

The Pope who smiled at the world

By JOHN MUTHIG

VATICAN CITY (NC)—Millions will remember Pope John Paul I as the pope who smiled at the world.

His 34-day pontificate, despite its brevity, brought a revolutionary new atmosphere to the Vatican—a relaxed, joyful parish atmosphere.

From the moment Pope John Paul I appeared on the imposing central balcony of St. Peter's Basilica Aug. 26, he disarmed the world's 732 million Catholics by speaking on a human scale of everyday things as no other modern pope has done.

NEITHER the huge crowds nor the blinding television lights nor battalions of reporters who tailed the pontiff during his month-long reign discouraged him from speaking simply, or from admitting "I don't know anything about this job."

He ran the vatican as a country pastor would his parish.

Up with the farmers at 5 a.m., the pope spent a half hour meditating and reading his Liturgy of the Hours in the morning quiet.

At his general audiences, he laughed, told stories and especially smiled. Twice he invited children up to the throne at the audience to "help out" in making a point on Christian living.

The pope, who ate like a canary and grew up eating polenta (corn bread grits) was mystified by the meals offered him in the Vatican. The day after his election Cardinal Jean Villot opened a bottle of precious Dom Perignon champagne in his honor, but the humble new pope did not know what it was.

Pomp and circumstance were the crosses of his life.

As he had in 1969 can-
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Reluctant pope candidate in Miami

By ARACELI CANTERO
Voice Spanish Editor

Cardinal Eduardo Pironio of Argentina looked tired and pensive when I greeted him before he changed flights at Miami International Airport last Friday.

He was flying back to Rome for the conclave and seemed obviously moved by the sudden death of John Paul I, which had placed him again in the "papabile" list.

Because of that, perhaps, his presence did not go unnoticed at the airport, and

more than one passerby tried to approach him for a brief greeting. "Aren't you the Argentinian Cardinal," they would shyly ask in Spanish.

"We expected you to be our next Pope, and now...?"

"NOW, YOU still have some chances," the cardinal would answer half jokingly and with certain tone of resignation.

Yet, he said he was far from eager for that job.

Only two years ago he had commented during a Voice interview: "Who among

us would want the bishop's role? We have become a sign of contradiction and we often live as crucified men.

"I think that today, too much is demanded from the bishop often beyond justice," he had said then. "Little effort is made to understand the mysterious poverty of his human limitation." Today he believes similar about the papacy.

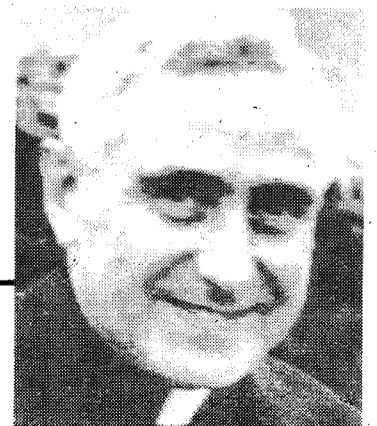
On his way to Puebla, Mexico, September 26 the cardinal seemed much more relaxed. A few days of rest

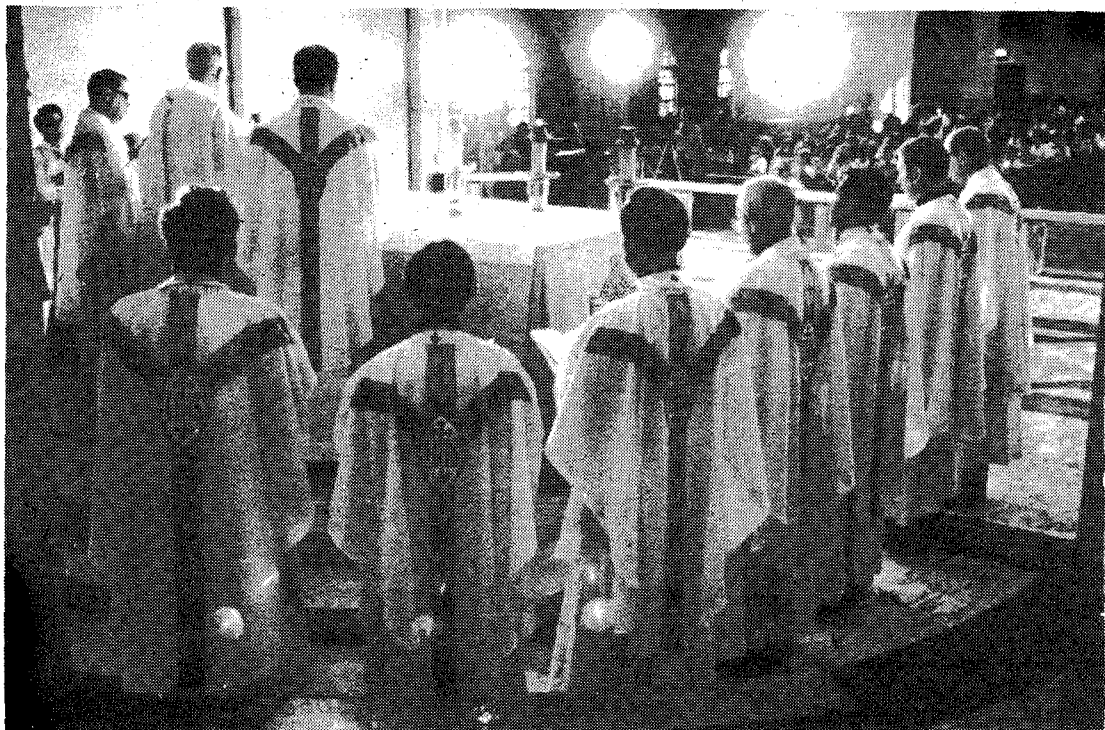
awaited him before the Latin American Bishops Conference to be held there Oct. 11, and he did not hide his happiness for having escaped the "dangers of the conclave."

He said: "Journalist would not leave me alone and

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Cdl. Pironio prayed at Paul VI's tomb asking to be spared from election to papacy.





Archbishop Edward A. McCarthy concelebrates a memorial Mass for Pope John Paul I in St. Mary Cathedral. "His warm, loving, faith-filled character had immediately won the hearts of the world. His desire to share fully the human condition was ultimately fulfilled as he shared the cross of unexpected death."

Pope who smiled at the world

(Continued from Page 1)

celled the glorious triumphal procession of gondolas which had traditionally welcomed new patriarchs to Venice, so in 1978 he shelved the triple-crown papal tiara.

He tried also to do away with the portable throne (sedia gestatoria). But his small stature (about five feet, five inches) made it impossible for the huge crowds to see him.

With characteristic humility, Pope John Paul began using the throne again.

WHENEVER he appeared in public, his talks were always interrupted by deep bass voices from the huge crowd yelling "Viva il papa."

His beautiful smile whipped up excitement in the crowds. He always left functions giving his blessing and calling smilingly to the crowd: "Be good, calm down."

Cardinals who live in Rome were all amazed at the enormous crowds that the pope's Sunday noon blessing attracted in his short reign. In previous pontificates, about 15,000 people usually attended the short rite if the day was sunny.

But John Paul I attracted nearly 100,000 each week for his talk and blessing.

At his first noontime blessing the day after his election, Pope John Paul told almost 300,000 onlookers about his most embarrassing moment—the time when Pope Paul visited Venice and placed his papal stole on Patriarch Luciani's shoulders.

Explaining why he had chosen the name John Paul, he told the crowds: "Please understand, I have neither the wisdom of heart of Pope John nor the preparation and education of Pope Paul... I hope you will help me out with your prayers."

He referred to the hours

before his election as the coming of the "peril". In his first days as pope, Pope John Paul reconfirmed Cardinal Villot as papal secretary of state and all other cardinal-prefects, to the end of their current five-year terms.

On Aug. 30 he met with the cardinals and told them: "Have pity on the poor new pope, who really didn't expect to rise to this position. Try to help me. Let's give to the world together a show of unity—even by sacrificing things now and then. We all will be the losers if the world does not see us united."

The pope held meetings that first week with the papal diplomatic corps and journalists accredited for the conclave.

On Sept. 3 he presided over a solemn Mass in St. Peter's Square inaugurating his brief pontificate. He became the first pope in centuries not to be crowned. He was invested instead with the pallium, a strip of white wool with black crosses signifying authority.

The outstanding moments of the pontificate, however, were John Paul's meetings with the common people.

At the audiences he told them stories about matrimony, family life and staying right with God.

"MARRIAGE," he once said laughingly, "is like a golden bird cage. Those on the

outside are dying to get in, while those on the inside are dying to get out."

In his three general audiences Pope John Paul gave four-page speeches on faith, hope and charity—speeches which delivered from memory without the help of notes.

Often he spiced his talks with episodes from the kitchen, or with tales about his own mother.

He advised husbands to give concrete signs of appreciation to their wives. "The little things are what count," he said at one audience. "There is always someone at home who is expecting a compliment."

AT A SUNDAY talk Sept. 10, he shocked conservative Romans by asserting that God is "a father, but even more he is a mother." In his talks to the people, the pope never used the usual "we" form when referring to himself.

He dropped all papal titles, expect for "supreme pastor." His talks gave some clues to where his pontificate would have been directed.

Twice in his short reign Pope John Paul underlined the importance of obedience.

As he took possession of the papal cathedral of St. John Lateran Sept. 23, the pope told the people. "One of the most important moments of my life was when I put my hands in those of my bishop

Reluctant candidate at Miami airport

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I very much needed time to pray.

During the pre-conclave sessions he often escaped to St. Mary Major Basilica and spent a whole day in Assisi "where I tried to get St. Francis on my side."

HIS VISITS to Pope Paul VI tomb were also frequent during those days.

"If you still are my friend, please get me out of all this," he would pray to Paul the VI. "And he did," cardinal Pironio added with a smile, recalling his friendship with the Pope who made him a bishop.

The Cardinal described the late John Paul I as a simple man of God, and a very pastoral pontiff. He said that his style had helped brake

many barriers.

"If a non-italian had even attempted any of the same changes in protocole, he would have been crucified for it," he said.

"But he was an italian, and he was able to get away with it," he added.

Yet he admitted that not everyone was in favor of the Pope's spontaneous style and the casual language, with which he compared God to a mother and the soul to gasoline.

In his last audience with John Paul I, Cardinal Pironio encouraged him to maintain his simple pastoral approach. But he heard from the Pope that others were telling him otherwise and that it "wasn't always easy to decide who to listen to."

Thinking of the days ahead, the Cardinal said he foresees a long Conclave, and "perhaps one with more possibilities for a non-Italian Pope."

HE ASKED about the press comments in this country and frowned at hearing that his name was still in the papabile's list.

"I" ve been given too much publicity, but thank God, others have more following among the cardinals," he said.


His remarks could have related to Father Francis X. Murphy's account of the Conclave in Newsweek (Sept. 11) according to which, Cardinal Alisio Lorscheider, from Fortaleza, Brasil, got, 2 votes at the first, ballot 12 at the second and 1 at the third, (the vote of Albino Luciani himself.)

"What kind of Pope do you think the Church needs now," I ventured to ask the Cardinal as we walked to the final checking point before his connecting flight.

He paused for a while answered "Someone simple and pastoral like John Paul I, but he must also have the theological depth and insight of Paul VI."

Time had run over and he had to say goodbye.

"Please pray hard during these coming days. Pray hard for all of us in Rome," he said.



