

The VOICE

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Y'all be there, ya hear!

Pope John Paul I appreciates love and support from Miami

(Below is a letter from J. Cardinal Villot, Secretariat of State, to Archbishop Edward A. McCarthy).

Dear Archbishop McCarthy,

His Holiness Pope Paul I was deeply pleased to receive the message of ecclesial communion that you sent to him on the occasion of his Election to the Papacy.

The Holy Father wishes you to know of his gratitude to you and your people for the support of your prayers and for your love in Christ Jesus, the "chief Shepherd" (1 Pt. 5:4).

As he assumes the leadership of the universal Church as Successor of Peter and Vicar of Christ, His Holiness gives the assurance of his deep affection for his brothers in the Episcopate and for all his sons and daughters throughout the world. With pastoral charity he sends his greeting of grace and peace to you and to all the clergy, religious and laity of Miami, and imparts his special Apostolic Blessing.

With sentiments of fraternal regard, I remain,
Sincerely yours in Christ,
J. Card. Villot

A glance at the dance... pg. 3

What's an Orange Bowl, Mommy?... pg. 3.

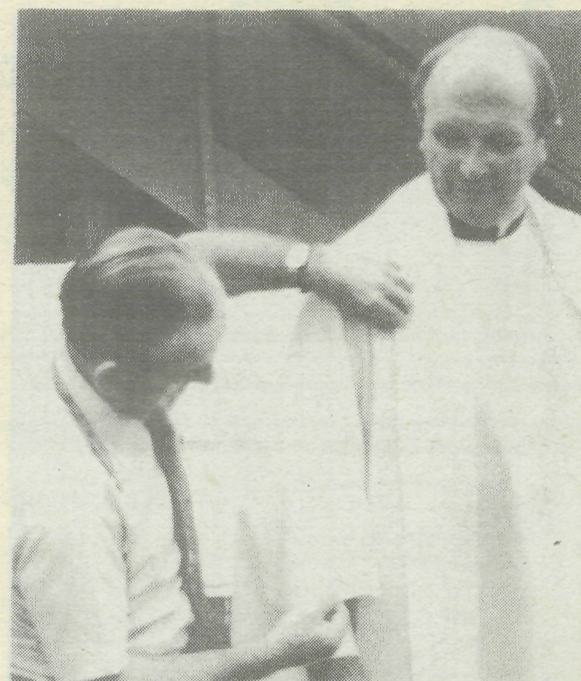
The man behind the music is a priest from St. Vincent parish, Margate... pg. 4.

Come Lord Jesus, and He will--an editorial... pg. 8

The Big Brass Band... pg. 23

Young people prepare to add their voice in song... pg. 25

Hispanics ready for celebration... pgs. 32-36.



Hundreds of priests will wear special vestments... pg. 10

Pope John Paul--a new style of papacy

By JOHN T. MUTHIG

VATICAN CITY—(NC)—The 55 American bishops assembled in the Vatican Palace's Clementine

Hall were speechless.

Pope John Paul I, after addressing them formally in English, shooed out the European bishops and monsignors who make up the

papal court.

He wanted to speak frankly as a bishop to fellow bishops.

Once alone, he asked the Americans making their five-year "ad limina" visits to the Vatican if they had anything to ask him.

Silence.

Auxiliary Bishop Anthony Mestice, of New York who had agreed to do the translating from Italian, looked desperately at his fellow Americans.

"Come on, you guys," he chided. "Ask something."

His comment broke the ice. The American bishops were ready to begin their first close-up encounter with the new-style pontificate of Pope



John Paul I.

Whether he decides to open up a formal meeting to questions, take a stroll in the Vatican gardens on Sunday afternoon, or shelve the centuries-old triple-crown tiara, 66-year-old Pope John Paul I is bringing a freshness and folksy atmosphere to the 2,000-year-old office of pontiff.

AT FIRST glance the new pope may appear to be uncomfortable, uneasy and even a bit embarrassed by his new office.

His white silk Zucchetto (skull cap) is constantly slipping off the crown of his head.

His gestures to the crowd are quick and almost timid.

And during his first few semi-public audiences, his long Alpine stride looked out of place in the papal surroundings.

But all indications show that the new pope is settling in well.

Almost symbolically, one of his first acts was to open wide the windows of the fourth-floor papal apartments and shut off the air-conditioning. Unlike Pope Paul VI who rarely left the apostolic palace in his later years, Pope John Paul has reserved Sunday afternoon for a stroll through the Vatican gardens with the papal secretary of state, Cardinal Jean Villot.

What has struck many observers most about the new pope is his humility.

More than once he has publicly stated that he never expected to be elected. He has professed almost total ignorance of how the powerful Roman Curia works and has said that among the first

(Continued on Page 21)

OFFICIAL

The Chancery announces that upon nomination by the Very Rev. Harry A. Cassel, O.S.A., Prior Provincial of the Augustinian Fathers in Villanova, Pennsylvania, Archbishop McCarthy has made the following appointment:

THE REV. JOSEPH X. O'CONNOR, O.S.A. -to Pastor, Resurrection Parish, Dania, effective Sept. 8, 1978.

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

THE REV. CHARLES ANDERSON, T.O.R. -to Pastor Annunciation Parish, West Hollywood, effective Oct. 5, 1978.

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A Holy Year family story

Recently, a teenaged boy parked his pickup truck, with Palm Beach County license plates, outside the Chancery. He asked for the Holy Year office.

"Father," he said, when he got there, "My parents and me have had a lot of fights lately. But this year we did all the Holy Year stuff, having the family meetings on religion every week. I learned what they thought about God, and they found out what I thought.

"And when it was all over, we learned that down deep we really loved each other. So we prayed together. And now things are working out real good. My parents gave me the pickup truck and gas money to come down and just say thanks for the Holy Year. It helped us a lot as a family." Then he hugged the priest and left.

And the priest, eyes a bit moist, said, "Yeah, I guess this Holy Year is something else."



Discussing choreography and music which will include 100 dancers interpreting rosary mysteries during the pre-Mass events at the Orange Bowl are Father Juan Sosa, music coordinator, and Cuca Martinez, at her School of Ballet. Also involved are Joan Miller Palm Beach Ballet Center, Juan Roig Grupo Dramatico de San Juan Bosco, Edward Recalt and Manuel Alejandro Geo Mundo magazine (designs).

'Mama, what's an Orange Bowl?'

By MIMI REILLY

The other evening after supper while I was relaxing on our bed with my best magazine, in plopped Mary, out first grader and made herself at home right next to me.

As I casually turned the pages I thought to myself "what can she want to talk about this time." By her continued silence my curiosity got bigger and bigger until finally my magazine was plopped down so she could have my undivided attention. I knew her topic was important or she'd have handled me entirely differently, chuckle.

Coyly, she flipped over—looked me square in the eye and softly said "Mama, what's an OrangeBowl?" Oh, did I fight not letting out a roar of laughter.

Falling all over myself I said, "hum, whats on OrangeBowl?" "Why yes, oh, an OrangeBowl—you said."

"Mary dear, what do you think it is?" Her eyes popped wide and she blurted out "Wow, it's a big, big Party for Jesus and Sister's taking the bus—can our whole family ride the bus too? Oh boy Wow." I answered "no, were driving." She turned smiled and off she flew like the bird in the crazy Roadrunner cartoon.

There I was left with the "Mama, whats an OrangeBowl?" bouncing around by brain. I'd like to share with you some of those bounces in my brain. Why is the OrangeBowl such an important event? Why is it crucial all of us be there? What can the experience mean to us as individuals and to us as a body of Catholics?

Back in 1975 we had the great experience of being in

Rome and were at an audience with Pope Paul VI. In 1976 we attended a Charismatic Conference in Notre Dame, Indiana, and were in a stadium with about 38,000 people. Large crowds at football or baseball games are onething but large crowds gathered to praise God are quite another. Those are the experiences of a life time. The thrill, the sense of unity with so many people and the voices of thousands upon thousands singing hymns is indescribably thrilling! One must experience it to know. It just can't be described.

There is a sense of power present, a bit like an atomic bomb and we all are a part of the huge explosion. The experience of the OrangeBowl is going to be talked about and will be remembered for years. There is a certain sense of family about being Catholic, we're different, we're special in the fact that

there is a unity about being Catholic, like no other domination in the world. We all have a new Papa, Pope John Paul I, here in Miami we all share the same Archbishop, Edward McCarthy. Even in our Sunday and daily Mass we pray for both men in the same sentance. Yes, there is something very special about being Catholic.

Image the field, filled with priests, alterboys, sisters and endless others in procession, image the stands filled with families from Naples, from Stuart, Key West, Dade County, Broward County, West Palm Beach and Ft. Lauderdale. Image children teens, young adults, parents, aunts, uncles, grandparents, great-grandparents together sharing in the Eucharist, hearing the words of the Mass. Celebrating together "Jesus Christ is our Lord."

Yes, this kind of experience is a once in a lifetime. Our little 1st grader knew onething and that was she wanted to be there and she also wanted the rest of us to be there too. Many of us though we are from different families, Parishes, cultures, we share the one bread, the one cup.

We together as ONE, we are going to celebrate the OrangeBowl will never be the same. In the future when some of us attend games, or what ever at the Orange Bowl, we will pause for a moment or two and remember communion being carried to every corner of the Bowl. We will hear the voices singing praises and will say deep down. "It was good to be there."

So what is an Orange Bowl? Perhaps our first grader did capture it when she said, "WOW! It's a big, big party for Jesus" and she knew she had to be there! See you October 6th.

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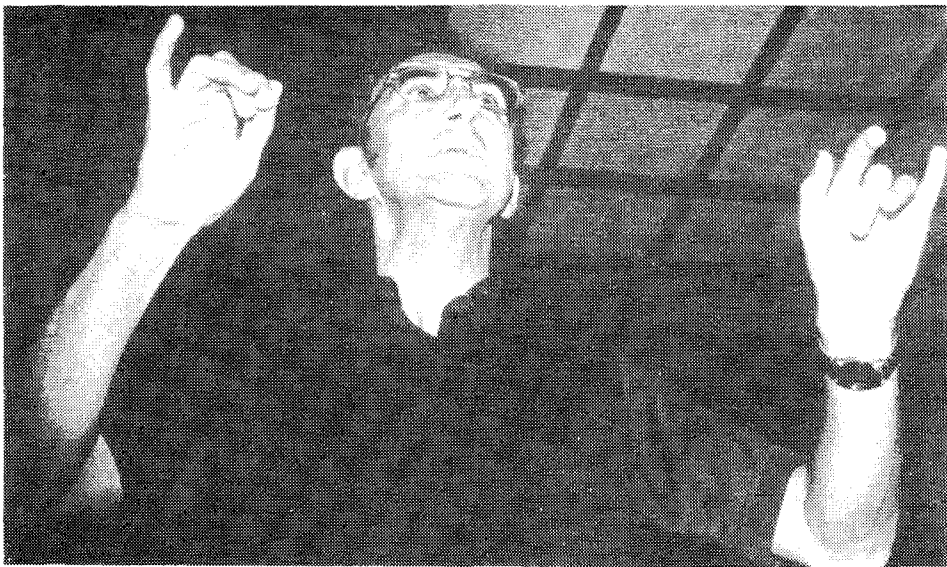
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Father Vincent Malatesta rehearses area choir at St. Bartholemew church.

You'll hear local priest's songs in Orange Bowl Mass

When thousands of participants in the Holy Year Orange Bowl celebration start singing next Friday it will be the songs of a variety of accomplished and gifted church composers including one from the Archdiocese of Miami itself, Father Vincent Malatesta.

Certainly not a newcomer to liturgical music, Father Malatesta of St. Vincent Church, Margate, studied at

the Pontifical Institute of Sacred Music under the training of Father Bardolucci who directs the Vatican choir.

"I'VE BEEN writing music for a long time," Father Malatesta said, "and I'm currently under contract with FEL Publications. They have published some of my popular hymns but I have a lot of other large scale pieces for chorus and orchestra."

Ordained in Paterson,

N.J., in 1961, he was studying for his doctoral degree in Church Dogma in Rome when his parents moved to Miami.

"The late Archbishop Carroll sponsored me to continue my studies," Father Malatesta said "Abp. Carroll also knew I had a lot of experience in liturgy and in music and wanted to make use of both so he asked me if I'd go on for further studies in both areas, which I did."

Discussing church music, Father Malatesta said, "I think we're coming out of a void we've been in since the Second Vatican Council, which was caused by a lack of

music written in the vernacular.

"There's been a tendency for small, short hymns and I think we may have sacrificed style for the sake of popularity. We're still working on that and we have a long way to go but we are getting more and more serious composers involved."

Asked who he thought might be considered top church music composers of today, Father Malatesta said:

"Rather than naming people who I think are serious Church composers today, you'll find that in the history of music the good music survives.

"ALMOST ANYONE

can sit down and write a singable hymn. Unfortunately, people who write for the Church never sat down to write anything on a large or grand scale.

"Since church music is so very important, composers need more background, technique and to be familiar with various fine points to bring certain artistic approaches to Church music.

"We've been sort of bombarded with small and simple stuff but I think we're coming out of that situation now," Father Malatesta concluded.

He is now teaching three days a week at Biscayne College.

"Biscayne was reorganizing its religious studies department," Father Malatesta said, "and since I have an STD in Dogma it was recommended by Father (Urban) Voll (rector of St. Vincent de Paul Seminary, Boynton Beach) that I might be of use in this reorganization. So now I find myself teaching Introduction to Religious Studies and I enjoy that."




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Flags from 22 nations represent parish family

When ground is broken Saturday, Sept. 30, at 6 p.m., for the new church at Our Lady of Divine Providence parish, 22 national flags will be carried in procession symbolizing the ethnic background of the congregation.

"We have about 600 families in the parish," said Father Ernesto Garcia Rubio, pastor, "and they represent almost every country in Latin America as well as Puerto Rico, the Philippines, England, Sweden and Italy. I would estimate that 96 percent of the people in our parish are immigrants with the largest group, about 92 percent, being Spanish-speaking.

"We have practically no senior citizens and the average age of our parishioners is about 23 or 24 years old. We have a lot of young families, recently married, who have moved here because of the new housing developments in the area.

"The amazing thing is that all of these people have formed a tremendous community despite the language and ethnic backgrounds. No matter where each person has come from they know they are part of this community now," Father Rubio said.

A good number of programs and activities have already been established at Our Lady of Divine Providence parish, according to the pastor.

"Our adult education program, as an example, had 275 people show up last week," he said. "Parishioners direct this program themselves and we are fortunate that some people in our community have doctorate and master degrees in theology.

"We have a very big youth group with over 100 kids ages 16 through 22, and three different groups of teenagers, ages 12-15.

"There are four Comunidades de Base—those



Our Lady of Divine Providence parish will break ground for a new church building which will seat approximately 500 persons. Designed in a cruciform shape by Miami architect Raul Suarez del

Campo, there will be a parish hall with pantry and kitchen, offices for the secretary, pastor and priests, and an office for religious education.

are communities of people who try to live their Christianity in a very committed way. They try to be the backbone of the parish. The last group to have been formed is made up of very young married couples, married for less than two years, and they are trying to help newlyweds and in our pre-marriage preparations.

"We have a very big Charismatic prayer group, upwards of 70 people attend, that meets every Friday night at 8 p.m. and a Legion of Mary," Father Rubio said.

One unusual aspect of the parish is the CCD program. "There are two programs, one in English and the other in

Spanish with about 500 children. What's unusual is that the parents attend the classes for the kids and are then incorporated into instructing their children. The kids come to CCD class every two weeks and in between are taught by their parents."

The church also boasts a parish council which "is the voice of the parish," Father Rubio said.

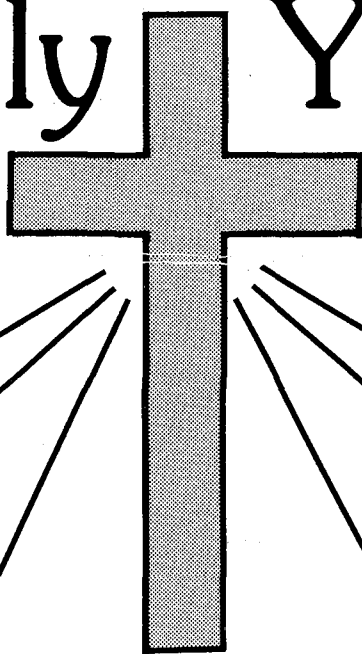
"Representatives from every group are elected to the council and I consider myself just another member. I try not to use any kind of veto power. Sometimes the council does right, sometimes wrong, but that's the whole process. It's

the community that makes the decisions and not the pastor. I see myself as really the servant of the people and I think that's the risk we have to take," Father Rubio concludes.

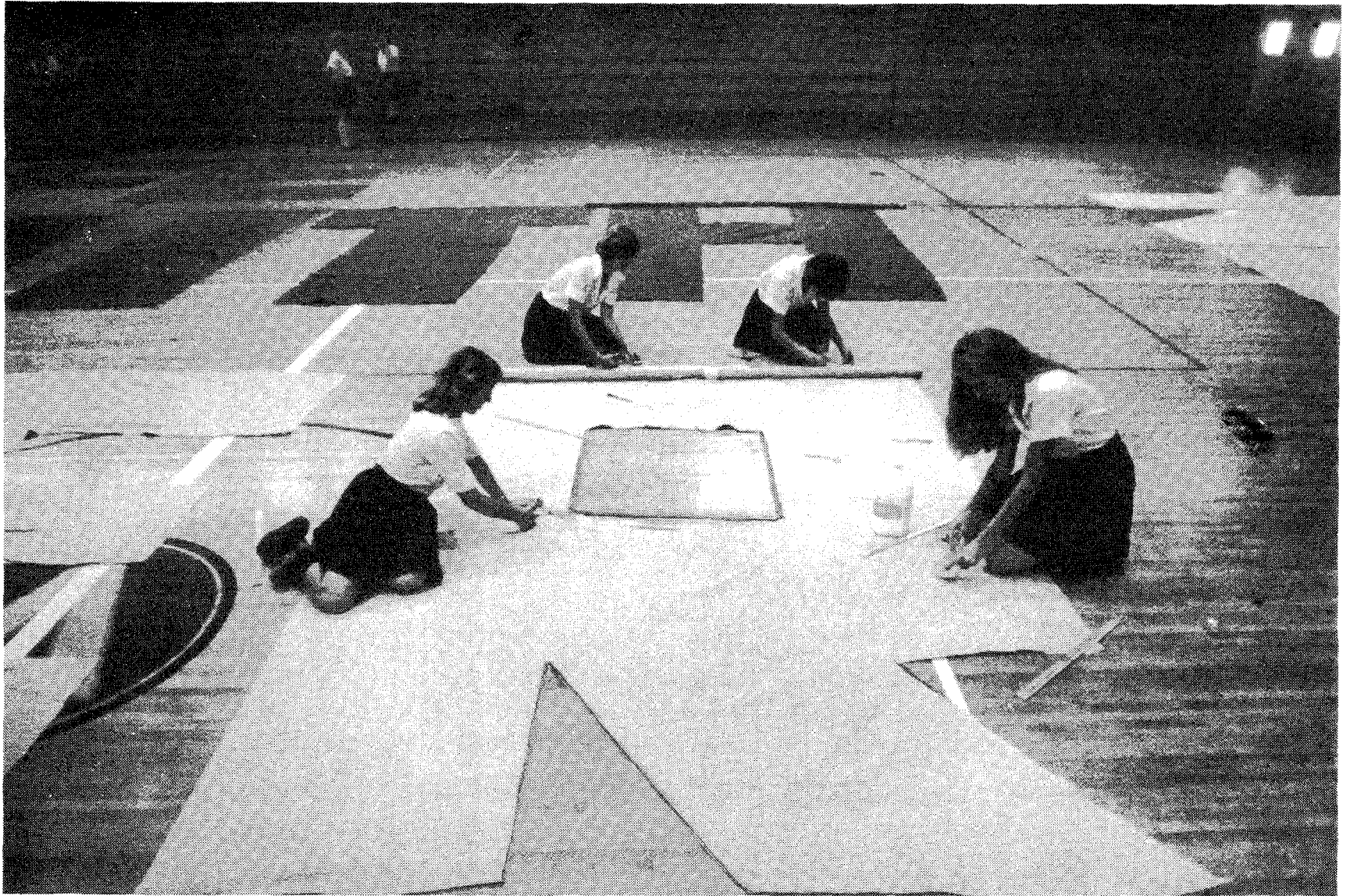
Cite of the ground breaking ceremony is at W. Flagler St. and 102 Ave., and Msgr. Bryan O. Walsh, director of Catholic Service Bureau, and Father Rubio will officiate. Young people from 22 nations will carry a flag of his or her native land and deposit a coin from that country in the ground.

