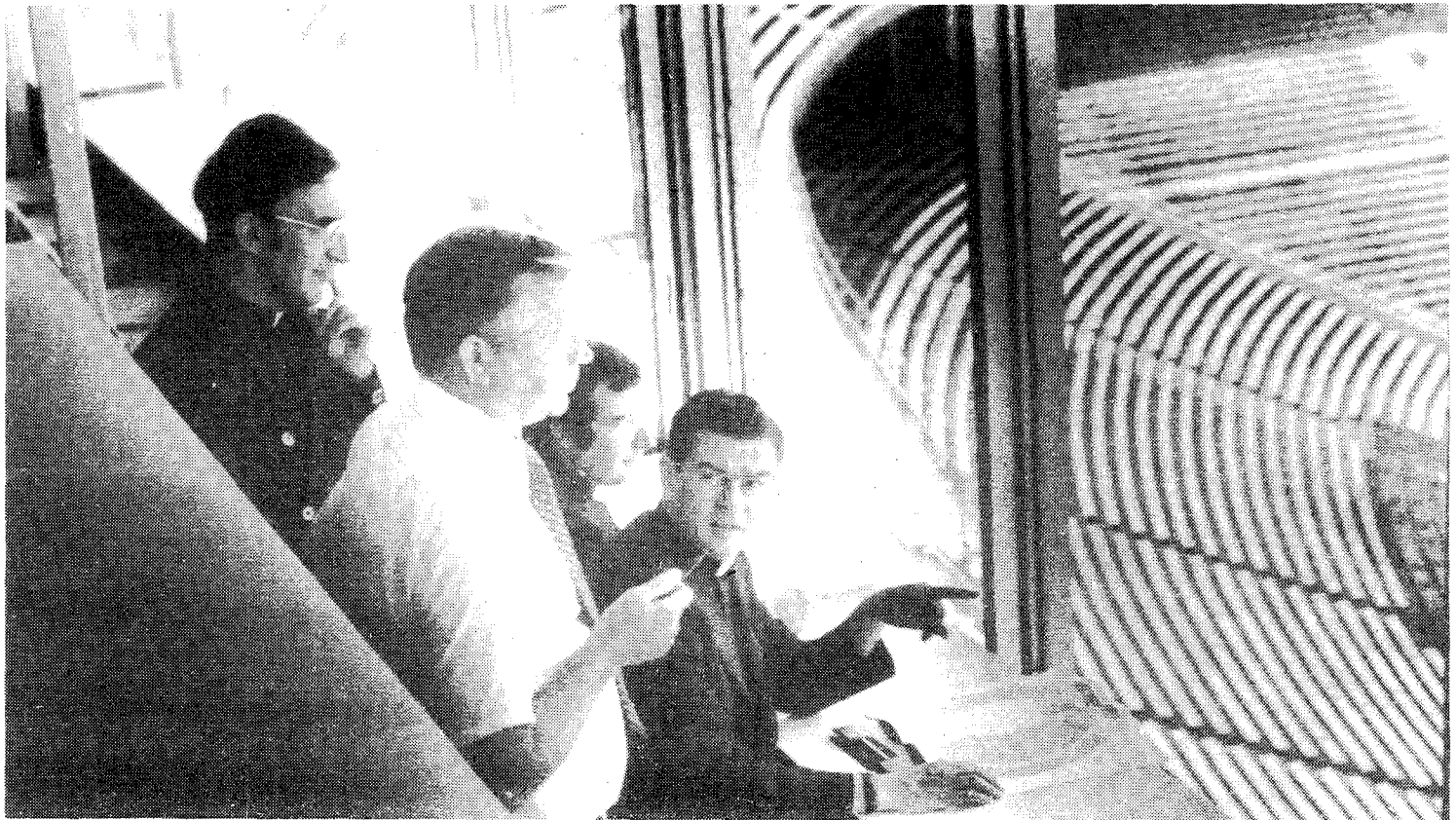
Excitement is mounting among the priests, Sisters and lay people handling the myriad details of the Oct. 6 Orange Bowl Mass as the final days of planning are counted down.

The event is expected to be the largest Catholic happening ever in Florida and one of the largest in the U.S.

THE MASS celebrating the Archdiocese Holy Year and marking the 20th anniversary of the Archdiocese will feature a homily by Archbishop Fulton J. Sheen and by a Spanish prelate still to be announced since Cardinal Eduardo Pironio of Argentino had to cancel. Exile Bishop Eduardo Bosa-Masvidal of Cuba now living in Venezuela, will be a special guest.

A video address by Pope John Paul to the people of South Florida is planned, and to cap off the program, Archbishop Edward A. McCarthy will unveil a five-year plan of evangelization, based on the suggestions and needs expressed by the people during this Holy Year.

Orange Bowl gates will open at 6:30 p.m., with



Father Donald Connolly, Holy Year coordinator discusses details of the Orange Bowl Mass with

stadium assistant manager Richard Roach in the press box.

preliminary program beginning at 7:30 and Mass at about 8. Those who can't make it by 7:30 are still encouraged to come for the Mass.

Many parishes have arranged bus transportation for those

wanting it, especially for senior citizens. Metro Park-Ride buses will also be operating.

Seating by parish has been set aside with special seating for handicapped also available. However, no tickets are being issued

and seating is voluntary, so "Christian" charity is urged.

EACH PARISH will be assigned an entrance gate and the parish is urged to organize ushers with banners to stake out seats

in the assigned area at 6:30.

All the priests of the area are invited to celebrate the Mass. Scores of priests and Special Ministers of the Eucharist will distribute Communion to the people in the stands.

Laity urged to full appreciation of vocation.

By GERARD E. SHERRY

The Archdiocese will come to full bloom "only when our laity fully appreciate their own vocation and walk arm in arm with our priests and Religious in promoting the Kingdom of Christ."

This is the view of Archbishop Edward A. McCarthy on the second anniversary of his being welcomed to South Florida as the Coadjutor with the Right of Succession to the late Archbishop Coleman F. Carroll, who died July 26 last year.

"PERHAPS THE inadequate numbers of priests and Religious to respond to the needs of our day are a trick of the Holy Spirit to shock us into recognizing the rightful role of the laity in the mission of the Church," the Archbishop said. "Baptism and Confirmation, membership in the Church, are not only



App. McCarthy

spiritual credit cards on which one draws to meet one's needs—they are also a commission to serve the Kingdom, the Lord, and one's neighbor. What is more, the experience of active participation in the ministry of the Church is one of the most effective means there is for creating appreciation of and interest in the Church.

"The laity have to be

aware of their role. They must identify needs that most respond to their abilities. They require opportunities for training and they need assistance in authentication of their ministry.

"Relative to the loss of contact with many people, especially the Spanish-speaking Catholics, we must also be concerned about the proselytizing among them. This is evident by the number of churches appearing with Spanish titles—and even an announcement by one of the denominations of their intent to open a seminary in the Miami area to train ministers to work among the Spanish-speaking.

"The Church's role is to make Christ present in our diocese. Christ's presence is needed in thousands of more places than can be served exclusively by our priests and Sisters.

"Christ must be present

in family life, in business and political discussions, in the hospital rooms of the sick and the dying, with the couple that needs prolonged marriage counseling, among our young people, on college campuses, among those who are seeking to learn to pray, wherever there is suffering or unrest or discouragement.

"The Archdiocese will only come to bloom when our laity fully appreciate their own vocation and walk arm in arm with our priests and Religious in promoting the Kingdom of Christ."

On this question, Archbishop McCarthy pointed with pride to the clergy, Sisters and Brothers in their various ministries in Southern Florida.

"WE HAVE an excellent clergy, sincerely dedicated to the service of the Lord and of their people and most cooperative with me as their Archbishop. I think that, in

general, their morale is good.

"However, I fear that in many cases they are weary from the burdens of overwork. They are assigned to huge parishes, many are attempting to combine more than one assignment. In our Church today, the expectations of the clergy are ever increasing. Yet, busy as

(Continued on Page 3)

Espanol pags. 18-20

Inside

Bus Guide 16
 Classified 17
 Editorial 8
 Movies & T.V. 15
 Youth 12
 KYF 10-11
 Gold Coast 17

You can help the children



Dearly beloved in Christ:
Holy Scripture tells us that Christ had a special love for children. "Permit the little children to come to me, for of such is the Kingdom of Heaven."

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

The annual Good Samaritan collection funds the operating expenses of the Catholic Home for Children, Bethany Residence and Boystown of Florida which serves the needs of dependent children throughout South Florida.

Over 900 different children were

cared for during the past year. For many it was only a matter of a few days until they returned to their families. But for over 100 the prospects for a return to their families are dim. The Church must continue to care for them since they have no one else who cares about them.

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

God Bless you for your generosity in helping Christ's "little ones."

Devotedly yours in Christ,

Edward A. McCarthy

Archbishop of Miami

Help for parents in N. Palm Beach

The Archdiocesan Family Enrichment Center has developed a six week Positive Parenting Program to which our parishioners are cordially invited.

It will cover the following topics: Understanding Children's Behavior, The Encouragement Process, Communication- How to Listen and How to Be Heard, Natural and Logical Consequences and the Family Meeting.

The series will be offered at St. Paul of the Cross in North Palm Beach. The program will run from 8:00 to 10:00 pm on Wednesdays starting October 11th. The fee for the workshop is \$20 per person or \$30 per couple.

For further information call the Family Enrichment Center at 651-0280 or Mrs. Munson at 626-1338.

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Florida women are warned, anti-Catholic bias growing

JACKSONVILLE—Acknowledging that there is anti-Catholic bias in society, Catholics were asked by Bishop Charles D. McLaughlin of St. Petersburg, to be willing to stand up for their beliefs.

Banquet speaker at the third biennial conference of the Florida Council of Catholic Women, Bishop McLaughlin told the 165 women to continue to protect "those values that we as Catholics and as Christians and as American citizens are deeply concerned about."

He said, "Since 1945 certain influential elements of society—the academic world, the media, government agencies and even the courts, it appears to be have embarked on a brilliant and successful strategy to secularize this nation in a systematic way."

That, he said, is the opposition faced by Catholics.

He listed specifics: "hysterical opposition" to the Church's position on abortion; the defeat of tuition tax credit and the threat of President Jimmy Carter to veto such a bill; the appointment of the "very woman who helped legalize abortion" to the

White House as an advisor on women's affairs.

Bishop McLaughlin said that the Catholic League protested a remark made by a high government official that appointing a Catholic to head the White House Conference on Families would be "like having the Pope's son in there."

He cited the fact that a national Catholic newspaper has been forced to take legal action to find out how many Catholics have been appointed to the Carter White House staff.

The freedom of the press, the Bishop said, has been curtailed by the new Internal Revenue Service regulation which, he said, was "aimed almost exclusively at the Catholic press' support of the right to life of unborn children."

Under the new IRS regulation, he noted, a Catholic paper may not poll candidates for public office on their positions for life issues and publish the results because if they do so, they would lose their tax exempt status.

Leaders of the legislative workshops were diocesan legislative chairman, including Mrs. Michael P.

Savage of Fort Lauderdale representing Miami, moderated by Mrs. Edward Czynewski of St. Petersburg.

Miami ACCW president Mrs. Joseph Donohue of Plantation, led discussion on diocesan programs throughout the State.

Father Laurence J. Conway, pastor of St. Anthony Church, Fort Lauderdale, and spiritual moderator for the Archdiocesan ACCW, was the homilist at the moderators' Mass.

Using the Gospel story of the Samaritan woman, Father Conway said:

"This is the portrait of the woman who knows Christ and just can't keep the Good News to herself. She not only has to tell someone, she has to tell everybody. Our Council women are somewhat like this Samaritan woman. Their portrait is outlined in service, in spreading the Gospel, in channeling the Living Water of the Grace of Christ.

"You leave your bucket of material cares at the well and, even more convinced than the Samaritan of Who it is you have met, race off to the town to bring the Good News of salvation to others," Father Conway said.



Helping hands are offered by two young parishioners, Chris Morro and Yvette Fierro, to Father Jose Luis Hernando, pastor, as the first spade of earth is removed for construction of the new St. Benedict Church.

Archbishop reflects on Church of Miami.

(Continued from Page 1)

they are, they do not have adequate time for study, prayer, reflection, and relaxation to prepare to meet the new demands. It is imperative that they be affirmed and that we make efforts to relieve them of their burdens.

"Religious Sisters and Brothers in South Florida I find to be exceptionally dedicated as well to their responsibilities. They, too, are frequently meeting the frustrations of excessive demands and are, at times, frustrated as well by the changes in religious life and declining numbers. They too need our support and encouragement."