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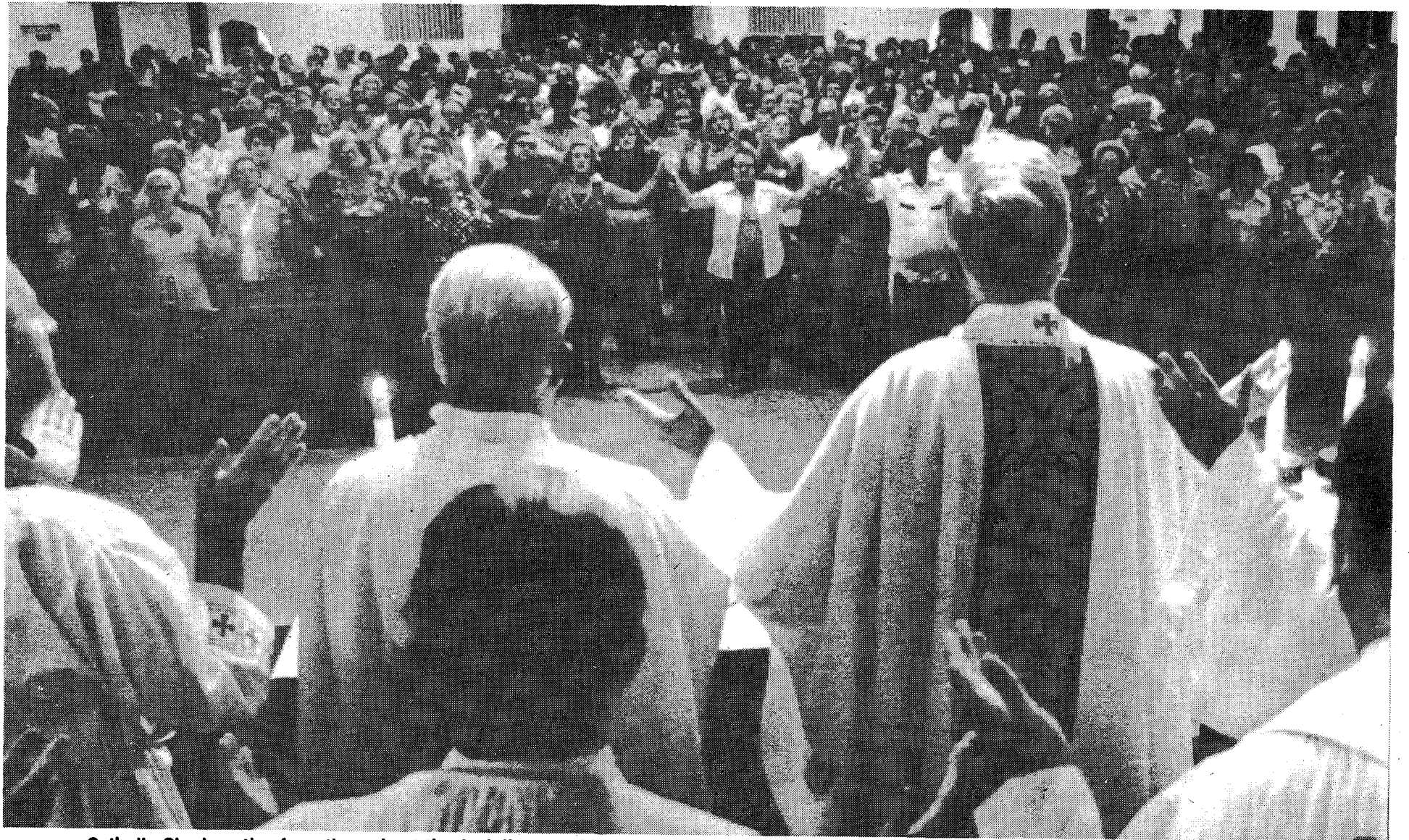
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Catholic Charismatics from throughout the Archdiocese of Miami gathered with Archbishop Edward A. McCarthy and clergy at Epiphany Church for a Night of Praise and a prayer vigil for the

success of the Holy Year celebration at the Orange Bowl tonight (Friday). Following an hour of prayer and praise, Abp. McCarthy was the main concelebrant of a Liturgy celebrated by the group.

Pope John Paul's filmed Message to be shown at Orange Bowl

A filmed message from the late beloved Pope John Paul to South Florida Catholics will highlight the Archdiocese of Miami Holy Year Rally at 7 p.m. tonight (Friday), 6 in the Orange Bowl.

Archbishop Fulton J. Sheen, popular author and radio and TV personality, will preach to the throngs during one of the largest demonstrations of faith ever held in the U.S.

ARCHBISHOP Edward A. McCarthy of Miami, who inaugurated the first Holy Year ever sponsored by a U.S. diocese last Ash Wednesday, will be the principal celebrant of an outdoor Mass at an altar

near the center of the gridiron. Concelebrating with him will be Florida Bishops Paul Tanner of St. Augustine; Charles B. McLaughlin of St. Petersburg; and Thomas J. Grady of Orlando; as well as Archbishop Sheen, Bishop Eduardo Dalmau, retired bishop of Cienfuegos in Cuba; and Bishop Eduardo Boza Masvidal of Venezuela, former auxiliary bishop of Havana who was deported by Castro in 1959.

More than 400 priests, wearing vestments especially designed for the occasion, which also marks the 20th anniversary of the establishment of the diocese in 1958,

will also concelebrate the Mass and hundreds of Special Ministers of the Eucharist will assist in giving Holy Communion to the congregation.

Father James Vitucci, director of the Archdiocese of Miami Office for the Deaf will interpret ceremonies for the deaf in the congregation using the American Sign Language. According to Msgr. Bryan O. Walsh, director of Orange Bowl arrangements for the event, special seating will be provided for those in wheelchairs and other handicapped persons.

Although thousands of persons will arrive by chartered buses from the eight

counties which comprise the Archdiocese of Miami, Metro buses will provide service in Dade County from two locations: Golden Glades Interchange and Fla. International University beginning at 6 p.m.

The "Mysteries of the Rosary" will be the theme of a half hour pre-Mass program beginning at 7:30 p.m. The birth, death and resurrection of Christ will be dramatized in tableaux and liturgical dance. Each presentation will be followed by congregational recitation of one decade of the Rosary. Hymns will be sung in both English and Spanish by more than 700 members of

combined parish choirs and the congregation during the preliminary program and the Mass. Cuban soprano Virginia Alonso will be the soloist during the Mass.

A five-year program of evangelization in South Florida will be outlined by Archbishop McCarthy as the conclusion to the evening program. Reports based on town-meeting style parish meetings held during the past seven months in which Catholics discussed their needs in the areas of faith, prayer, love, community and vocations, are serving as a basis for the five-year program.

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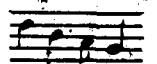
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Marist Brother Cyprian Lamar Rowe has been appointed executive director of the National Office for Black Catholics, NOBC. Brother Cyprian holds a Ph.D. (African Studies) from Howard University; two master degrees, one from Howard U. and the other in English and comparative Literature from Hunter College, New York City; and did his undergraduate work at the Marist College, Poughkeepsie, N.Y.



Most CCD programs not run by laity

WASHINGTON—(NC)— Nearly two-thirds of parish catechetical programs are directed by priests and Religious, many over the age of 50, according to a national study conducted by the U.S. Catholic Conference Department of Education. The study focused on Confraternity of Christian Doctrine (CCD) and adult education programs, not Catholic schools.

The "National Inventory of Parish Catechetical Programs" includes studies of directors of religious education, catechetical ministries within parishes and the support systems that enable directors and catechetical ministries to operate.

Father Eugene F. Hemrick, coordinator of the office of research policy and program development in the USCC Department of Education, directed the study.

HE SAID it seems to have raised some troubling questions. "Assuming that parish catechetical programs will be administered predominantly by lay persons in the future, are recruitment policies, budget planning and preparation of a mentality underway that will accept and encourage lay administration?" Father Hemrick asked. "And who will replace the over-50 sisters and priests if vocations

continue to fall short of the needs of the Catholic population?"

Father Hemrick said that since the inventory is the first attempt to draw a national portrait, projections could not be made at this time. However, he added "we hope it will cause deeper reflection on the present status of catechetics, and assist those in diocesan offices in planning better for the future."

The study indicated that many religious education directors seem to have a sense of job insecurity. Only 51 percent report having a job description and salaries are in general low. Only 51 percent of the directors report that they earn a salary and 80 percent of those earn \$500 or less a month. Only seven percent earn a monthly salary of \$991 or more. Sisters lead in the category of those who receive some salary; 50 percent of lay directors are volunteers.

During one interview a full-time youth minister said, "I am 36 years old, married and have a family. When I took on this work my father was very opposed to it. He asked me to think for a minute about the future. 'When you are 40,' he said, 'and perhaps don't want youth ministry any more, where do you go within your profession for an alternative? And furthermore, what retirement and health benefits will you have?'"

Another director said, "I am in my early 40s, have been on the job for six years as a favor to the pastor, and am just about ready to call it quits." She told of going to a coordinators' meeting and seeing other coordinators who, as she described them looked "burned-out." She said she

prayed God would give her the wisdom to get out before she reached that stage.

PLANNING curricula and catechetical programs are ranked as the most time-consuming task a director undertakes. Teaching religion, providing catechetical materials and coordinating in-service training ranked equally close for the second most time-consuming tasks they perform.

The study found that family ministry, while widely recognized on the diocesan level, has not yet sifted down to the parish level. Almost three-fourth of the parishes which responded said they never have had programs which address family living and sex education, natural family planning, and the needs of the divorced and separated.

Family campout slated Nov. 3-5

The Family Enrichment Center has scheduled its fourth family campout retreat for the weekend of Nov. 3-5 at John Prince Park in Lake Worth.

The theme of the weekend will be The World's Standards and Our Lord's Standards for our Family.

Reservations are now open for the weekend but space is limited. Reservations may be made through Stan and Natalie Skolinsky in Fort Lauderdale at 971-7728. Fee is \$15 per family; this includes camping fee. Reservations may be mailed to the Skolinskys at 3335 NW 69 Ct., Ft. Lauderdale, 33309. Deadline is Oct. 27. This weekend will be directed by Fr. Ron Luka of the FEC staff.

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Seminarians from the choir at St. Vincent de Paul Seminary, Boynton Beach, participate in a special Liturgy and celebration on the Feast Day of St. Vincent de Paul. Father Urban Voll, O.P., rector, delivered the homily. The third-year theology class coordinated a sit-down dinner for the seminary community that evening.



Dominicans set variety of retreats

The Dominican Retreat House, 7275 SW 124 St., Kendall, has scheduled a variety of programs for October which include:

Butterfly Encounter for Women Living Alone Saturday, Oct. 14, from 1 to 9 p.m. Contact Alice Weinman, 238-2711.

Day of Reflection for

Sisters Sunday, Oct. 15, 1 to 5 p.m. Father John Edwards, S.S.J., speaking on "Eucharistic Celebration—Centering Prayer in Community." Contact Sister Elizabeth Ann.

Charismatic Renewal Evening Tuesday, Oct. 17, 7:30 to 10:30 p.m. Msgr. William McKeever speaking on "First Fervor—Deepening in the Life of the Spirit." Contact Sister Carol Ann.

Refresher Day for Young

Roman Catholic Clergy. Mothers Wednesday, Oct. 18, 9 a.m. to 2 p.m. Babysitting available. Father Paul Vuturo speaking on "Sacraments Alive—Penance and Eucharist." Contact Sister Peggy.

Retreat for Spanish-speaking Women Oct. 20-22. Father Louis Maderal, S.J., retreat master.

Encounter for Boys—Columbus and Chaminade High Schools, Oct. 22-25. Contact Sister Peggy.

Weekend Retreat for Women Oct. 27-29. Father Brendan Dalton, retreat master. Theme is, "Come Alive in Jesus." Contact Sister Peggy.

Youth Encounter for Girls—Lourdes Academy, Oct. 30 to Nov. 2. Contact Sister Peggy.

New officers at St. Joseph's

New officers for St. Joseph Women's Club, Miami Beach, are: Ann Hughes, president; Peg Bryant, first vice-president; Violet Tamas, second vice-president; Eleanor Rahl, recording secretary; Marilyn Charles, corresponding secretary; and Marge Maher, treasurer.