Concelebrated Mass will follow the ceremonies at 9605 W. Flagler St., now being used for Masses.

Holy Year



Central American Printing, Inc.
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with a rally and Mass
at the Orange Bowl Stadium
on October 6.



St. Thomas Aquinas High School students prepare a 9-foot-high "R", the last letter in the word PRAYER, one of the themes of the Archdiocese Holy Year to be spelled out in the Orange Bowl along

the sidelines. The workers are Laura Busker, Debbie Barrows, Heather Knapp and Denice Klinger.

Orange Bowl Holy Year Celebration

DIARIO LAS AMERICAS

salutes the Catholics of South Florida and joins them spiritually in the celebration of the Mass at the Orange Bowl on the evening of October 6.

Editorial

Come, Lord Jesus!

Next Friday evening, October 6, the People of God in the Archdiocese of Miami will come together to celebrate their communion as a holy people "growing together in faith, prayer and love."

We are reminded of this year's Lenten Pastoral Letter from Archbishop Edward A. McCarthy who set the theme of the 1978 Holy Year. In one of many penetrating paragraphs he said:

"The mystery and meaning of our lives is that our happiness, our fulfillment, blessings now and even hereafter, lie in the growth of Jesus within us, and in our sharing Jesus by our deeds with our associates and our neighbors. As members of the Church, our commitment above all else is to Jesus. He is our fundamental option in life.

And so it is that in the call to the Orange Bowl Celebration, our neighbors in South Florida have frequently seen the posters and the bumper stickers with the simple and humble plea in which all people must join—Come, Lord Jesus!

The five themes of the Holy Year—Faith, Prayer, Love, Community and Vocation—set the goals for our personal renewal and striving for that necessary holiness if we are to be whole persons. All of us, in the words of the late lamented Pope Paul VI must "gather together in Jesus' name in order to seek together the Kingdom, build it up and live it."

This, therefore, is a unique opportunity for the People of God to show their love of Jesus, of the Church, their love of their neighbors, by attending this demonstration of faith; of joining in the **prayer** life necessary for a holy people: expressing that **love** which is the hallmark of genuine **community**. Such a show of charity is accomplished only through the full time expression of one's personal **vocation**.

For members of the Church in Southern Florida, all roads will lead to the Orange Bowl where we will answer God's call, inviting his Son, Jesus—through his Eucharistic Sacrifice—to renew us in our faith so that we may be truly worthy participants in the evangelization of our homes, our cities and our country.



By Fr.
**John
Dietzen**

Were Adam and Eve real people?

Q. My son came home from high school the other day, and said his teacher told them Adam and Eve never existed. This goes down to the fundamentals of our faith, doesn't it? Did they or didn't they? If there were two people who started the human race, how do we explain the different races—Chinese, Negro, etc.? (N.J.)

A. We don't know (and probably never will) whether or not there were the original human beings from which all the rest of us descended. And if there were, we surely do not know their names.

One thing is certain: We will never find out from the Bible. Holy Scripture simply was not written to pass on to us such details of anthropology as this. Whether there were two "first parents" or 200, or exactly where they came from, has little to do with the spiritual and theological intent of the biblical story of Adam and Eve—which was put together in the form we have it only a few hundred years before Christ.

Rather, that story, which we find in the first chapters of Genesis, is meant to convey to us some of the most important truths of our faith—that the world, including the human

family, owes its existence to the one true God; that this world, as it came from God, was good and was meant for mankind's happiness; that whatever misfortunes there are on earth come from man's own stubbornness and sinfulness; that even in the beginning, God had a plan to eventually save man from his sinfulness; and so on.

I don't know why this should be so "fundamental" for your faith. The great facts about God and our relation with him are the real message of Holy Scripture. As for the rest, scientists generally agree that any certainty about such things that happened way back in the dawn of history, tens or hundreds of thousands of years ago, is well nigh impossible.

The position of the church on this subject was made clear in a famous encyclical of Pope Pius XII in 1950. In it, the Holy Father insisted that the theory that there were more than two "first parents" of the human race should not be taught as an established fact. And that's where the matter stands.

Concerning the origin of the races, neither the Bible nor Christian revelation gives us much to go on. Some of the more fundamentalist Christians profess to see hints in the Scripture about how some of the races started. But the church's position, once again, is that this type of question must be answered by the sciences of anthropology and paleontology, not by

theologians or Scripture scholars.

Q. Could you explain how our prayers affect God's activity in the world? We ask for recovery from illness, help in safe traveling and to be protected from rainstorms. Are these things in which God needless—or do we really think we will change his mind? Aren't we asking for a miracle when we pray, if it doesn't happen to be "God's will"? (Fla.)

A. It isn't so much a matter of changing God's mind as of recognizing that his providence and care for us includes his awareness of our prayers, our desires and our longings. We are dealing here with at least two great mysteries. One is the mystery of God's knowledge of all things, which means that nothing ever takes him by surprise, or makes him realize something that somehow "slipped his mind."

The other is the mystery of man's free will, which means there is some way men work together with God in shaping their individual lives and destinies. Ours is a genuine personal freedom, not just a game of "let's pretend," which involves above all a personal relationship with God. It includes sharing with him our joys and sorrows, our hopes and disappointments, our wonder and our regrets—all of which is nothing else but prayer.

In other words, what God has always known would

happen. In his timeless knowledge, he knows and means, to use our human language, to "change his plans."

This is, of course, why Jesus urges us so often to pray fervently, and why he prayed so frequently himself.

What the Heavenly Father plans, and what he does, depends very much on what we show is important to us, in our prayers.

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

Catholic press 'more necessary than ever'

DETROIT—(NC)—The Catholic press is "more necessary than ever before," said Detroit's Cardinal John F. Dearden, because of the decline in religious news in the secular press and the need for an informed laity to participate in shared decision-making.

Writing in the Sept. 15 issue of the Michigan Catholic, Detroit archdiocesan newspaper, the cardinal said the time has long passed when the church could depend on an informal, person-to-person exchange of information. But the proliferation of "so many secular vehicles of communication today" does not fill the need, he said.

"The secular press goes its own way and is not designed to include most things that are of special interest to us," Cardinal Dearden wrote. "It is inadequate as a vehicle of communication."

But with the help of the Catholic press, lay people can participate more effectively in their new roles as parish

planners and policy-makers, the cardinal said, nothing that "only an informed community can participate effectively."

As lay involvement increases, however, there is a danger of "provincialism or a narrowing of focus to our own parish or diocese," Cardinal Dearden warned. "This can run contrary to the very nature of the church as a worldwide communion of faith.

"THE CATHOLIC press helps to offset this by reporting on things outside our own immediate range of experience—events in other parishes and dioceses around the world," he added. "This is more than simply a matter of human interest. It helps open us to the fullness of the church community of which we are part."

Another key function performed by the Catholic press is its ability to be "an instrument by which we attempt to apply the Gospel to today's world," Cardinal Dearden wrote.



By Msgr.
James Walsh

Holy Year power? Look to the rosary

As the Holy Year comes to an end in the Orange Bowl and we immediately begin the five-year Evangelization program, let's hope the power of the Rosary will be recognized for what it is. It is indeed a power, power to help bring about spiritual renewal of the individual and to advance the cause of the Church.

Let's take a look at this in history.

Several hundred years ago in a certain section of Japan, a number of converts to the Church were made. Almost as soon as the new religion was established in the pagan land, the authorities began a brutal and relentless persecution, which in time seemed to wipe out the entire Catholic group.

HOWEVER, three hundred years later to the amazement of missionaries who once again penetrated into the hills of Nagasaki, the faith was still preserved. The people had been without church or priests, sisters or brothers. They had no services or sermons. They never witnessed a Mass or received Holy Communion. They lived without the Sacrament of Penance and died without the last rites.

But they remained Catholic and knew about all they were missing. The one source of truth and strength left them was the Rosary. Parents taught their children in secret, and each succeeding generation learned much of the lives of Jesus and Mary in meditation on the mysteries.

The rosary became for them the summary of Christianity, the little Bible, the symbol of God's

truth and supernatural help.

Thus in a remarkable way two ancient claims were supported.

First, the claim that the rosary is a means of safeguarding the Church despite grave threats. In the hills of Japan, in so hopeless a situation, the rosary chain was strong enough to bind many generations of Catholics to the rock of Peter, when all other supports were removed.

Many centuries before that disaster-triumph, however, the devotion of the rosary had been known throughout Christendom as a mighty force against heresy and tyranny. All of Europe had good reason to remember this.

In the 13th century there was a destructive teaching which came to be known as the Albigensian heresy. It stated that two supreme principles of good and evil were operative in creation and life. It spread like fire and was undermining morality and social life. The greatest preachers could not counteract it.

BUT DOMINIC, a contemporary of Francis, was taught the devotion of the rosary by Our Lady. She commanded him, "Go and teach the rosary and the enemy of all good will be confounded." He and his followers hurried from town to town, explained the meaning of the rosary and promised great results, if people were faithful to its practice.

Everywhere the new devotion was welcomed with surprise and joy. Here was a prayer method, simple but profound, brief and untiring, as suitable for scholars as for the uneducated.

History records that as the rosary devotion grew, the heresy lost its strength.

Later generations in Europe had even more dramatic proof that the simple devotion of the beads can be a God given means to obtain divine

help when disaster threatens.

In the 16th century, Europe was terrorized by the increasing power of the Turkish Empire. Christianity seemed on the verge of being overcome by the infidel. Months before the Christian forces went out to meet the Turks in the Straits of Lepanto, the Pope had ordered a rosary crusade in all Christian countries. The more powerful naval forces of the Turks were defeated, and of that great triumph, it was said, "Not courage, nor arms nor captains, but Our Lady of the Rosary gave us the victory."

Secondly, the rosary has the power, not only to defend the Church, but to sanctify the one who faithfully prays the beads. It stands to reason that anyone who reviews daily the events of Our Lord's life for a quarter of an hour and seeks to apply the lessons contained therein to his own life, is going to change for the better.

Maybe the rosary is not meant for everyone. Just maybe. It is not a devotion of obligation. Not the slightest sin is committed if one neglects it, in the sense that such neglect violates law.

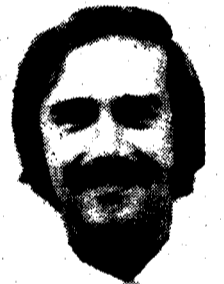
But I wonder if many who say the rosary is not for them have really given it a fair trial. Have they merely repeated Paters and Aves without seeking to frame them against the background of the events in the life of Jesus, events which give life and meaning to the prayer?

How is it that the great mystics caught up in profound prayer could still say the rosary with consolation? How come many scholars have written of their personal love of the beads. Pope John XXIII said that he had never made a habit of saying fifteen decades of the rosary until he became pope!

The month of the Holy Rosary, October, is a great time to start it or take it up again.

Life is gift from God, not politicians

By Dick
Conklin



You are hospitalized, very sick, and broke. No family, no insurance, no Blue Cross, no Medicare. Who should pick up the tab for making you well? What is the real value of your health?

A severely retarded child is born. Only an institution can provide the care he requires, but they are all full. Budget cutbacks have prevented further care of such children. Is it better to withhold nourishment from the baby until he dies? What is he worth, anyway?

Budget squeezes have caused cutbacks in most health and social services. Pro-life groups have argued on one hand that tax dollars not be spent for abortions while asking at the same time for more aid to poor pregnant women.

The various "Birthright" type services are set up primarily to offer counselling and alternatives to abortion, but often must secure financial aid for the needy mother as well. Typically his help comes from local sources such as the Catholic Service Bureau, the Sheppard Clinic, St. Vincent's Home, and Maurawood Residence. Some assistance is

volunteered by Birthright supporter, including homes for unmarried girls to live in, and donate legal and medical services.

Yet there are many poor women, expecting a child, who for one reason or another never seek that kind of help. Often they are counselled by social workers and "family planning clinic" personnel to have an abortion. Economic conditions suggest that a terminated pregnancy is an easier and cheaper alternative to childbirth and child raising.

As if to reinforce that argument, Howard Gitlow, Ph.D., a University of Miami professor, this year took his statistics to the Florida legislature. Paid for by a \$1000 grant from the state Health and Rehabilitative Services agency, Gitlow argued that it would cost the state between 116% - 412% more to pay for the costs of raising children versus aborting them. Some South Florida legislators, led by North Miami's Rep. Elaine Gordon, used Gitlow's logic in an attempt to get state tax money allocated for abortions. The attempt failed.

A second pro-life goal was the passage of the Viable Baby Bill,

which would have protected babies born alive during abortions. Ms. Gordon, as chairman of the House Health Committee, killed the measure by refusing to allow debate or voting on it while in committee.

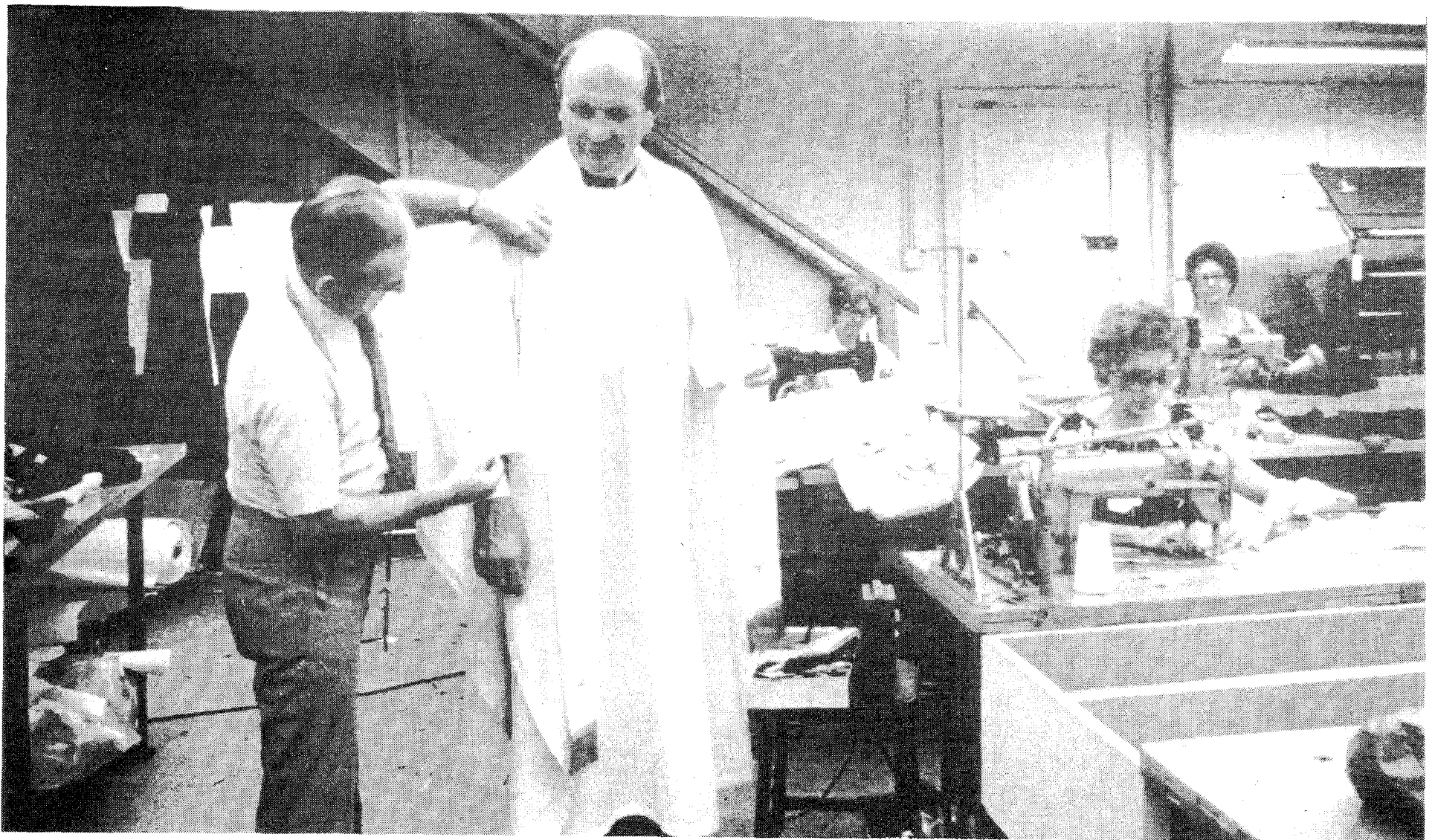
Later in the legislative session pro-life lobbyists, backed up by mail from back home, pushed for yet another bill—one that would meet the need for improved pre-natal care for poor women under the Aid For Dependent Children (AFDC) program. A gap in services provided to welfare mothers meant that first pregnancies weren't covered, although post-natal care and subsequent children were. The pro-life bill, sponsored by Ft. Lauderdale's Rep. Van Poole, was designed to fill the gap so that a new mother wouldn't be forced to seek abortion for financial reasons. Several legislators refused to support the alternative to abortion measure. It passed anyway.

Thomas A. Horkan, Director of the Florida Catholic Conference, argued that pro-abortion legislators were attempting to put a dollar value on human lives. Ms. Gordon, in a newspaper interview replied by saying, "Government does this all

the time. We sit here all the time and put dollar values on people's lives whether they're in prisons or Sunland Centers. That's what we're here for."

At least one of her constituents was furious about her remarks. Jim Kohlmann, who later decided to challenge Ms. Gordon for her job, said "Any public official who declares that money is of more value than human life displays a contempt for moral values that should repel every citizen regardless of religion." Kohlmann and Gordon, unopposed in the primary election, will face each other in the November general election.

A variety of pro-life social and medical concerns will be discussed at this year's Florida Right to Life convention in Orlando, including the hospice facilities being established to aid the dying. Registration is \$10 per person for the October 13-14 event, which will be held at Howard Johnson's Convention Hotel at I-4 and Route 435 N, Orlando. A variety of interesting sessions and speakers are planned. Hotel Reservations can be made by calling (305) 351-3333).



Msgr. Bryan O. Walsh tries on one of the vestments to be used at the Holy Year celebration at the Orange Bowl Friday, Oct. 6. Hundreds of priests throughout the Archdiocese will wear the

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Pope helps free kidnapped boy

NUORO, Italy—(NC)—Kidnappers released seven-year-old Luca Locci when a ransom was paid the night after Pope John Paul I referred to the child in his Sunday talk and 94 days after the boy had been abducted.

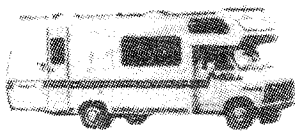
"God willed to listen to the pope and has granted the grace of restoring Luca to us," the boy's mother said.

"It's a happy coincidence," she said, "and I'm infinitely grateful to the Holy Father for having remembered my child, for having invited to pray the crowd present at St. Peter's and all persons sensitive to such a bitter drama."

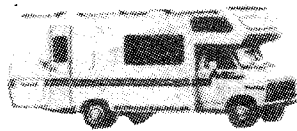


Archbishop Edward A. McCarthy shown inducting new members of the Miami Serra Club. The event took place last week with Serra members and their wives attending. The fostering of vocations to the religious life is the special work of Serra Clubs throughout the world.

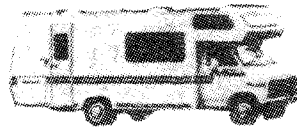
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A meeting of Bereaved Parents will be held at the Family Enrichment Center, 18330 N.W. 12th Avenue., Miami on Sunday, October 1st

from 2 to 4 pm. Any Parents who have lost a child are invited to attend. For further information call 651-0280.