In assessing the current situation, the Archbishop made these other points:

"Our faithful, who have the strength of representing many cultures from within and without the continental

United States, are willing generous, cooperative and interested in sanctification. They bring a special creativity and enthusiasm that is a characteristic of new growing communities.

"WE ARE especially enriched by the gifts brought to the community by our Hispanic people. I believe the good Lord is rewarding the people of South Florida for the loving way in which they accepted the some 400,000 refugees from Cuban communism.

"We have, under the dynamic leadership of the late Archbishop Carroll, developed many institutions of services of all kinds to the needs of our people. Our Catholic Service Bureau annual budget is over \$7 million.

"We give thanks to the good Lord for the many organizations and movements of the laity that flourish

within our Archdiocese and for a system of education that includes two seminaries, two colleges, many primary and secondary schools and a strong CCD program.

"In our Holy Year consultations I heard that we have an overall need for a deeper living of our Faith, growth in knowledge and acceptance of the teachings of the Gospel, and a more genuine response to the Lord's teaching in our personal, family, parish, neighborhood and community lives. We, of course, will address ourselves to this in the five-year program of evangelization we are about to undertake."

What are the major concerns of Archbishop McCarthy in relation to his Ministry of Service to the People of God in Southern Florida? He put it this way:

"Among my top concerns are the vast number of people

who are Catholic in name, but not enjoying the full life of the Church. They are not associated with us in our Sunday liturgies, and are indifferent generally to living the life of Christ entrusted to us.

"I AM CONCERNED about the growing influence of Santeria among our Spanish-speaking people. I understand that there are more than 60 religious goods stores in our Archdiocese which are centers for promoting this cult and are attracting our Catholic people from the full living of their Faith.

"I am concerned about the great numbers of Catholic Haitians moving into the community with whom we have not been able to maintain full contact.

"I am concerned about the youth of our Archdiocese. Thank God there seems to be a reawakening of interest in

religion among our young people, but they are not adequately represented when we worship together or attempt to promote our programs of peace and love and joy and justice and union with our Father in Heaven.

"I am highly concerned about the state of marriage and family in the Archdiocese. Unfortunately, many of our people are unable to resist the pressures of the times. Families, instead of being as they should be the greatest support of Christians attempting to live true to the Gospel, are deteriorating. Especially, I am troubled over the too often overlooked victims of the situation—the children.

"Our growing Archdiocese has a vocation crisis. While the response is beginning to improve, yet we

(Continued on Page 4)

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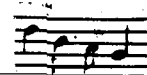
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'Church membership a commission to serve.'

(Continued from Page 3)

aren't able to meet the desperate need for more clergy and religious in order that we might establish new parishes and schools, meet the requirements for more clergy and religious as campus ministers, chaplains in hospitals, prisons and airports, and for additional social services to our people, to say nothing of preparing for the needs of the future.

"The needs and opportunities of the Church at this time in South Florida are so great that one of our prime concerns must be rallying the laity to their rightful role in

the general apostolate and service of the Church.

"I BELIEVE we must also be more concerned about the role of the Church in the community at large, in communications, in ecumenical relationships, and in bringing the benevolent impact of Christian ideals relative to such issues as casino gambling, abortion, treatment of the Haitians, etc.

"An example of breakdown in community relations is the fact that the public school system actually was opposed to tax credits for parents whose children are in parochial schools, and both

Senator Stone and Senator Chiles voted against this basic right of parents.

"The voice of the Church needs also to be heard more in intellectual circles. I should like to see chairs of Catholic Theology established on several of our university campuses.

"Finally, as I see it, we must have continued concern about establishing processes for planning and evaluating the effectiveness of our efforts."

Among the things that Archbishop McCarthy sees as in need of further planning and evaluation are the

ecumenical efforts in the Archdiocese. He observed:

"There are ecumenical relations and dialogue programs in many areas of our Archdiocese. I personally have been serving as Chairman of the dialogue group sponsored by the Conference of Christians and Jews and have also participated in an Inter-Faith Conference in the Miami area.

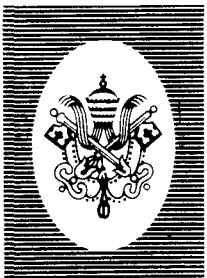
"I DO FEEL that ecumenical dialogue needs to be increased and that we are approaching the time when we must address ourselves to the issues that stand in the way of unity. I believe that one indication of the ecumenical

relationships that do exist has been the great number of expressions from representatives of other faiths of sympathy on the death of Pope Paul VI and of good wishes on the election of Pope John Paul I."

Archbishop McCarthy said a high priority concern is the Christian family and the steps necessary to consolidate it within the Church and the civic community.

"I am highly concerned about the state of family life as is reflected in the number of divorces and the problems in relations between parents and

(Continued on Page 5)



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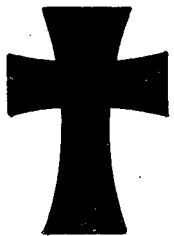
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Archbishop reflects on Church

(Continued from Page 4)
 their children," the Archbishop said. "The family crisis has been acknowledged internationally by the Holy See and nationally by the American Bishops who have set family life as one of their priorities.

"The approach to strengthening the family is multi-faceted. Our Family Enrichment Center is promoting many of the programs which, it seems, are needed to strengthen the family. First of all, the experience of good family life is necessary for those who will become the fathers and mothers of the future.

"There needs to be good remote and immediate preparation for marriage in which the parties acquire a

sound concept of the meaning and responsibilities of family life. There needs to be programs of support for couples in their efforts to be true to their family responsibilities. These programs can come from the parish, from movements and organizations that are directed to strengthening family life.

"THERE NEEDS to be programs in parenting and other services to assist parents in meeting crises that occur. Parents and children as well need advice and encouragement in learning to pray together and communicate together and be sensitive to each other's needs so as to develop a true faith

community."

One thing is for sure—Archbishop McCarthy has set extremely high goals for himself and the Catholic community in Southern Florida.

The years ahead are going to be busy ones for all of us. That is why the Archbishop wants the Holy Year Rally at the Orange Bowl on October 6 to be the best attended Catholic event ever.

It will be launching pad for a great spiritual renewal and for programs of formation—all this, in order that the new evangelizers of the Gospel message will be fruitful and positive in their varied ministries.

OFFICIAL

ARCHDIOCESE OF MIAMI

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

THE REVEREND MIGUEL GONI to Pastor, Christ the King Parish, Perrine, effective September 27, 1978.

THE REVEREND JEREMIAH SINGLETON to Assistant Pastor, Sacred Heart Parish, Lake Worth,

and staff member of Catholic Service Bureau, West Palm Beach, effective September 26, 1978.

THE REVEREND ANTHONY O'SHEA to Chaplain, Notre Dame Academy, Miami, effective immediately, while retaining other assignment.

THE REVEREND JAMES O'SHAUGHNESSY to Assistant Pastor, Christ the King Parish, Perrine, effective September 27, 1978.

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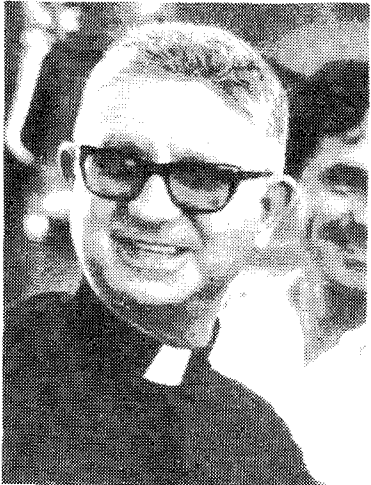
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Thomas Merton: pilgrim of Our Lady

By MSGR. AGUSTIN A. ROMAN
Chaplain, Shrine of Our Lady of Charity



MSGR. AGUSTIN A. ROMAN

The recent celebration of the Feast of Our Lady of Charity, brings to mind a happening 38 years ago. It was a conversion which has triggered many other conversions.

This year 1978 marks the tenth anniversary of the entrance of Thomas Merton in the great Feast of Heaven. This singular man, perhaps the mystic "par excellence" of the American culture, at the

inception of his conversion went in pilgrimage to el Cobre, Oriente, Cuba, to visit Our Lady of Charity at her Shrine, spending a few weeks in Cuba.

His autobiographical description of the pilgrimage presents Merton to us as a man that enjoys and can interpret the faith of the simple people, like a man at ease with the lowly while being an intellectual.

Merton, the young scholar seeking God, converts to Catholicism at age twenty four. He comes from a Protestant family that in his own statement:

"...they were Protestant, but you could never find out precisely what kind of Protestants they were. They put money in the little envelopes that came to them from Zion church, but they never went near the place

itself. And they also contributed to the Salvation Army...and sent my uncle and brother to the choir school of the Cathedral of St. John the Divine."

Unknowingly to him, these and other similar experiences in his life kept in him a religious sense, a religiosity. His life before his conversion was a search, like the thirsty seeking water, sometimes in a frenzy, in a frantic run seeking the infinite. He describes this, too, in his autobiography:

"It is a law of man's nature, written into his very essence, and just as much a part of him as the desire to build houses and cultivate the land and marry and have children and read books and sing songs, that he should want their common dependence on God, their Father and Creator."

Following his conversation, and considering becoming a Franciscan, he went as a pilgrim to El Cobre during the Easter Season of

1940. In this pilgrimage God beset him with graces.

"Every step I took opened up a new world of joys, spiritual joys, and joys of the mind and imagination and senses in the natural order, but on the plane of innocence, and under the direction of grace... I was learning a thing that could not be completely learned except in a culture that is at least outwardly Catholic. One needs the atmosphere of French or Spanish or Italian Catholicism before there is any possibility of a complete and total experience of all the natural and sensible joys that overflow from the Sacramental life."

He was surrounded by the Cuban popular piety, which spoke to him through."

"...splendid altars shining with cavern retables or rich with mahogany and silver; and wonderful red gardens of flame flowered before the saints or the Blessed Sacrament...little

(Continued on Page 7)

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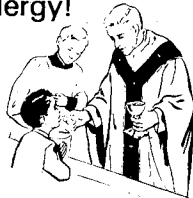
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Visit to Cobre influenced Merton

(Continued from Page 6)

carved Virgins clad in silks and black velvet...pietas fraught with fierce, Spanish drama, with thorns and nails whose very sight pierced the mind and heart...many altars with white and black saints: and everywhere were Cubans in prayer...the Cubans have a phenomenal amount of patiente with persistent and strident noise."

He traveled the whole Island by bus, which he delighted in calling "furious buses that are the terror of Cuba." Arriving finally at El Cobre where he promised Mary:

"There you are, Caridad del Cobre! It is to you that I have come to see, you will ask Christ to make me His priest, and I will give you my heart, Lady: and if you will obtain for me the priesthood, I will remember you at my first Mass in such a way that the Mass will be for you and offered through your hands in gratitude to the Holy Trinity, Who has used your love to win me this great grace."

Following his visit to Our Lady of Charity at El Cobre, he composed a poem, a song for La Caridad del Cobre, that

he considered his first real poem, and it was the one he likes the best. In my opinion this visit opened the doors to mystical contemplation for Merton. This conclusion is based on his own description of his experiences upon returning to Havana and visiting the Church of Saint Francis where he witnessed an act of faith in the Eucharist made by a group of children, right after the Consacration at Mass, in which he was suddenly illuminated by being blinded by the manifestation of God's presence....

"...a world that was out of this world of ours entirely and which transcended it infinitely, and which transcended it infinitely, and which was not a world, but which was God Himself."

I believe that the religious sense of the Cuban people was God's instrument to enter the noted American mystic into contemplation.

This year of 1978 in no

different in the manifestations of that religiosity in the Cuban people. At a time in which sociologists talk about cultural pluralism, of mosaics of cultures, I seem to perceive in that religious sense of the Cuban people the best contribution to American culture that they can offer.

On May 8th, 1978, Pope Paul VI, addressing the Cuban people, asked their ministers to educate that popular piety so they can grow in their faith, asking later that Our Lady of Charity

intercede before Christ her Son, so they be kept firm in their faith.

The great Feast in her honor celebrated every yeat at

the Marine Stadium is perhaps the greatest outward manifestation of the same faith that initiated Thomas Merton in contemplation.

Jacksonville gets new editor

JACKSONVILLE— Bishop Paul Tanner has announced the appointment of Father Terrence Morgan as editor of "Community," the

weekly diocesan news page which appears in the Florida Times-Union and the Gainesville Sun.