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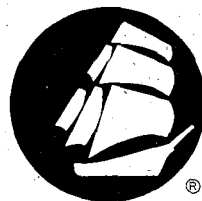
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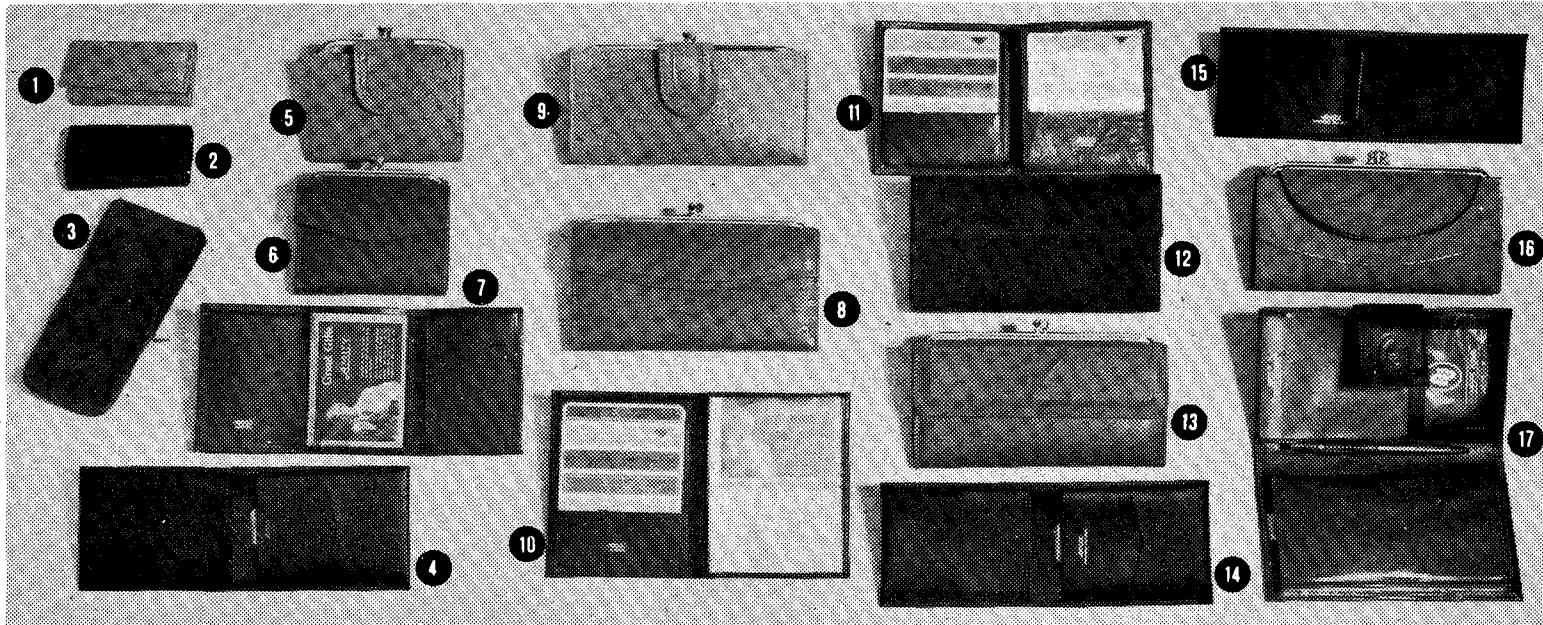
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Editorial

A short vibrant reign

After a short 34-day vibrant reign, Pope John Paul I died suddenly last week. A shocked Church is again in mourning for its Supreme Pastor and the ancient procedures for the election of a new Pope will again be used in the Conclave.

By Wednesday of this week, over 600,000 persons had filed past the bier on which the body of Pope John Paul lay at the Vatican—a tremendous outpouring of love and affection for a man who had so little time, but who electrified the whole of Christendom with his openness and charity.

Everyone talks about his smile—and it certainly was a winning one. But there was more to John Paul than his smile—it was his whole approach to the Papacy. He was above all else a pastor of souls. He was close to the people and they were close to him. It was what the Church needed and it is what it will need in the new Pope if we are to be a real community; if we are to reclaim the unchurched; if we are to become the Genuine Evangelists of the Twentieth Century.

We cannot envy the awesome task of the Cardinals in Conclave as they meet to choose a successor. It is said that there are no politics in the selection of a Supreme Pontiff and certainly the quick choice of John Paul denoted the intervention of the Holy Spirit.

We would, therefore, do well to storm the heavens with prayer that whoever is chosen to head the Church reflects the personal style of the humble man who died last week. His

may have been a short reign, but his pastoral, loving approach to the People of God will remain an indelible mark in Church history.

Where goes Lebanon?

The continued strife in Lebanon may not appear important in the global search for peace in the Middle East. Still, the systematic shelling and bombardment of Christian areas of Beirut by Syrian Military forces aggravates the situation and must bring strong reaction from all people of good will.

The tragedy of Lebanon is that for centuries Christians and Arabs have lived side by side. Only recently has the country seen this division of the Lebanese people caused in part by the influx of some quarter of a million Palestinian refugees.

Lebanon is technically an independent sovereign state, but it appears now to have no future. It is in danger of being carved up by outside forces originally brought in to create peace and stability.

Both Christians and Arabs are dying daily amidst some of the most savage fighting of recent times.

We call upon the United Nations to intervene: to establish peace, and to help rehabilitate the economic and political life of what was once the gem of that part of the Mediterranean.

Letters to the Editor

St. Richard's anniversary pair

Editor: It'll be "Gussie and Ed's Day" Sunday, Oct. 15, when St. Richard parish honors Mr. and Mrs. Edwin Pahren with 60th anniversary party from 2 to 4 p.m. at the parish center on Coral Reef Drive.

The Pahren's have been Florida residents since 1949, coming from Ohio, and have brightened up a corner of Southwood, the residential area south of Coral Reef Drive, for nearly 10 years.

Newcomers to their block recently "adopted" the couple as their surrogate grandparents and sent them a card on the first official Grandparents' Day—a role they've happily played in their community of young and active people.

Active in St. Richard parish affairs, these pleasant, smiling octogenarians have two granddaughters and one grandson. Their only daughter, Barbara, died four years ago at 43.

The Pahren's possess a shining faith and are devoted to St. Anne's Rosary which they have recited together every night for 60 years. Ed's eyes sparkled as he recounted their trip to St. Anne de Beaupre in Canada where they bought the thumb-worn missal they've used daily the past 20 years.

Their togetherness in this era

of family crises has inspired not only their neighbors but their church community—the reason for making Sunday, Oct. 15 a special day at St. Richard's.

Selma Siedel Reddy

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

Pro-life column is 'important'

Editor:

Perhaps I'm a little late in writing this letter. My concern for the missing-Pro-Life column in The Voice seems to have been satisfied with its reappearance in the last 2 issues. At any rate, I want you to be aware of how important Dick Conklin's column has been to those of us who have been called to work for the right to life for all of God's created—unborn as well as born.

Because it's rare that the

news media would give anything but bias and anti-life accounts of developments associated with abortion, we Right to Lifers in So. Fla. have in the past been left highly uninformed and incapable of being change agents in any legislative matters. The introduction of Mr. Conklin's column was like a breath of fresh air, shedding light on important issues and enabling us to plan positive and effective action where action was necessary.

I've found this writer to have a distinctive quality in that he is able to present an issue that could easily take on overtones of anger, in a manner that is gentle and non-judgmental, but at the same time very stimulating.

It has been my personal belief that those of us who have been called by God to fulfill His will in giving our time and energy to this cause, will continue to be gentle and kind and non-judgmental. Others whose personal needs cause them to jump on the bandwagon and ride a short distance will surely be silenced simply by the awesome mountain of work and the equally awesome need for patience and endurance and prayer. Anything of God will last.

I agree with your call for us to remember that scripture tells us to 'do the truth in love.' May God bless you.

Mary C. Rodriguez
Boynton Beach

Clergy tremble at Judgment Day

Editor:

In regard to the September 15th issue of "The Voice", Mary C. Maher is implying in her garbled essay, "How Can I Nourish my Spiritual Life?", that all Catholics should be receiving Communion in the hand.

I sincerely wish that Catholics throughout the world

would "Take and Read", instead of following questionable leadership in this Communion in the hand controversy.

Many of the cardinals, bishops, priests and religious in this world ought to tremble at the thought of Judgment Day.

Mrs. C. R. Meyers
Lighthouse Point, Fla.

U.S. Cardinals: another John Paul

ROME — (NC) — U.S. Cardinals Humberto Medeiros and Timothy Manning upon arrival in Rome for Pope John Paul's funeral said the church needs another pope like him.

"I think John Paul won the hearts of people and was very precious to the church," said Cardinal Medeiros of Boston. "We trust in the work of the Holy Spirit in all of us sealed in conclave, and in the prayers of all believers, to find an equally great pastor and church leader."

Cardinal Manning of Los Angeles said that "everyone wants a pastoral pope like the one that has just passed on, a pope speaking the language that everyone will understand. I think there are many men with such qualities."

"We are here with much pain but in the awareness that

Pope John Paul brightened the whole world with his smile and goodness," said Cardinal Manning.

Cardinals Medeiros and Manning arrived Oct. 1.

"In 34 days he probably said what he had to say, that is, that this world has need for humility and simplicity. He gave mankind that joy and warmth that it needed so much," said Cardinal Manning.

"Our return to Rome after such a short time comes in a really unexpected way. But as Job said, the Lord gave and the Lord has taken away. I think the Lord gave us a most beautiful present in the person of John Paul and now we will pray to him to help us in the choice of a successor," said Cardinal Medeiros.



By Msgr.
James Walsh

Is humility weakness or strength?

One virtue unknown to the "splendid pagans" of ancient times was humility. However learned or upright in character, they looked upon a "humble man" as a low, ignoble creature who had nothing in himself worthy of praise, and consequently deserved to be despised.

It never occurred to them that the human personality lacked an essential quality when humility was missing. Not really being able to appreciate the greatness of God, it is no wonder they could not estimate the smallness of man.

Part of Christianity's revolution in thinking and appraising was in this area. Far from being a shameful trait in a person, humility is stressed as a very important part of a Christian's makeup.

It had to be. The Lord himself said, "Learn of me for I am gentle and humble of heart." Since he asked us to study and ponder and reflect on his humility, we are helped to understand its significance.

STILL THE pagans of today agree with their ancestors to some degree that humility is a disagreeable, unmanly attitude which makes them uncomfortable. That's to be expected of non-believers, but how about the Christians who suspect that humility is something soft and gooey in the spiritual life?

There is much confusion about this heroic virtue. Some associate it with spineless, indifferent persons who are afraid to defend their own rights or to speak up when the occasion

demands it. Some feel it is a kind of self-deception one must practice in denying his talents or good qualities, when he knows he possesses such praiseworthy things.

Part of the confusion is due to a misunderstanding of the meaning of humility. And another part to the sad fact that all of us carry too much pride and too little humility in our spiritual baggage.

St. Bernard states the meaning of humility in his crisp way, "It is the virtue whereby man through a true knowledge of himself becomes despicable in his eyes." The word "despicable" sounds rough to us who have been taught to develop a good self image. Bernard meant that any person in contrast to God's goodness and holiness is deserving of being despised. Such an attitude does not hurt the good self image of being called to be a child of God with intelligence and free will.

IT WAS said long ago that humility is truth. The truth about ourselves and the truth about God.

It is no small job to discover and release the truth about ourselves. Perhaps many go through a lifetime without ever accomplishing that feat. It is difficult to know ourselves just as we are, not as we imagine ourselves to be or as we would like to be. The first step in humility covers a lot of ground and is beclouded with much emotional pressure.

It's rather common to find that people new to the religious life or entering more deeply into the spiritual life are bewildered to find out how little they knew about themselves. This is why they often grow discouraged, after trying hard some time, in learning that they actually seem worse than before. They are not, of course, but they are

just beginning to see what has always been there, what is just now coming to light.

Self-knowledge divides everything in us into two groups: the things which came from God and the things which come from ourselves. And the truth of all this is that we are forced to see, usually to our astonishment, that whatever is good in us has come from God, whatever is evil or shameful has come from ourselves or our damaged human nature.

IT IS NO PART of genuine humility to deny one's talents or good qualities. But humility hammers home the truth that these are gifts from God and causes us to praise him for them. Whoever has keen intelligence or beauty or resourcefulness or good health, a generous nature or a kindly disposition can thank the Lord for the favor.

HUMILITY is denied and pride is exalted when we take credit for the gifts which God has placed in us. As we move more deeply into the depths of the soul, we come to realize that the only things for which we are directly and entirely responsible are the abuses of these gifts of body and soul, the deliberate misuse of divine grace. In a word, we are responsible of our sins. No one else is.

So humility lines us these two facts: that all the praiseworthy things in us are due to God, the evil to ourselves. Then humility take us one step further and tells us to live in the acknowledgment of this truth. That is, we must give to God, not ourselves, the credit for all the pleasing things we possess, and by the same just decision look down on ourselves with honest shame for the evil in us.

This much is the beginning of humility, but only the beginning.

(To be continued)

Church position on death and dying

Death with Dignity. Extraordinary means. Life-support systems. Mercy Killing. Euthanasia. The Living Will. These are all terms that pop up in the news from time to time.

First there were the controversial statements made by (former state representative) Dr. Walter Sackett of Miami. Then there was the Karen Ann Quinlan case. Then some scattered attempts by legislators to set a legal definition pinpointing the end of a person's life.