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Assistant for Laity named

Zoila Lydia Diaz has been appointed assistant director of the Office of Lay Ministry in the Archdiocese of Miami.

Born in Havana, Cuba, she attended Villanova University, Havana; St. Phillip Neri Novitiate, Stuart, Fl.; St. Joseph College, Jensen Beach, Fl.; University of Miami; and Barry College.

Ms. Diaz has a bachelor degree in psychology from the University of Miami, and a



ZOILA DIAZ

master degree in religious education from Barry.

She has been a parish director of religious education at St. Clement Church, Fort Lauderdale, and Ascension Church, Boca Raton, and director of religious education in the Diocese of Orlando.

Ms. Diaz has taught at Holy Cross School, Sparks, Ne.; St. Jerome, Fort Lauderdale; St. Joseph College, Jensen Beach; St. Anastasia, Fort Pierce; Lestonnac High School and Colegio Baldor, both Havana.

She was also choir director at Holy Spirit parish, Lake Wales, and Our Lady of Grace, Avon Park, and coordinator of the folk group at St. James Church, North Miami.

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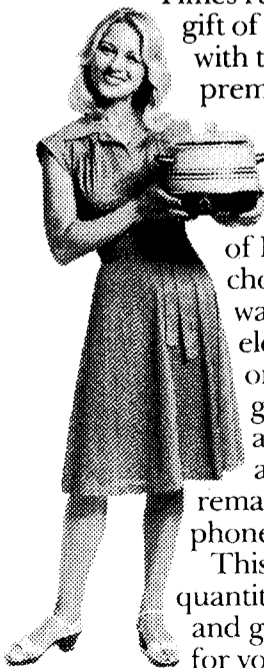
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Archdiocese mourns Mary Louise Maytag

By MARJORIE L. DONAHUE

When Mary Louise Maytag died on Sept. 13, after a brief illness, the Archdiocese of Miami mourned one of its most zealous philanthropists.

The daughter of the founder of the Maytag Co. was in repose at St. Mary Cathedral where more than 10 years ago she had worked closely with the late Archbishop Coleman F. Carroll during the beautification program. She had made several trips to Europe to provide the Carrara marble for the sanctuary and the 11-foot blue mosaic framed in travertine which extends for 70 feet over the open arcade of semi-circular chancel stalls.

Archbishop Edward A. McCarthy was the principal celebrant of a Mass of the Resurrection following the

repose on the eve of the funeral. More than 30 priests of the Archdiocese celebrated with the Archbishop as a tribute to Ms. Maytag who was known throughout South Florida for her beneficence to the Church.

The Funeral Mass was offered the following day (Sept. 15) by Msgr. John J. Donnelly, Cathedral rector; and Rev. Joseph Cronin, pastor, St. Patrick Church Miami Beach, where she was a parishioner.

A convert to Catholicism who established permanent residence here in 1959 when she founded Key Enterprises, a firm which manufactures clerical apparel and is noted for interior decorations, Ms. Maytag had been honored in 1965 by Pope Paul VI with the Pro Ecclesia et Pontifice medal in recognition of her dedication to Catholic charities and her human-



The late Mary Louise Maytag with Archbishop Edward A. McCarthy.

she inaugurated the annual Presentation Ball which benefits the center, where she served as a member of the board of directors.

In addition she was a member of the board of trustees of Catholic University of America and was instrumental in the founding of Biscayne College. The first building at the college is called Mary Kennedy Hall, a name which Ms. Maytag used as a pseudonym in writing published articles. She also established the Carroll Scholarship for Writing at Duquesne University, Pittsburgh; was an active member of the Catholic Service Bureau board as well as in the auxiliaries of the two homes for unwed mothers in the Archdiocese and Bethany House for dependent girls.

Always preferring to remain anonymous in her many generous donations to the Archdiocese of Miami and its Development Fund, Ms. Maytag said, on the occasion of the dedication of St. Raphael Chapel that all of her gifts and time to the Church were in return for the "gift of Faith."

itarianism.

In addition to being an active president of The Key, she resumed her interrupted college education at Barry College which graduated her with a Bachelor of Arts degree. She then attended La Salle University, Chicago, where she was awarded a degree in interior design. Once asked how she had become interested in interior design for churches, convents, etc. she replied simply that it was a "hobby."

Although interior decoration consumed much of her time as she traveled throughout the Archdiocese assisting pastors in planning for new churches, Ms. Maytag always made time for her continual interest in St. John

Vianney Seminary, where she donated St. Raphael Chapel; and the cause of mentally retarded children.

It was Ms. Maytag who had accompanied 11 Sisters of St. Joseph Cottolengo from their motherhouse at Turin, Italy, to Miami in 1963 when she was the only English-speaking member of the group. Her account of their trip and their reactions was published in The Voice, with the details of the establishment of Marian Center for Mentally Retarded Children.

As the Center expanded, she personally supervised the interior decoration of the buildings providing and selecting wall papers and furniture which would delight the children, and 15 years ago

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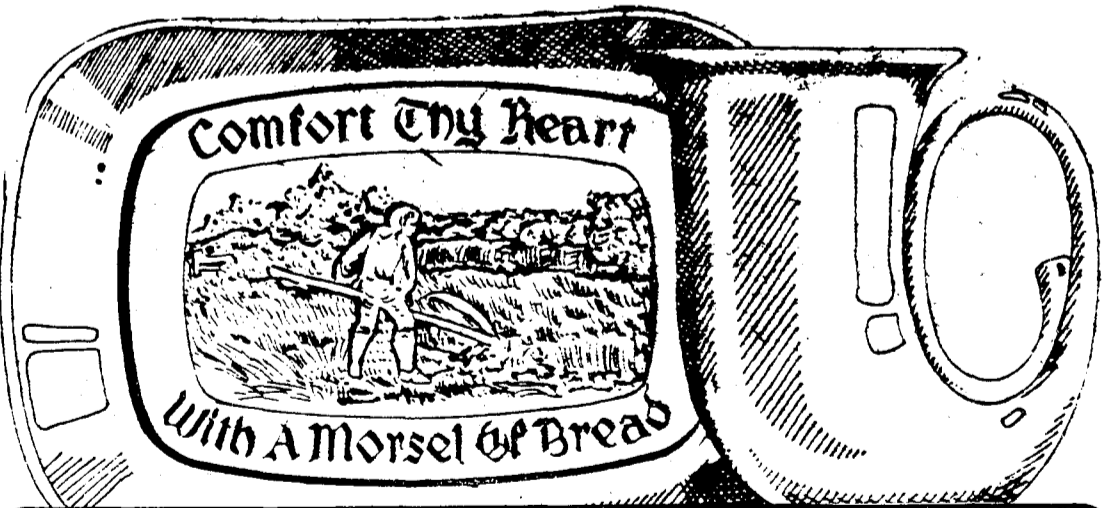
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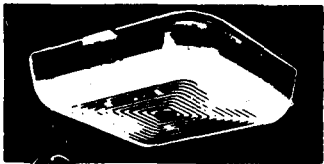
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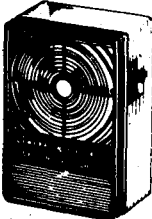


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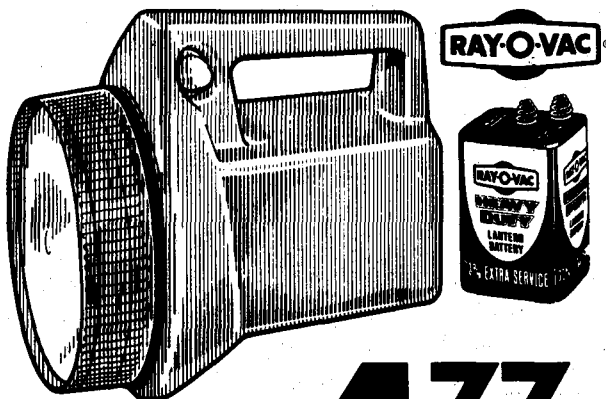
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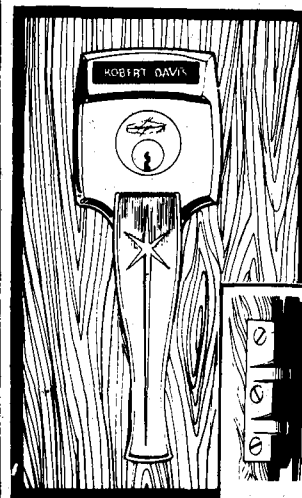
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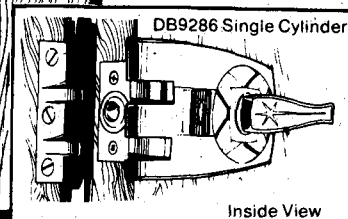
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Archbishop at Palm Beach CSB dinner

By GEOFFREY BIRT

WEST PALM BEACH — There are the beginnings of a "tremendous movement" towards bringing more social services into the parishes, Archbishop Edward A. McCarthy told a large gathering of members and friends of Catholic Service Bureau of Palm Beach County last week.

Speaking at the CSB annual installation banquet here, the Archbishop said: "By the 21st century many of our parishes will have their own directors of social services."

Basing most of his

remarks on the virtue of hope, he noted that today more and more people—especially the youth—are placing their hope in Christianity "because they have seen much else fail."

After first pointing to the great time and effort television and the printed news media had given to the death and funeral of Pope Paul VI and to the election and installation of Pope John Paul I as a recognition by them of the public's rising interest and hope in the Church, the Archbishop turned to the virtues of charity, which is love.

"We are a people who are supposed to be loving each

other," he reminded his listeners... We have a challenge to meet—to live out our love in Christ. He predicted that increasingly as the movement towards faith, with rising hopes and understanding of love, progresses, members of the parishes will seek to help each other.

As an example, he instanced an elderly couple. Teenagers will volunteer some lawn cutting for them, he said, and adults will help by preparing from time to time, a good meal, and also help with some housework, to keep the elderly happily in their home rather than let them be institutionalized, when all they really need is a little help.

"Not only the staff, the board and the auxiliary (of the Catholic Service Bureau) should make themselves

responsible (for such acts of love) but every individual Catholic should.

Richard J. Vassalotti, of West Palm Beach, was installed as the new president for 1978-79. He succeeds Richard I. Coon, of Jupiter, who was specially recognized for having completed a record three consecutive terms in office as head of Palm Beach County's CSB.

Also installed were Thomas Woolbright, Boynton Beach, vice-president; Mrs. Nathan Kahn, Palm Beach, secretary, and Rose Montenegro, West Palm Beach, treasurer.

Installed as officers in the women's auxiliary for 1978-1979 were Cindy McLain, president; Mrs. Stephen Paul, vice-president; Mrs. Charles Littell, secretary, and Mrs. Joseph Gallagher, treasurer, all of West Palm Beach.

In a brief review of the past year, CSB administrative director Michael J. Dougher, highlighted the opening (on a one-day-a-week basis) of the new CSB office at Stuart, in

neighboring Martin County, and the start of a new consultant-type program to assist teachers at the parochial schools.

Dougher also introduced a number of foster parents at the banquet, and touched briefly on other CSB programs including one which has aided elderly and needy persons with repairs to their homes through work supplied by U.S. government sponsored C.E.T.A. unemployed workers.

Church group gets head

CINCINNATI—(NC)— Sister Sheila McEvoy has been named the first full-time director of the National Association of Church Personnel Administrators, a six-year-old organization that includes 1,000 priests, Religious and lay persons involved in personnel work.

A member of the Sisters of the Holy Names of Jesus and Mary, Sister McEvoy has been a school administrator, assistant superintendent of schools in the Spokane, Wash., Diocese and provincial of her order's Washington state province. Her offices will be in Cincinnati.

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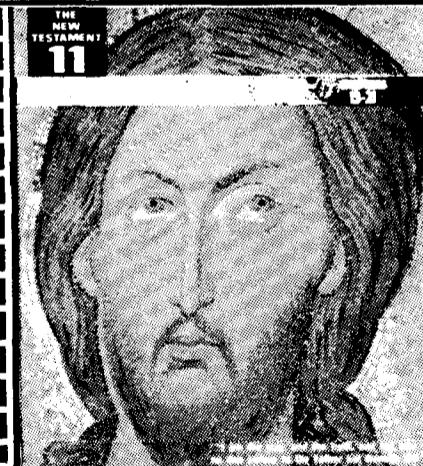
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Each pastor in the Archdiocese of Miami has been invited to designate Eucharistic Ministers to serve in the Holy Year celebration. It is anticipated that about 300 Ministers will help in the

distribution of Holy Communion to the 80,000 participants, "although the more the better," Msgr. Walsh added.

Each Eucharistic Minister is to be robed and wearing a medallion and should bring one ciborium, suitable vessel or basket with 150 small hosts to the stadium. Religious Sisters who wear identifiable habits need not wear a robe.

Prior to the Mass, Eucharistic Ministers will be assigned to one of the ten exits where he/she will be met by a Boy Scout who knows a specific location to escort the Minister for distribution of Communion.

There will be a side altar near the entrance to the locker room where excess hosts will be collected and ciboria may be purified.

Lutherans form pro-life unit

ST. PAUL, Minn.—(NC)—Pro-life leaders from three major Lutheran bodies have announced the formation of Lutherans for Life, and called on Lutheran congregations to observe Respect Life Sunday on Oct. 1, the group's official beginning date.

Jean Garton, the wife of a Lutheran-Missouri Synod pastor from Pennsauken, N.J., is acting president of the organization. The Rev. C. Jack Eichhorst, an American Lutheran Church pastor from St. Cloud, Minn., and the Rev. Leigh D. Jordahl, a Lutheran Church in America clergyman on the faculty of Luther College, Decorah, Iowa, are vice president and secretary, respectively.

"Lutherans for Life will strive to develop a society of caring mutuality for a wide range of human needs, including those for families, children, unwed mothers, retarded people, old people, the poor, handicapped and repressed," Mrs. Garton said. "However, the crisis of this moment in history requires that Lutherans for Life has as a special focus of concern the life of the pre-born child."

"The Church recognizes everyone's right to suitable freedom of expression and thought. This includes the right of everyone to be heard in a spirit of dialogue which preserves the legitimate diversity within the Church."

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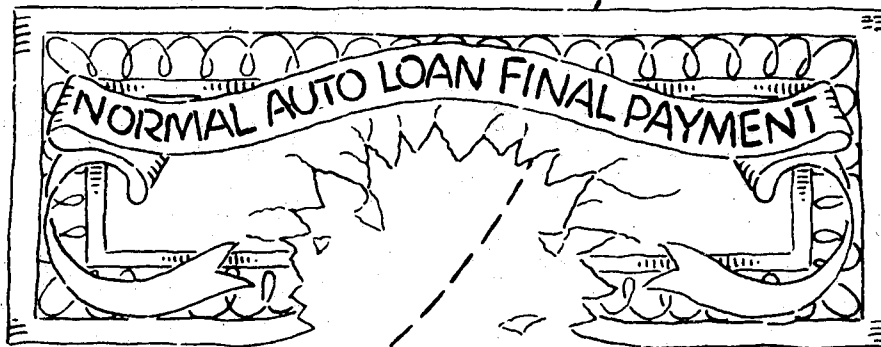
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Faith...Love...Hope...Counsel. Parents love their children, guide them toward faith, hope for their well being and goodness, and counsel them countless times during their growing-up years. But faith is something each individual must ultimately find for himself. When a son or daughter turns away from Christian faith and searches for spirituality in another tradition, parents must not lose hope. God works in ways which we, many times, do not understand. Parents must continue to love their children. Faith, hope and love are the stuff of Christianity and will not fail.

A mother watched her son hang upon a cross. She stood by helplessly as life flowed from him—an apparently hopeless situation. And even when it was over, she continued to hope. The event changed the world because he was the son of God. His resurrection from the dead gave hope to all those who had been born and those to come. His passion and death was the greatest act of love the world will ever know. Jesus and Mary showed us that sorrow can be endured, that hope is not fruitless, and that love is the most powerful force there is. As long as we have faith, we need not be afraid to hope.

Love and hope are essential to Christian faith. The wedding feast at Cana gives us an insight into what these virtues mean in our lives. It is a beautiful and true story to share this week with your children.

We strive always to understand God, to capture his likeness. Yet he is mystery. "God cannot be contained in or confined by any of our words or images or categories. They can, like the world itself, be icons, avenues of approach, numinous presences, ways of touching without totally grasping or seizing" ("Environment and Art in Catholic Worship," Nos. 1 and 2). Father Champlin points out the vital role that art and environment play in the parish church.

Mary and Jesus

By FATHER JOHN J. CASTELOT

Mary is mentioned in only two scenes in the fourth Gospel: at the marriage feast in Cana (Jn 2, 1-12) and at the foot of the cross on Calvary:

"Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother, 'Woman, there is your son.' In turn he said to the disciple, 'There is your mother.' From that hour onward, the disciple took her into his care" (Jn. 9, 25-27).

Many similarities link the two scenes. In both she is addressed as "woman"; at Cana her intervention is put off because Jesus' "hour" has not yet come; on Calvary the hour has arrived; in both instances disciples are significantly present. Setting aside the historical difficulties connected with the Calvary incident and taking it as the evangelist has described it for us, we must ask what meaning it had for him—and, through him, for us.

AS AT CANA Mary is presented as a real historical person, the mother of Jesus. Face-to-face with the tragic situation in which we see her here, we can react only as one does when contemplating Michelangelo's poignant "Pieta" or listening to Rossini's "Stabat Mater": with speechless wonder.

It is futile to attempt to verbalize the emotions which must have constricted their hearts when their eyes met. How would any mother feel, having to stand by helpless and watch the bloodied body

of her son hang pinioned to a cross? And for a mother to see a son as good and loving and gentle as hers die as a criminal and, to make matters worse, if possible, a criminal slave. And for a son to look down and know her anguish and yearn to take her in his arms and comfort her—and to be unable even to move those arms.

Still, he could speak, and we have his words, words full of meaning. That meaning has been variously understood throughout the centuries. The most common interpretation, because apparently the most obvious, has been that Jesus what making provision for the care of his mother, now a childless widow, after his death. There is no denying this is a possible, not unlikely meaning, but the fourth Gospel rarely stops with the surface meaning of words or events.

FROM WHAT WE know of this Gospel, it is unlikely that Jesus' concern for his mother was uppermost in the mind of the evangelist. Not just one, but several indications point to this conclusion.

As in the Cana incident, Mary is addressed as "woman." This point to her being not just an individual person, Jesus' mother, but a symbol. Here too, just as at Cana, she is a symbol of the church. She is a symbol like "Lady Zion" of the Old Testament (Is. 49, 20-22; 54, 1; 56, 7-11), giving birth in anguish to a new people, an anguish soon to turn into joy (Jn. 16-21). Now that Jesus' "hour" has come, he will "hand over his spirit" (Jn. 19, 30) and his church will share in his mission of salvation. It is rather generally recognized that the beloved

Why has 19 yr. old al

By SISTER LOUISE HAGEMAN, O.P.

"Why has my son turned away from the church and embraced an Eastern Religion?" a mother filled with sorrow asked. This is a question that more than one parent would like an answer to. Yet, it is neither easily nor quickly answered. And in attempting to answer it, one cannot claim absolute authority.

A COUPLE OF years ago I visited the Blue Mosque in Istanbul, Turkey. At the door I removed my shoes and entered the very beautiful but simple rounded temple, walking reverently among persons squatted on mats in silent prayer. The experience evoked a real longing in me for the same kind of prayer.

I recall my discomfort the previous Sunday in an ornate Romanian Orthodox cathedral where people were vocalizing many prayers and frequently genuflecting, while others milled around kissing the coffin of St. Dimitrie, the church's patron. I experienced some guilt in feeling attracted to the quiet Moslem prayer style in contrast to that prayer on the cathedral. I began to ask myself serious questions about present-day prayer in the Catholic Church.

Similarly, your son's abandonment of Christianity may be a search for deeper prayer. The atmosphere in your home,

which apparently has been one of great respect for religion, may be what has evoked intense longing for God within him.