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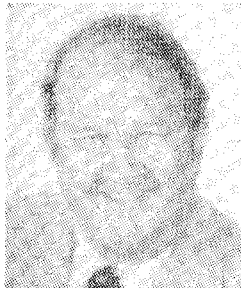
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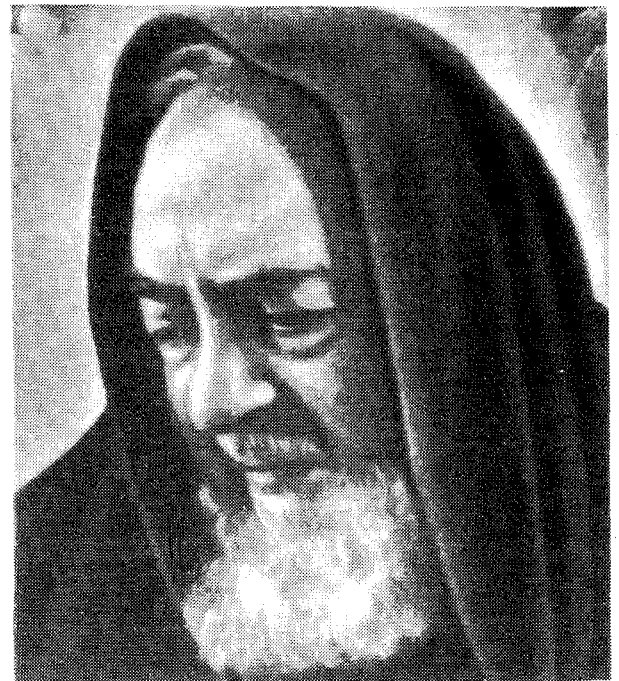
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The confession of a San Francisco pilgrim

This article is reprinted from the August 31 issue of the San Francisco Examiner. Mr. Starr is a regular daily columnist of that newspaper.

ROME — I did not come to Rome merely as a journalist. I came also as a pilgrim, seeking the renewal of my Roman Catholic faith.

And so it was yesterday that I found myself on my knees at Venerable English College, making a general confession to Cardinal George Basil Hume, the Benedictine archbishop of Westminster and primate of England and Wales.

His eminence heard my stumbling confession patiently. After relating my shabby third-rate sins to the kindly cardinal, I asked him to pray for me, that I might seek to renew my life.

The cardinal counseled me simply and forthrightly, in the manner of an ordinary parish priest, then assigned me my penance — five Our Fathers and five Hail Marys. As he intoned the Latin words of absolution, a great wave of peace descended over me.

Like nearly every Catholic of my time and place, I have criticized, mocked, defied, and — worse — been indifferent to the church. But here I was again, at age 38, encrusted with the grime of compromised living, asking the church through the agency of the monk-cardinal before whom I knelt to wash me clean, to allow me the consolation of grace and spirit, to help me through the ambiguous labyrinth of modern life.

The church was there to hear my plea. She always has been, and ever will be. Long after I am dust, long after her mockers and persecutors are dust, she will be there, offering consolation and forgiveness.

She is not perfect, this church. She is fully human, hence capable of error. But a divine fire is also within her, the fiery flame of the paraclete, and it was this flame which warmed me as I left the



cardinal to say my penance in the chapel of the college.

As if by arrangement, a seminarian was practicing at the organ. He filled the chapel with the triumphant swells of the toccata from Widor's Fifth Symphony for Organ. The music — lyric, exalted — exactly matched my mood. Finishing my five Our Fathers and five Hail Marys, I sat in meditation before the painting of the Trinity by Durante Alberti which hangs over the high altar.

I seemed to be suspended in a hive of history. The Christian past crowded upon my imagination because so much of it was present in concrete, physical suggestion. The college was built in the late 15th century on the site of Roman stables used for chariot racing teams.

The college was established in the 14th century as a hospice for English pilgrims to Rome. In 1579 Pope Gregory XIII transformed the hospice into a college devoted to training young Englishmen for the priesthood. To be a Roman Catholic priest in England during the 16th and 17th century was, of course, to risk your life. In the college archives, I examined the Liber Ruber or red book, which each student signed upon his entrance, promising to go to

Protestant England as an underground missionary if necessary. Between 1581 and 1679 some 44 graduates of the Venerable English College were arrested in England, interrogated under torture, then drawn and quartered.

When word reached the college of a graduate's death in England, the students would gather before Alberti's painting to sing the Te Deum, the church's official hymn of praise and thanksgiving.

What brave young men these English martyrs must have been — to have lived so intimately with the prospect of their impending death. The chapel walls in the upstairs loggia where they would recite their rosary was covered with grimly realistic pictures of the executions of Roman Catholic priests in England.

St. Philip Neri, who lived opposite the college, would greet the students daily. "Ave flos martyrarum" — "hail, flower of martyrs." Beginning with the college's first student, Ralph Sherwin, who was executed in 1581, ten graduates of the college have been raised to the dignity of sainthood, 18 are blessed (the next step beneath saint), and 13 are venerable (the first stage on the road to canonization).

As I sat before the martyr's picture, I sure as hell realized that I was no saint — just an ordinary, bumbling Catholic. But to paraphrase the remark of Jake Barnes in Hemingway's "The Sun Also Rises," I knew that it was a grand religion anyway — despite the fact that I never seemed able to live up to it.

How appropriate, I thought, that I should have gone to confession to an English cardinal and should be trying to renew my catholicism in an English Catholic college. My early years had literally been soaked in the writings of the English Catholic tradition. John

Henry Newman, Lord Acton, Francis Thompson, Hilaire Belloc, G.K. Chesterton, Columbia Marmion, Alvin Goodier, Bede Jarrett, Christopher Dawson, Gerald Vann, Graham Greene, Evelyn Waugh, Phillip Hughes, David Knowles: the breadth and variety of British Catholic writing — apologetic, historical, literary — is one of the rich treasures of both religion and the English language. A portrait of the greatest of them all, John Henry Newman, hangs in the college's corridor of English cardinals, along with such other luminaries as St. John Fisher, Nicholas Wiseman and Henry the cardinal Duke of York, the second son of James III ("the Old Pretender"), who finished his days not as Henry IX, Stuart king of England, as the Jacobites would have wanted, but as bishop of Frascati, Italy.

The Angelus tolled. It was noon. I had to be over at the Vatican press office for the daily briefing. I left the college feeling grateful to Cardinal Hume for having taken time out of his busy schedule to hear my confession. The cardinal was being typically generous. His secretary, Msgr. George Leonard, told me that the cardinal plays squash every week with one or another of his former students from Ampleforth, many of them lapsed Catholics.

That's what I don't want to be — just another lapsed Catholic, grouching against the church. I prefer to be a practicing Catholic. Rome has helped solidify that intention.

The Angelus bells made a lovely music as I stepped out onto the Via di Monserrato, flooded in Roman light. As I headed towards the Tiber, I felt exultant — as if I could truly give purpose and direction to what remained of my life. Just ahead was the soaring dome of St. Peter's. In a strange way, I felt I was heading home.

Letters to the Editor

Why Sen. Stone voted 'no' on tax

I read with interest your editorial of Aug. 19, in which you opposed my vote on the tuition tax credit.

The legislation that passed the Senate on Aug. 15 was limited to colleges, universities and certain vocational schools. The portion which extended the credit to elementary and secondary school students was removed from the bill by an amendment that was introduced by Sen. Fritz Hollings and passed by a vote of 56-41. I voted for the amendment and against final passage of the bill.

Unlike many of my colleagues who voted the same way, my objection to a tax credit for tuition to private educational institutions was not philosophical. I sympathize with the problems of private school parents, and would like to see the federal government take a helpful role in easing their financial burden. On Aug. 23, during debate on the Elementary and Secondary Education Act Amendments, I voted to preserve a new program allocating \$500-million a year in grants to private and parochial schools over the

next five years. These funds would have been used for textbooks, guidance counseling and diagnostic testing, and other instructional equipment and services. Unfortunately the money for this program was deleted from the bill (60-30).

Nevertheless, a growing concern over our budget deficit — now almost \$50-billion — has led me to vote this year against many pieces of legislation whose goals I share. In this particular case, the impact on the budget was estimated to be as much as \$4.7-billion next year, and even the higher education portion alone was more expensive than alternate methods providing increased aid to college students. Further, the reduction in federal revenues would have had to be made up through added taxes. This, in the long run, might have placed an even greater burden on the middle income families the tuition tax credit was designed to help.

Any attempt to balance the budget and reduce deficit spending calls for difficult sacrifice. I want to assure you that my vote this year on the tuition tax credit was based on those budgetary considerations. I will take a fresh and open look at the proposal in next year's

session.

Sen. Ricard (Dick) Stone

Pro-life message real, not shrill

A recent editorial titled "Cause just — some rhetoric not so" came across as a smooth piece, but some of the phrases used and points made which the author considered jewels were really shards of glass that cut deeply.

The communications media for the past ten years has delighted in characterizing any anti-abortion expression as shrill voiced. They have used this cliché to deny us voice, to make our successes non-events, to single us out for selective religious identification, and to make our leaders non-persons. Even a shrill voice must say something.

The reality is that the pro-life message is penetrating, incisive, and confident. This is its sin, not its shrill quality. We in the pro-life movement have come to expect this type of response. The religious press — Catholic and non-Catholic — has been a cut above this type of thinly veiled censorship. However, given the magnitude of the problem and its

social, moral, and individual destructiveness, their efforts have been disproportionately meager and disappointing. To receive another cut from a long time friend like The Voice is discouraging, but it will not change the momentum of our movement nor will an attempt to question the credentials of those in the pro-life movement on other social issues.

The pro-lifers are deeply aware of their community, national, international, and charitable obligations. The implication of Archbishop Quinn's statement which was so amply quoted seems to be you cannot speak for the unborn until you have solved the problem of war, hunger, international justice, and care for the aged. Our experience has been that those who use this type of rhetoric quickly turn their backs on us and very carefully say nothing about the killing of unborn children while they bask in a fog of moral superiority. We do not need this type of counsel. It is not warranted and it is obviously selective in its application. Archbishop Quinn would never make such a demand on those fighting for racial justice, for women rights, or for social justice for the

farm workers.

But the cruelest cut of all came in a request that we address the abortionist as a "practitioner of abortion." What then do we call the racist — an expert in alternate race relations? The murderers in Cambodia — are they practitioners of population control? I refuse to enter into a discourse on such terms. One argument is poorly served by an exaggerated concern for hurt feelings that demands the use of silly, meaningless euphuisms. We do not hate or judge the individual but what he does demands our attention, judgment, and response.

What the abortionist does has caused the incredible ferment called the pro-life movement with its concern for all human life. It has surfaced in Congress where it will continue to boil until the Constitution is resorted to its original function of protecting all Americans. The press can speed that day or delay it, but it will never deny it to us.

Bart T. Heffernan, M.D.
Fort Lauderdale



By Msgr.
James Walsh

Scripture's meaning must be sought

It is reassuring these days to learn that perhaps more people are reading the Scriptures than ever before. This can only be good. Among these there must be many people who are "unchurched", who are not affiliated with any religious group. What they are learning about God and his Son and the Spirit of the Lord can be rescuing them from indifference or antagonism and giving them a hunger for the full truth which God has revealed.

So with that as a brief preface, I don't want to sound a note of sour grapes or seem to downgrade what many are gaining from the Bible, especially from the Gospels.

THERE IS a danger in reading the New Testament of treating it like a smorgasbord for the rest of one's life. It is alright to do this temporarily when one has never read the Scriptures and finds a new delight. But not to make a career out of it or to fashion one's own religious beliefs a la buffet.

One can look over all the spiritual delicacies, dip into

this or that thought, take away a little of it or overload one item to the exclusion of all else. Much is passed over as not appetizing, perhaps not good for them. What they like, they take. What does not strike their fancy, they ignore.

This is why religious groups are sometimes founded with only one aspect of the teaching of Jesus. For instance, if one feels baptism is not necessary, one will not relish all the text dealing with the necessity of being baptized.

Some have no taste for the Holy Eucharist. Hence, they pass over quickly the sublimely beautiful sixth chapter of St. John, in which the promise of the Great Sacrament is set forth in purposeful detail.

For the moment, one specific text will suffice. Jesus said, "None of those who cry out, 'Lord, 'Lord' will enter the kingdom of God, but only the one who does the will of my Father in heaven."

This text is often passed over by many of us, maybe because it is such a bluntly worded warning. In this case

Jesus was not trying to warm anyone's heart and give an emotional lift. He was being realistic to the point of frightening us.