We hear arguments from opposing factions. One calls for the patient's "right to die." The other cites traditional medical and moral values on the preservation of life. The first claims that millions of dollars of medical care for the terminally ill can be saved by allowing them to die. The other recalls the events of Nazi Germany. In all of this the Church's position is less than clear, and often left for interpretation by TV commentators.

But now the National Conference of Catholic Bishops has printed a 32-page booklet that defines the terms, explains the position of the Church, and most important, describes the necessary positive alternatives. It is called *Care for Suffering and Dying Persons*, and is written by Rev. Donald G. McCarthy, PhD. Father McCarthy is a well-known author of articles on the care of the dying, particularly in Hospice-type facilities. He is perhaps better known in South Florida as the brother of our archbishop, Edward McCarthy.

Some excerpts...

ON "VEGETABLES"

Some people have referred to comatose persons as "vegetables" in an attempt to deny their humanity and thus make the termination of life more palatable. One witness in the Karen Ann Quinlan case was a little more tactful. He called her a "subject who remains with the capacity to maintain the vegetative parts of neurological function but who no longer has any cognitive function."

WHEN DOES DEATH OCCUR?

Pope Pius XII once said that the verification of death does not fall within the competence of the Church. "It remains for the doctor, and especially the anesthesiologist, to give a clear and precise definition of 'death' and the 'moment of death' of a patient who passes away in a state of unconsciousness." It seems clear that only the verification of total and irreversible cessation of all brain functions can indicate to real death of a person. To use law to legislate death for comatose persons would represent a distinct step in the direction of the social engineering of death control.

MERCY KILLING

The position of the Church is that "euthanasia or mercy killing is much discussed and increasingly advocated today, though the discussion is often confused by

ambiguous use of the slogan 'death with dignity'. Whatever the word of term, it is a grave moral evil deliberately to kill persons who are terminally ill or deeply impaired. Such killing is incompatible with respect for human dignity and reverence for the sacredness of life."

PROLONGING LIFE

We have an affirmative obligation to use whatever medicines, treatments, and operations offer reasonable hope of benefit for the patient and can be obtained and used without excessive pain, expense or other hardship. One example is a person with a terminal illness where death is imminent. If he is aware of his condition and spiritually prepared for death, he may willingly forego all medicines, treatments, and operations which prolong death, especially if intense suffering cannot be avoided. Another example might be a comatose person with no medical hope of regaining consciousness, who is being kept alive by artificial means.

DEATH AND ISOLATION

We can help counteract the

By

Dick Conklin



suffering and loneliness of a dying person by our physical presence and sympathetic listening, but most of all through prayer, Scripture reading, discussion and the sacraments of Penance, Anointing, and the Eucharist.

Father McCarthy highly praises the Hospice facilities which originated in England, and are now springing up in the United States. Hospices offer pleasant surroundings, the latest in modern methods of pain control, and unlimited visiting hours. The costs are one-half to two-thirds of regular hospital care. Integral to the Hospice program is the out-patient program and its home care team which helps dying persons remain in their family surroundings as much as possible.

For those who will be attending the Florida Right to Life Convention in Orlando next weekend, there will be an opportunity to learn about Hospice Orlando. For everyone who is concerned about this important subject there is Father McCarthy's booklet, which is available from the Committee for Pro-Life Activities, National Conference of Catholic Bishops, 1312 Massachusetts Avenue, N.W., Washington, DC 20005. The cost is \$1.00.

Renew society from within, lay leaders told

By ARACELI CANTERO
Voice Spanish Editor

All of us here and those we represent have been in the business of evangelizing for years," Frank Palmer told representatives of the laity gathered at the Cursillo House, Emaus, for a day of reflection on evangelization.

Palmer and some 50 representatives all the Archdiocese spent the day sharing their apostolic experiences and listening to various speakers on the topic.

One of them, Father John Vaughan, management assistant to the Archbishop,

spoke of evangelization as the response to God's call and said its efforts must reach various groups of people.

HE TALKED about the evangelization of the practicing Catholics, of those who don't practice, of the unchurched about 90 million in this country and the evangelization of culture.

"But we cannot evangelize unless we are evangelized ourselves," he said, stressing that the Church cannot become a "private club for just a few, and that Catholics should penetrate the structures of society, renewing them from

within."

Father Vaughan commented on the five-year plan of evangelization about to be launched in the Archdiocese, and of the Archbishop's desire that all apostolic movements, organizations and parishes examine their goals and projects in order to contribute to the Archdiocesan plan.

"Everyone must come to feel that the general plan of the Archdiocese is their own, something they helped create. Thus, they will feel committed to carry it out," he said.

Father Vaughan invited the apostolic movements to promote the spiritual growth

of their members and to seek new ones.

"Always center your efforts on the individuals, seeking their renewal from within," he said.

Earlier in the day, participants listened to Father Donald Conolly, Holy Year Coordinator, who spoke about the Catholic Church in the United States and the Archdiocesan Holy Year.

During the final general session, participants presented the reflection done in the small groups and affirmed the need for:

- Adopting a prudently aggressive attitude to present the God News of the Gospel in a secularized society like ours.

- Encouraging more unity and mutual knowledge among the various apostolic groups.

- Raising awareness to the fact that the apostolic movements have been for years the evangelizing arms of the Archdiocese, and not in opposition to the work of the parishes.

- Continue the cooperation with parishes.

The participants also



Dorothy Phillips anointed on forehead by the Archbishop as sign of inner renewal.

recommended:

- That parishes may profit more from the apostolic movements, making them known to parishioners perhaps during the liturgies and offering their facilities for their meetings.

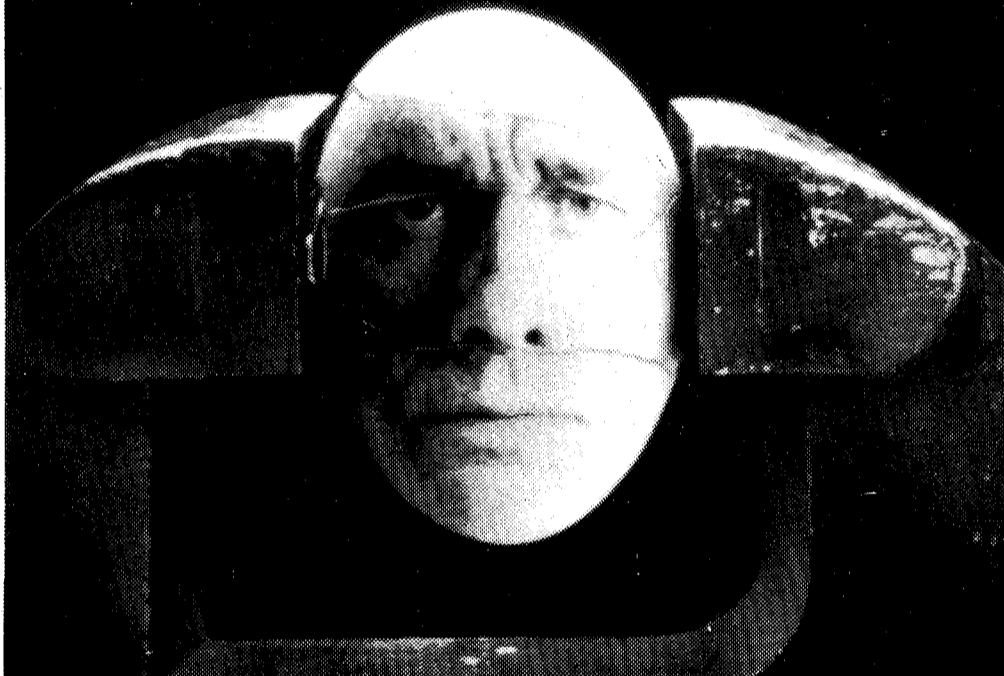
- That the movements may cooperate more with the evangelizing tasks of the parish, offering training to the faithful.

- That the mass media be better utilized as evangelizing instruments.

- That the Archdiocese may think of the creation of a Center for coordination and resources at the service of movements and apostolic organizations.

The day of reflection had been called by the Office of Lay Ministry, and it ended with a brief Bible service and a rite of renewal of commitment—a reaffirmation of Baptism and Confirmation—of all participants, before Archbishop Edward A. McCarthy who also was present.

Stress can squeeze years off your life if you don't know how to handle it.



The problem with stress is not how to get rid of it. It's a part of life. And it's not even all bad. The real problem with stress is how to recognize it and control it. So it doesn't control you.

Your body reacts to stressful situations with its nerves, glands and hormones. And because these systems function throughout the body, what affects them can affect other parts of your body that may be vulnerable at the time.

That's why stress is a factor in many people's heart attacks, hypertension, ulcers, asthma, possibly even cancers, and probably many other ailments. That's also why, in these times of many stresses, it's a major factor in increasingly costly health care.

You can recognize stress by heeding the warnings of your body and emotions. Frustration. Anger. Hostilities that build up. Heavy pressures of responsibility time demands and conflict. Headaches, insomnia, muscle tension.

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Some human angles on the Holy Year

By Father Donald Connolly
Coordinator of the Holy Year

Now that the climax of the Holy Year is upon us with the celebration at the Orange Bowl on the evening of October 6, one has memories of the past ten months...

The morning before Ash Wednesday, when a big Mac truck arrived at Saint Mary's Cathedral with 750 cartons of Holy Year printed materials to be unloaded. They weighed forty pounds apiece. And the thirty laymen who were to help with the task has the wrong date; the Holy Year coordinator had the job all to himself and halfway through knew that he would never make it. But he did. He still hasn't recovered.

Sending out four separate packet mailings to all parishes, over a period of three months, clearly outlining what parishes were asked to do during Lent and Pentecost—only to have the

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pastor of a large parish write a letter of inquiry as to when the Holy Year was to begin.

Mr. Dick Roach of the Orange Bowl nixed our idea of having many thousands of people on the Orange Bowl grass during the October 6 celebration. "We have to keep the grass as nice as possible for a nationally televised football game on the following Monday," he explained. Do you know who is playing that game against the Dolphins? Cincinnati, the hometown of Archbishop McCarthy!

The letter the Holy Year

office received (which was reprinted in The Voice) from the retarded children at Marian Center, where the children told us they gave up desserts for a day as penance so the Holy Year would succeed. They enclosed a check for \$3.85 to be given to the poor. It was their candy money.

The fantastic support given by so many parishes to the Holy Year programs, especially during Lent. The number of parishioners who said, "We are so glad that our voice is being listened to; please keep up this part of the

Holy Year in the years to come."

The night when the Holy Year coordinator spent fifty minutes explaining the Holy Year to an audience of four hundred people. In the question period that followed, a nice old lady inquired, "Would you please tell us what the Holy Year is all about?" The speaker answered, "Oiveh!" and she kept asking her neighbors, "What did he say, what did he say?"

The beautiful letters from

a number of Protestant ministers, and rabbis, who had been sent Holy Year materials for their information. They replied that they were asking their congregations, for the success of the Holy Year, to pray for their Catholic friends.

The man who called one morning and said, "I want to give up something for the Holy Year. Will you take my wife?" After a breathless pause, we found out he was only kidding.

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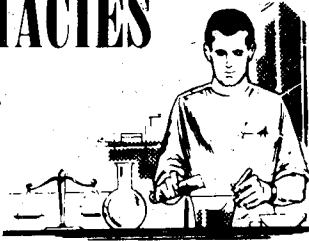
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Jesus' conflict with evil

KNOW YOU

By FR. JOHN J. CASTELLOT

One of the most perplexing problems confronting humanity is that of evil: physical evil, historic evil, moral evil,

One of the most perplexing problems confronting humanity is that of evil: physical evil, historic evil, moral evil, the evil which bedevils our own lives and makes them a constant struggle. Theologians still wrestle with what is called the "God-problem," and basic to it is precisely the problem of evil.

How can one square even the existence of evil with the premise of an all-good, all-loving Creator and universal Cause? All of the world's great religions have dealt with this question and proposed various answers or, in some cases, non-answers.

THE EARLY BOOKS of the Old Testament quite unabashedly and uncritically attributed everything, good and bad, to God. Moral evil found an explanation in the Yahwist story of the Temptation and Fall, but even here the author had to presume without question the prior existence of an evil force that could tempt the first humans.

Later works, like Job, introduced a personification of evil which came to be known variously as Satan or the devil. Eventually, under the influence of foreign, perhaps Persian, ideas, the Jewish thought-world became peopled by a whole host of spirits, good and evil, angels and demons.