I SHARE YOUR concern for him, because as we practice transcendental meditation or yoga or any such prayer practices, we are opening ourselves to the world of the spirit. This tuning in to the spiritual may deepen our union with God, or it may be devastating.

Unless we have proper guidance in the spiritual realm, we can easily open ourselves to the demonic as well.

Within society there are many voices that claim to feed our hungry hearts. Some of these merely meet security or pleasure needs and leave us essentially loveless and empty. Yoga or transcendental meditation may be helpful on one level but can be lethal if used improperly.

But all is not lost. Eventually, your son's involvement in Eastern religion may enhance his Christian faith. I just returned from a month's retreat at the Thomas Merton Center in Magog, Quebec. It is an ecumenical center that specializes in the integration of the practice of Asian or Eastern meditation with our Christian or Western tradition of mystical contemplation.

A YOUNG MAN from California made the retreat with us. Originally, he

disciple, too, has symbolic value as representative of the Christian.

IN THE PRESENT instance it is noteworthy that Jesus speaks first to the "woman" (the church) and entrusts the disciple (the Christian) to her in the person of John. And the words with which he entrusts him to her are not the standard adoption formula: They are rather a revelation formula. They point to a relationship, but even more they reveal a mystery, the mystery of the Christian's being engendered by and entrusted to the care of the church.

The profound theological significance of this is underscored by the immediately following words: "After that, Jesus realizing the work his Father has given him by seeing to the future carrying on of his mission by the new people in God. It is likely that in the original tradition this little story told simply of Jesus' concern for the well being of his mother. But as it stands now, in the context of the richly symbolic and avowedly theological fourth Gospel, it has acquired an even more profound significance. And it illustrates in a singularly moving manner the opening verse of the Book of Glory (Jn. 13, 20):

"Before the feast of Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world, and would show his love for them to the end."

NEST ISSUE
How can I differentiate good and evil?
Exorcisms

A Wedding

The following is a delightful Bible story about a wedding party attended by Mary mother of Jesus. It is simply written and intended for children. The article is accompanied by a line sketch suitable for coloring. It is recommended that parents read the story to their children, clip it out and encourage them to color it.

Once there was a big wedding party in the little Jewish town of Cana. What happened at that party made Cana famous. The story is told in the Gospel according to John.

The couple getting married must have been friends or relatives of Mary Jesus' Mother. She was invited to the wedding, and so was her son, Jesus. Some of Jesus' closest friends were also invited. It was a big wedding.

Lots of people came to the party, and were having such a good time that the wine ran out. The groom was embarrassed. Mary noticed how bad the groom felt. She saw he had run out of wine. It was late and the sun was closed. She did not want their wedding party to be ruined.

Mary was sure Jesus would want to do something for the embarrassed groom. She had no idea what Jesus could do about it, but she knew how much he cared about people. She knew he would do something to make a difference.

So she said to her son, "They have no wine." Jesus asked her what difference that made to him or to her. Mary was puzzled. She did not understand. She knew he cared. She knew he was always ready to help anyone in need. "It's

abandoned christianity for Eastern religion

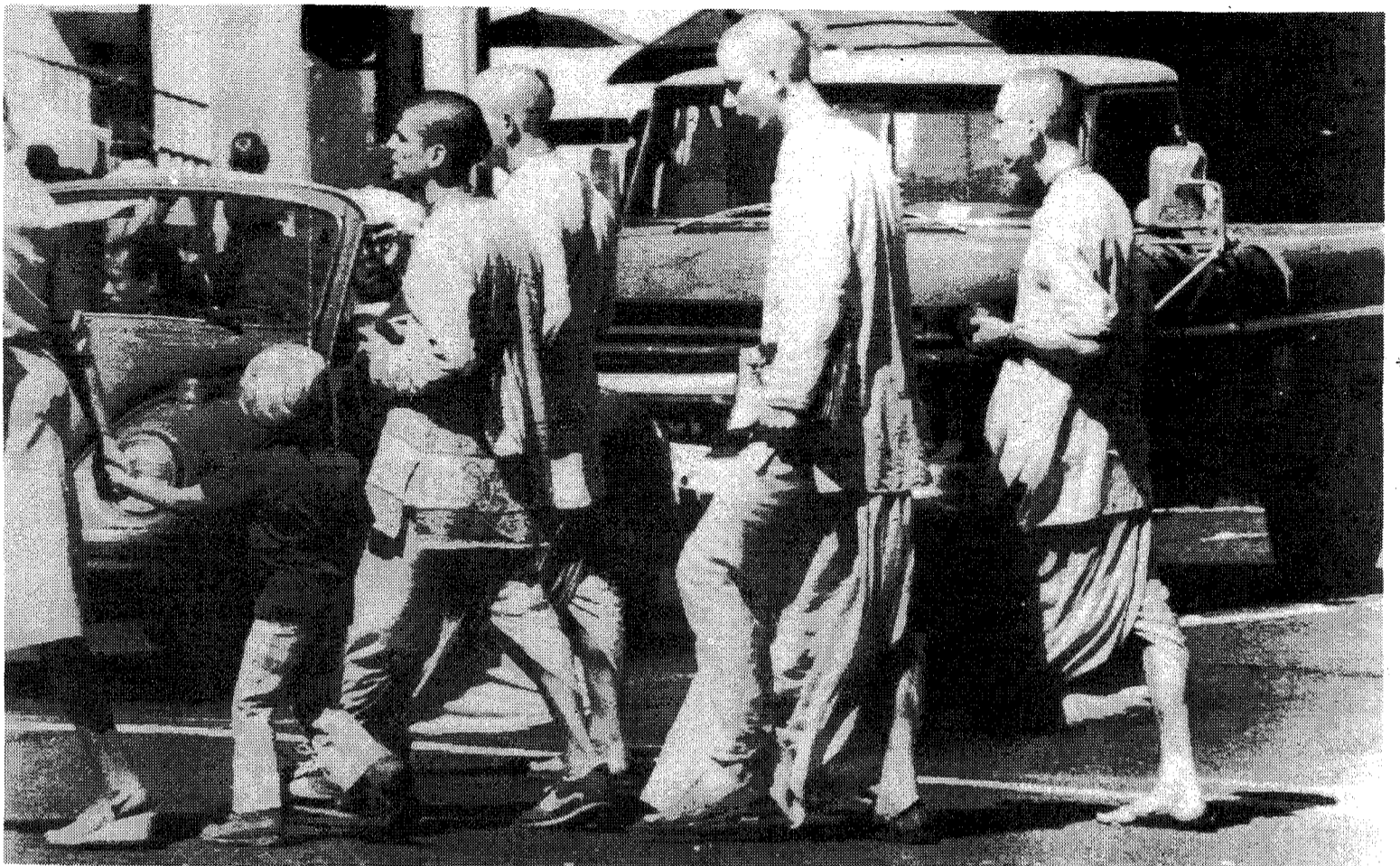
at was a Christian but had since left his church and become very involved in an Eastern Religion. While at the center he was reconverted to Christ through guided Christian contemplative prayer. Because he had practiced Yoga and was in touch with the spiritual world, he made rapid progress in Christian contemplation.

Westerners affirm and emphasize efficient productivity and mastery in contrast to quiet awareness and awesome receptivity in much of life and this tends to influence our approach to God. Here, we have something to learn from the Eastern Religions without, however, abandoning Christianity or divorcing our prayer from Christ.

Contemplative prayer is part of our Christian tradition. Scripture tells us in Psalm 46, "Be still and know that I am God." Christ went off to the desert to pray and Mary pondered in her heart. Doctors of the church such as John of the Cross and Teresa of Avila are great teachers of this approach to God.

PERHAPS INDIVIDUALS like your son are helping us to question our modern emphasis on discursive prayer and to reclaim a very essential element of our Christian tradition, that of contemplation.

So often we do not understand God's ways. There is much that we do not know, but of one thing we can be certain: God never abandons his children.



One's "abandonment of Christianity may be a search for deeper prayer," Sister Louise writes. "The atmosphere in your home, which apparently has been one of great respect

for religion, may be that which has evoked intense longing for God within him." A young boy on a Seattle street stares at the unusual garb of a group of Hare Krishna followers.

ing Party by Zanaan Manternach

time yet," Jesus explained, "My hour has not yet come."

Mary was still puzzled. She knew Jesus was trying to tell her something important. But she did not understand what it was. But she knew he cared, and that he would think of something that would make a difference for the groom and his bride.

So she went to the waiters who were standing nearby not knowing what to do, since there was no more wine. "Do whatever he tells you," Mary said to them, pointing to her son, Jesus.

A moment later Jesus asked them to fill six stone jars with water. The stone jars were there for the ceremonial washing of hands and feet before meals. Most Jewish homes had at least one of them. Each one held up to 25 gallons of water.

The waiters could not figure out what Jesus wanted so much water for. This was not the time for the ceremonial washing. But they remembered what Mary had told them, "Do whatever he tells you." They filled the six jars with fresh water.

Jesus said to them, "Now draw some out and take it to the head waiter." They filled a cup from one of the water jars and took it to the head waiter. He tasted it. He was amazed. He asked the waiters where they had found more wine, and such good wine. They were puzzled. They thought they had given the head waiter a cup of water. They were silent, wondering about what happened.

The head waiter told them to serve the new wine. He gave the groom some wine. "People usually serve the best wine first," he said to the groom. "Then when the guests have been drinking awhile, they serve cheaper wine. But you have

kept the best wine till last." The groom appreciated the head waiter's compliment, but he had no idea where the wine had come from.

Soon everyone at the party had heard what Jesus did. His friends were excited. They were convinced more than ever that Jesus was someone special, sent by God to help people. They were proud to be his friends. Many others came to believe the same thing about Jesus and thought about this wedding party for a long time afterwards. She did not really understand what had happened. She pondered in her heart what Jesus had done, and wondered at his goodness and power. Before that party Jesus had done anything so unusual. But even beforehand she knew he would not let the bride and groom suffer if he could help it. She knew he could and would make a difference in the situation for them, so as to help them.

What happened at that wedding party tells us much about Jesus. But it tells us something important also about Mary. She placed her hope and trust in her son even when she had no idea what he could do to help. She was convinced that he really cared about people, especially anyone suffering or in need. She knew his heart was full of compassion.

We may be as puzzled as Mary was about what Jesus did so that the wedding party would have enough wine. We may not fully understand what happened. But like Mary we can learn from that surprising party how good and caring Jesus is and how even in the most painful situation he can make a difference. From Mary and what she did on that day we can learn to trust fully in Jesus' powerful love.



Marriage prep guide: 1st draft available

The committee established last October by the Priests' Senate and the Board of Directors of the Family Enrichment Center to develop Pastoral Guidelines for Marriage Preparation has completed the first phase of its work.

After several months of studying marriage preparation policies enacted in many other dioceses and after conducting open hearings from Palm Beach to Naples to Key West on a policy for Miami, the committee has prepared a first draft of these guidelines.

The draft has been distributed to all priests of the diocese as well as to lay leaders. It is available to any interested member of the diocese through contacting the chairman of the committee, Father Ron Luka, C.M.F., at the Family Enrichment Center; 18330 N.W. 12 Ave.; Miami (651-0280). The purpose of this distribution is to get the fullest possible consultation in the formulation of this policy.

The input received will guide the development of the second draft of the guidelines which will be presented to the Priests' Senate for deliberation prior to its being submitted to Archbishop McCarthy for consideration and implementation.

The policy extends to all marriages in the diocese the concern previously shown the teenage marriages in the Teenage Marriage Policy of

1977. It asks couples to contact their parish priest as soon as possible, but at least four months, before their anticipated wedding date. This is not a waiting period, but a time of careful preparation not only for a wedding but for an entire time together. During this time several valuable aids are available to the couple.

One of these is the Premarital Inventory (PMI),

a series of 143 statements to which they indicate agreement or disagreement. The PMI has been effectively used with more than 30,000 couples in dioceses around the country. It is not a sophisticated psychological tool or a test to determine whether a couple can get married, but an aid to reflection on critical areas of their life together like finances, sex, in-laws, interests, children, religion, and roles. Training of priests and laity in the use of the PMI has already been provided the dozens of parishes throughout the Archdiocese. Reports from those using it have been most enthusiastic.

The policy encourages broadening ministry to the engaged to include sponsor couples within the parish who assist the priest in administering and reflecting on the PMI and building a deep personal relationship with the engaged couple. They get together several times before the wedding and even afterwards as their relationship develops. As laity are involved in preparation for First Eucharist, First Penance, Confirmation, and Baptism, it is only fitting that they become involved in preparation for Matrimony.

The policy also asks for a minimum of twelve hours in a formal marriage preparation program such as Engaged Encounter, Camino, or Pre-Cana. The Engaged Encounter which originated as a weekend experience is

growing in national popularity as the preferred tool for marriage preparation. Its goal is to introduce couples to a technique for deeper communication called dialog, which they can continue using throughout their engagement and married life. The guidelines call for an extension of the present one day Engaged Encounter to two days, adding more professional input from doctors, marriage counsellors, and financial experts.

The policy urges the priest to make a careful pastoral judgment on the psychological, social, and religious readiness of a couple for the Sacrament of Matrimony. When this readiness is not evident there may be reason to encourage the couple to more serious and prolonged reflection prior to marriage.

Recently, a NATIONAL CATHOLIC REPORTER feature story by Robert McClory on marriage preparation around the country reported on research by Father Don Conroy, family life representative of the U.S. Catholic Conference, and Father Carl Arico, chairman of the USCC National Committee on Marriage Preparation. This research showed half the dioceses in the U.S. already have marriage preparation policies and many of the others have policies in preparation. Some of these ask for as much as a year of preparation for marriage. Father Arico pointed out that there is little evidence that marriage preparation policies turn off couples or lead to priest shipping. Couples generally accept the policy and in fact seek out priests who assist them in serious marriage preparation.

The development of marriage preparation guidelines rather than imposing restrictions and obligations on engaged couples, is an expression of the Church's love and concern for them. Couples seek more from marriage today than ever before. The Church in its serious ministry of marriage preparation wants to help them find all they are seeking and more.

Engaged encounter meets set in October

The Engaged Encounter Day, part of the preparation offered couples anticipating marriage will be offered in four different locations during October.

On Sunday, October 1, the day will be hosted by St. Joan of Arc Parish in Boca Raton. On Oct. 15 it will be held at Lourdes Academy in South Dade, and on Oct. 22 it will be hosted by St. Helen's Parish in Fort Lauderdale and St. Clare's Parish in North

Palm Beach.

Advance registration for each of these days is important. This can be done by calling St. Joan's Parish 392-0007 for Oct. 1, Pam & Rick Astrum at 665-4240 for the day at Lourdes, Janice and Basil Jeffers 732-7448 evenings only for the day at St. Helen's, and John & Linda Sanford 845-1916 (evenings only) for the day at St. Clare's.

Couples are expected to attend the entire day which runs from 10 A.M. (11 A.M. at St. Helen's) until 8 P.M., with a concluding Mass. They may dress informally and even bring cushions to be more comfortable.

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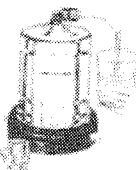
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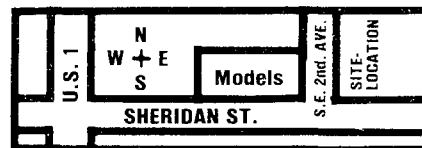
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Pope John Paul brings new style to papacy

(Continued from Page 2)

things he did after his election was to look through the *Annuario Pontificio* (Vatican directory) to see how the Curia is organized.

The pope stole headlines by declaring that he would not be crowned with the tiara or be carried on the portable throne. But a more definite sign of his humility came several weeks later when he decided to use the portable throne after all.

Disappointed audience-goers had phoned and written the Vatican, saying that they couldn't see the five-foot-five inch pope as he walked the main aisle of the modern Nervi audience hall.

Except for the first few speeches, drafted for him by speech writers in the Vatican Secretariat of State, John Paul has introduced a completely new style of speaking as pope.

The now-stilted plural of majesty once used by popes has been erased from papal texts. The pope calls himself "I" or sometimes just "the poor pope."

Gone also is the term "pontiff." In its place for formal announcements, Pope John Paul is referred to as the "supreme pastor."

Speeches are simple. They are chock full of the flesh-and-blood examples a good pastor would use.

In his first public speech, given from the imposing main balcony of St. Peter's Basilica before 300,000 people Aug. 27, Pope John Paul recounted his most embarrassing moment—when Paul VI, visiting Venice, placed his own stole on Patriarch Luciani's shoulders.

AT WEDNESDAY general audiences, the new pope spices his talk with tales from the kitchen.

He told once how "an unappreciated mother had to do all the cooking, washing, shopping and ironing by herself for her husband, her brother and two grown sons.

"One Sunday they came home to find the table set and only a fistful of straw on each plate.

"To their protests the mother answered: 'I am not made of stone. People work more willingly when they are appreciated. The little things are what count. At home there is always someone who expects a compliment.'"

Another time he spoke of a wife married 30 years. She used to receive a small gift from her husband after every business trip when they were first married, but not anymore.

"He ought to bring her a gift, everytime, always," said the pope.

The figure of mother and that of his own mother are

often included in his talks.

He shocked conservative Italians one Sunday by stating that "God is a father, but he is even more a mother."

RARELY WHEN

speaking in Italian does the new pope use a printed text. He has an amazing memory and has already given a four-page audience speech almost

(Continued on Page 22)

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011

Pope John Paul--a new style of papacy

(Continued from Page 21) word-for-word without using a text or notes.

Pope John Paul's talks have focused more on pastoral themes like the family, making a good confession, and starting the school year on the right foot.

But his early talks have also suggested some of the program he is charting for his pontificate.

A major theme has been obedience.

Preaching at the Mass during which he took possession of his cathedral, the Archbasilica of St. John Lateran, Pope John Paul said: "I remember that one of the solemn moments of my life was when I put my hands in the hands of my bishop (at ordination to the diaconate) and said 'I promise.'

"From then on I felt committed for all my life (to the promise of obedience) and I never thought that this was a ceremony without importance," said the pope.

Another theme has been love for the poor.

At St. John's he told his flock that the poor are the "real treasures of the church."

Oppressing the poor and defrauding workers of their pay, he said, are "crimes which cry to heaven for vengeance."

But the pope, who himself comes from a poor family and who as a youth sometimes went to bed hungry, has warned against overemphasizing activity on behalf of justice and peace.

CHRISTIANS CAN never do enough for social justice and peace, he told a

general audience. But the entire Gospel, he added, cannot be reduced simply to working for a better social order.

Like every good Venetian, Pope John Paul I likes orderliness. He told Romans Sept. 23 that he will not tolerate any unauthorized liturgical experiments.

In the early weeks of his papacy, the new pope rarely addressed specific international issues, except for a comment on the Middle East negotiations at Camp David.

The comment was a significant departure from the position of Pope Paul since it mentioned "security for Israel" as a key element in achieving a "just and complete" peace.

The other two outstanding Middle East

problems, he said, were the status of Jerusalem and of the Palestinians.

Pope John Paul's love for Catholic tradition and church history has been clear in the many tales he tells of saints, popes and church heroes, and in his love for Latin.

The pope began the homily of the Mass inaugurating his pontificate in Latin.

VATICAN Latinists are delighted that he often writes notes to Curia administrators in the church's official language.

His grasp of modern languages is not outstanding, but it is much better than he himself lets on.

At a general audience, the pope apologized for his lack of language ability and said that

"often in Venice I made a fool of myself when speaking foreign languages."

Yet his few words of English that day were easily understandable.

Although many of the thousands who have already seen Pope John Paul I have not understood what he said, they have understood the man.

They like him for his soothing voice, his lilting Venetian accent and, most of all, for his broad smile.

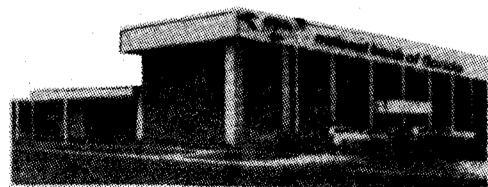
Their reaction is best summed up by Archbishop Robert Sanchez of Santa Fe, N.M., who met the pope during the American and limina visit.