HIS WORDS, in effect, mean that some people who are very familiar with the plan of redemption and who speak to Christ as an intimate will not be found in the kingdom when the trial of earth is over.

Some who may be well known as good Christians and firm believers, who may be considered faithful churchgoers and workers, who have never deliberately lifted their hand against God or religion, may not have the benefit of salvation. It's not a pleasant thought.

The reason given by Christ is this. These people did indeed know him and greeted him and had a certain respect for him. But they failed in one great matter—they did not do the will of his Father.

Obviously, Jesus considers doing the will of the Father of more importance than anything else in religion or out of it.

St. Matthew quotes

Isaias who voiced the complaint of God in the Old Testament: "This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching for doctrine precepts of men."

This divine observation may embrace us at one time or another. It means so many things. At one extreme are those who insisted on altering truths and laws of Christ in his name and expected him to be pleased at such opposition to the will of his Father.

It means those who worship God "in the heart," and in so doing deny homage to God and contradict the will of the Father who demands adoration and reparation in public service from all his creatures.

IT SURELY includes those in the Church who are Catholic by name, but pagan in business or politics; or those who still consider themselves without blame despite being re-married after divorce and who lightly say they can "do" everything except receive Holy Communion and go to confession,

as if these things are not the will of God.

St. Paul was tough about this. He kept repeating that the lack of "charity" ruins the destiny of a follower of Christ, no matter how many great things he seemed to be accomplishing. Even those with gifts, prophecy or insights into mysteries, or those whose faith was so strong they could move mountains—even these could be excluded from the kingdom if they failed to do the will of the Father.

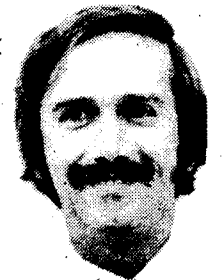
Where do we learn the will of God? How do we carry it out? It is the will of God that we believe all that Christ, His Son, taught us and left in his church. Secondly, we must obey what God has commanded.

So we find the will of God in the present moment, in the duties of our life. We find it in the crosses and trials that come to us and demand resignation to his will. We find it outlines in all our dealings with neighbors, in our daily prayers and Sunday worship.

We cannot treat God's Word like a buffet. We need all that he has revealed. We must do his will in all things.

Carter aide choice hits human rights

By Dick
Conklin



President Jimmy Carter has appointed Sarah Weddington to fill the presidential advisory post left vacant by Midge Costanza. Dr. Carolyn Gerster, president of National Right to Life, said that the choice "reflects contempt for the millions of American voters who cherish human life and believe that it must be protected." Why all the fuss?

A review of Carter's record on abortion might be in order. As a candidate he openly courted the Catholic voter as a "born again Christian" and supporter of human rights. When asked about his position on pro-life issues he once replied, "Even one abortion is too much!" With apponent Gerald Ford's neutral record and his wife Betty's well-known support of abortion, Carter easily captured the support of many Christian voters.

NATIONAL PRO-LIFE leaders received assurance that the administration would keep the channels of communication open. But just a few days after Carter's inauguration nearly 100,000 people marched on Washington in the yearly observance of the national legalization of abortion. A delegation had tried to



Carolyn Gerster, pro-life head, criticizes Carter aide.

meet with Carter, only to face his aide Midge Costanza, an outspoken advocate of permissive abortion laws. No progress was made. The same attempt was made this year. Still no results.

When Costanza was recently ousted from her job, many felt that any change had to be for the better.

They were wrong.

Carter's new aide, Sarah Weddington, was the Texas attorney who fought the abortion case before the U.S. Supreme Court which resulted in the well-known 1973 decision legalizing the killing of unborn babies for all nine months of pregnancy.

She then was elected president of the National Abortion Rights Action League from 1974 to 1975 and is still an active board member of that organization. Neither of these facts were mentioned in the official White House press release on her appointment.

At the International Women's Year (IWY) conference in Houston last November, Sarah Weddington was the first to speak in favor of a resolution supporting abortion, saying that it "equals in importance all others debated at the conference."

NATIONAL RIGHT TO LIFE President Carolyn Gerster, who will be a featured speaker at the Oct. 14 Florida Right-to-Life Convention in Orlando, said that "Ms. Weddington does not represent the American Woman. The polls clearly indicate that when people understand the radical nature of the Supreme Court

decision they overwhelmingly oppose it and support legislative and constitutional remedies. This appointment does nothing but increase our resolve to achieve a Human Life Amendment that will protect all human beings regardless of their position of power or dependency."

"We do not believe this appointment has closed the door of the White House to pro-life leaders but we do fear it will make equal access to the President difficult. We hope and request that the President will make extra efforts to provide us access to him in order to express our concerns and convince him of our determination to stop the killing of over one million unborn Americans through induced abortion each year in our country," Dr. Gerster said.

People who are interested in learning more about the pro-life movement and the variety of positive alternatives to abortion and euthanasia are urged to attend the Oct. 14 all-day session, at a registration cost of \$10.00. Reduced hotel rates are also in effect for those attending. Contact: Convention '78, 4526 Alrix Drive, Orlando, FL 32809.

Teaching children religion

By WENDY SOMERVILLE WALL

Time was drawing near for our son's first penance and a parents' meeting was called. We assembled in the GYM, a mixed bag of adults, jeaned and pin-striped, first-child-young and last-child-weary. Over coffee it became apparent that we shared, with varying degrees of concern: what are our children learning about their religion and what is our role in it?

NO ONE QUARRELED with the observation that "religion certainly isn't being taught as it was in our day." A few expressed genuine regret for the demise of the gold Baltimore Catechism's neat questions and answers. A few applauded reservedly the colorful new texts with talking animals and scarcely a mention of dogma.

Most recognized that the children are encouraged to develop a real social conscience, something generally missing in an era when we "brought" black and yellow babies in far-off missions and seldom bothered with inequities close to home. But the majority of us felt that our children were not learning doctrine. We missed the security of a quiz to test knowledge and felt uncertain about launching our own program.

THE GUIDELINES in the children's books and notes brought home from the teacher stressing the primary role of parents in teaching children religion added to our frustration. Unlike the "new math" which parents can leave to the experts, the "new religion" is something we parents are supposed to know about.

The guidelines laid heavy emphasis on parent-child discussions and participation projects. We did not hesitate to point out how much easier it is to ask for memorized answers than to initiate a conversation about sharing around the dinner table.

We asked, "Is religion just a value system, loving and caring, God in a flowered felt banner and truth baked in a chocolate cake?" "Do children ever get beyond the symbolism of the media message to the lesson within?" "Has the Catholic faith become so watered down that love your neighbor is all there is?" "Did Jesus ever intend that there be more?"

"Faith without good works is dead" was an almost incidental lesson of my youth, but for my children it is the essential admonition. I thought about

"If anyone doubts that it is the peculiar and inalienable office of parents to educate their own children, let him go to the dens of beasts and the nests of birds and be wiser."— Characteristics from the writings of M.B. Ullathorne, 1889. W.B.

that for a moment and made a mental note to think it through thoroughly after I got home. I finally came to the conclusion that an emphasis on good works portends well for the future of their world.

HAVING MINGLED among conversation groups, the elderly monsignor was sensitive to our problems and dealt with them in his talk. One father greeted the announcement that the children would be tested before being permitted to receive Communion with a stern nod of satisfaction. The monsignor then gave us his criteria for passing: "We must be satisfied that the child understands that God loves him. And he must know that he shows his love for God by being good to others." Then he smiled and said, "I've never had to fail a child."

He reminded us, too, of three adages that have earned their familiarity by their wisdom; "If you become a teacher by your pupils you'll be taught;" "A little child shall lead them;" "Let the

little children come to me...The reign of God belongs to such as these. Trust me when I tell you that whoever does not accept the kingdom of God as a child will not enter into it" (Lk 18, 16). In preparing our children for their first penance, he urged us to establish a daily routine of prayer, playing and participating. And he suggested a bedtime talk as a good way to end the day.

Nothing that a popular poem, "Children learn What They Live," hangs in many homes, he added) "If a child lives with religion, he learns to believe."

ANSWERS NEVER come easily to me. I see both sides of a question, and it takes a while for me to sort it out. I sent my son to the reconciliation room for his first penance with some reluctance. But when he emerged grinning broadly and skipping joyfully, his contagious enthusiasm made us eager for the sacrament.

"Should he memorize an Act of Contrition?" I had anxiously asked his teacher the week before. "No, he can make one up," she said. And he did. Finally, I began realizing that he is learning doctrine but they are his words. His answers prove that he does understand.

We're all looking forward to first Eucharist as another step in his spiritual growth-and in ours.

As we watch him learn about his Christian heritage and accept it joyfully, we realize that we can indeed learn from him too.



The role of parents in teaching their children religion is to "lay heavy emphasis on parent-child discussions and participation projects. So much easier to ask for memorized answers than to initiate a conversation about sharing around the dinner table!"

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Parish coun

By FR. JOSEPH M. CHAMPLIN

The decision-making process in a parish prior to the Second Vatican Council certainly was simpler and shorter than it is today. Not necessary better, but surely less time consuming.

The pastor normally decided all major matters and often no priests at the rectory participated in the consultation procedure nor did many lay persons feel involved in the judgment made.

FOR MOST PARISHES in 1978, that type of individual, unaided decision making would no longer be acceptable. With significant matters, a pastor is expected at the very least to consult parish council.

This rather drastic change in the operation of a parish disturbs some Catholics, both clergy and laity. They remember less complicated, less confused years when "Father" ran the parish. Such notions as committees, agenda, conflict, tension, consensus seem, for them, foreign to the church. Those ideas and experiences, like the modern religion texts and the contemporary liturgical services, so different from a few decades ago, can lead a troubled Catholic to ask, "Where am I?"

Most parish council members grew up in that so-called "old" church and find

Next Issue

Why has my 19-year old son abandoned Christianity for an Eastern religion?

The Public Ministry of Jesus

SYNOPSIS

Knowledge and wisdom are virtues we want to instill in our children. Since the way we teach children has changed. Some of us feel uncomfortable with memorized answers. But a look at the methods which encourage a child to answer in his or her own words understanding. From understanding knowledge. And an emphasis on Christian faith as a lived experience. Faith is by knowledge and wisdom has a way in which to grow.

Strong emphasis on the parent as role model, encourages the family to grow all these virtues.

Scripture accounts do not give us a very clear picture, even of someone so important as we can surmise certain things from the scriptures given. Certainly Mary and Joseph are in much the same way we teach our children and like our children, the most things he learned came from his home.

The purpose of the Gospels, however, is not to tell. Rather they are selective in the present, and those data are interpreted in a Christ-centered way. Personages other than Jesus are mentioned only to the extent that they contribute to this overall purpose. That Mary's role in Jesus' life is shown in the Gospels.

Like the Apostle, a brilliant, strong, man, stands as an example of faith and from Paul we can learn compassion and our century is no less in need of these things.

The involvement of the laity in parishes, people coming in their common bond of faith but surely we grow in faith, and wisdom.



The people in Jesus' life: Mary

"Of all human pursuits the pursuit of wisdom is the most perfect; the most sublime; the most profitable, the most delightful."—St. Thomas Aquinas: "Summa contra Gentiles," circa 1260.

By FR. JOHN J. CASTELOT

The Gospels are statements of the church's faith in the identity and mission of Jesus. As such they are selective in the data they present, and those data are interpreted in a Christ-centered way, that is, Christologically. One result is that personages other than Jesus are mentioned only to the extent that they contribute to this overall purpose.

Even a person as important as Mary appears seldom and then not for her own sake, but for her Christological significance.

THIS IS disappointing. We should like to know more about her as a distinct individual and about her relationship with her son. But we can only read between the lines, and we must be careful not to read too much there.

Still, from the little we know about her and the relatively great deal we know about Jesus, we can make some fairly safe surmises. The first impressions Jesus must have experienced as an infant would have been the soft, protective warmth of her body, the sound of her voice, the sight of her smile.

IT WOULD HAVE been Mary, with Joseph, who taught him to walk and talk, coaxed him to eat, dried his tears, disciplined him. He learned his first prayers from her lips, came to know family customs, so deeply rooted in the religion of the Jewish people.

Too, she watched him grow into a distinct, independent young man and experienced the pain of the generation gap. Historical or no, Luke's story of the finding of the boy in the temple strikes a true-to-life note when it concludes with the remark that "they (Joseph and Mary) did not grasp what he said to them" (Lk 2,50). From what we know, we must conclude that their mutual relationship was warm and tender and sympathetic and, like all such relationships, brought them both deep joy and profound sorrow.