THIS WAS PRETTY much the climate in Jesus' day. It was a culture which can be described as pre-scientific, a culture which knew next to nothing and cared even less about secondary natural causes, and this was an attitude which persisted well into our own Middle Ages. In the area of disease, people were faced with mystery. And the more spectacular the manifestations of disease, as in epilepsy and certain neoroses and psychoses, the more baffled and frightened people were. These terrifying phenomena just had to be the work of demons. What other explanation was possible?

At the present time it would be a bit

hazardous to say with certainty that Jesus did or did not share these ideas. Whether he did or did not, he apparently did nothing to correct them. The first three Gospels contain several accounts of exorcisms, and of cures described in terms of the expulsion of demons. (Interestingly, the Gospel of John contains not a single such account).

AT ANY RATE, this outlook was made to order for the communication and reception of Jesus' essential message, namely, that he had come to establish the "reign of God" in the world. This complex notion involved the inauguration of an era of justice and peace, of well-being and understanding and love. Negatively, it called for the defeat of the forces of evil, however those forces might be conceived.

Since they were conceived as personal, demonic powers in his day, Jesus' curing of human ills, whatever form they took, impressed upon his audiences the inescapable conclusion that he had the authority and ability to conquer evil.

IT IS NOTEWORTHY that the first miracle recorded in the first Gospel is an exorcism (Mark 1:23-28). A man appears in the synagogue with an unclean spirit that shrieks: "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" Thus the stage is set for the conflict from which Jesus, after apparent defeat, will emerge victorious: the struggle with the forces of evil.

The demon's question, "Have you come to destroy us?" is a fine bit of dramatic irony. That is precisely why he has come, and he is recognized as one divinely commissioned and empowered to do so. Unhesitatingly he attacks, rebukes the spirit sharply and reduces it to silence and impotence. (Significantly, Mark uses the same expressions in describing Jesus' stilling of the storm on the lake in 4:39, for hostile phenomena such as these were considered to be caused by demons also).

WE ARE NOT TOLD of the reaction of the liberated man, but are left to surmise that he, too, was now quiet and gratefully at peace. The reaction of

the bystanders, however, is eloquent. They recognize in Jesus someone unique, hitherto unheard of, someone who actually has power to vanquish evil. And he was to demonstrate this power repeatedly.

He offered no philosophical or theological solution to the problem of evil. It is still a baffling question. But it no longer need be a maddening one. For we know that in whatever guise evil enters our lives—and it certainly does—we have the key, not to a theoretical solution, but to very practical victory by reason of our union with him who "gives orders to unclean spirits and they obey" (Mark 1:27), with him who conquered evil and empowers us to do the same.



Part of something greater

By FR. JOSEPH M. CHAMPLIN

Harry Williamson spent the last month or so of his life in a hospital bed. America's most dreaded disease had attacked and crippled the 75-year-old man's body, despite his strong heart and iron will.

During that lengthy period, however, Harry never was alone. A loving wife, caring children and grandchildren together with other relations kept a round-the-clock vigil by his side. They would hold Harry's hand or pray with him or stroke his forehead or sometimes silently sit at the foot of his bed at those moments when he slipped into sleep or unconsciousness.

By their hours and weeks of compassion, the Williamsons perfectly fulfilled these ideals expressed in the revised Rite of Anointing and Pastoral Care of the Sick:

"If one member suffers in the body of Christ, which is the church, all the members suffer...(No. 32).

"The family and friends of the sick

and those who take care of them have a special share in this ministry of comfort. It is their task to strengthen the sick with words of faith and by praying with them, to commend them to the Lord who suffered and is glorified, and to urge the sick to unite themselves willingly with the passion and death of Christ for the good of God's people." (No. 33-34)

Earlier in his illness both Williamson and his family found comfort in the church's anointing rite. "This sacrament provides the sick person with the grace of the Holy Spirit by which the whole man is brought to health, trust in God is encouraged, and strength is given to resist the temptations of the Evil One and anxiety about death."

In those struggles near life's end and against personified evil, Harry had the support of many—his blood family and his faith family, the church.

When a tiny infant enters the world and this church, the child first becomes a member of something greater—that double flesh and faith family or community.

"Through Baptism men and women

are incorporated into Christ. They are formed into God's people." To stress these truths the revised rite of Baptism seeks the involvement of the entire community in the celebration.

The guidelines offer specific directions to help bring this about—congregational participation in the liturgy itself; all recently born babies baptized at a common celebration on the same day; Baptism not celebrated more than once on the same day in the same church; occasional Baptisms within Sunday Mass.

Many rejoice over this wider dimension of Baptism and its celebration. Some, however, coming from a life-long tradition of individualism within the church, object strongly to these communal practices. They present being forced to participate at the Baptism during Sunday Mass of a child totally unknown to them or they simply don't like having their child baptized with several other infants.

Renewal in the church takes time—like a few generations.

The Public Mir

SYNC

Wisdom, Understanding, Faith—They are not tangible, yet they certainly seen as objects are difficult to understand. Recognize the Holocaust as a profound tempted throughout the history of evil.

Many of us today give a simple definition to search much deeper than that. We ourselves. And when we encounter evil, outside of ourselves, we should try to recognize the possibility to do evil within ourselves to death. If we let into fuller life, and if we do that well, Recognizing evil in any form is to possess and in order to come this far, we must

Father Castelot says, "One of confronting humanity is that of evil: evil, the evil which bedevils our own struggle." There is no full explanation

Yet Jesus did not come to define establish the "reign of God" in this world the inauguration of an era of justice understanding and love. It called for however those forces might be conceived he had power over evil forces, both in trust him and to believe in him.

NEXT
ISSUE

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How do you categorize sin?

By MARY C. MAHER

It is hard to understand evil. For that reason, many of us settle for understanding how to categorize sin.

Not so Francis of Assisi, whose feast we celebrate this week. Most of us have seen our share of statues and birdbaths depicting him and they have made us doubt that he ever had a confrontation with anything harsher than malevolent-looking crows who pecked away at his Italian larks. We have domesticated Francis into the light we need to see him and the roots of his love of beauty have thus been lost to us. For his "perfect" joy came in the dark confrontation he had with evil.

OF COURSE WE KNOW that his early followers chided him for his constant reminder to them that he was, indeed, a sinner. They called his attitude saintly humility and went on charming the world with lovely tales of fish who stood up when he preached and wolves who tamed at his touch. But Francis insisted on the shadow of darkness he knew to be a part of his identity. He knew how dangerous it was to be known as pious when the human heart is capable of great destruction to self and others.

But we can locate the singular moment when this awareness began in Francis. He faced evil head-on. One day he walked along an Umbrian road and met a leper. Lepers were in Francis' day the scapegoats of that society. Decayed, wild in pain, they were made into objects of scorn onto whom others projected their own unresolved fears of self. That is what scapegoats are—like those we make ourselves today in the mentally and emotionally unsturdy, the poor, gays, women, even some prophets. Francis saw this leper and he walked up to him and kissed him.

AND HE NEARLY did not survive his kiss. For he discovered that he had embraced himself and all those

dark and energetic forces in himself that could do evil but also could be shaped into stronger love for others. He made acquaintance with the demons of negativity that he housed in his heart to keep real life away. But he also lost all fear of joy that carried him beyond reason. He found that he could only be cured of his society's acceptable insanity by a divine kind of madness.

From that moment on, Francis reoriented his life, not by a preconceived pattern but by likeness to the Christ he saw everywhere. He wept at others' pain as easily as he rejoiced at the goodness he saw in them. But he never forgot what this encounter with the leper had been to him and that he hated most and feared with calculated aversion lay first within himself.

WHO KNOWS HOW many ever face what Francis did? But lives which have are marked by a kind of compassion unfamiliar to others. They know that evil is not all "out there" floating about in society and threatening them or any unlost innocence they would be bold to claim. They know that making war, wife-beating and robbery are possibilities for them, if circumstances back them to the wall. They do not spend much time on self-indulgent righteousness.

We in our century have faced an evil like that of no other time. Or some have faced it. The evil of the Holocaust makes the others pale. And we ask ourselves: How could this have happened in a civilized time? We may never know but we must try to understand the mystery of this evil—not to drench ourselves in guilt. It has said something of all of us who are human, whether we like what it says or not.

Francis of Assisi would undoubtedly counsel: And when we encounter the possibility to do evil within ourselves, it will be a hard death in learning to integrate all that dark energy into fuller life—but only if we do that well, will we ever learn to praise and bless.



Ministry of Jesus

SYNOPSIS

With—Good and evil cannot be touched. Evil certainly exist. Things that cannot be understand. Yet in our own time, we found evil. Men and women have at- of human civilization to understand

able definition of evil as sin. But we need t. We need to search first within our- evil, whether it is within ourselves or y to do something about it. Only when o evil within ourselves can we put the we learn to integrate that dark energy well, we will learn to praise and bless. o possess some of the virtue of wisdom, must have faith.

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define evil for us. He came, rather, to is world. This complex notion involved stice and peace, of well-being and un- for the defeat of the forces of evil, nced. Jesus, by demonstrating that th in man and nature, caused people to

How can I find meaningful religious experience?

Centurion and his faith in Jesus' power

"It is noteworthy that the first miracle recorded in the first Gospel is an 'exorcism,' " Father Castellet writes. "A man appears in the synagogue with an unclean spirit that shrieks, 'what do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!' Thus the stage is set for Jesus' conflict with the forces of evil. After apparent defeat, he emerges the victor."

The boy possessed of evil

By JANAAN MANTERNACH

One day Jesus was taking a walk with his three friends, Peter, James and John. At a street corner they noticed a large crowd. The people were having a lively discussion.

When the crowd saw Jesus, they became very quiet for a moment. Then they ran up to say "hello" to him. They were glad to see him, and he was happy to see them, too. He wondered what they had been talking about, so he asked, "What were you discussing with so much interest?"

One of the men in the crowd spoke up. "Teacher," he said, "my son is possessed of an evil spirit. He cannot speak or hear. The spirit makes him foam at the mouth and grind his teeth. At times he makes him rigid like a board. I brought my son to your disciples, but they could not help him."

Jesus understood now what they were talking about, and why they were so excited. They were wondering what was wrong with the boy and why Jesus' disciples could not cure him. They were afraid of the evil spirit's power.

The boy's father thought evil spirits caused sicknesses like his son had. So did the crowd. Perhaps Jesus did, too. This

all happened long before scientists discovered germs and bacteria and viruses that cause sickness.

Jesus said to the man, "Bring your boy to me." As the boy came near Jesus, he was thrown into convulsions. He fell to the ground and began to roll around. He was foaming at the mouth.

"How long has this been happening to him?" Jesus asked the father. "From childhood," the man answered. "The evil spirit often throws him into the fire, or into water. Your would think it would kill him."

Jesus was filled with compassion for the man and his suffering child. The man sensed that Jesus cared about them. "If out of the kindness of your heart," the father pleaded, "you can do anything to help us, please do it."

Jesus noticed that the man said, "If"—"If you can." Even though the man brought his son to Jesus for help, he still had some doubts. He wanted to trust Jesus completely, but deep down he wondered what anyone could do for his son. Who could overcome so powerful and evil spirit?

The crowd was growing larger all the time Jesus and the man were talking. People were curious. Then Jesus looked directly at the boy. He spoke firmly to

the spirit they believed was causing the boy such pain. "Mute and deaf spirit, I command you: Get out of him and never enter him again!"

The boy immediately went into convulsions again, worse than before. He rolled around wildly on the ground. Then suddenly he became very still. He did not move at all. People said to one another, "He is dead."

Jesus reached down to the boy. He took him by the hand and helped him to his feet. The boy hugged his father. They were both very happy, and thanked Jesus. The crowd was amazed and puzzled. Who was Jesus, if he could overcome such powerful forces for evil?

Gradually the crowd broke up. The father took his son home. They had learned that whoever Jesus was he was stronger than the awful evil power that almost killed the boy. They knew, too, from their experience with Jesus that he was someone who cared. He felt deeply for people who suffered. He would do everything he could to help. And there seemed little he could not do as long as people trusted him completely.

The father's words to Jesus have come down to us as a short act of faith and trust. People say it often. "Lord, I do believe! Help me lack of trust!"



Have you blessed your child today?