"Your Holiness," said the archbishop, "your beautiful smile is a beautiful symbol of evangelization."

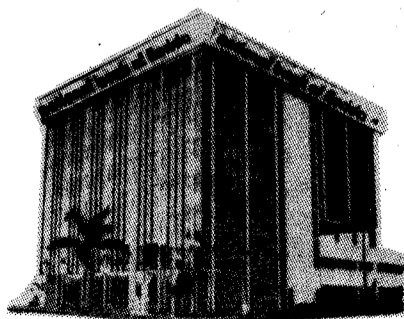
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TUPELO, MISS—The National Federation for Decency says that its boycott of ABC-TV in November is snowballing and they expect it will cost ABC at least \$30,000,000 in lost advertising revenue.

"With the response we have had, we are confident at this point that we can drop

ABC one rating point. That is equal to \$30,000,000 of advertising a year," said Donald E. Wildmon, executive director of the NFD. "If the effort continues to grow we see no reason why we can't more than double that amount."

The NFD is asking people to refuse to watch ABC in November and to indicate they did not watch ABC on their Nielsen forms. November is the month for nationwide ratings by Nielsen and the networks base their advertising rates on the Nielsen figures.

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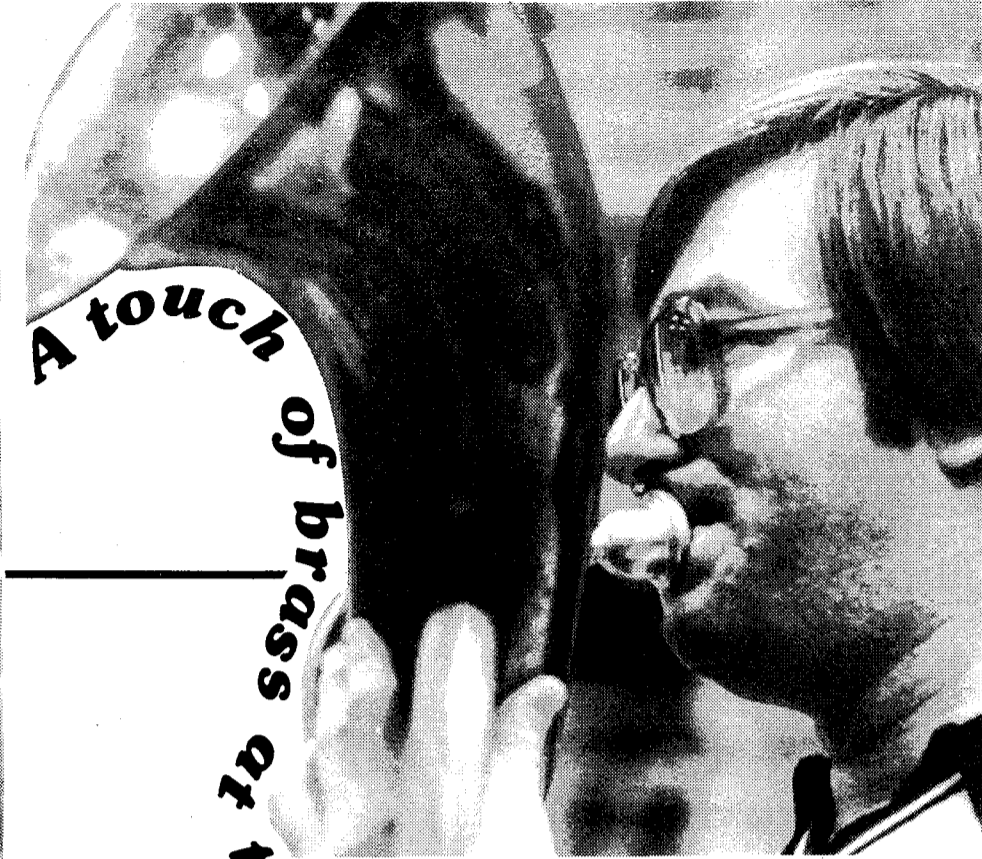
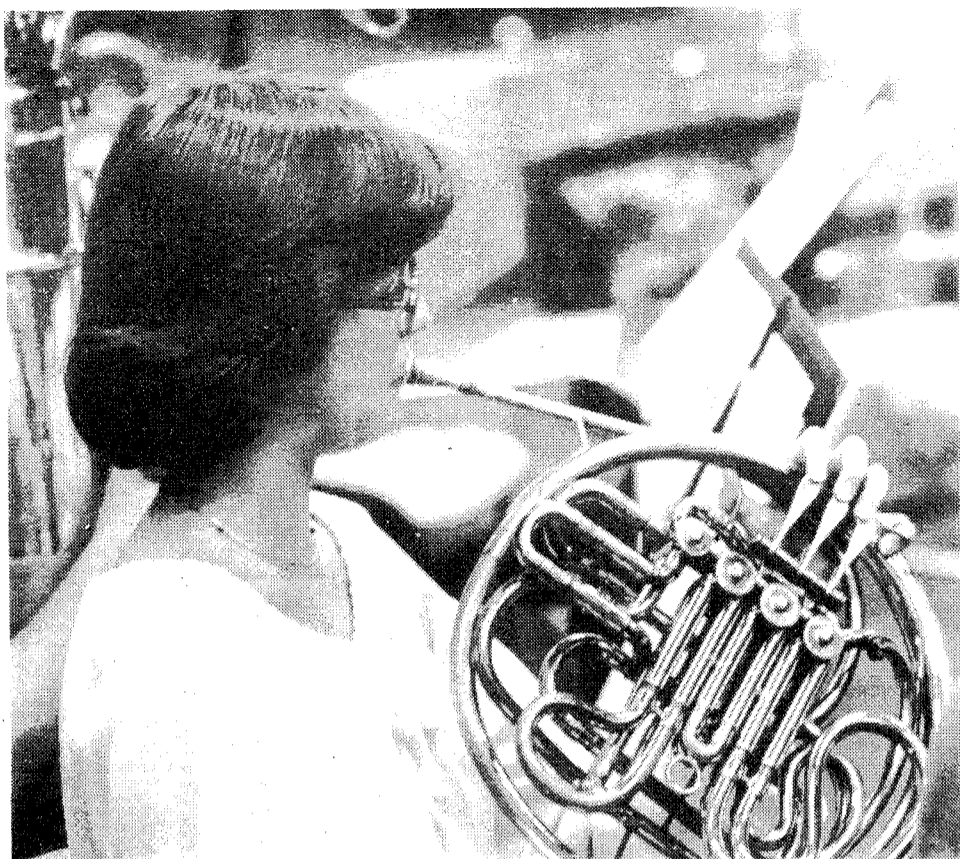
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A Religious Emblem Counselor Development program will be held at St. Brendan Church, 8725 SW 32 St., Miami, Saturday, Sept. 30, with registration at 8:30 a.m.

Senior citizens

A Day of Reflection for senior citizens will be held at the Dominican Retreat House, Kendall, Tuesday, Oct. 3, from 10 a.m. to 3:30 p.m. Father Patrick McSorley, S.J., of St. Thomas Apostle Church will speak on "Freedom from Loneliness."

Days for laity

The Sisters of the Cenacle Retreat House, Lantana, will hold monthly days and mornings of recollection, beginning Oct. 17-18, on the third Tuesday and Wednesday of each month from October through May. For information call 582-2534.

Diabetic seminars

Mercy Hospital will have a two-part program for the diabetic and his family Oct. 4-5, at 1 p.m. Professional staff will discuss definition, testing and medication on Wednesday and diet will be the topic of Thursday's program. The three-hour programs are free. Call 854-4400, ext. 2683 for reservations.

Benefit retarded

Daughters of Isabella, Circle 884, Miami, 16th annual dinner dance for the benefit of the retarded at Columbus High School cafeteria Saturday, Oct. 7, at 7 p.m. For reservations call 266-5986 or 595-1467.

Parents of deaf

South Florida Association of Parents of the Deaf will sponsor a two-day workshop Sept. 29-30, at

S. Florida Scene

Scott Hall, Miami-Dade Community College, North Campus. Purpose is to reach parents and friends of the hearing impaired who would like to know how to better communicate with the deaf.

Children and pets

A Blessing of Children and Pets, in honor of St. Francis of Assisi, will be held on the grounds of the Humane Society of Greater Miami, Sunday, Oct. 1, at 2 p.m. Officiating clergy include Father Gerald McGrath, principal, Curley High School; Father Yates Harris, St. Rose of Lima Church; and Father Robert Galchus, pastor, St. Vincent de Paul Church.

It's a Date

PALM BEACH

Secret Heart Ladies Guild, Lake Worth, card party Saturday, Sept. 30, 12:30 to 4 p.m., at Madonna Hall, 430 North M St.

St. Lucy Women's Guild, Highland Beach, first luncheon-meeting for season at Joe Muer's Restaurant Tuesday, Oct. 3, at 11:30 a.m. Reservations call Bess Moore, 391-9038.

St. Thomas More Madonna Guild, Boynton

Beach, first meeting of season Friday, Oct. 6, following 8:30 a.m. Mass.

BROWARD

St. Stephen Council of Catholic Women, Miramar, semi-annual Communion-breakfast Sunday, Oct. 1, 8:45 a.m. Meeting will be Thursday, Oct. 5.

Nativity Church, Hollywood, Mass for Ethnics and Festival of the Nations, Sunday, Oct. 1, at 1 p.m.

Marriage Encounter annual dance at Nativity parish hall, Hollywood, Saturday, Sept. 30.

Catholic Widow and Widower's Club meeting Monday, Oct. 2, 8 p.m., at K of C. Hall, 3571 N. Andrews Ave., Fort Lauderdale.

St. Thomas Aquinas High School, Fort Lauderdale, spaghetti dinner at Americo's Italian Restaurant, Monday, Oct. 2, 5 to 9 p.m.

St. Jerome Women's Club, Fort Lauderdale, card party Tuesday, Oct. 3, at 12:30 p.m., in parish hall.

St. Bartholomew Young at Heart Senior Club, West Hollywood, meeting Tuesday, Oct. 3.

Third Order of St. Francis Feastday Mass at Annunciation Church, Fort Lauderdale, Wednesday, Oct. 4, at 7 p.m.

St. Boniface Women's Club, Pembroke Pines, meeting in parish hall Wednesday, Oct. 4, at 8 p.m.

St. Elizabeth Auxiliary, Pompano Beach, baby shower for Catholic Service Bureau Wednesday, Oct. 4, at 12:30 p.m., at St. Elizabeth Gardnes Patio, 801 NE 33 St.

St. Bernadette Golden



Father J. Goggin, pastor of St. Ann Church, Naples, works with some of his parishioners in preparing one of the buses to be used in transporting West Coasters to the Holy Year celebration at the Orange Bowl Friday, Oct. 6.

Years Club, Hollywood, Fall meeting Friday, Oct. 6, with Mass at noon.

2, at 1 p.m.

Dominican Laity, St. Thomas Aquinas Chapter, meet at Barry College Sunday, Oct. 1. Novice meeting at 10 a.m., in Thompson Hall with Mass following the Rosary at 11:30 a.m.

St. John the Apostle Mother's Guild, Hialeah, meeting and covered dish luncheon Monday, Oct 2, at 10 a.m.

Miami Serra Club meeting at Columbus Hotel Tuesday, Oct. 3, at noon. Father Brendan Shannon will speak on the African missionaries.

Epiphany Women's Club meeting Friday, Oct. 6, following Mass at 8:30 a.m.

DADE

St. James Guys and Dolls covered dish supper today (Friday) at 7 p.m.

St. Lawrence, Miami Beach, sixth annual mother-daughter Communion-breakfast Sunday, Oct. 1, with Mass at 9 a.m., followed by breakfast and fashion show at Holiday Inn Motel, Biscayne Blvd.

St. Joseph Women's Club, Miami Beach, Communion Sunday Oct 1, 9:30 a.m. Meeting is Monday, Oct.

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'Stop watching TV and start learning'

By ANDIE RIEMAN

(Andie Rieman is a member of St. Rose of Lima Youth Group in Miami Shores and on the Archdiocesan Youth Board).

The Rev. Jesse Jackson urged students to start learning and stop watching television for three hours a night at an Academic Excellence Conference press meeting for local media and school newspapers.

But students were not the only people he said must get going. Parents must take an active part and teachers must start giving homework to help students realize their responsibility.

On the question of testing, Jackson said he was not against the tests but the administration of them. He feels Blacks and Latins should help write the tests so that all students can understand them. "We want the tests but make them for us," he noted.

That evening, Rev. Jackson, as keynote banquet speaker, stated that teachers must be willing to work a full day for a full day's pay. He said teachers must present interesting classes to get the students' attention and attendance. He told parents they must take an active part in their child's education but that the major responsibility

is placed on the student in getting the needed education to achieve goals.

On Friday morning, Rev. Jackson addressed students from inner-city schools. He told the students that if you feel like a nobody you treat others as a nobody. To change this situation, he split the group in two and had each side shouting, "I am somebody. My mind is a pearl. I can learn anything. I am somebody."

Jackson then went on to state some dismal figures: There is one black lawyer for every 4,000 black people; one doctor for every 6,000; one dentist for every 840. He asked his audience to raise their hands if they wanted to enter any of these fields. Then he told the teachers to teach these students real English, Spanish, Latin, calculus, chemistry, physics.

He told the students to buckel down so that they can catch up to the "leaders."

"There is no Baretta, Kojak or Charlie's Angels way of catching up in the medical or legal fields."

All left the meeting knowing that Jackson was speaking in a grassroots manner and convinced that, "To life's challenges we say that if my mind can conceive it, and my heart can believe it, I know I can achieve it."

Lourdes Academy students celebrate 'Welcome Week'

An enthusiastic SCA president, Ana Calleja, '78, of Lourdes Academy, said it all when she stated:

"We want everyone, from Sister Joanna Mary, principal, to the greenest freshie, to feel as welcome and at home here at Lourdes as we've felt during our three terrific years here. That's the whole idea behind Welcome Week."

Monday was a combined Faculty and Staff Welcome Day and a Blue and White Day. As on each morning during the week, cheerleaders saluted the particular group or class being honored, a special prayer was said, and a song-tribute sung for the students in the patio. A liturgy based on the theme of "Welcome to

Lourdes" was offered by Rev. William Eibert, school chaplain, for the entire student body.

Seniors were welcomed on Tuesday, juniors on Wednesday, and sophomores on Thursday. Besides the usual morning patio presentation, each student received a special gift and a unique name tab for her class Welcome Day.

The highlight of Welcome Week always comes on Friday. An original skit, written and staged by the seniors, was presented for the student body and the freshmen received their green-and-white beanies.

This year's show, *Star Beanies*, was a take-off on the popular *Star Wars*. A Beanie Dance held in the school auditorium on Friday evening concluded the week's activities.



At St. Juliana parish in West Palm Beach, youngsters rehearse the music to be used at the Holy Year Celebration at

the Orange Bowl Friday, Oct. 6. The youth will be part of a 1,000-voice Archdiocesan choir to sing that evening.

Pope would have studied more if he knew he was to be Pope

VATICAN CITY—(NC)—In a back-to-school talk, Pope John Paul I told students that he would have studied harder as a youth if he had known that he would be pope someday.

In an address to an immense crowd in St. Peter's Square, Pope John Paul decried the lack of job opportunities in Italy and other nations for graduates of high schools and universities.

The pope told students that when he was a pupil he thought only "about being young and about my parish."

"No one came to tell me, 'you will become pope,'" he said. "But oh, if they had only done that, I would have studied more and prepared for it."

"But now I am old, and there is no time," added the pontiff. "But you young people who are studying, you have time, youth, health, memory and commitment. Try to take advantage of all these gifts."

The pope's talk was sparked by the opening of Italian schools.

Pope John Paul said that students "in Italy and in other nations find the impressive front doors of high schools and

universities swung wide open for them if they want to enroll.

"But when they get their diploma or degrees and leave school, they find only tiny, tiny cracks to walk through. They find no work and cannot marry."

"These are problems," said the pope, "which today's

society must truly study."

The pope advised teachers that they must know their students well if they want to succeed.

"The person who wants to teach John Latin, must not only know Latin but must also know and love John," said the pope.

Youth conference Oct. 1

By JOANNE TOTH
Youth president

We are beginning a new school year which means we are also starting off a new year with youth groups. We, the Archdiocesan officers, invite all of you to join with us this year as we continue to "Pave the Road to Kingdom Come" together.

Along with the youth board, we have planned a great year but it can't be really fantastic unless you are

a part of it. If you would like to become active in working with youth in the Archdiocese then we would appreciate your support on Oct. 1, at the President's Conference at Our Lady Queen of Martyrs Church, Fort Lauderdale, from 1 to 4 p.m. You do not have to be a president to attend, everyone is welcome.

We will be discussing upcoming events and all the programs the Department of Youth Activities has to offer.

6 CYO groups work together

Six parish youth groups worked together to raise \$300 in a bottle drive and dance for muscular dystrophy.

Sponsored by St. Stephen CYO, Miramar, other youth groups included: St. Joseph, Stewart; St. Luke, Lake Worth; Ascension, Boca Raton; St. Bernadette, Hollywood; and Nativity, Hollywood.

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Fresh angle on old problem

'OPIUM'

By T. FABRE

NEW YORK—(NC)—The Battle against drug abuse and the suppliers of narcotics has been shown in more TV documentaries than you probably care to remember. Don't let that deter you from watching this major film effort at providing fresh angles on the international network of politics and crime surrounding the world traffic in heroin.

The program is called "Opium," a documentary, airing Sunday, Oct. 1, at 8 p.m., and Tuesday, Oct. 3, at 9 p.m., on PBS/Channel 2.

Sunday's program, "The Warlords," is simply incredible—something out of the old "Terry and the Pirates" comic strip. Almost half the world's supply of heroin—the most lucrative of drugs—comes from the remote jungles of northern Burma where the opium poppy is grown. The supply is controlled by private armies who hijack each other's opium

caravans as they wind through the mountain valleys on their way to the merchants in Thailand who sell it to the world market.

The warlords who lead these bands of mercenaries are constantly shifting alliances so that it is impossible to know exactly who controls what. Raids on the Opium Trail by the Burmese government have been ineffectual and chiefly aimed at a revolutionary group calling themselves the Shan State Army.

For the past several years, the Shan rebels have themselves been raiding the opium armies in order to finance their struggle for independence. Hoping to gain world attention, if not sympathy, for their cause, the Shan rebels have made a standing offer to burn the opium if the United States pays the black market price.

British director Adrian Cowell and his camera crew spent 16 months recording the chaotic warfare along the Opium Trail in a documentary which itself made news (by communicating the Shan offer) as well as winning some well-deserved awards. Cowell followed up the story by going to Washington in 1977 to cover the American deliberations over the Shan proposal. His report, shown on Tuesday under the title "The Politicians," is not to be missed by anyone interested in the process of formulating government policy.

The congressional Committee on Narcotics has established direct contact with Shan officials and was considering their proposal to



Burmese Bandits: "Opium," a documentary on the international network of politics and crime behind the illegal traffic in heroin, begins with the incredible story of the private and state

armies that fight each other in the jungles of Burma for control of the opium trade. The series begins Sunday, Oct. 1, at 8 p.m., on PBS/Channel 2.

destroy 250 tons of opium in return for \$36 million. The position of the Carter administration was to oppose any dealings with insurgents fighting a friendly government.

The last segment shows the tragically familiar story of how heroin is pushed on the streets, in this case the streets of Hong Kong. Once again this is fresh and vivid reporting which conveys the

discouraging realization that the more success the police have in breaking up one drug ring, the higher the price of heroin, and the greater the crimes of addicts in order to get enough money to buy it.

First TV version of 'Little Women'

The troubles and travails of a mother and her four daughters living in genteel poverty while their father is off serving as a chaplain with the Union Army during the Civil War sounds like a good family show. And so it proves to be in this first TV dramatization of Louisa May Alcott's classic, "Little Women," airing Monday, Oct. 2 and Tuesday, Oct. 3, at 9-11 p.m. both nights on NBC.