MARY is mentioned in only one passage shared by the first three gospels. The basic form of the passage is in Mark, where it has two parts, 3,20-21 and 31-35. The first part mentions only "his own," but that this phrase includes Mary is indicated by the mention, in the second part, of his mother and brothers and sisters who have come looking for him, presumably to persuade him to come home with them.

When Jesus is told they are there, he asks his hearers: "Who are my mother and my brothers?" And gazing around at those seated in the circle, he continued, "These are my mother and brothers. Whoever does the will of God is brother

and sister and mother to me" (Mk 3,33-34). Matthew and Luke edited Mark's version to soften the rather harsh impression given by Mark, and Luke has Jesus saying: "My mother and my brothers are those who hear the word of God and act upon it" (Lk. 8,21).

THE MEANING of both versions is clear: True discipleship is much more important than blood relationship. Luke alone has another passage with the same message. "A woman from the crowd called out, 'Blest is the womb that bore you and the breasts that nursed you!' 'Rather,' he replied, 'blest are they who hear the word of God and keep it'" (Lk, 11, 27-28). This is not a rejection of Mary, but a statement that her true blessedness lies in her discipleship. St. Augustine captured this truth in a memorable remark: "Mary was more blest in believing than in conceiving."

In the fourth Gospel Mary figures prominently in the story of the marriage feast at Cana, but only as an actor in a little drama designed to reveal her son's glory. She appears as a real historical person, of course; three times the narrative refers to her as the mother of Jesus. But in the symbolism characteristic of the Gospel, she is something more, and this explains Jesus' puzzling reply to her observation that "they have no more wine." "Woman," he answered, "how does this concern of yours involve me? My hour has not yet come" (Jn 2,3-4).

THIS IS JUST one of the many difficulties in what seems to be a simple enough story. Why "woman?" It is true that this was a respectful way for a man to address a lady, but there is no precedent for a son so to address his mother. For John, the term is symbolic and theological. Mary turns up just once more in this Gospel (19,25-27), and again she is called "woman." In another Johannine writing there is mysterious "woman" who gives birth to the Messiah (Rev. 12).

In all three instances, the "woman" is the people of God, the church or (in Revelation) Israel. And so in the Cana scene Jesus is addressing not his mother so much as his church, and telling it that it plays no effective role in his work before his "hour," the hour of his passion-death-glorification.

This hour can be anticipated in a sense, but only to foreshadow his glory. The Cana incident is called "This first of his signs." And "thus did he reveal his glory, and his disciples believed in him" (Jn. 2,11). This is the real point of the narrative as far as John is concerned. Jesus' answer, then, was not a rebuff since, in the context of the Gospel, it was not really intended for her personally.

Council prayer and study day

Their new role awkward at the outset. For this reason the group needs ongoing educational and formation programs, if the council's deliberations are to prove productive for the parish and satisfying for the delegates.

TO ILLUSTRATE. Our last two meetings at Holy Family have gone on much too long. As a result, inappropriate issues were placed at the last moment without warning before the representatives; resentment then developed; harsh words and ill feelings surfaced. Those who posed the questions consequently went home late, tired, and frustrated; those who responded returned late, tired and irritated.

Fortunately, we had earlier scheduled a day of prayer, study and planning for the weekend to follow. With the facilitating aid of Sister Mary Ann Binsack, a nun from the neighboring Rochester, N.Y., Diocese skilled in the workings of parish councils, our members prayed together, heard recommendations for a smoother operation of the body and even set some future goals and objectives for the parish.

THE INITIAL PRAYER service established an atmosphere for the 11:00 a.m.-5:00 p.m. Sunday workshop. It reminded us that the council ideally must

function as a body linked by ties of faith and love, concerned about building a Christian community spirit among both its members and the parish at large.

Specific practical suggestions revealed to the representatives how they could resolve or mitigate some of their recent tensions. Thus, an agenda committee, working sufficiently in advance, might greatly reduce the length of each meeting and improve the effectiveness of discussions.

A notebook for each member with minutes from all previous meetings could prove handy for the orientation of overwhelmed new delegates and helpful for the review of items already debated.

AN HOUR allocated for long-range planning enabled us to start the analysis of our parish resources and needs. The list of 18 needs or weaknesses included a better welcome of new parishioners, more efficient service for the poor and closer links between existing organizations or committees. It remains to be seen how well we follow through on this process of establishing some future goals and objectives for Holy Family.

Dinner together at a local restaurant (members met spouses there) nicely concluded the inspirational, informative and healing day. We plan to make it an annual event.

Local teens turn fantasy into reality for migrants

By FRANK HALL
Feature Editor

It was still dark when the bus pulled into Dadeland Sunday morning to load CYO teenagers and migrant youngsters for the annual trip to Disneyworld. It wasn't much lighter when the same bus pulled into St. James Church or joined the second bus at the Hollywood Fashion Center. But you didn't need sunlight to see the excitement and enthusiasm being generated.

Even Disneyworld-veteran Joanne Toth (it was her 20th trip) was busy jumping back and forth. She wasn't just excited about going to Disneyworld—she was also concerned about the responsibility of the trip being a success.

AS president of the Archdiocesan Youth Board, she spearheaded the entire operation along with Andie Rieman of St. Rose of Lima, Anne LeBlanc, St. Thomas Moore, Boynton Beach, and Matt Roebuck, St. Juliana, West Palm Beach.

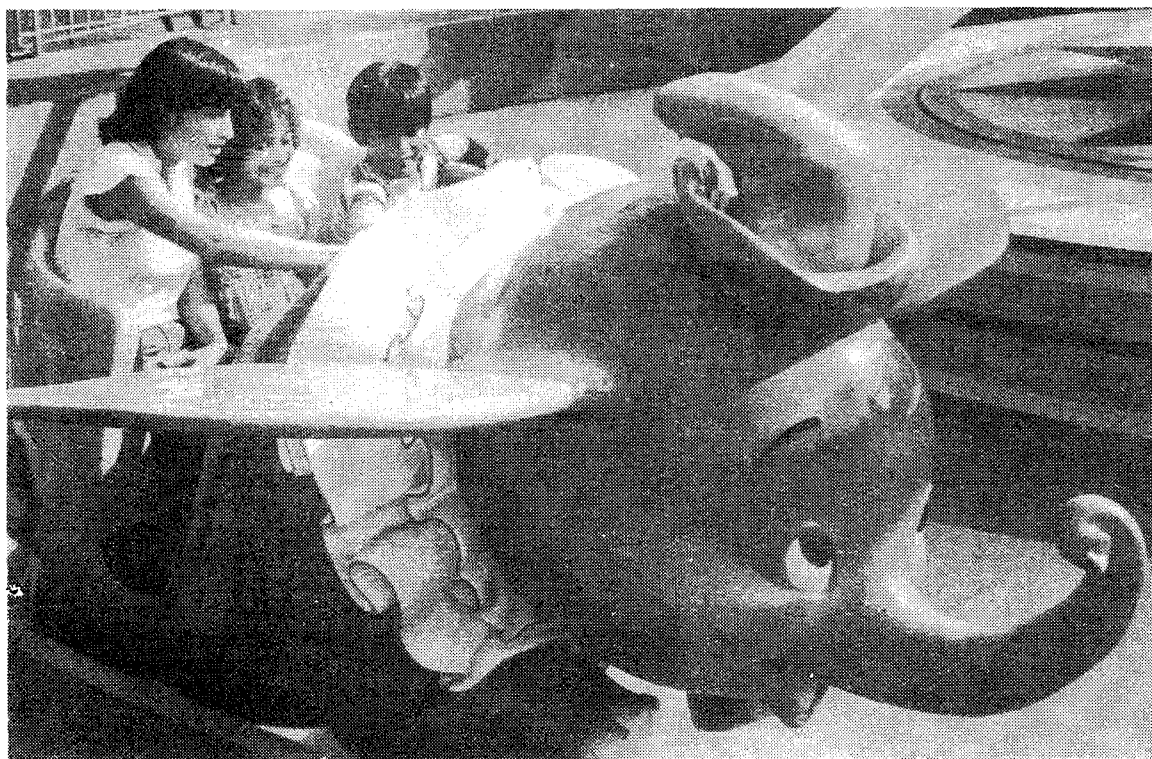
If the four of them could have looked 12 hours into the



He's not heavy—well, on second thought maybe he is, says Jerry Cullen of St. Lawrence parish, Miami Beach, giving a lift to Jose Rodriguez.



It's not everyday you get to meet a six-foot chipmunk as (from left) Matt Roebuck, St. Juliana parish, West Palm Beach; Anne LeBlanc, St. Thomas More, Boynton Beach; and Bill Mayfield, St. Luke, Lake Worth, discover at Disneyworld.



Dumbo the Flying Elephant was a favorite with young Janie Gayton and Jose Rodriguez who get flight instructions from teenager Megan Callagy of St. Lawrence Youth Group, Miami Beach.

future, they would have been reassured that the trip was to be a memorable one.

The annual outing, according to Matt Roebuck, is a sign to the community that young people are reaching out and are especially concerned about migrant kids.

Each parish CYO club is invited to raise money in a variety of ways to pay for a migrant youngster to go to Disneyworld. They are also responsible for paying their own way.

Tim McPaddan of St. Bernard CYO, Sunrise, said, "we had a car wash and a bake sale to raise money and ended up with enough money to sponsor five kids."

"I'm especially glad we had good weather," said Jerry Cullin of St. Lawrence parish, Miami Beach. "It's been pretty fun and the best part for me was watching the kids enjoy themselves and having a good time."

Mickey Mouse and Dumbo may never have been as appreciated as they were that weekend because Disneyworld is a whole different world from a migrant camp. And the only problem seemed to be keeping up with the kids as they ran from one attraction to another. It became a test of endurance between the seven-year-olds and the 17-year-old and the seven-year-olds won hands down.

As the buses were pulling out for the return trip to Miami, Pam Hooks of St. Luke's CYO in Lake Worth rested back in her seat and observed,

"When the kids first got on the buses they were bashful and shy. Now, even though we're all tired, the kids are smiling and happy and we've really become friends. I think it was a worthwhile day and I'm glad I was part of it."

Abp. McCarthy at Curley H.S.

Abp. Edward A. McCarthy and 20 area pastors and priests concelebrated the opening Mass of the Holy Spirit at Abp. Curley High School.

Father Gerald F. McGrath, principal, read the Gospel and introduced the student body to Abp. Mc-

Carthy. The Archbishop spoke to the 550 students about the importance of the youth apostolate, explaining how much each individual could do to help others become closer to Christ in their daily lives. He appealed to them to show a

strength of faith and to manifest the solidarity of faith by their attendance at the Orange Bowl Mass on Oct. 6.

Father Michael Greer has been appointed spiritual director of the school and will work with Father McGrath and Father Thomas O'Dwyer.

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Southeast region delegates to the three-day "Forum: Women Building the Church," of the National Assembly of Women Religious included: (top, from left) Sisters Lillian Pawlik and Clarita Bourque, New Orleans; Sister Pat Drydyk, Miami; Sister Imelda Maurer, Lafayette, La.; (center) Sister Barbara Scully, Orlando; Sister Pearl McGivney, Miami; Sister Jackie Clark, Atlanta; (bottom row) Sister Faye Geraci, New Orleans; Sister Mary Adrian Johnson, Lafayette; and Sister Claudette Hymel, New Orleans.

New students welcomed at seminary

The Faculty and returning students of St. Vincent de Paul Major Seminary welcomed new students into the Seminary last week.

Everyone was due to return on Labor Day, and Tuesday, September 5, marked a Day of Reflection combined with a program of orientation. The day was divided into three areas: Spiritual life, Academic life and Apostolic work, key areas which form a complete picture of seminary life.

Opening the day was a talk by Fr. Garcia-Allen who outlined the Spiritual program for the year. Of special importance will be days of recollection spread throughout the school year culminating in the annual retreat in the spring.

Other speakers included Msgr. John McMahon who outlined the rather extensive Apostolic work program of the Seminary. Fr. Thomas Foudy, Dean of Men, stressed the importance of the Eucharist as a sign of our unity and strength as a Christian

community. Fr. John Block, Academic Dean, outlined the Seminary's academic policies and goals for the year.

At the same time the Bishops of Florida, Archbishops Edward A. McCarthy of Miami and Bishops Paul F. Tanner of St. Augustine, Charles B. McLaughlin of St. Petersburg, Thomas J. Grady of Orlando and Rene H. Gracida of Pensacola-Tallahassee, met here at St. Vincent's and concelebrated Mass with the Faculty and the whole student body in the afternoon. Bishop Grady preached and stressed the need for commitment and holiness in the priesthood.