BY CAROL FARRELL

Twenty-one years ago when I was preparing for marriage, there were some liturgical practices in use that seem to have been lost along the way. I'm happy to hear rumblings that some of them are being resurrected. One of them took the form of a formal engagement service in Church, witnessed by a priest... We had such a ceremony. It was beautiful and very impressive.

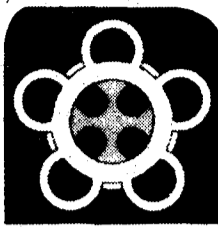
Another not quite so common custom was that of the blessing of the bride by her mother just prior to leaving for the Nuptial Mass. I never witnessed or experienced such a blessing but look forward to that moment with my own daughters. I see it as

a formal leave-taking symbolic of the change in our relationship as well as a seal on the new life and love which will now take precedence over that of the family that nurtured them, I know that I will want to bless my sons, too.

PERHAPS the concept of blessing the children comes easily to me because it has always been a part of our lives. Before our first child was born I had heard of the biblical custom of blessing the children. It was actually a patriarchal prerogative, the father's blessing. It sounded formal and a little "churchy". My husband, Pat, felt uncomfortable with the idea and turned it aside at the time. I imagine he had visions of Esau and Jacob kneeling before Isaac and thought "It's just not my style!" But it seemed significant and im-

portant to me so I decided that I would try to incorporate it in some way in our family life.

I remember vividly bringing Kathy from the hospital. That night as I put her into her basinette and prepared to tuck her in for the night I laid my right hand lightly on the top of her head and with my thumb traced the sign of the cross on her forehead and said "God bless you." At that moment I promised myself to bless her that way each night of her life with us. The promise was similar made to each of the children as they came into our lives.



THERE IS NO other custom so deliberately formed to which I have been more faithful. Perhaps its been easy because I love doing it. Some need is satisfied in giving the blessing: I recognize the limits of my love and take comfort in entrusting them to a Love that can never fail them.

When the children were little, the day closed with evening prayers together. Then I tucked each one into bed with a hug and a kiss and the blessing that "sealed" the day. On evenings that Pat and I were out, I would go quietly into each of the bedrooms for the ritual kiss and blessing just as soon as the door was closed behind us. It didn't matter that they weren't conscious of it. I was.

I guess I'm using the past tense because these days, with the older children working late or out for the evening. I am often in bed before they are, and the blessings are not as regular.

And I miss them.

Whatever impact the blessing had on our children is unknown to me. I have never asked them about it and do not remember them commenting on it or acknowledging it, with one exception: our daughter Susan, now fifteen, will sometimes extend her hand to my forehead to bless me after I have blessed her. It always moves me to receive my child's benediction.

ONE THING I do know is that everything we experience becomes a part of us either in our consciousness or in some unremembered place. But it is a part of us.

I've shared just one way of blessing children. There must be many others. Biblically, of course, it is the father's blessing that is spoken of. Perhaps the reason for that is the truth that was brought out in a recent article in *Psychology Today*: that it is the father's faith that has the greatest impact on the faith life of the children.

Personally, I believe that the most beautiful and meaningful blessing would come with mother and father together blessing their children, the power of the touch of their hands and the sound of their voices combined to echo forever in their children's lives.

Have you blessed your child today?

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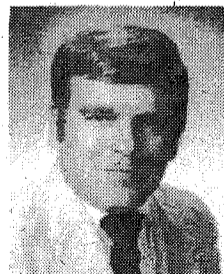
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New pastor to promote lay apostolate

Twenty four years after his arrival to the county that taught him his first words of English, Father Xavier Morras returned to West Palm Beach, as Pastor of St. Juliana Parish.

Last Sunday he was officially installed by Archbishop Edward A. McCarthy as shepherd of that community.

During the months before his installation as pastor, Father Morras had already come to know his community, and said he found an open vibrant community of some 1,600 families. "There are many young families and we have about 500 students in the parochial school," he added.

He said the Archbishop is very interested in promoting all the lay apostolate in the area and the ministry to the Spanish speaking.

"But it will not interfere in any way with the fine work already being performed by all the parish organizations," he



Father Xavier Morras greets worshippers after Mass at St. Juliana's in West Palm Beach.

said.

These include the Cursillo movement, Women's Club, and a Visitation Committee which serves the needs of the elderly and retired in their homes. Also a Charismatic prayer group, the Legion of Mary, youth groups, lectors, commentators and some 60 Parent-Coordinators who serve as advisers for matters related to the parochial school. Born in the Basque

country of Spain, Father Morras is a priest of the OCSHA (Hispanic American Priestly Cooperation) and came to this country in 1954. Since then he has served as assistant Pastor in Holy Name, West Palm Beach and St. Michael, Miami, and as Pastor in Clewistown, St. Charles Borromeo, Port Charles, Sacred Heart, West Palm Beach and St. Michael's Miami.

Fr. Neil Fager dies in Orlando

ORLANDO—Father Neil Fager, 50, died here Wednesday, Oct. 4, at 10 a.m., after a year's bout with cancer.

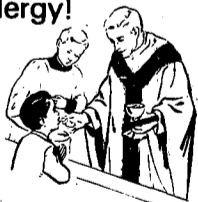
Services will be held for Father Fager, pastor of Good Shepherd Church, Orlando, today (Friday) at 8 p.m. Funeral Mass will be celebrated Saturday, Oct. 7, at 11 a.m., in Good Shepherd Church.

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Country fair

Holy Rosary Home and School Association, Perrine, will hold its annual oldtime country fair and arts and crafts festival Saturday, Oct. 28, from 9 a.m. to 6 p.m., at Holy Rosary Field, 18455 Franjo Rd., eight blocks east of U.S. #1 at SW 186 St. Special booths Manned by the deaf, as well as 150 artists and craftsmen, will display and sell handcrafted wares. There will be a hot air balloon, petting zoo, games, contests, and country store.

Family carnival

A Family Carnival will be held by St. Boniface Church, Pembroke Pines, Oct. 19 through 22 on the church grounds, Johnson St., west of University Dr. Special features will include evening family-style meals prepared by the parish family enrichment team, comic books and record booths and a re-cycled toys booth especially designed for children. Rides, games and a clown booth round out the event.

Cenacle retreats

Separated, divorced and widowed men and women are invited to attend a meeting at the Cenacle Retreat House, Lantana, Sunday, Oct. 8, from 3 to 6 p.m. The group meets from October through May. The Cenacle is also accepting reservations for two weekend retreats for women: Oct. 13-15, directed by Father Robert Bueter, S.J., from Chicago; and Oct. 27-29, directed by Jesuit Father William Russell Of Portland, Maine. For information call Sister Muriel Brown, 582-2534.

International Rosary

The fifth semi-annual international Rosary will be held at St. Joan of Arc Church, Boca Raton, Sunday, Oct. 8, at 3 p.m. The event is a world-wide prayer effort for peace in the world and will be held at the same hour around the world. For information call Sam Cracchiola, 392-1826.

Deanery meeting

The North Dade Deanery annual Fall

S. Florida Scene

meeting will be at St. Joseph parish hall, 8670 Byron Ave., Miami Beach, Saturday, Oct. 14. Mass will be celebrated by Father Noel Bennett, pastor, at 9 a.m., followed by the meeting. Luncheon will be at the Holiday Inn, Surfside. For information call Mrs. Frey, 887-5084.

Get acquainted

A Get Acquainted Sunday will be held at St. John Fisher Church, West Palm Beach, Sunday, Oct. 8, following all of the Masses, including the Saturday vigil, to help parishioners get to know each other. A parish picnic will culminate the event at noon in Dubois Park. Games will begin at 2:30 p.m., and the Men's Club will provide cooking facilities.

It's a Date

BROWARD

Lauderdale Catholic Singles club business meeting at the Player's Club, Fort Lauderdale, Saturday, Oct. 7, at 7:30 p.m., on second floor. Corporate Mass at St. Maurice Church Sunday, Oct. 8, 10 a.m.

Ancient Order of Hibernians social with Irish-American dancing Saturday, Oct. 7, at 8:30 p.m., at 300 SW

26 St., Fort Lauderdale.

St. Clement Church, Fort Lauderdale, family Communion brunch Sunday, Oct. 8. Mass at 9 a.m. followed by brunch in the hall.

Father Solanus Guild film at Blessed Sacrament parish hall, 1701 E. Oakland Park Blvd., Fort Lauderdale, Sunday, Oct. 8, at 2 p.m.

St. Anthony Woman's Club, Fort Lauderdale, library open house Tuesday, Oct. 10,

1:30 to 3:30 p.m., in club room.

St. Elizabeth Auxiliary, Pompano Beach, meeting Tuesday, Oct. 10, at 8 p.m., in parish hall. Child abuse is topic.

St. Bernard Women's Guild, Sunrise, Mass followed by a Living Rosary Tuesday, Oct. 10, at 7:30 p.m. Meeting follows.

St. Matthew Women's Club, Hallandale, meeting Tuesday, Oct. 10, at 7:30 p.m., at Home Federal Building. Card party Thursday, Oct. 12, at noon in the Hallandale Recreation Center.

Catholic Daughters of

America, Court Infant of Prague, meeting at Nativity Church, Hollywood, Wednesday, Oct. 11, at 8 p.m.

St. Maurice Women's Club, Fort Lauderdale, rummage sale Oct. 13-14 from 9 a.m. to 3 p.m.

St. Matthew Church, Hallandale, Mass and charismatic prayer meeting Thursday, Oct. 12, at 7:30 p.m., and every Thursday.

Dade

Lay Carmelites of Miami meeting at Villa Maria Nursing Home, 1050 NE 125 St., North Miami, Saturday, Oct. 7, at 2 p.m.

Daughters of Isabella annual Fall charity dinner dance Saturday, Oct. 7, at Christopher Columbus High School. For information call Joan Brownell, 595-1467.

Villa Maria Auxiliary membership and silver tea Sunday, Oct. 8, from 2 to 4 p.m., in the Villa.

St. Lawrence Council of Catholic Women, Miami Beach, meeting Monday, Oct.

9, at 8 p.m., in school cafeteria.

St. Rose of Lima Women's Guild, Miami Shores, meeting Monday, Oct. 9, at 11 a.m., in auditorium. Child abuse is program topic.

Sacred Heart Women's Club, Homestead, meeting at Patrina Hall Tuesday, Oct. 10, at 8 p.m.

Visitation Church lecture by Father Roger Radloff Wednesday, Oct. 11, at 7:30 p.m. Topic is, "Why Your Child Rejects Your Faith."

Memorare Society, a social club for Catholic widows and widowers, meeting at St. Louis Church center Friday, Oct. 13, at 8 p.m.

Villa Maria Auxiliary meeting Friday, Oct. 13, at 11 a.m. Edwina Stewart to preside.

PALM BEACH

St. Juliana Women's Club, West Palm Beach, fashion show and luncheon Saturday, Oct. 7, at 11:30 a.m., in Ramada Inn-on-the-Green, West Palm Beach. Fashions by Norman's.

Blue Army get-together at St. Juliana Church Saturday, Oct. 7, after the 10:30 a.m. Mass.

Holy Spirit Friendship Club, Lantana, first meeting of the season Tuesday, Oct. 10, at 1 p.m., in the social hall.

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Parish Program Pampers Pines Parents

A Parents' Day at St. Boniface Church, Pembroke Pines, turned into two days and became a one-to-one situation when 280 parishioners worked on presenting a program to 275 parents of children enrolled in the parish CCD program.