This version, directed by veteran David Lowell Rich, is faithful to the novel and the period in which it is set—an era of good manners and high purposes, so refreshingly different from our own. Its brand of sentiment is a hardy perennial of the human emotion—the kind of melodrama that touches the heart and dampens the eye.

The cast is an interesting mix of veteran movie stars and aspiring TV neophytes.

Dorothy McGuire as the loving mother, Greer Garson as the irascible aunt, and Robert Young as the gruff next-door neighbor are flawless in their roles and a pleasure to watch.

The young women playing the four March girls make up in enthusiasm what they lack in acting skills. Susan Dey as quick-tempered, plain-speaking Jo, the aspiring author, is no Katherine Hepburn but she brings a certain appealing

seriousness to the role. Meredith Baxter Birney as the pretty and proper Meg, Eve Plumb as the shy and fragile Beth, and Ann Dusenberry as the scatterbrained Amy of the golden curls convey a youthful vitality and give credibility to their roles.

For those looking for worthwhile family TV entertainment, this is it. It is to be hoped that the ratings will encourage the networks to program other such family classics.

TV top tips

Sunday, Oct. 1, 8-11 p.m. (NBC) "Centennial." The premiere episode in this 26-hour dramatization of James A. Michener's Bestseller begins with the adventures of a French-Canadian trader along Colorado's Platte River in the 1850s.

Thursday, Oct. 5, 8-10 p.m. (CBS) "A Salute to American Imagination" celebrating Ford Motor Company's 75th anniversary

is an entertainment special of drama, music and humor featuring top stars and other distinguished personalities.

Saturday, Oct. 7, 2 p.m. (PBS) "Turnabout." This series about the changing role of women begins its second season with "Keeping the Faith," a program about what religion means to young people from TV's Donny and Marie Osmond to a Hare Krishna couple.

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9 A.M. - Ch. 7
"The Church and the World Today"
8 A.M. - Ch. 5
The TV Mass for Shut-Ins
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TV Mass schedule, Church-World topics

The October schedule for the Mass for Shut-Ins on WPTV/Channel 5, Sundays at 8 a.m., is:

- Oct. 1, Father William Lynch, O.M.I., St. John Fisher Church, West Palm Beach.
- Oct. 7, Father Joseph Angelini, Holy Name, West Palm Beach.
- Oct. 15, Father Martin Devereaux, Ascension, Boca Raton.
- Oct. 21, Father Michael O'Hara, O.M.I., Cardinal Newman High School, West Palm Beach.
- Oct. 29, Father Ronald Luka, C.M.F., St. Helen, Fort Lauderdale.

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

- Oct. 1, Archbishop Edward A. McCarthy, homily preview of the Holy Year at the Orange Bowl.
- Oct. 8, Father Jim Vitucci, director, Apostolate for the Deaf, in voice and Sign Language.
- Oct. 15, Msgr. John J. Nevins and St. John Vianney seminarians.
- Oct. 22, Father Michael Greer, Abp. McCarthy's secretary.
- Oct. 29, Father John Edwards, S.J., Gesu.

"Church and the World" topics to be seen on WCKT/Channel 7, Sundays at 9 a.m., include:

- Oct. 1, Know Your Faith/the Holy Year.
- Oct. 8, The Catholic Life Center.
- Oct. 15, The Blue Army.
- Oct. 22, Vocations Awareness.
- Oct. 29, The Death Camp Proved Him Real.



Adventures (from left) Wilfred Brambell, Wilfred Hyde White, Maurice Chevalier and Hayley Mills, whose reactions range from terror to delight, witness an erupting volcano in this scene from "In Search of the Castaways." This two-part film debuts Sunday, Oct. 1, at 7 p.m., over NBC-TV on "The Wonderful World of Disney."

'Animal House' satire grinds down soul

By JAMES ARNOLD

The National Lampoon is obviously making an impact on American youth and on popular comedy styles (with a little help from Mel Brooks and Monty Python). Nobody really knows why, but anything that can make people laugh these days deserves scrutiny.

The Lampoon is a monthly magazine with an Ivy League heritage. It specializes in what used to be called college humor, pushed as far as postal regulations will allow. Its essence is irreverent and unspeakable satire, directed especially at sacred cows of the Establishment and older generation, and in these permissive times, it can be impressively unspeakable.

In recent years, the enterprise has branched out, into a stage version which graduated much of its talent to a TV offspring, NBC's "Saturday Night Live," and

now into a movie, "Animal House," which may be described as college humor about a mythical New England college in 1962.

If you're bright enough, you can find an audience to support almost any magazine. All it takes is about 300,000 weirdos. But the astounding thing is that the raunchy, anarchistic Lampoon style has become a TV hit for the 18-to-35's, and now threatens to blow out the roofs of movie box offices.

As of Sept. 1, "Animal House" was the most popular movie in the U.S.A. Variety reported it had earned over \$6.6 million in five weeks in major markets, and the audience seemed to be building. (For purposes of comparison, "International Velvet" had made only \$900,000 and "Sgt. Pepper's Bend" \$3.1 million in roughly the same time-span).

"Animal House" has little going for it beyond the presence of "Saturday

Night's" John Belushi, an obviously funny yellow who squeezes laughs out of a totally cretinous role. He plays the chief alob in a disreputable fraternity of rummies and lechers whose main task is to infuriate a corrupt dean (John Vernon) and sabotage a rival frat composed mostly of handsome, well-barbered ROTC's.

There are two main jokes. There is the loose-living rowdiness of the Deltas, who are an exaggerated version of every campus' bad-boy fraternity. They get drunk, have cheerful orgiastic parties, cheat (unsuccessfully) on exams, and when they are kicked out of school, retaliate by gleefully wrecking the Homecoming parade. They are, nonetheless, the heroes.

The other joke is the neo-Nazi straightness of the sneaky-mean Omegas, who are everybody's stereotype of the Dean's favorite frat. They are superficially wholesome, but actually sick, sadistic, perverted and, well, plastic and stuck-up, like their sorority girl friends.

If the idea is limited, the execution is disastrous-kind of a kid's home-movie attempt to mix "American Graffiti" and "M.A.S.H.," in which everybody is crazy and so the craziness of the "animals" is presumably healthy in comparison.

Set-pieces that may be funny in print or comic-strip form, or on TV carefully circumscribed by network standards, seem simply juvenile and/or decadent spelled out in visual detail.

The question remains: why is it popular? Possibly, some kids see "Saturday Night," "Animal House," etc. as "their" show, for better or worse, produced by and for youth ("It drives Mom and Dad up the wall!"). Possibly also, for youth the outrageous "forbidden" act always seems funny and worth seeing, whether it's pointed or pointless, done well or poorly.

"Animal House" wins audiences with its daring, crude or not, and with its expression of the anti-intellectual and sexist fantasies of every tortured

schoolboy. Its very "badness" is an asset. The Lampoon style itself is a deliberately vulgar protest against the stupid hypocrisy and unpleasant games of society.

Film-maker is seeking Chicano scripts

SAN ANTONIO, Texas — (NC)— Universal Pictures has established a special office seeking scripts with Chicano themes, said Hal DeWindt, movie company executive, at the third annual Chicano Film Festival.

DeWindt told Chicano film-makers that the themes should produce "films that will sell" instead of "stories we all know and love, but nobody cares about."

The festival, held at the Oblate College of the Southwest in San Antonio, presented a variety of Chicano-made films including "Only Once in a Lifetime," which organizers said was the first major motion picture completely produced, directed and financed by Chicanos.

Capsule movie review

"A Dream of Passion" (Avco Embassy) is an unsuccessful attempt to give a modern slant to the Medea theme. An aging international star (Melina Mercouri), back in her native Greece to play Medea in a stage production, finds herself drawn to a "modern Medea," an American woman (Ellen Burstyn) imprisoned for killing her three children in revenge for her husband's infidelity. From this woman the actress presumably gains a deeper insight not only into Medea but into herself.

The how and the why of all this are hopelessly muddled, however, and whatever incidental merits the film may

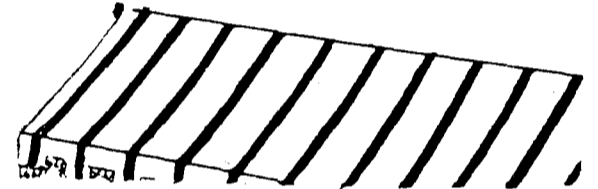
have are overwhelmed by some dreadful acting (save for Miss Burstyn), fatuous dialogue and a general mood of self-indulgence. The sometimes rough language and the violent emotions on display rule the film out for younger viewers. (R) A-III—Morally unobjectionable for adults.

★★★
"The Big Fix" (Universal)—(PG) A-III—Morally unobjectionable for adults.

"A Dream of Passion" (Avco Embassy)—(R) A-III—Morally unobjectionable for adults.

"Women" (New Yorker)—A-III—Morally unobjectionable for adults.

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Pope's portable throne

survives John Paul's modesty

By JOHN MUTHIG

VATICAN CITY (NC)—The ancient "sedia gestatoria" (portable papal throne) is again in service at the Vatican.

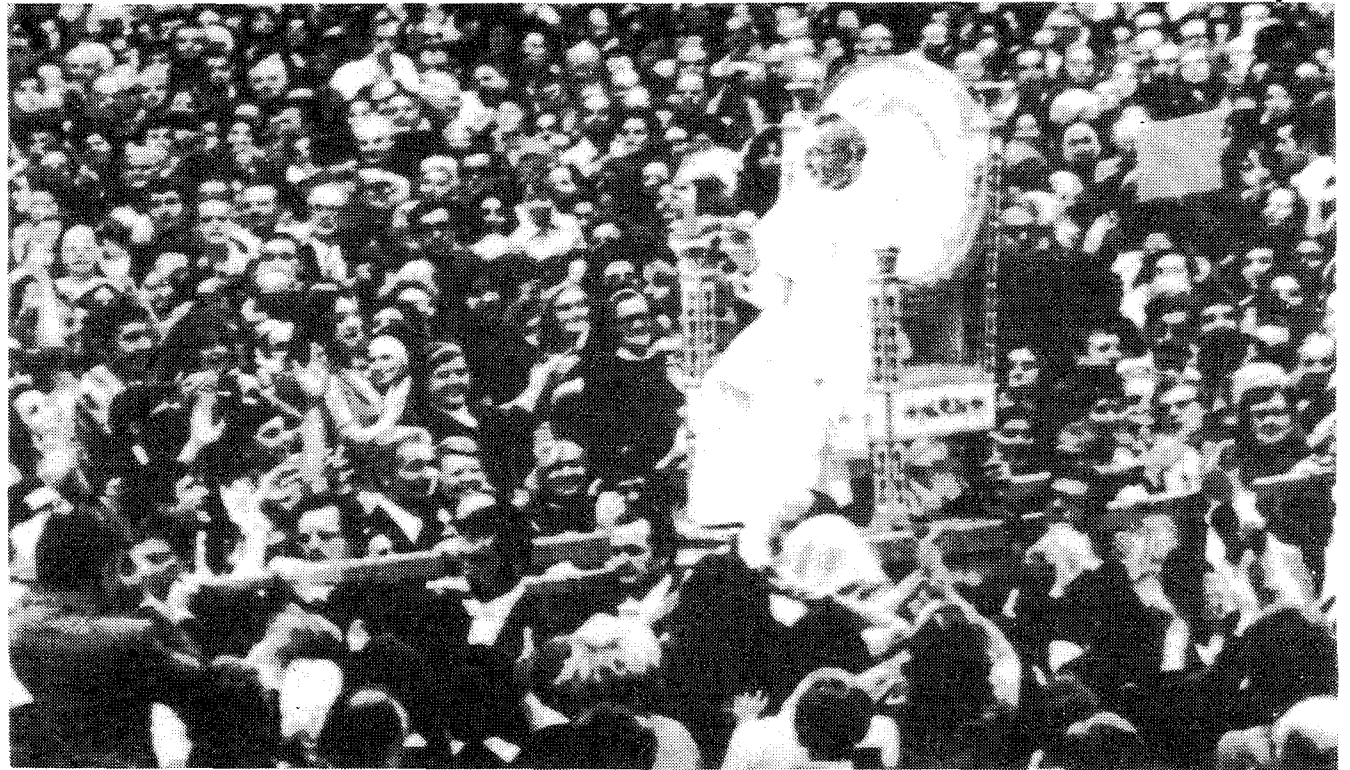
The portable throne is one of the most ancient symbols of the papacy with references dating to the fifth century.

Pope Paul did not use the portable throne for several years. But in his final years, the late pope's critical arthritic conditions made it nearly impossible for him to walk long distances, reviving use of the throne and its 12 chairbearers dressed in formal light purple suits.

POPE JOHN PAUL I, the first pontiff in recent history to refuse to be crowned with the traditional papal tiara, decided not to use the throne for his entry into St. Peter's Square at his inaugural Mass.

He continued non-use of the throne Sept. 6 when he walked down the central aisle of the modern papal audience hall for his first general audience.

Immediately afterwards, however, the Vatican began receiving complaints from thousands of people in the hall who could not see the short pope, who is only about five, feet five inches tall.



In response to the telephone calls and letters, the pope decided to enter and leave the hall on the portable throne.

The pope seemed comfortable on the portable throne during his first rides as he waved to the crowds.

Pope John Paul has not yet mastered Pope Paul's technique of tapping the hands of the faithful, extended to him as he rides past.

ACTUALLY, two portable thrones exist.

Pope John Paul used the white velvet throne with gold ornamentation, the simpler of the two. The other is covered in maroon cloth

and gold fringe. On the back of the second throne is an embroidery of the Holy Spirit in the form of a dove.

In past eras, the popes who sat on the portable throne were accompanied by two huge feather fans, called flabella. Above the pontiff was a canopy similar to those which once covered a priest carrying the Blessed Sacrament in procession.

When he began holding weekly general audiences, Pope Pius XII was not accompanied into St. Peter's Basilica by the fans and canopy, although he did ride on the throne to give the crowds a better chance to see him.

Pope Pius XII and John XXIII used the fans and canopy on most solemn occasions. But these were eliminated by Paul VI.

The portable throne has an antecedent in the "sedia curule" used by Roman Magistrates and consuls in ancient times.

Better visibility and pompousness were not the only reason why the popes used the portable throne.

OLD AGE and the once very heavy pontifical vestments made it difficult for many popes to walk long distances.

The throne, with its cushions and arms, rests on a platform. Two long wooden poles, covered in velvet, pass through supports on the platform. The throne is then borne on the shoulders of the white-gloved chairbearers.

Most of the chairbearers, called "sediari" or "palafrenieri," double as ushers or office clerks in the Vatican.

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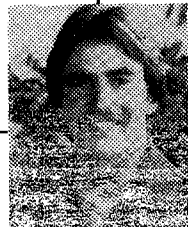
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What do you think about unemployment?

By JIM CASTELLI

WASHINGTON—(NC)—What do the American people really think about the unemployment problem? Do they believe everyone has a right to a decent job? What do they think the federal government should do to reduce unemployment?

No one has taken a detailed public opinion poll on questions such as those until the Department of Labor commissioned what it believes is the first comprehensive analysis of America's attitudes toward unemployment.

When the poll was released shortly after Labor Day, most press reports focused on its finding that Americans believe they will be worse off, to a small degree, in five years than they are today.

BUT THE POLL has major implications for the public debate over economic policy, including debate over the Humphrey-Hawkins full employment bill and various economic stimulus bills.

Secretary of Labor Ray Marshall saw good news in the poll because it showed strong support for an active government role in creating jobs to fight unemployment and support for administration positions on public service jobs and welfare reform.

The poll was conducted by Public Research, Inc., a non-profit group. It was based on interviews with a

representative sampling of 2,009 persons over 18 between June 16 and June 24. Marshall pointed out that the timing was significant because the poll reflects the impact of Proposition 13, California's property tax reduction measure, which passed on

the study said, "that an important justification for a jobs program is that people should be able to find jobs if they want to work." The Humphrey-Hawkins bill, supported by the administration and most major church groups, would

An Analysis

June 6.

The study found that while inflation is the top public concern, unemployment remains a high priority and that there is strong public support for government efforts to provide jobs and job training for the unemployed.

"The findings of this survey indicate that, even in the wake of Proposition 13, the American people are supportive of an active federal role in a major area of social and economic policy," the study concluded.

"Contrary to the simplistic notion that the public is hostile to any initiative from Washington," it said, "the public feels that job creation by the federal government may in the long run reduce the costs of welfare to the nation."

The survey found that a majority of Americans, including those with little personal experience with unemployment, believe unemployment causes high welfare costs and higher crime rates.

"It is the public view,"

establish the right to a job for every able-bodied American seeking work.

"WHEN ASKED what (are the) ways to deal with the problem of unemployment," Marshall said, "the public selects having the government provide jobs and training more often than any other alternative."

Forty-three percent of those surveyed said the government should create jobs for poor people who were out of work and another 33 percent said the government should provide a job for anyone who was out of work, regardless of his income. Only 20 percent opposed any

government-created jobs for the unemployed.

By a 47-43 percent margin, those surveyed said the government should provide a job to anyone who wants to work. By a 54-36 percent margin, those surveyed said it was government's responsibility to provide job training to those who could not find work because they had no skills.

The study also found that Americans believe people in government-created public service jobs are "doing something useful," while only 20 percent reject the jobs as "make-work."

When asked what short of work public service employees should do, those surveyed gave top priority to helping the elderly in their homes, cleaning up neighborhoods, improving facilities

for the handicapped and helping maintain and improve schools.

THE STUDY also found the public, by a wide margin, supports giving heads of households with children first crack at government-created jobs and paying wages high enough to support a family.

Fifty-seven percent of those surveyed cited the attractiveness of welfare and unemployed benefits as a major cause of unemployment; thirty-five percent cited lack of job skills.

But only 12 percent of those who were out of work themselves or knew someone who was out of work cited the attractiveness of benefits as a cause; 29 percent cited a lack of job skills and 30 percent cited the lack of a desirable job.

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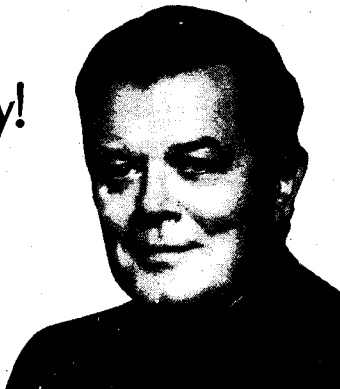
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Still, it was not such a bad year for school aid

By JIM CASTELLI

WASHINGTON—(NC)—Some of the reaction among Catholics to the Senate's defeat of a bill to provide tax credits for tuition paid to private elementary and secondary schools has been bitter.

But it would be a mistake to conclude that the Senate vote means Congress has turned its back on private schools, where 75 percent of the students are in Catholic schools.

ON ONE LEVEL, there is some possibility that a credit will be revived in some form in the House-Senate conference committee which will work out a compromise between the House and Senate versions of the bill; the Senate

passed a credit for college tuition, the House for college and elementary and secondary school tuition.

At the same time, a number of senators who voted against the tax credits are still sympathetic to Catholic and other private schools.

Sen. Edward Kennedy (D-Mass.) argued that the tax credit would just be eaten up by matching tuition increases, leaving parents with no net benefit. Kennedy also complained that the tax credit did not help the poor because it was not refundable—that is, it did not provide a cash grant for those too poor to pay taxes.

Expectations were raised by the tax credit debate, but by any other standard, this has been a very good year for

Catholic schools in Congress:

● The Carter administration energy program, if it is even passed, includes grants for private schools and hospitals for energy-conserving construction and alterations.

● The U.S. Office of Education is in the process of setting up an office to guarantee that private school students get their fair share of aid through existing federal programs for which they are eligible.

● Both the House and Senate have passed and strengthened Carter administration proposals to improve delivery of federal aid to eligible private school students.

The bills require that federal spending for a par-

ticular student in a private school be worth the same as spending for an identical student in a public school.

Private school students are now eligible for Title I of the Elementary and Secondary Education Act which provides compensatory reading and mathematics programs, as well as other programs which provide books and library materials.