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Journal workshop in N. Palm

Sisters from the Archdiocese of Miami and the State of Florida attended an Ira Progoff Intensive Journal Workshop conducted by Sister Elizabeth Kehoe, S.B.S., of Philadelphia, at Our Lady of Florida Monastery, North Palm Beach.

One of the goals of the workshop was to help people in the process of going deeply into their own "well" or "core" to the point where the individual comes in touch with the stream that feeds the well.

The 48 nuns were encouraged, during the weekend, to let go of a rational, analyzing attitude and to allow themselves to simply record the inspirations and images with which the mind and heart of each person is filled. A series of techniques for assisting in the quieting-down process, as well as the journal-recording process, were offered.

The workshop was sponsored by the Florida-based arm of the National Religious Formation Conference which is an association for Religious and diocesan priests concerned primarily about the spiritual growth of their communities.



Franciscan Sisters Marie Rita Kelly (center) and Lucian Walsh were commissioned as special ministers of the Eucharist by Father Patrick Brown, O.F.M., director of pastoral care at St. Francis Hospital, Miami Beach. Both Sisters are pastoral associates in the hospital.

Students named semi-finalists

Students from seven Catholic high schools in Broward and Dade Counties have been named semi-finalists in the 24th annual National Merit Scholarship Competition. They are:

Joy Casacio, Ellen M. Sherk, Cardinal Gibbons High School; Michele E. Garrigan, Tina M. Wakim, St. Thomas

Aquinas; Anthony J. Vento, Chaminade; Francisco J. Cevantos, Belen Jesuit Prep; Robert B. Brown, John A. Woodward, Christopher Columbus; Dominic J. Fote, David A. Sedacca, Archbishop Curley; David B. Hillis, Kenneth A. Horky, Charles C. Isiminger and Jeanne L. Rossomme, Cardinal Newman.

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KC installation

Father Michael J. Mullaly Assembly, K. of C., will have a formal installation of new officers Saturday, Sept. 23, at 7 p.m., at the Rolling Hills Country Club, Davie. Philip F. Whitaker, Jr., and Al Vincent, both masters, southern district, will be installing officers, for: James J. Kelley, navigator; Charles Pregenzer, captain; Louis Corcetti, pilot; George A. Flynn, admiral; James Conley, scribe; Joseph B. Polenzani, purser; William Graff, trustee; Gary McLain, trustee; Sebastian Guerriero, sentinel; and Ray Leary, sentinel.

Mass change

St. Peter Church, Big Pine Key, will change its Mass schedule as of October 1. Daily Mass, 8 a.m.; Saturday Vigil Mass, 5 p.m., Sugarloaf Key (starting Oct. 7), and 7 p.m.; Sunday Masses: 8, 10, noon.

Power in Praise

"Power in Praise" is the theme of a celebrated Liturgy in support of the Haitians at St. Timothy Church, Miami, Wednesday, Sept. 27, at 8 p.m. Father Roland Hamel, O.M.I., is principal celebrant. For information call 271-7195 or 271-0273.

S. Florida Scene

Physicians Guild

The steering committee of the Catholic Physicians Guild elected the following physicians pro tem: James R. Jude, president; Matthew Bulfin, vice-president; Edward H. Georgia, secretary; Idelfonso Mas, treasurer; and Father Richard P. Scherer, moderator and spiritual director. A Mass commemorating the Feast of St. Luke, the Physician, will be held at St. Helen Church, Fort Lauderdale, Wednesday, Oct. 18, at 7:30 p.m.

Day for mothers

A refresher day for mothers will be held at the Dominican Retreat House, Kendall, Tuesday, Sept. 26, from 9 a.m. to 2 p.m. Father Tim Lynch, a Marriage Encounter team priest from St. Lawrence parish, will speak on, "The Future of the Church—the Family." Babysitting is available.

Night of Praise

The Pastoral team co-ordinating the Charismatic Renewal in the Archdiocese will hold a Night of Prayer and Praise Thursday, Sept. 28, at 7 p.m., at Epiphany Church. Archbishop Edward A. McCarthy will be the principal celebrant of Mass at 8 p.m. The evening will be one of intercessory prayer for the planning and success of the Holy Year celebration in the Orange Bowl Oct. 6.

Reading clinic

Barry College Reading Clinic will conduct a special project to develop and carry out tutoring methods for teaching elementary children experiencing difficulty with reading. The 40 minute sessions will begin Monday, Sept. 25, at a cost of \$4 per session. For information call 758-3392, Ext. 261 or 283.

It's a Date

DADE

Holy Family Senior Citizens Club, North Miami, covered dish meeting today (Friday) at 1 p.m., in parish hall.

Corpus Christi Home School

Association annual Fall picnic at Morningside Park Sunday, Sept. 24.

Immaculate Conception Alleluia Club for Senior Citizens fifth anniversary Mass Sunday, Sept. 24, at 12:45 p.m., followed

by luncheon.

Ecumenical parish council second annual picnic at the Miami Lakes picnic area Sunday, Sept. 24, 3 to 6 p.m.

BROWARD

St. Anthony Church, Fort Lauderdale, annual men's retreat Sept. 22-24, at Our Lady of Florida Monastery, North Palm Beach.

St. Boniface Women's Club, Pembroke Pines, day of renewal Saturday, Sept. 23, 10 a.m. to 2

p.m. Father Dan Doyle of Chaminade will be speaker.

Chaminade High School Parents Club, Hollywood, derby dance Saturday, Sept. 23, at 8 p.m., in school cafeteria.

Lauderdale Catholic Singles Club Jungle Queen cruise and dinner Saturday, Sept. 23, at 6:30 p.m. For information call 771-2843 or 565-8738 between 6 and 10 p.m.

Court Holy Spirit, C.D.A., dessert card party Saturday, Sept. 23, at noon at St. Elizabeth

Gardens, Pompano Beach.

Fort Lauderdale Council 3080, K. of C., annual corporate Communion Sunday, Sept. 24, 10 a.m., at St. Jerome Church.

St. Clement Church, Fort Lauderdale, Cursillo Ultreya every Sunday at 8 p.m.

St. Elizabeth Auxiliary, Pompano Beach, annual parish picnic Sunday, Sept. 24, 1 to 5 p.m., on church grounds.

St. Bernadette Women's Guild, Hollywood, rummage sale Sunday, Sept. 24, 8 a.m. to 3 p.m., on church grounds.

St. Boniface Church, Pembroke Pines, Parents Day, sponsored by the parish family enrichment team, Sunday, Sept. 24, 1 to 9 p.m. Babysitting available.

St. Coleman Young at Heart Club, Pompano Beach, luncheon meeting Monday, Sept. 25, at 1 p.m.

St. Anthony Women's Club, Fort Lauderdale, covered dish luncheon Tuesday, Sept. 26, 11:30 a.m.

St. Bernard Women's Guild card party Tuesday, Sept. 26, at 7 p.m., in parish center.

St. Boniface Women's Club, Pembroke Pines, card party Wednesday, Sept. 27, at 7:30 p.m., in parish hall.

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PALM BEACH COUNTY

St. John Fisher Church, West Palm Beach, rummage sale in parish hall today (Friday) and Saturday, Sept. 23, 8:30 a.m. to 4 p.m., and Sunday, Sept. 24, 8:30 a.m. to 2 p.m.

Holy Spirit Women's Guild, Lantana, first meeting of season Tuesday, Sept. 26, following 9 a.m. Mass.

Scout counselors

workshop set

The Catholic Committee on Scouting will sponsor a Religious Emblems Development Program for counselors Saturday, Sept. 30, from 8:30 a.m., at St. Brendan Church, 8725 SW 32 St., Miami.

'Hooper' clarifies Reynolds' mystique but still boring

By JAMES ARNOLD

In "Hooper," the audience gets to watch Burt Reynolds perform the world's longest list of weird physical feats—everything from ramming his helmeted head through the front of a jukebox to jumping 150 feet or so out of a helicopter onto an airbag or driving a truck down a highway in reverse at 55 m.p.h.

Whether Burt actually does all these gags or uses a stuntman or camera trickery is never clear. That ambiguity is nicely suited to the movie, which is about stuntmen and special effects people and the illusions they create for enchanted, wide-eyed spectators. (This aspect of movies is a close relative to the circus). But Reynolds' image is such that it doesn't matter. None of his fans doubt that Burt, once a stuntman himself, could do it all if he wanted to, or if the insurance company would let him.

At first the idea of a movie about stunt people (some are women) seems to promise marvelous visual pleasure and excitement. The expertise is provided by

several score of Hollywood's best and bravest, coordinated by Bobby Bass (who I believe actually does the helicopter fall), with the whole film directed by Hal Needham ("Smokey and the Bandit"), who began with Reynolds as a stunt coordinator.

We see serviceable versions of all the standard stuff, including cowboys and Indians, cars, motorcycles, fire, a major barroom brawl, rope-swings off high roofs, etc. There is even a nifty, Evel Knievel-style climax, with a rocket-powered car soaring 320 feet across a gorge.

But it all quickly droops into monotony, and an odd truth dawns. Death-defying physical stunts are fascinating, I'm afraid, only when they're done "live"—when there is real suspense, at least in the crowd of rubes looking on, about whether the stunter will break his neck. If it's on film, we not only know the gag has succeeded, but we never really see it: we see only an edited version. That's why a magic act can only be effective in a live performance.

His pride prods him into doing one last "impossible" stunt (the gorge crossing),

although he's likely to be paralyzed for life even if he survives, and his girlfriend (Sally Field) will leave him. None of these bad things happen, or have even a slight chance of happening: they're just plot gimmicks.

Otherwise, despite raunchy dialog and many vulgar moments, "Hooper" has two or three points worth adult interest. One is that it purports, perhaps validly, to show the kind of people who do movie stunts for a living.

Finally, "Hooper" continues to clarify the potent mystique of Burt Reynolds, idol of today's youth, who has defined the current not-too-macho style: a tough man's man, rowdying it up in bars and on the highway, but a bit scared of women, unpretentious, self-deprecating, irreverent, insecure, surrounded by symbols (horses, trucks worshipful buddies, Coors and Jack Daniels), nice to kids and old folks. He could obviously be worse, but he's a man-child, in his 40's not much different than when he was a halfback at Florida State. Maybe that—being eternally 20—is the new American Dream. (B,PG)



Loving Moment: Stephanie Brown, left, and Diane Baker play a troubled mother and daughter who achieve a better understanding of each other thanks to the intervention of a traveling puppeteer in "One of a Kind," an ABC Afterschool Special to be aired Wednesday, Sept. 27, 4:30 to 5:30 p.m.

ENTERTAINMENT/ARTS

Major movies on TV

By JAMES ARNOLD

Bad News Bears (1976), ABC, Friday, Sept. 22: Vinegary-look at the institution of Little League baseball and its reflection of adult win-at-all-costs values. Gusty and uproarious, with considerable compassion for the little athletes on the battlefield. Recommended for adults and kids age 12 and older.

Burnt Offerings (1976), NBC, Saturday, Sept. 23: Generally bottom-drawer shocker of the occult-horror genre wasting the talents of Bette Davis, Karen Black, Oliver Reed and others. Not recommended.

Other side of the Mountain (1975), NBC, Sunday, Sept. 24: Wholesome, unpretentious, slickly crafted little three handkerchief movie about the real-life troubles of Olympic-class skier Jill Kinmont, who became a paraplegic in a disastrous accident and courageously rebuilt her life. Recommended for adults and mature youth.

Three Days of the Condor (1975), CBS, Wednesday, Sept. 27: The theme of the individual vs. the computer-brained super-organization is interesting, and there is above-average character development and use of fresh New York City locales. Satisfactory for adults and mature youth.

Sisters say new CBS series 'best vocation tool in decades'

LOS ANGELES—(NC)—The new CBS television series "In the Beginning," about a conservative priest and a liberal nun working in an urban street mission, "may be the best vocation education tool we've had in decades," according to the National Sisters Communications Service.

In a memo to "interested sisters, religious congregations and national religious organizations," the Los Angeles-based organ-

ization said the new series "could easily bring into America's living rooms characters and events that will yield a new understanding and appreciation of the work of the church in the modern world.

"Having contributed some technical input into the development of the program, we must say that we believe that the producers are sincerely attempting to create a series that is warm and human and funny all at the same time," the memo said.