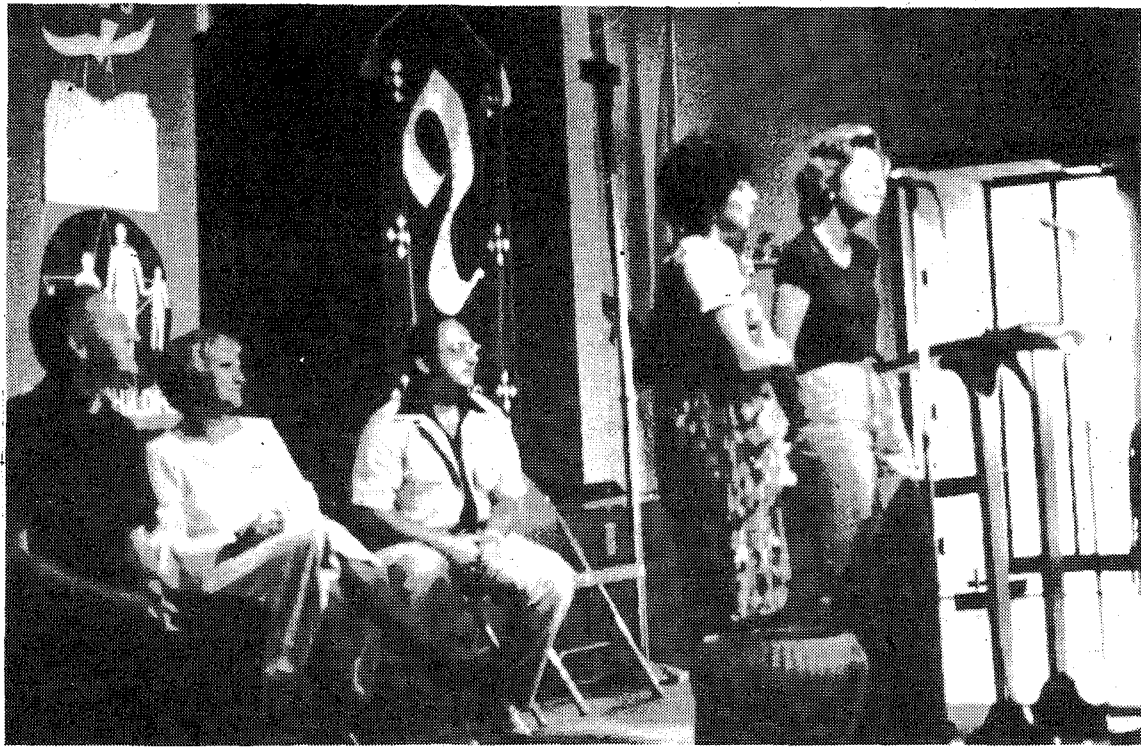
Originally scheduled to be held Sunday, Sept. 24, the response from parents was so great that the group had to be split and the program repeated the following Sunday, Oct. 1, to handle the overflow.

While 40 people serve on the parish family enrichment team, headed by Perry and Rosalie Vitale, the actual program involved 40 people each week babysitting for the parents during the 1 to 9 p.m. sessions; between 75 and 100 praying in front of the Blessed Sacrament in the chapel for the program as it was going on in the parish hall; about 20 people cooking and baking bread, while another 25 served the meals along with coffee and passing out supplies.

"OUR GOAL," said Perry Vitale, "was for people to experience a serving community actually serving each other as family. It was an opportunity to see the community alive."

Patterned on Evenings for Parents, the program was adapted for a one day experience by the Vitales.

"The big advantage was we had continuity," Vitale said. "We didn't have people



During Parent's Day, Anna Atanasio (left) and Betty Makin sing an original song written by Mrs. Mackin, who also teaches at St. Monica School, Opa Locka. The song, "I Get a Little Giggle," tells the plight of a housewife and mother who has "one of those days" and the only thing saving it is knowing that the Lord is there too. Looking on is (from left) Father Michael Eivers, pastor of St. Boniface, and Rosalie and Perry Vitale, parish family life coordinators.

trying to fit in one evening a week over a period of time which so often results in 50 parents coming the first week, 45 the second, 40 the third and maybe 50 the last. It happens! People's schedules get tied up and one week they have a Tuesday night free but the next week they don't. We felt that for us here at St. Boniface, a whole day experience would be the best."

For a parent who signed up for the program, the feeling of being pampered came easy.

First, the parent was contacted with the name of someone who had offered to

babysit during the nine hours.

Second, the parent who arrived at the parish hall simply had to raise his hand to bring someone with coffee, a sharp pencil, a cold drink—whatever. The service wasn't simply to impress people but to really free people to be open and available to the program. It was a program concerning how parents and children interact, but at the core of the program was the need each has for God to have some place within the individual family and each person's life.

"THE DAYS were fantastic," said Vitale. "People who were very negative, but felt obliged to come, ended the day by saying it was one of the finest days they had ever had. Many had never had a spiritual experience like the Cursillo or Marriage Encounter or Baptism in the Spirit so the day was a powerful spiritual experience."

Father Michael Eivers, pastor, spent both days with the parents and was very pleased with the results.

"We hoped," Father Eivers said, "that the program would not only be helpful in developing and nurturing family life but highlight the need we all have of including the Lord in our lives, of having a personal relationship with the Lord. As Father of this community, I'm proud of what we have accomplished, of seeing our growth, of being part of this community, this family, in

developing a deeper spirituality."

The parish family enrichment team is planning similar days in the future as well as family days which include the children as well as the parents in special programs and activities.

"The important thing," Vitale said, "is that here at St.

Boniface we have to fit the program to the needs of our people; there is a need for there to be a constant growth factor in spirituality as well as in family life. We'll be looking at a variety of family life programs already in existence but always with the view of how this helps us to grow spiritually as well."

St. Coleman parish looks at family relationships

Building family relationships has become a number one priority at St. Coleman Church, Pompano Beach, according to Len and Lucille Wilson, family life coordinators.

"We believe," said Mrs. Wilson, "we have made the first step in trying to reach that goal of bringing families closer together."

October has been dedicated to families and programs are being offered which are designed to help families become aware that "the Church cares about them and their needs."

On Sunday, Oct. 1, the parish had a play and pray day. The highlight was a special family Liturgy. Earlier during the day, a raffiti poster was made and signed by all the families present and was then used as the altar cloth for the Liturgy.

St. Coleman parish is also offering Evenings for Parents on four consecutive Thursdays beginning Oct. 12, through Nov. 2, at 7:30 p.m., in the parish hall. This is an enrichment program offered to parents to help alert them to the value of their personal relationship, their respon-

sibilities as parents, and how their children will remember them in later years.

The last event planned for October will be a covered dish dinner and an IALAC program conducted by Ray Mikes. IALAC is a program of reflective self-enrichment for young and old.

Mrs. Wilson said, "We're closing with the IALAC because it enables all of the members of a family to look within and understand how we, as a reflection of Christ, interact to be life-giving to one another."

People from other parishes who would like to attend any of these events are asked to call Len and Lucille Wilson, 782-4828.

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Egyptian bishop: peace essential

DENVER — (NC) — A Mideast peace agreement is essential because "There will be no social and economic development in Egypt as long as there is a state of war," according to an Egyptian bishop visiting the Denver Archdiocese.

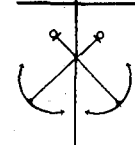
Bishop Antonios Naguib of Minia, a member of the Coptic rite, said the agreement reached between Egypt's Anwar Sadat and Israel's Menachem Begin at the Camp David summit "is for us the greatest event in this century...perhaps in all our history."

Although the late Egyptian President Gamel Abdul Nasser tried to stir up hatred for Israelis and depict the Egyptian-Israel conflict as a "religious war," most

Egyptians have no hatred for Israelis now, the bishop said. "Most Egyptians have the attitude that Israel is a fact, that the Israelis are our neighbors, that we must get along with them."

Citizens of both countries are "weary of war...of fighting" and "afraid of what war means for the future of their children," said Bishop Naguib, who was in the United States to visit relatives and to raise money for the poor of his diocese. "I hope this agreement will result in peace and the development of Egypt," he added.

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'Eyes of Laura Mars' like a schlock magazine

By JAMES ARNOLD

"The Eyes of Laura Mars" is a nice liquid title. It's one of those movies you think is going to be good. It has Faye Dunaway, an offbeat idea both chilling and relevant, and dazzling avant-garde cinematics. But it slowly dissolves into grocery counter magazine schlock right before your (and Laura's) eyes.

The material, at heart, is admittedly several levels of taste below Hitchcock and maybe even Brian DePalma. It's about a woman (Mrs. Dunaway) cursed with a special brand of ESP that thrusts her into sudden visions where she is forced to observe a series of horrible murders as they happen through the killer's eyes. It's like being looked temporarily inside the brain of Son of Sam. The gimmick seems to suggest some kind of identification between heroine and killer, but no explanation, scientific, psychological or occult, is ever even suggested.

The interesting angle is that Dunaway happens to be an exotic New York art photographer (she had the same occupation in "Three

Days of the Condor)" who specializes in bizarre pictures combining kinky sex and violence. (In one scene, we see her clicking away as two languid female models grapple in front of burning automobiles).

An odd bird, this one: the cops notice that several of her creative pictures resemble unpublished police photos of actual crimes. She philosophizes, vaguely, that violent images simply come to her and that she wants to make people look at the violence in their lives. This is, precisely, her own fate.

For some reason, this somber stuff (the actual photos are by Helmut Newton and Rebecca Blake) has become a commercial smash as well as chic among the decadent "beautiful people" crowd which attends her exhibit. All the murder victims (mostly women, naturally) are connected with her newly published book of photographs, which has the same title as the movie.

Of course, you say, the mad killer is a moralist who is punishing all these folks for getting rich by exploiting the public's sick fascination with horror. Their sin is voyeurism,

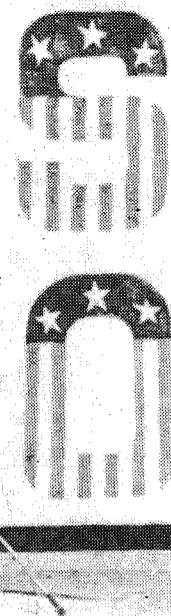
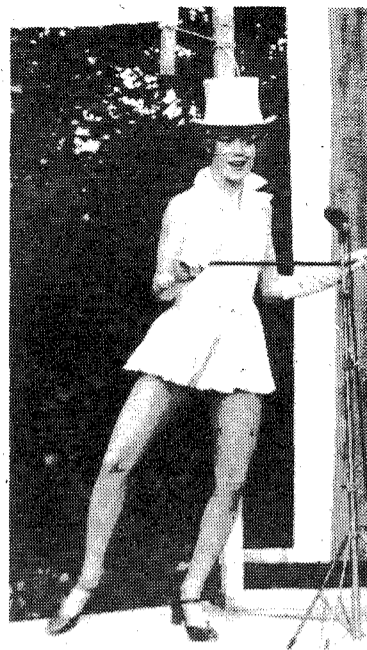
and Laura, as the biggest voyeur of all, will eventually get hers. Well, that's probably the basic idea, but it's never pushed very far, and it hardly seems worth all the seaminess and gore we have to plod through to get it.

The ultimate irony, of course, is that the movie is doing exactly what Laura does - in spades - offering up trashy violence for our contemplation under the facade of artistic statement.

With the possibility of a moral theme on the interdependence of violence and decadent pop art successfully avoided, John Carpenter's story has to stand on its dim merits as a thriller. The plot turns into a clumsy whodunit, in which we're asked to surmise which of Dunaway's flaky entourage (a spoiled ex-husband, a psychotic ex-chauffeur, a weirdo artsy agent) is the guy who is steadily bumping off everyone else.

Meanwhile, Dunaway goes to the police and manages quickly to fall in love with the lieutenant (Tommy Lee Jones) investigating the case. The climax is an outlandish twist that will send whodunit fans back to fingering their worn copies of Agatha Christie.

Director Irvin Kershner's visual style and choice of far-out Manhattan setting are by far the most intriguing things in "Laura," but even the artfully staged "visions" soon become laughable. They are to extreme and too frequent. Kershner used to be a good director who occasionally made decent films out of difficult subjects, but not even Harry Houdini could do much with "Laura Mars." Producer Jon Peters ("A star is Born,") indicates again that, since getting out of the hairdressing business, he's in way over his head. (C.R.)



EMMY NOMINEE
"Verna: USO Girl," with Sissy Spacek in the title role, is a humorous, but touching story of an entertainer with the troops during World War II. The Paul Gallico story encores Wednesday, Oct. 11, at 9 p.m., on PBS - Channel 2.

Two hours of Orange Bowl to be aired on Channel 23

WLTW / Channel 23, Miami, will broadcast a two-hour special on the Holy Year Mass at the Orange Bowl Saturday, Oct. 7, from 11:30 a.m. to 1:30 p.m.

The coverage is a combined effort of Channel 23, Video Arts Production, and the Radio and Television Office of the Archdiocese of Miami. Serra Club International working with local businesses is underwriting production costs for the special presentation.

Bilingual commentaries for the telecast will be provided by Father Donald F.

X. Connolly, director of Community Relations, for the English-speaking audience, and Father Jose P. Nickse, director of Radio and Television, for the Spanish-speaking viewers.