The new bills which have not yet finished going through the legislative process, strengthen the procedure by which the federal government can bypass a local public school district which is short-changing private school students and arrange with an outside contractor to provide the services.

The Carter ad-

ministration has already moved to use the existing bypass mechanism in several states.

The new bills would also strengthen private school participation in bilingual education programs.

● Sen. Claiborne Pell (D-R.I.) has added a new title to the Senate ESEA bill which would authorize \$500 for grants for auxiliary services to private school students.

Pell's amendment would provide all the services—such as diagnostic services, bus transportation and so on—ever held constitutional by the Supreme Court at the state level and make them available at the federal level through direct grants to private schools.

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Adelita Roche, de la Oficina Archidiocesana de Ministerios Laicales, participó la semana pasada con los representantes de otras diócesis en una conferencia nacional de coordinadores de programas para ministros laicos, y descubrió que la toma de conciencia del laicado sobre su participación en la misión Iglesia es nota común en toda la nación.

"A nivel nacional existe verdadera inquietud en el laicado por la propia formación", dijo a su regreso de Washington.

Indicó que van surgiendo en todas las diócesis programas como el de la Archidiócesis de Miami, "pero nosotros somos los únicos que no exigimos pago de

matrícula," dijo.

Señaló que casi todos los programas de otras diócesis son de dos años, y ofrecen cursos formativos con posibilidad también de obtención de título universitario.

"Por los comentarios de representantes de otros lugares parece que en general, las parroquias han tomado en serio el servicio que pueden prestar los ministros laicos," dijo.

"Son muchas las que al patrocinar a un candidato, la parroquia paga la mitad de su educación y luego el candidato regresa a la parroquia con contrato específico y bajo



ADELITA ROCHE

salario," añadió.

El programa de la Archidiócesis de Miami está en su primer año. Personas interesadas en recibir información más concreta pueden llamar a la oficina de Ministerios Laicales 757-6241.

Zoila Díaz directora asistente



ZOILA DIAZ

católicas, de la Archidiócesis y también en Cuba, y ha sido directora de coros en varias parroquias.

Zoila Lydia Díaz ha sido nombrada Directora Asistente de la Oficina Archidiocesana de Ministerios Laicales, creada por el arzobispo Edward A. McCarthy el año pasado.

Nacida en la Habana, Cuba, estudió psicología en la Universidad de Miami y Educación Religiosa en Barry College donde obtuvo el título de Masters (Maestría).

Durante los últimos años trabajó como Directora de Educación Religiosa en las parroquias de St. Clement, Fort Lauderdale y Ascension, en Boca Raton. Anteriormente enseñó secundaria en varias escuelas

Prudente agresividad--

(Viene de la Pág. 33)

veces los temas de la liturgia.

● Que los movimientos apoyen la labor parroquial de evangelización y formación de los fieles.

● Un mejor uso de los medios de comunicación en la tarea evangelizadora.

● Más reuniones de diálogo y reflexión de los líderes.

● La creación de un centro para la coordinación de actividades y recursos, para todas las organizaciones apostólicas de la Archidiócesis.

● La jornada de reflexión en Emaús fue organizada por la Oficina de Ministerios Laicales, y concluyó con un rito de renovación de compromiso evangelizador delante del arzobispo McCarthy, quien ungió la frente de los participantes, simbólicamente recordando el compromiso recibido en el bautismo.

En Santa Juliana

(Viene de la Pág. 33)

niños para el colegio, tampoco podrían ir," añadió.

"Todo esto me hace pensar que en la Iglesia Católica tendríamos que cambiar todo el sentido de evangelización y acudir adonde la gente está," comentó.

En Santa Juliana, el padre Morrás inició ya el diálogo con la Oficina de Ministerios Laicales que organiza programas de preparación de apóstoles. También cuenta con unas diez organizaciones parroquiales, y algunas de ellas hacen visita regular a los hogares.

Desde hace tiempo la parroquia ofrece dos misas en español los domingos que benefician a unas 400 personas y también catecismo infantil en español. Pero como el mismo padre Morrás dice:

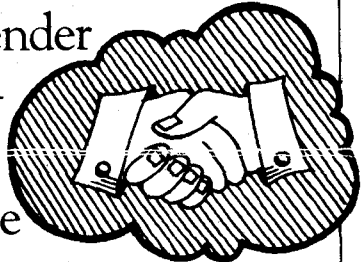
"No es suficiente celebrar misas en español o administrar los sacramentos. Queremos desarrollar programas de acción y apoyar el crecimiento de movimientos apostólicos. También los diversos ministerios laicales entre los hispanos, para el servicio de los que quedan más lejos."

Para ello, el padre Morrás espera la colaboración de grupos de Miami, y sabe que más adelante "desde aquí podremos lanzarnos a promover otros grupos en parroquias vecinas."

En Palm Beach, los hispanos comienzan nueva etapa, y toda la comunidad católica quedará enriquecida con ello.

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En Santa Juliana, nuevo párroco enfrenta reto evangelizador

Por ARACELI CANTERO

Hace 24 años, la presencia de los hispanos en West Palm Beach era desconocida.

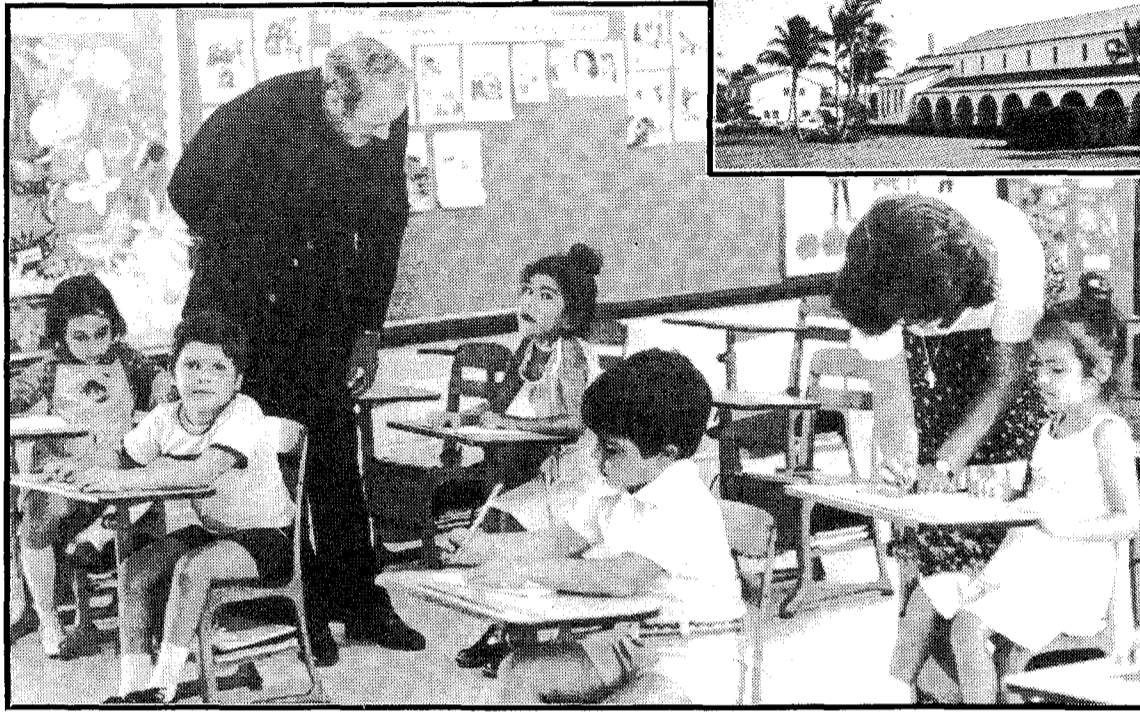
Pero el padre Javier Morrás supo ir descubriendo por los campos de trabajadores agrícolas y en poco tiempo logró formar una comunidad y celebrar con ella la Eucaristía en español en lo que más tarde vino a llamarse la Misión de San Isidro, en Pompano Beach.

Ahora, 24 años después de su primer ministerio sacerdotal en Florida, el padre Morrás regresó al condado que le enseñó las primeras palabras en inglés.

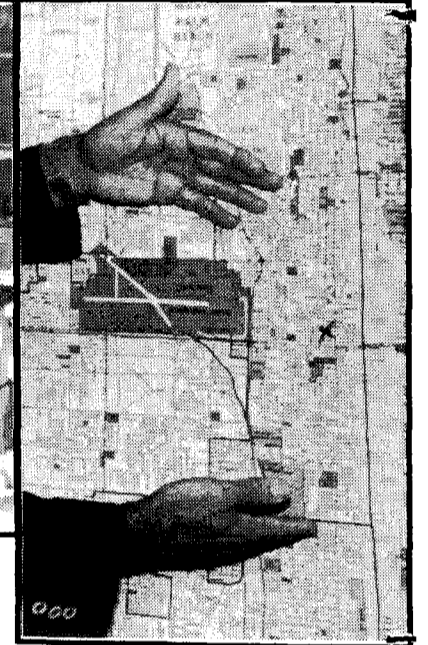
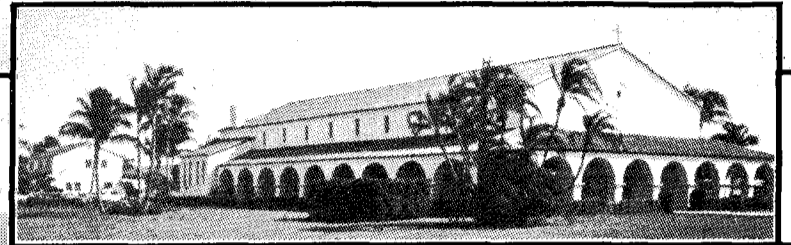
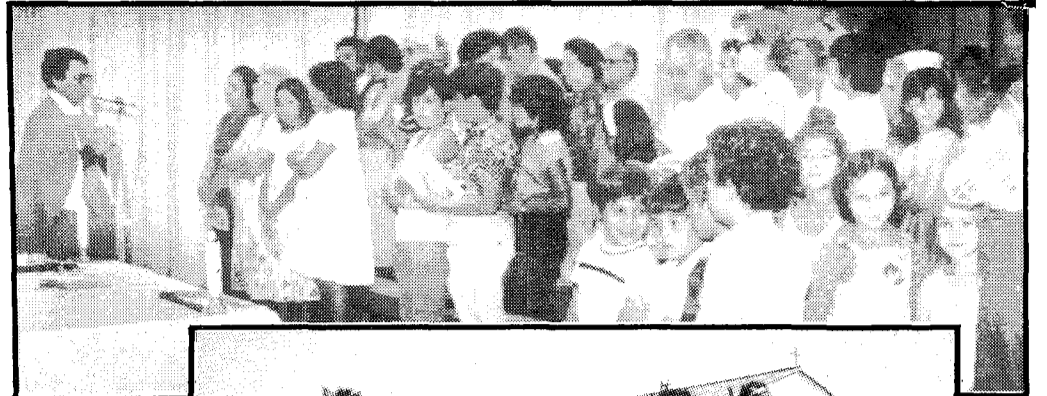
El domingo 1 de octubre, será oficialmente instalado por el arzobispo McCarthy como párroco de Santa Juliana, y primer párroco hispano en aquella comunidad.

"El arzobispo tiene mucho interés en que se organice más el apostolado hispano por aquí. De hecho la comunidad ha ido creciendo," comentó para La Voz, días antes de su instalación.

Nacido en España y sacerdote de la OCSHA (Obra de Cooperación Sacerdotal Hispano Americana), el padre Morrás no sabía una palabra de inglés a su llegada a Florida en 1954. Fue aprendiendo por el contacto con los fieles de toda la Archidiócesis: Dos años en Holy Name, W. P. B., cuatro en St. Michael, Miami, y ya como párroco, año y medio en Clewistown, cuatro años en St. Charles Borromeo, (Port



El padre José Galán, arriba durante una de las Eucaristías en español. Los niños tienen antes instrucción religiosa, en español con Maritza Cosano y Odalis Fuentes y reciben la visita del párroco, padre Xavier Morrás. A la derecha sus manos sobre el mapa muestran las demarcaciones de la parroquia.



Charles), cuatro años en Sacred Heart, (W. P. B.), y nueve años en St. Michael, donde dejó una comunidad de 5,000 familias.

Al llegar a Santa Juliana ha encontrado normal la acogida abierta y expresiva de los hispanos, contentos de tener un párroco hispano. También detecta ya la simpatía, cariño y apertura de los fieles de habla

inglesa.

"Siento una parroquia joven —unas 1,600 familias— y mucha juventud. Tenemos más de 500 niños en el colegio," dice.

"El apostolado hispano no estorba para nada la labor ya existente entre los de habla inglesa. Ellos mismos han visto la necesidad de continuar desarrollando el apostolado entre

sus hermanos hispanos."

Según el padre Julián Fuente, C. M., asistente en la parroquia desde 1975, "es difícil determinar la población hispana del área, aunque se estima en unos 30,000 en el condado."

El padre Fuente elogió la labor de su antecesor, el difunto sacerdote cubano Daniel Sánchez, quien iniciara la labor

de reunir a los hispanos de la parroquia y alrededores. También él encomió el apoyo y la apertura de Monseñor William McKeever, párroco hasta la llegada del padre Morrás.

"En nuestra área geográfica, quizá el 25 por ciento de la población es hispana, pero esto no se refleja en su asistencia a la Iglesia," dijo el padre Fuente.

Buscando explicación La Voz conversó con una trabajadora social sirviendo a los hispanos a través del Concilio Hispano de West Palm Beach.

Ella misma se declaró católica práctica y comprometida con la Iglesia, y comentó:

"En mi trabajo he descubierto que la Iglesia estructurada, la de los sacramentos, la del edificio, está en un lugar y cumple una misión, pero no está alcanzando a la mayoría de los hispanos que yo trato. Muchos no van a la Iglesia porque no tienen medios de transporte.

"Mi gente se encuentra más a gusto leyendo la Biblia en casa, orando a un Dios sin duda personal. Un Dios al que conocieron en su juventud y al que acuden y de quien se fían. Tienen gran fe pero no se atreven a acercarse a la Iglesia, a veces por su situación matrimonial. No saben si la Iglesia puede acogerles y recibirles...

"Encuentro que otros grupos protestantes llegan a esta gente de fe alimentándoles con la Biblia y sin exigencias. Y cuando los tienen hacen, ofrecen los medios para que la gente pueda cumplir, por ejemplo les ofrecen los medios de transporte para servicios religiosos.

"Porque de hecho, si la escuela pública no recogiera a los (Pasa a la Pág. 32)

Prudente agresividad-- para evangelizar

"No todo el mundo está llamado a ser parte de un movimiento apostólico porque no todo el mundo ha recibido ese carisma," dijo el padre John Vaughan ante unos 60 líderes laicos de la Archidiócesis, reunidos en Emaús el pasado sábado.

"Pero los que ya son parte de ellos tienen una especial responsabilidad de devolver a Dios en servicio los talentos recibidos," dijo.

En su charla sobre evangelización, el padre Vaughan dijo que ésta depende de la respuesta a la llamada de Dios y ha de tener como meta diversos grupos: los que practican, los que no lo hacen, los que no se identifican con ninguna religión (unos 90 millones en EE.UU.) y la evangelización de la cultura.

Señaló que no se puede evangelizar sin comenzar antes por la propia evangelización, subrayó que la Iglesia no puede convertirse en un club privado, y que los católicos "han de penetrar las estructuras de la sociedad y renovarlas desde dentro".

Explicó que el arzobispo McCarthy desea que todos los

movimientos, y organizaciones y parroquias examinen sus propias metas y planes de evangelización para así aportar al plan general de la Archidiócesis.

"Todos tienen que sentir que el plan general es algo propio, algo que han ayudado a crear. Así se sentirán comprometidos en la realización", dijo.

Invitó a los movimientos a promover el crecimiento espiritual de sus miembros, a centrarse en las personas y su formación y buscar nuevos miembros.

Anteriormente los participantes en la jornada habían escuchado al padre Donald Connolly quien habló del Año Santo.

En la sesión general los participantes compartieron su reflexión anterior en los grupos y afirmaron la necesidad de:

- Adoptar una prudente agresividad y audacia en la presentación del mensaje evangélico, frente a las cuestiones de una sociedad secularizada.

- Fomentar la unidad y mayor conocimiento entre los diversos grupos apostólicos de la Archidiócesis, y entre sus líderes.

- Crear conciencia de que de



Aunque se ríen, Julio Cruz hablaba en serio sobre las conclusiones de su grupo. Unos 50 líderes laicos reflexionaron sobre evangelización el pasado sábado en Emaús. Al fondo escuchando el arzobispo McCarthy, la Dra. Mercedes Scopetta y Anthony Tucci. Moderando la discusión Xavier Suárez.

hecho los movimientos son los brazos evangelizadores de la Archidiócesis.

- Continuar la labor de cooperación entre parroquias y movimientos apostólicos, mostrando que los movimientos son riqueza para la vida

parroquial.

Los participantes recomendaron:

- Que las parroquias faciliten dar a conocer la labor de los movimientos, ofreciendo locales para reuniones, y utilizando a (Pasa a la Pág. 32)

Primera piedra el sábado

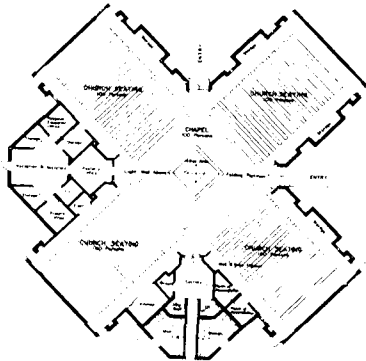


IGLESIA DE NUESTRA SEÑORA DE LA DIVINA PROVIDENCIA
10420 S.W. 4th Street, Miami, Florida 33174 / Phone 226-4409

Tendrá lugar mañana sábado 30 a las 6 p.m., la colocación de la primera piedra para el futuro templo de la parroquia de Nuestra Señora de la Divina Providencia en West Flagler y la 102 avenida.

Participará en el acto el párroco padre Ernesto García Rubio, Monseñor Bryan Walsh y miembros de la parroquia.

Simbolizando la variedad cultural de aquella comunidad,



jóvenes con banderas de unas 20 naciones depositarán monedas de sus respectivos países en la tierra excavada.

El acto terminará con Eucaristía concelebrada en la actual capilla 9605 West Flagler St., y comida típica cubana con folklore.

El dibujo muestra la planta del futuro edificio diseñado por el arquitecto Raúl Suárez del Campo.

Mundo

● Día de oración contra guerra suicida

SANTIAGO, Chile (NC) — Conforme crecía la amenaza de una guerra entre Argentina y Chile por la cuestión de las islas del canal de Beagle, los obispos de uno y otro país han evocado la larga tradición de paz custodiada por el Cristo de los Andes, para pedir a ambos gobiernos que a toda costa eviten una confrontación "suicida". Una declaración de las conferencias episcopales de Argentina y Chile firmada durante una reunión en Mendoza refleja "nuestra profunda preocupación por el clima agresivo de desconfianza que se ha presentado en los últimos meses," y además convoca a un día de oración el 24 de setiembre, fiesta de la Virgen de las Mercedes que es patrona de las fuerzas armadas.

● Pide Papa ayuda a familia U.S.A.

CIUDAD DEL VATICANO (NC) —El Papa Juan Pablo I pidió a un grupo de 50 obispos de Estados Unidos que "hagan todo lo posible por ayudar a la familia cristiana". Es importante, dijo, preservar la indisolubilidad del matrimonio como parte de nuestro mensaje de fe. Varios de los obispos cumplirán con su visita "ad limina" de cada cinco años.

Comunidad

● La Legión de María de la parroquia de St. Raymond, celebrará una vigilia de oración el próximo martes 3 de octubre, en preparación a la clausura del Año Santo. El acto dará comienzo a las 6:30 p.m. en St. Raymond y predicará el padre Wilfredo Peña. A las 10 p.m. tendrá lugar la bendición con el Santísimo.