The group's board of directors warned viewers, however, not to judge the series until they have seen several episodes. "The cumulative development of characters in 'In the Beginning' has the potential of humanizing current stereotypes of priests and sisters and offering new insights into the contemporary mission of the church in the world today," they said.

Noting that the series is "bound to be controversial,"

the nuns criticized the summer promotional spots for the series, which it said tend "to expert one-liners and 10-second clips out of context." They encouraged viewers to "write the network during the year with comments about the series and possible story ideas.

In a list of follow-up ideas included with the memo, the organization recommended the use of the series as a "springboard to generate publicity about the activities and concerns of real sisters and priests in your area" and said vocations directors "could capitalize on the popularity of 'Father Cleary' and 'Sister Agnes' by developing classroom materials or adult discussion guides to further clarify a proper understanding of priesthood and religious life."

Top TV tips

Sunday, Sept. 24, 5-6 p.m. (NBC) **Horowitz—Live!** A performance by pianist Vladimir Horowitz with the New York Philharmonic conducted by Zubin Mehta live from Lincoln Center.

Monday, Sept. 25, 8-11 p.m. (PBS) **Live From the Met.** Premiere telecast in the new Fall season of opera offers Verdi's Otello with Renata Scotto and Jon Vickers.

Tuesday, Sept. 26, 8-9 p.m. (PBS) **The Long Search**, "Footprint of the Buddha" is a program exploring the way in which Buddhism is practiced in Southeast Asia.

Friday, Sept. 29, 9-11 p.m. (ABC) **General Electric's All Star Anniversary.** Bob Hope hosts this tribute to the popular forms of musical entertainment that Americans have enjoyed over the last century.

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By **TERRY and MIMI REILLY**

Shouldn't pressure kids on grades

I've always marked the end of summer as the time when school's back in session or when the Labor Day weekend is over. September 21st is the real end of summer, but I guess few ever recognize that. The "summer vacation"

is something to reflect on, hopefully in a positive way and the beginning of school certainly adds more challenge to us as parents.

How do we really try to motivate our youngsters to apply themselves at school? Or do we? I think we do; we need to encourage our children to do the best they can in school.

Unfortunately, we have made many mistakes in that area and I'm sure you have too. One of our mistakes is insisting on real good grades. I think if we only concern ourselves with our kids getting all A's and B's, then we're forgetting that it's really them and not us that is at stake. I must admit, it's awful nice to be able to say of Wendy, "here's our A and B student." It feels good for us. I really don't know what good it does for Wendy, and I think it does some real harm to some of our other children

who are having a tougher time in school.

What really counts, I think, is that they try. The old stand by of "our present vocation" is still good. Remember those words of encouragement many of us received about being called right now, as a student, and so we have to do the best we can at that "vocation" while we're in school. Maybe we don't want to use those exact words, but you might try encouraging your child by telling him to try his level best as a student. To give it his "best shot".

We parents need to support that effort by lending a helping hand or even being a bit of a nag sometimes. I encourage you to look beyond the grades to see first if its your disappointment for your reason, or if its disappointment because of a lack of application. Remember too,

that everyone isn't capable of straight A's.

We can do so much more by seeing how we can help our child improve than by expecting a predetermined level of performance. I really don't think you can over communicate with your child's teacher either. Sometimes he or she can give you some ideas on what to do to help your child at home. If you do happen to have an A student, see if there are other ways they can improve their performance too.

I've often remembered the reminder that St. Paul gives us when he tells us of all the different gifts each of us has in the church. Not all of us have the same gifts, but we do have to use them to the best of our ability. We'd suggest reading Paul's 1st letter to the Corinthians, Chapter 12 as a family. (1Corinthians 12).

—Terry Reilly

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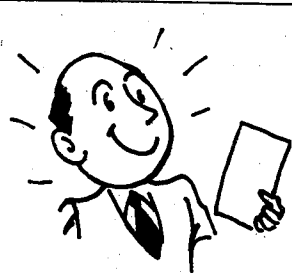
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IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION FILE NO. 78-5718

IN RE: ESTATE OF VERA COHEN Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:
YOU ARE HEREBY NOTIFIED that the administration of the estate of VERA COHEN deceased, late of Dade County, Florida, File Number 78-5718 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representatives of this estate are SEYMOUR COHEN and ARNOLD COHEN, whose address is 7440 S.W. 133 St., Miami, Fla. 33156 and 465 Ocean Dr., Apt. 302, Miami Beach, Fla. 33139 respectively. The name and address of the attorney for the personal representative are set forth below. All persons having claim or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.
ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.
DATED at Miami, Florida on this 22 day of Sept. 1978.

ARNOLD COHEN
SEYMOUR COHEN
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CHARLES K. GEORGE, ESQ.
JACK E. THOMPSON, ESQ.
CHARLES L. RUFFNER, ESQ.
Attorney for Applicant
Ruffner, Hagen & Rifkin, P.A.
444 Brickell Ave., Suite 800
Miami, Florida 33131

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Mundo

● **En Mácora, Perú**—Tres misioneros norteamericanos fueron arrestados por las autoridades militares, sin que medien cargos, aunque sus amigos relacionan la medida con la huelga de 40,000 mineros que buscan mejor salario y condiciones. Se trata de Sor Frances Battle y de los Padres Ralph Keys y Peter Russell, quienes además de sus labores parroquiales ayudan a los campesinos y mineros con escuelas, cooperativas y otras obras sociales en la diócesis de la Ica. Tras largas horas de interrogaciones, fueron enviados bajo arresto domiciliario al obispo, Mons. Guido Breña López. Mons. Luis Bamarén, obispo de Chimbote y jefe del comité de acción social de la Conferencia de Obispos del Perú dijo que "aceptamos solamente una solución: libertad incondicional y retorno de los misioneros a su trabajo con el pueblo".

● **En San Juan de Puerto Rico**—Dirigentes del sistema de escuelas católicas, han enviado a la corte una petición que anularía los pedisos de información sobre costos y matrícula, del departamento de consumidores del gobierno de la isla. Consideran que es una intromisión que viola el libre ejercicio de la libertad de religión proclamada por la constitución. El país tiene 196 escuelas católicas. La matrícula cuesta un promedio de \$8 al mes, y el alumnado proviene en su mayoría de clases ricas o media superior, con unas cuantas becas para familias de medios limitados.

● **En el Vaticano**—El Papa Juan Pablo I dijo en su audiencia general a unas 9,000 personas que la iglesia puede explicar en términos modernos su doctrina, pero no la cambia. Recordó que su predicación y la de obispos y sacerdotes "no es nuestra doctrina, es la doctrina de Jesucristo, que debemos conservar," aunque como en el Concilio Vaticano, pueda ponerse al día el lenguaje de su presentación para que las generaciones actuales la entiendan mejor.

● **En Panamá**—El Gen. Omar Torrijos, quien renuncia a la reelección como jefe del gobierno pero sigue como comandante de la Guardia Nacional, propuso como sucesor a su ministro de educación, el Dr. Aristides Royo, de 38 años y dirigente demócrata cristiano. Ante acusaciones de conservadores de ser Marxista, y de otros de ser un simple figurón, el candidato (quien es doctor en filosofía) citó su hoja de servicios como demócrata cristiano.

● **En Milán, Italia**—El cardenal Aloisio Lorscheider de Fortaleza, Brasil, dijo que la reunión de los obispos latinoamericanos en Puebla, México a partir del 12 de octubre "será un paso adelante, no atrás" como afirman algunos disidentes. El diario católico *Avvenire* recogió sus palabras. El cardenal citó el plan pastoral que el Consejo Episcopal Latinoamericano (CELAM) pone en práctica siguiendo la reunión anterior de Medellín (1968) que significó renovación eclesial y acción social en beneficio de los pobres. "Hay nuevos problemas y situaciones y por lo mismo en Puebla se enfocarán nuevas orientaciones pastorales," agregó el cardenal, quien con dos más preside la reunión.

"En Puebla decidirán los obispos"

"El Documento de consulta ha cumplido su propósito... ayudar a la reflexión de nuestras comunidades."

Así se expresó hace poco el presidente del Consejo Episcopal Latinoamericano, (CELAM) el cardenal Aloisio Lorscheider del Brasil.

Se refería al documento preparado por el CELAM para promover la reflexión en torno a la Evangelización en Latinoamérica, tema de la próxima reunión del episcopado del continente en Puebla de los Angeles, México.

El documento fue blanco de críticas por parte de teólogos y grupos eclesiales y cientos de agentes de pastoral en todo el continente se tomaron en serio la tarea de comprometer a las bases en la reflexión, y apor-

tación de iniciativas, para la nueva redacción.

El esfuerzo exigió no poca creatividad y un sin número de carácter popular en forma de 'comics'.

Una de ellas publicada por la



"Publicaciones como estas con dibujos en colores han hecho llegar a la base la reflexión hacia Puebla," dice Fray Javier Bermúdez Aquino, O.P. sacerdote que trabaja en la sierra al norte de Puebla de los Angeles, México, donde se reunirán en Octubre los obispos de América latina.

Obra Nacional de Buena Prensa, en México llegó a Miami con el sacerdote Javier Bermúdez Aquino O.P., quien ejerce su ministerio en la sierra al norte de Puebla de los Angeles.

"La elección de Puebla,

como sede de la Conferencia, nos cogió por sorpresa," dijo el padre Bermúdez en una entrevista para *La Voz*.

El cree que la Archidiócesis de Puebla tiene una bien ganada fama de conservadora—no tanto por el obispo actual sino por los anteriores.

En realidad el padre atribuye la fama de Puebla a ciertos elementos de la sociedad, grupos industriales "que tienden a impedir toda renovación, y han manejado los medios de publicidad creando un poco de recelo hacia la Conferencia," dice, y añade:

"En general se piensa que aunque la opinión pública quiera manipular, en definitiva serán los obispos quienes decidan. Por algo se trata de una Asamblea de obispos..." Dice.

Pero el padre Bermúdez explica que de hecho los obispos están tratando de escuchar a las bases.

"La contribución del pueblo hacia Puebla es a nivel proceso. En las reuniones diocesanas, la gente habla y el obispo escucha..." dice. Personalmente, el padre mexicano cree que las "diócesis que más trataron de implementar Medellín, (las conclusiones de los obispos hace 10 años en Medellín, Colombia), esas podrán aportar más a Puebla."

"Pienso que algunos obispos no han manejado para nada Medellín, no lo han citado, no han reflexionado en sus diócesis ni han vivido el proceso..." añadió.

Sin embargo admite que en líneas generales, el germen de Medellín esta dando ya frutos y no puede echarse atrás. "El episcopado reunido en Puebla podrá seguir dando Pautas...pero Medellín es un hecho," añadió. A. CANTERO

Servicios católicos también en la Pequeña Habana

Por ARACELI CANTERO

Incluso durante sus vacaciones, María Arizó pudo ayudar a uno de los clientes del Bureau de Servicios Católicos, en la pequeña Habana.

Durante su estancia en Galicia, España, María pudo visitar a la esposa de un anciano cubano, que tenía dificultad para entrar en Estados Unidos. Ahora, ya están los dos reunidos y bien agradecidos por la ayuda recibida. "Aquí recibimos a todo tipo de gente, ofrecemos orientación, familiar y terapia o referimos los casos a otros departamentos de las Caridades Católicas en la Archidiócesis ó en la comunidad," explica María.

Su oficina está en el corazón de la pequeña Habana, 900 S.W., 1a. calle, para servicio específicos de los hispanos del área.

"Si hay necesidad visito los hogares. A veces los clientes no pueden trasladarse y conviene evaluar el ambiente familiar," dice.

Su oficina ofrece orientación sobre servicios comunitarios, estampillas para comida, terapia familiar o individual.

"Se nos presentan bastantes



María Arizó

casos de padres que no se entienden con los hijos. A veces las familias esperan demasiado, y sólo vienen cuando llega una

crisis," añade, señalando que la oficina quiere ayudar a prevenir esas situaciones.

"Los hispanos tienen que saber que no hace falta esperar a una crisis para pedir ayuda," dice.

María estudió servicio social en Barry College donde se graduó con el título de Maestría. Trabajó para el programa STEP del Condado y ha dirigido la oficina de la pequeña Habana desde su apertura en los nueve locales.

Los servicios de la oficina son gratuitos y allí mismo tiene su despacho Clara Valdés Cruz, quien trabaja con los ancianos. Más de un centenar recibe sus servicios periódicos.

La oficina está bajo la supervisión de Mercedes Campano, quien está al frente de todo el departamento de acogida (in take) del Buró de Servicios Católicos además del programa de vietnamitas y los haitianos.

Para información sobre los servicios católicos del Centro de la Pequeña Habana, llamar al teléfono: 324-3351 ó 324 1104

'Cuidar a los niños sin hogar es privilegio'

Queridísimos en Cristo:

La Sagrada Escritura nos dice que Cristo sentía especial afecto por los niños:

"Dejad que los niños se acerquen a mí, porque de ellos es el Reino de los cielos."

El lugar del niño es la familia. Pero lo triste es que algunas familias fallan y se hace preciso cuidar de esos niños fuera del hogar propio. A través de la historia, la Iglesia ha considerado un privilegio aceptar tal responsabilidad.

La Colecta anual del Buen Samaritano cubre los gastos del Hogar Católico para Niños, la Residencia Bethany y la Ciudad de los Muchachos (Boystown) de Florida.

El año pasado recibieron atención 900 muchachos, y aunque para algunos fue sólo cuestión de unos días, para otros, más de 100, la posibilidad de regreso a su hogar es escasa. Nadie les atiende, y la Iglesia ha de continuar haciéndolo.

Su generosidad durante esta campaña del Buen Samaritano es la única esperanza para estos muchachos: ¿No querrán Uds. unirse conmigo a los sacerdotes, religiosas y seglares que ya lo hacen?

Que Dios les bendiga por su generosidad en el cuidado de estos "pequeños" de Cristo.

Devotamente en Cristo,

Edward A. M. Cady
Arzobispo de Miami

..Aprendiendo sobre causas matrimoniales

Por ARACELI CANTERO

Religiosas de toda la archidiócesis, ejerciendo su ministerio en misiones rurales, asistieron recientemente a una jornada de trabajo con el padre Francisco Ramos, O.P., del Tribunal archidiocesano para causas matrimoniales.

La jornada se dedicó a una puesta al día sobre la visión de la Iglesia sobre el matrimonio y el proceso eclesiástico en causas de anulación y convalidación. "Hemos de aprovechar la doctrina que nos da la Iglesia para fomentar y apoyar este importante núcleo de la sociedad que es el matrimonio," les dijo el padre Ramos, quien también explicó el interés de la Iglesia por no alargar innecesariamente los procesos.

Subrayó el hecho de que en la Iglesia no existe el divorcio, ya que el matrimonio válido entre dos personas bautizadas y con fe es indisoluble. El padre Ramos explicó la labor de un tribunal eclesiástico que trata de discernir las causas que hayan podido impedir que un

matrimonio sea válido, y con ello puede definir que tal matrimonio, de hecho nunca existió.

"La Iglesia no puede disolver un matrimonio," dijo. "La Iglesia puede declarar que tal matrimonio no existió," añadió.

El padre Ramos explicó que el tribunal eclesiástico es un

Poniéndose al día sobre los procesos para convalidación y anulación de matrimonios, religiosas de las misiones rurales toman nota sobre las recientes publicaciones.



servicio a la comunidad cristiana, y que no hace falta tener dinero para solicitar su ayuda. Señaló que es importante para las religiosas y personal parroquial, adelantar a nivel local los pasos y requisitos para la iniciación de un proceso: Conocer la situación de las personas envueltas, su historia y las posibles causas de que su

matrimonio no fuera válido.

Citó entre las causas: **Por parte de las personas:** impedimentos de edad, de impotencia, disparidad de cultos (sin petición de dispensa), consanguinidad. **Por parte de la forma:** si no se siguió la forma canónica establecida. **Por falta del mismo consentimiento:** falta de libertad, miedo, problemas

mentales, errores sobre el pasado de la otra persona...incapacidad en asumir las responsabilidades.

El padre Ramos dijo que antes de iniciar un caso es preciso discernir si existen causas. También facilitar los datos de las dos partes: Nombre, dirección, certificado de bautismo, lugar de matrimonio...y enviar la información al Tribunal, a través del párroco.

"Nunca se debe prometer declaración de nulidad," dijo. "Ustedes pueden ayudarnos a detectar a las personas con interés de arreglar su situación y ver si existen posibles causas para ello," añadió.

Señaló que como en todo juicio, una causa matrimonial implica a un abogado, que presenta las causas de nulidad, un defensor del vínculo matrimonial y un jurado que determina la sentencia. Después de ello y en caso de declaración de anulación, se pide la dispensa a la Conferencia Episcopal en Washington, D.C. El proceso lleva meses.

Miles celebrarán ... con música



(Viene de la Pág. 20)

voluntarios del norte de Dade acuden a la parroquia de la Immaculada todos los martes, donde ensayan en inglés y español con el padre Emilio Vaidez," dijo.

"Tenemos todo un grupo de instrumentos cubanos para nuestra música criolla" añadió.

El evento incluirá la participación de la soprano cubana Virginia Alonso que cantará el Laudate de Mozart.

Otros ensayos están teniendo lugar en el área sur de Broward los jueves, en St. Bartholomew, bajo la dirección del padre Vincent Malatesta, que ha compuesto parte de la música para el act; y en la parte de Broward, los viernes en St. Coleman, bajo la dirección de Chuck Stanley.

Tendrá lugar un ensayo general de todos los coros en el Orange Bowl, el jueves 5 de octubre.

El programa para antes de la Eucaristía incluirá la recitación de tres misterios del Rosario y la

Católicos del área del sur de Dade ensayan la música para el Orange Bowl. A la derecha la soprano Virginia Alonso que interpretará el "Laudate Dominum" de Mozart.

presentación dramática en ballet de tres momentos cumbres en la vida del cristiano: nacimiento, muerte y resurrección. Preparar tal interpretación la coreógrafa cubana y profesora de ballet Cuca Martínez.

Mientras tanto, el comité del Año Santo finaliza los preparativos para el evento, y enviará a cada parroquia los detalles. Los fieles deben recibir la información precisa sobre transporte, horario y colocación en el estadio, a través de sus párrocos.

Más atención a divorciados...

(Viene de la Pág.20)

bautismal de educar cristianamente a sus hijos.



Ocupará lugar de honor durante el acto la imagen de la Virgen de la Caridad. También participará en la celebración, como invitado especial el obispo cubano exilado monseñor Eduardo Boza Masvidal.

La semana dedicada a la preparación espiritual para el evento dará comienzo en las parroquias el próximo día 30 de septiembre.

La Comisión también urge a los sacerdotes para que prevengan los divorcios con una

'Es régimen de muerte' dijo Iglesia en Nicaragua

(Viene de la Pág. 20)

por fin dejados en libertad cuando se comprobó que nada tenían que ver con rifles y pistolas abandonados en el patio por rebeldes en fuga.

El sacerdote salesiano José María Pacheco del Colegio Don Bosco en Masaya fue expulsado a Costa Rica en lo que el arzobispo llamó "acusaciones burdamente fabricadas" de supuesta subversión.

La curia de Managua anunció que habían caído en excomunión los responsables de allanamientos violentos y destrucción de propiedad, además de maltrato a personas eclesiásticas, en el caso de parroquias o conventos en Managua, Jinotepe, Diriamba, Masaya y León, recordándoles que antes que las leyes y el poder de los hombres, "está la ley y el poder de Dios."

Muchísimos habitantes en angustia, o porque sus casas fueron incendiadas en la lucha o porque escasean los alimentos, se han refugiado en instituciones católicas, como en el caso del Colegio Calazans en León, donde hay 800 refugiados ya.

La iglesia de San José en Diriamba fue parcialmente destruida por un bombardeo pesado, cuando jóvenes rebeldes se barricaron en sus alrededores.

Tanto los rebeldes civiles, apoyados por huelgas y la mayor parte de la industria y el comercio, como las guerrillas del Frente Sandinista de Liberación, tratan de derrocar la dinastía de la familia Somoza, que se inició

en 1937. Ya llegan a varios centenares los muertos, y al mil los heridos.

Nación

● **En Washington**—A fines de octubre (24-26) se efectúa en Washington la Conferencia Nacional sobre la Familia, patrocinada por la U.S. Catholic Conference para preparar el Año de la Familia-1980 y robustecer este apostolado. En mayo los obispos aprobaron un plan que da prioridad a la familia cristiana en la labor de parroquias y diócesis.

● **En El Paso, Tejas**—La Asociación de la Herencia Misionera restaurará, mediante acuerdo con el obispo Mons. Patrick F. Flores, tres templos históricos, la Misión de Ysleta, que data de 1681, la Misión de Socorro fundada en 1682, y la capilla del presidio de San Elizario, que fue construida a mediados del siglo 18. Las tres sirven todavía de templos parroquiales.

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Obispo Boza Masvidal invitado al Orange Bowl

Miles celebrarán compromiso evangelizador

Esta noche a cantar en español," dijo la Hermana Mary Tindel durante uno de los ensayos de música para el Orange Bowl. El coro, lo formaban voluntarios

de unas 15 parroquias del sur de Dade, y aunque no todos hablaban en español, fueron ensayando en un castellano perfecto "Gracias Señor,"

"Pescador de Hombres," "Hoy Señor te damos gracias," y otras canciones que forman parte del programa, para el Festival de Fe y Compromiso del día seis de

octubre.

"El entusiasmo es formidable," dijo la hermana Antonia R.A., que diariamente ensaya también la música para el

evento en su parroquia.

"En Santa Cecilia ensayamos todos los viernes con el pueblo. Además los coros y (Pasa a la Pag. 19)

PERIODICO CATOLICO

La VOZ

SEPTIEMBRE 22, 1978

"Es régimen de muerte," dijo Iglesia en Nicaragua

En una carta dirigida al presidente Jimmy Carter, a través de la Embajada americana en Managua, los obispos de Nicaragua piden al presidente que interrumpa todo tipo de ayuda al régimen del presidente Anastasio Somoza, y que apoye en las organizaciones internacionales, las "justas demandas," del pueblo nicaragüense, que dramáticamente está clamando por una verdadera ruta democrática en su destino."

La carta de la jerarquía católica acusa a las autoridades nicaragüenses de ametrallar indiscriminadamente a la población en varias ciudades, de ejecutar en masa a prisioneros insurgentes y ejecutar con torturas a otros presos. También de efectuar entradas ilícitas en gran número de hogares, utilizando la violencia y confiscando propiedades, y de torturas en las vías públicas, especialmente a la juventud, efectuadas por la Guardia Nacional."

La carta añade que "nuestra preocupación irá en aumento mientras el General Somoza continúe en el poder... y el único modo de que se mantenga es a través de la sangre. De ahí que es un régimen de muerte."

En días anteriores, los sacerdotes y religiosas que han tratado de interceder por la paz y ayudar a los heridos y refugiados, han sufrido también represión en manos de la Guardia Nacional, con ejemplos como éstos:

El arzobispo de Managua Mons. Miguel Obando Bravo, amenazado de muerte cuando acudió a la policía para gestionar la libertad de cinco sacerdotes del Colegio Calazans; éstos fueron interrogados por horas y (Pasa a la Pag. 19)

Todos a construir!



Fue un doble compromiso: continuar edificando la comunidad de fe, y ahora...también el futuro templo. Pero los fieles de San Benito lucían bien contentos al colocar la primera piedra el domingo, y no digamos el párroco padre Jose Luis Hernado que casi lanzó la pala al aire. Todos disfrutaron de un picnic familiar y los jóvenes (arriba) compartieron sus juegos favoritos.

Pide comisión vaticana

Más atención pastoral a divorciados

CIUDAD DEL VATICANO—(NC)—La comisión Internacional Teológica vaticana publicó un documento en el que recomienda mejor atención pastoral hacia los divorciados, incluso los que vuelven a casar no pueden acercarse a recibir la Comunión.

La comisión, que forma 30 prominentes teólogos, dice que "no se puede ignorar a los divorciados y vueltos a casar,

sino que se les ha de ayudar como a otros cristianos que luchan por liberarse del pecado con la gracia de Jesús."

La Comisión es un cuerpo consultivo de la Congregación Vaticana para la Fe y la Doctrina.

El citado documento también recomienda:

- Que los sacerdotes no asistan

oficialmente en ceremonias matrimoniales entre bautizados que perdieron la fe.

- Que los bautizados que perdieron la fe, son incapaces de contraer un matrimonio sacramental.

- Que traten de avivar entre los católicos tibios, sus sentimientos religiosos.

- Que los matrimonios válidos son indisolubles, "según enseñanza del mismo Cristo."

- Que los divorciados y vueltos a casar no pueden recibir la Eucaristía, pero no están excluidos de la gracia ni de ciertos lazos con la Iglesia, "por lo que han de recibir asistencia pastoral." Tampoco quedan excluidos de su obligación (Pasa a la Pág. 19)