● Día de oración para los devotos de la Virgen de Fátima (de habla hispana), en la iglesia de INVERNESS, U.S. HWY. 41 South, Inverness, Fla., el sábado 7 de octubre, desde las 9 a.m. La Iglesia de Inverness cobija la imagen peregrina de la Virgen de Fátima que fue rechazada de Cuba. El viernes 12, aniversario del prodigio del sol durante las apariciones de la Virgen a los pastorcillos de Fátima, también será día de oración.

● Picnic Familiar de los Encuentros Familiares en el Family Enrichment Center, 18330 N.W., 12 Ave, el domingo 1 de octubre, desde las 10 a.m., hasta las 7 p.m., con comidas, juegos, refrescos...

● Capellán de guerrillas regresa al ministerio

CIUDAD DE PANAMA (NC) —Al cabo de cuatro años como capellán de las guerrillas del Frente Sandinista de Liberación en Nicaragua, el P. Gaspar García Laviana anunció su retorno al sacerdocio normal. El sacerdote español declaró a su llegada a esta ciudad que le fue difícil moralmente tomar la decisión de unirse a las guerrillas, pero que no veía solución pacífica a la injusticia social en ese país. También llegó a Panamá expulsado, el P. Mario Marín, quien dijo que las tropas de la Guardia Nacional han disparado sus ráfagas de ametralladora contra la población civil desarmada, y que destruyeron en parte el Colegio Salesiano de Masaya, donde enseñaba. Varias ciudades nicaragüenses se levantaron contra la dinastía de la familia Somoza, con la juventud a la cabeza.

● Evangelio va más allá de la justicia

CIUDAD DEL VATICANO (NC) —El Papa Juan Pablo I recordó en su audiencia a unos 10,000 peregrinos que si el mensaje total del Evangelio va más allá de la justicia social y la paz, aunque ciertamente la iglesia insiste en que los católicos se empeñen en resolver estos problemas. "Es un error afirmar que la liberación política, social y económica coincide con la salvación en Cristo," dijo el Papa.

● Analisis del pecado social función del apóstol

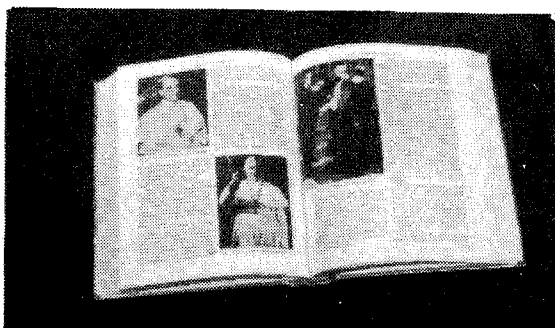
TORONTO, Canadá (NC) — "Ser seguidores de Cristo en estos días significa analizar el pecado social" y las fuerzas políticas y económicas que van en detrimento de la dignidad humana, declaró el teólogo Gregory Baum, de la Universidad de Toronto, ante el Instituto sobre Vida Cristiana. Esto obliga a la iglesia en cada localidad o nación a desarrollar "una teología concreta" sobre las injusticias de la estructura social en que vivan sus miembros y otros seres humanos. Más que seguir una piedad religiosa de clase media, la Iglesia, como Cristo, debe inclinarse por los pobres cuya pobreza no es la voluntad de Dios sino el resultado de condiciones sociales montadas a favor de los ricos y poderosos, agregó.

● Banco Vaticano niega acusaciones

CIUDAD DEL VATICANO (NC) —Un vocero del Vaticano declaró que las aseveraciones hechas por la revista norteamericana Newsweek (Sept. 25) sobre el banco del Vaticano "son tan falsas que no merecen comentario," pues repiten datos y operaciones ya desmentidas. Hace un tiempo el semanario II Mondo aseveró que el banco incluía la especulación en monedas extranjeras y servía de escudo a italianos ricos para evadir impuestos y leyes monetarias. El banco, llamado Instituto para Obras Religiosas, fue fundado por Pío XII en 1942. Su presidente es el sacerdote norteamericano Mons. Paul Marcinkus, y lo fiscalizan cinco cardenales.

NUESTRA HERENCIA CATOLICA

PROPORCIONA UN AUTENTICO ENRIQUECIMIENTO CULTURAL Y RELIGIOSO



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

NUESTRA HERENCIA CATOLICA SE DESTACA POR MUCHOS DETALLES ESPECIALES:

- Encuadernación de lujo en tapa estampada con hoja y con troquel.
- Tamaño real: 7 3/4" x 9 1/4" (24cm x 5cm) Peso Bruto: 10 1/2 lbs.
- Más de 70 ilustraciones de color; más de 30 Mapas.
- Unas 300 ilustraciones de obras maestras religiosas.
- Varios Capítulos que explican la organización de la Iglesia y de la Curia Romana.
- Capítulos sobre la liturgia que muestra con fotografía las diferencias entre la liturgia vieja y la liturgia moderna.
- Ilustración del Sudario de Turín. El famoso Sudario que tiene dos imágenes que son las de Cristo.
- Biografías de los famosos Santos Hispanos: San Ignacio de Loyola, San Francisco Javier, San Juan de la Cruz, Sta. Rosa de Lima, Santa Teresa de Avila, San Pedro de Alcántaras, San Martín de Porres.

TOMO I

- EL MUNDO PAGANO
- COMO ISRAEL ADORABA
- LA SAGRADA ESCRITURA
- EL REINO PROFETIZADO
- HISTORIA DE LOS JUDIOS
- BELEN
- MARIA
- LOS ANGELES
- HISTORIA DE LA NAVIDAD
- EL IMPERIO ROMANO
- PALESTINA
- FAUNA Y FLORA BIBLICA
- LA VIDA EN NAZARET
- JUAN EL PRECURSOR
- EL BAUTISMO
- LA PENITENCIA
- LA DOCTRINA DE JESUS
- JESUS, VERDADERO DIOS
- SAN PEDRO
- LA IGLESIA
- LA ULTIMA CENA
- CAIDA Y REDESCUBRIMIENTO
- EL CAMINO DE LA CRUZ
- MUERTE EN LA CRUZ

TOMO II

- LA RESURRECCION
- LA ASCENSION
- LOS APOSTOLES
- LA NUEVA VIDA
- LA VISION DE SAN PEDRO
- EL NUEVO TESTAMENTO
- LA ASUNCION
- EL MUNDO EN QUE NACIO LA IGLESIA
- LOS PRIMEROS MARTIRES
- FORMACION DE LA IGLESIA
- LAS CATACUMBAS

- LOS GRANDES CONCILIOS
- ARTE BIZANTINO
- LA MISA EN LOS PRIMEROS SIGLOS
- LA HISTORIA DEL MONASTICISMO
- INTEGRACION CRISTIANA EN EUROPA
- LA RUPTURA ENTRE ORIENTE Y OCCIDENTE
- LAS CRUZADAS
- SANTO TOMAS DE AQUINO
- LA HISTORIA DEL CRUCIFIXO
- EL MUNDO VISTO POR LOS MEDIEVALES

TOMO III

- LA ERA MODERNA
- LA DIVULGACION DE LA BIBLIA
- EL ARTE DE MANTEGNA A RUBENS
- EL CONCILIO DE TRENTO
- TRES REFORMADORES
- SAN IGNACIO DE LOYOLA
- SANTOS DE ORACION
- ESFUERZO MISIONERO
- SANTOS DEL NUEVO MUNDO
- LA IGLESIA Y LA CIENCIA
- EL PAPAPO MODERNO

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

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

Ordene su ejemplar de "Nuestra Herencia Católica" Hoy Mismo!

TARJETA DE PEDIDO

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Sírvase enviarme, cuanto antes, los tres (3) extraordinarios tomos de "Nuestra Herencia Católica", edición en Español. Al recibirlos, pagaré \$15.00 C.O.D. y luego 6 cómodas mensualidades de \$10.00 cada una. Queda entendido que si no deseo conservarlos puedo devolverlos, en buen estado, dentro de un periodo de 7 días concedido por ustedes y me será devuelto el importe del pago inicial de inmediato.

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VOICE

GRATIS

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

ESTABLECIDA EN MIAMI DESDE 1962
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Turistas y pasajeros en el aeropuerto de Miami el pasado domingo no salían de su asombro. Más de 50 jóvenes con pancartas, aplausos y cantos de alegría esperaban la llegada de Atlanta de los delegados de la Archidiócesis en su regreso del Primer Encuentro Pastoral de la Juventud Hispana de la región sureste. Durante más de media hora en la sección de llegadas, Concourse C, los jóvenes evangelizaron con sus cantos y alegría a todos los que pasaban. (Reportaje el Encuentro de Juventud en Atlanta, la semana próxima).

El Orange Bowl espera, todos preparan

(Viene de la Pág.36)

- Costa Oeste: puerta 6A;
- Palm Beach: puertas 4, 5;
- Norte de Broward, puertas 2 y 3;

- Centro de Dade: puertas 9, 10, 11, 12.
- El parqueo del Orange Bowl puede acomodar 3,633

automóviles, y marcará lugares reservados para el personal organizativo y los autobuses parroquiales. Esto en la zona final oeste.

Los fieles asignados en funciones específicas durante la ceremonia deberán entrar como sigue:

Religiosos y religiosas: Puertas 7A y 7B, Sección N. Caballeros de Colón, (Guardia, cuarto grado): puerta 7.

Jóvenes Scouts, Puerta 7, (allí a las 6 p.m.)

Sacerdotes: puerta 12, para revestirse en los 'lockers'

Ministros de la Eucaristía: Puerta 1, (para revestirse en los lockers).

Coro: entrada al campo junto a la puerta 7B.

Prensa: puerta 6, sección L, fila 1-10.



Ven Señor Jesús



El sonido del trombón de un estudiante de Miami Dade, resuena en el Orange Bowl vacío... invitando a los católicos del Sur de la Florida para el Viernes.

El estudiante y miembros de la misma orquesta acompañaron a todos con su música.

Nación

● **Influencia de la política dice general de oblatos**

LOS ANGELES (NC)— "No somos políticos, somos evangelizadores; pero en nombre del evangelio debemos decir cosas que tiene gran influencia en la vida política, particularmente cuando se trata del ministerio de los derechos humanos en favor de los pobres," dijo en una entrevista al semanario The Tidings el P. Fernand Jette, superior general de los 6,000 oblatos de María Inmaculada que trabajan en 50 países.

● **La caridad ha de surgir desde la base**

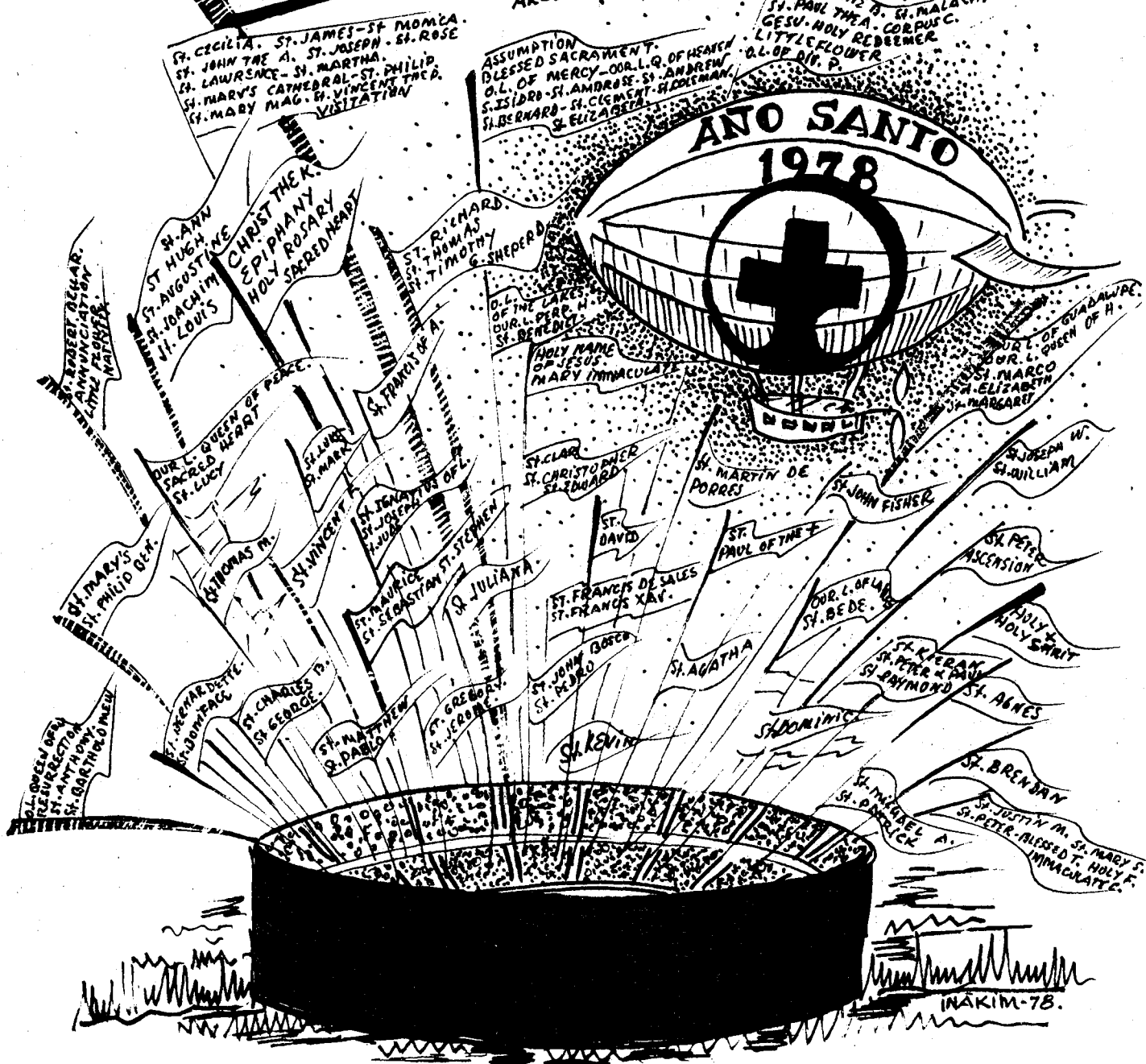
NUEVA ORLEANS (NC)— Las obras de caridad recibirán un impulso definitivo si se estimula un retorno a la parroquia como base, dice la declaración final de la Conferencia Nacional de Caridad Católica (la Caritas de Estados Unidos). Busca así fomentar la corriente tradicional de la vida parroquial de preocuparse por los pobres. Otra declaración para impulsar el movimiento feminista no pasó, aunque varios oradores defendieron el papel de la mujer en la sociedad y en la iglesia. La conferencia estudió otros problemas nacionales como la inflación y los impuestos, la paternidad y maternidad juvenil, la familia, y el ministerio rural.

● **La pobreza impide la evangelización**

NASHVILLE, Tenn. (NC) — Es tal la pobreza en Haití, que a duras penas el pueblo puede escuchar el Evangelio, aunque lo prediquemos, dice el P. Ronald Clerisme, de la orden de Montfort, en una visita a las parroquias católicas de Nashville, que han enviado contribuciones a las misiones en esa nación. Dijo que en su parroquia en Beauchamp, murió de hambre uno de cada 16 habitantes el año pasado. Necesitan además atención médica, escuelas pues la mayoría es analfabeta, y agua potable. Agregó que el vudú no es magia negra sino una forma aborigen de explicar el mundo sobrenatural.

CON LOS BRAZOS ABIERTOS LLAMAMOS
A NUESTROS HERMANOS; ESPECIALMENTE
A LOS DESESPERADOS, A LOS APARTADOS, A
LOS QUE PERDIERON SU FE, A LOS QUE SUFREN...

ARZOBISPO MCCARTHY.



**Ven
Señor
Jesús**

dice
la
Archidiócesis

La creatividad del padre Ignacio Morras, parroco de St. Kevin, ha plasmado el dibujo de lo que será el festival de fe y compromiso de miles de católicos en el Orange Bowl el próximo viernes. Con paciencia ha ido fijando en banderines simbólicos los nombres de todas las parroquias de la archidiócesis y sobre todas la invitación a la reconciliación y vuelta al hogar expresada por el arzobispo en la carta pastoral que convocó el Año Santo Archidiocesano.

**...Mientras se intensifica
preparación espiritual**

El Orange Bowl espera...

Miles de fieles acudirán el próximo viernes al Orange Bowl en expresión de unidad en la fe y compromiso apostólico, pero mientras llega el día, parroquias y movimientos intensifican la preparación espiritual para que el evento del viernes no se quede en símbolo vacío.

En San Juan Bosco, durante las últimas cuatro semanas los fieles

han salido a las calles para repartir información sobre el acto final del Año Santo. Cada día de la última semana lo han dedicado a diversos temas preparatorios que se abrirán con la adoración al Santísimo Sacramento el viernes 29 a las 8 p.m. y la celebración de las 40 horas, de adoración hasta el domingo. Otras parroquias tienen planes similares y en St.

Brendan la preparación espiritual incluirá un retiro espiritual para adultos el sábado 30, adoración al Santísimo todos los días hasta las 5 de la tarde. Día de ayuno y renovación de la vida familiar el jueves y retiro espiritual para los sacerdotes.

En St. Kevin la parroquia hará partícipes del acto en el Orange Bowl a todos los enfermos y

ancianos de su comunidad enviando a todos los ministros de la Eucaristía (más de 50) visitarán ese día los hospitales y hogares de ancianos del área.

La oficina del Año Santo ha indicado que no hace falta billete para entrar en el Orange Bowl el viernes. En carta circular a todos los párrocos la oficina indica las puertas de entrada para cada

área de la Archidiócesis por decanatos

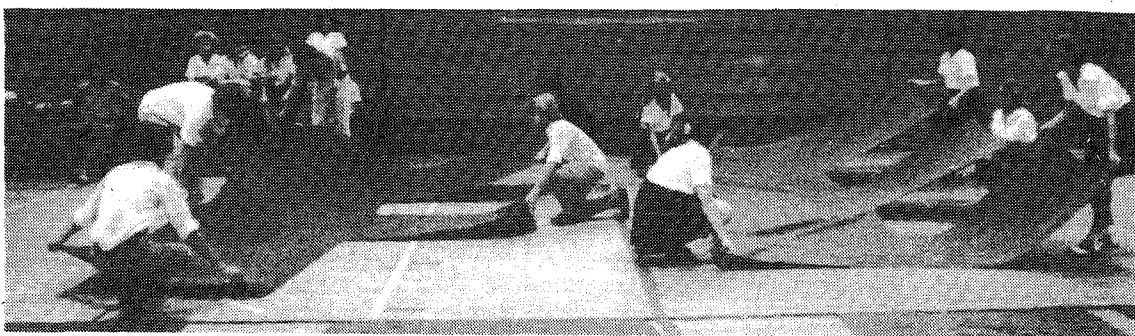
- Sur de Broward puertas 1, 1A y 1B;
- Norte de Dade: puertas 12, 12A y 12B.
- Monroe: puertas 7A, 7B;
- Sur de Dade: puertas 7, 8, 9;
- Costa Este: puertas 5 y 6;

(Pasa a la Pag. 35)

LA CARIDAD LLEGARÁ POR LAS CALLES, EN PROCESION

El viernes 6 a las 6 de la tarde la imagen de la Virgen de la Caridad que se cobija en la Ermita, será trasladada a la parroquia de San Juan Bosco para salir desde allí en procesion por las calles a ocupar puesto de honor en el Orange Bowl, durante la clausura oficial del Año Santo. La imagen será llevada en pequeña carroza por la calle 14 para hacer su entrada en el Orange Bowl por la puerta número 11.

La celebración del viernes se iniciará con el rezo del Rosario a las 7:30 p.m. Durante la recitación de los misterios un grupo de ballet interpretará con bailes litúrgicos los misterios. El grupo estará dirigido por Cuca Martínez con la cooperación del Centro de Ballet de Joan Miller, Palm Beach, Juan Roig del grupo carismático de San Juan Bosco, Manuel Alejandro, diseños (geomagazine) y el ballet de Eduardo Recalt.



Con letras gigantes, hechas por ellos mismos estudiantes de la escuela secundaria St. Thomas Aquinas ponen la palabra Fe-uno de los temas del Año Santo...que decorarán el Orange Bowl el Viernes.