Channel 23 covers South Florida from Key West to Stuart and west to Naples, with almost 90,000 cable systems subscribers. The station is part of Spanish International Network, the only Spanish-speaking network in the United States. Their flagship station is in San Antonio, Tex.

Mother Angelica series to begin on Channel 51

A cloistered nun with a powerful message for the unchurched and non-believers, as well as those in the pews, will soon be sharing that message on a local television series, "In His Sandals."

Mother M. Angelica, Abbess of Our Lady of Angels Monastery, Birmingham, Ala., will present a 13-week series to be aired over WKID / Channel 51, starting today (Friday) at 9 a.m.

The program is an outgrowth of Mother Angelica's ministry through the media which includes books, pamphlets, tracts, tapes and TV shows. Her ministry is channeled through her own evangelistic

organization, the Catholic Family Missionary Alliance.

Ron Lee, guardian director for the Alliance, announced the TV series and explained that,

"Mother Angelica uses devotional scripture from the New Testament writings of Paul and Peter to answer nitty gritty questions for people today. She has a unique gift of being homey on TV and getting herself invited into the viewers' homes and hearts."

The program deals with such problems as how parents and children can relate to each other, how to accept people as they are, how to respond to your neighbor, and how to find God's peace in people around you.

"Local parishes and prayer groups should take the initiative to invite people to watch the program and follow it up with invitations to participate in the Sacramental life," Lee said.

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The Christophers launch 27th radio, TV season

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Editor tells Catholic women don't judge press selectively

MIAMI, FLA. — There are too many clergy and laity judging the content of the Catholic Press "from the angle of Selective Truth rather than from the principle of legitimate diversity," a Catholic editor told the General Assembly of the National Council of Catholic Women meeting here.

Gerard E. Sherry, Executive Editor of The Voice newspaper of the Archdiocese of Miami, said there was too much "negative criticism involving generalizations, rather than particulars, in many judgments of diocesan newspapers."

"EVEN SOME leaders are not immune from the temptation of applying Selective Truth in relation to the content of the Catholic Press," Sherry said. "Furthermore, there is a tendency to expect a Catholic editor to be a combination of theologian, sociologist, psychiatrist and psychologist. None of us can ever expect to be so talented. Still, it would be advantageous to the Church to accept the professionalism of the majority of Catholic editors, giving them more than lip service support in their very essential task as communicators in the printed word."

"This is especially true in relation to lay editors who despite their competency are constantly being challenged as to their theological orthodoxy and loyalty to the Church. We find this suspicious attitude at all levels of Church communication, from some Bishop publishers down to the readers."

"Yet educated Catholics must be aware of the need of a strong diocesan press, which is willing to take stands on the many pressing issues of the day. They have to gauge our output, judging it not from the standards of their personal opinions, but basically through the teachings of the Church. The Catholic Press is especially concerned with the Selective Truth applied in relation to Social Justice issues."

Sherry said there seems to be a great fear on the part

of many "that somehow the Church has suddenly discovered Social Justice."

"They see it as a threat to the growing affluence and comfortable living of a vast proportion of our American society," Sherry said. "It has become standard practice to blame the Catholic Press for 'stirring people up.' It seems many of our fellow Catholics are happy only when we emphasize duties rather than rights, whether in the Church or in the civic arena."

"WE ARE told that the religious press should stick pious matters and forget social issues as if somehow religion can be divorced from life and its problems. We are told that the moral law applies only to sex, abortion, or aethanasia, and that it has little relevance to a just wage, decent housing, aid to the aged, the poor, the unemployed and so on."

"Significantly, the late lamented Pope John Paul I spent most of his short, vibrant reign emphasizing the concern we must have in relation to the poor and the lowly. Alas, it is such concern, expressed by Catholic editors, that gets them into the most trouble from all levels of Church life. The Catholic newspaper sometimes is a very lonely forum expounding social problems and in encouraging constructive and charitable debate on them."

Sherry said Catholic newspapers have an obligation "to serve Truth and to religiously promote the doctrine of the Church."

"But outside of faith and morals," he said, "there are many matters on which there can be a variety of prudential judgments. And given the fact that prudence is exercised,

these judgments are certainly permissible. If we are all forced to think alike, then obviously nobody thinks at all."

"There are some Catholics who cancel their subscriptions to a diocesan newspaper simply because it disagrees with their point of view. They ought to ask themselves why. It could be the fault of the subscriber whose disagreement may not be with the paper, but with a fundamental teaching. Often a Catholic editor is made the scapegoat for a reader's collision with the Church."

"Those who oppose the Church's entry into the world, and the Catholic Press entry into the realm of Social Justice, do so because they have not yet understood ministry or prophecy. The whole body of Christ is called to be witnesses—to what He is—to His will as he has revealed it. The NCCW and the Catholic Press, therefore, have to open for their members and their readers this fact—otherwise, we become not communicators, but simply tabulators of Church history."

"I SOMETIMES wonder whether Catholic women along with the rest of the Catholic laity, whatever professional business they belong to, have the knowledge, the will, or the understanding to share with us of the printed ministry the basic translating or evangelizing of the Gospel message. Still, it must be attempted," Sherry said.

"Like the ancient Hebrew sage of Hannapol we will not be asked, 'Why were you not Moses?' Rather, we will be asked 'Why were you not the Evangelists of the 20th Century?'"

Carrollton sets workshops on parent-child relations

A workshop entitled "The Parent-Child Relationship" will begin at Carrollton School for Girls, 3747 Main Hgwy., Coconut Grove, Monday, Oct. 9.

The program is designed to inform parents of options they have in taking responsibility for their children's growth and education. It is sponsored, in part, by a grant from the educational development fund of the Society of the Sacred Heart.

Virginia Shipley, a family therapist associated with Children's Psychiatric Center

will direct the workshop with Sister Ann Jablonski, director of guidance at Carrollton.

Topics include, Perspectives on human development (Oct. 9); parental goals (Oct. 16); common problem areas for children and families (Oct. 30); Setting limits for and with children (Nov. 6); parental anxieties and where they originate (Nov. 13); and developing personal values and communicating them to children (Nov. 20).

Meetings will be from 9:30 to 11 a.m. Cost is \$20 and reservations may be made by calling 446-5673, ext. 7.

Mother Anna Joseph dies at age 83

ST. AUGUSTINE—Funeral services were held here Thursday (Oct. 5) for Mother Anna Joseph, superioress of the Sisters of St. Joseph of St. Augustine from 1946 to 1953.

The former principal of St. Mary Cathedral School, Miami, and St. Theresa School, Coral Gables, died on Oct. 3 following a long illness at Lourdes Hall at St. Joseph Convent. She was 83.

A native of Jacksonville, Mother Anna Joseph entered the community on Sept. 8, 1923 and was professed July 2, 1926. From 1925 to 1928 she was a member of the faculty at Gesu School, known then as St. Catherine Academy, and was also a member of the original faculty which opened

St. Mary Cathedral School. In addition, she served in schools staffed by her order in St. Augustine and Jacksonville before retiring in 1973.

Mass of the Resurrection was concelebrated in the Basilica Cathedral and burial followed in San Lorenzo Cemetery.

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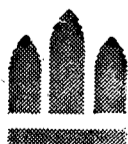
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Migrant pastoral teams to convene in Orlando

ORLANDO— Priests and Religious who serve in diocesan migrant ministries will meet here Monday, Oct. 9, through Thursday, Oct. 12, for a workshop at the Epicenter.

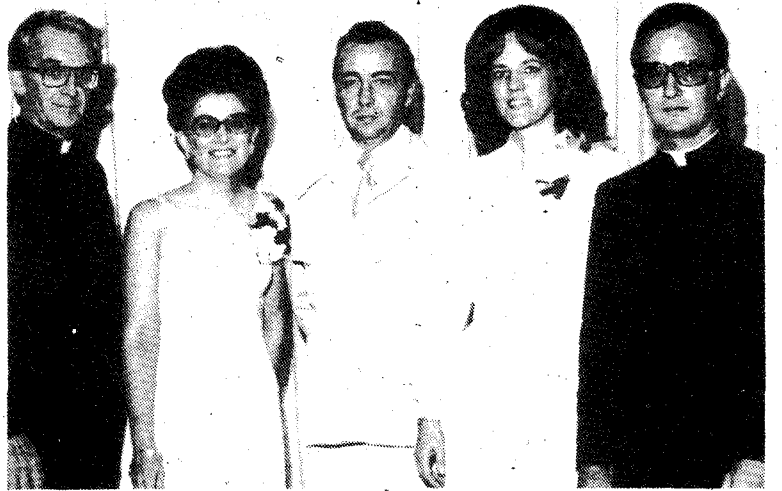
Bishop John J. Fitzpatrick of Brownsville, Tex., and Msgr. George Higgins of

the USCC, head a panel of speakers scheduled for the workshop.

Father Mario Vizcaino of Miami, regional director of the newly formed southeast regional office for hispanic affairs, will welcome delegates on Oct. 9, at 7 p.m. Fifty pastoral workers have preregistered from a dozen dioceses in NCCB regions four and five.

Father Edgar Beltran of the USCC/NCCD, is scheduled to speak on Wednesday, Oct. 11. Models of pastoral work will be discussed by representatives from different dioceses including Msgr. John McMahon of Miami. Workshops will run day and night during the week.

Epicenter, a program of the Christian Service Center for Central Florida, is located at 5153 Sandlake Rd., Orlando, Telephone 351-2391.



Sacred Heart Home and School Association, first annual dinner dance was held at the Officers Club of Homestead Air Force Base. Pictured above are, from left, Father Vincent Andriuska, assistant pastor, Judith Wurst, dinner-dance, chairman, Terry Knox, association president, Mary Lennon, principal, and Father Gilberto Fernandez, pastor.

North Dade workshop set

An Information Workshop, sponsored by the North Dade Deanery, Miami Archdiocesan Council of Catholic Women (MACCW), will be held at St. John the Apostle parish hall, 451 E 4 St., Hialeah, Monday, Oct. 9, at 7:30 p.m. Theme will be "Topics of Concern in Today's World," and Mrs. Gloria Evans is workshop coordinator. For information call 887-3964.

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Nación

● Murió creador de barco hospital de Brasil

COLUMBUS, Ohio (NC) —El P. Luke Tupper, sacerdote franciscano y médico quien pasó años curando a los habitantes del Amazonas en Brasil, murió de un accidente en motocicleta el 18 de septiembre aquí. Estudiaba oftalmología en la Universidad Estatal de Ohio, y esperaba regresar pronto al Brasil. Su centro de labores estaba en Santarem. Una organización, Esperanza, le ayudó a montar clínicas y otros centros de salud y de formación de asistentes de medicina. Convirtió además un barco en hospital que recorría el gran río para atender a miles de pacientes.

● Pide Obispo compromiso social

LOUISVILLE, Kentucky (NC) —Los católicos no pueden prestar oídos sordos a cuestiones sociales que tienen impacto moral, y como miembros de la Iglesia deben participar en el debate público, dijo Mons. John Roach, arzobispo de St. Paul-Minneapolis, al inaugurar como vicepresidente de la Conferencia de Obispos de Estados Unidos, el programa "Concern-79" (Interés-79) que procura poner en práctica resoluciones de acción eclesial tomadas durante el bicentenario en 1976. Al lamentar que en el pasado la Iglesia no luchara contra la esclavitud, o la injusticia a los indios, ofreció como retos actuales además del aborto, el desempleo, la pobreza, la falta de vivienda, y el relativo abandono de los ancianos.

● Justicia social... auyenta a ricos

WASHINGTON (NC) —El profesor y dirigente político salvadoreño Dr. Guillermo Ungo, dijo en una entrevista que cuando los Jesuitas de la Universidad Centroamericana decidieron darle orientación de justicia social, los ricos dejaron de enviar a sus hijos, prefiriendo que estudiaran en el extranjero. De la falta de conmiseración con los pobres, agregó: "Cambiarán solamente bajo presión, no por la persuasión de las enseñanzas de la iglesia".

● Seglares no simplemente a obedecer

IRVING, Texas (NC) —Con el descenso en el número de sacerdotes, la iglesia en Estados Unidos necesita más del ministerio seglar, dijo el publicista Don Brophy, de Prensa Paulina, a la conferencia anual de dirigentes del ministerio seglar.

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Jóvenes deciden evangelizar a jóvenes

Durante una de las sesiones de los jóvenes en Atlanta, Juan Silva de la oficina de Pastoral Juvenil de Miami (a la izquierda) durante una de sus intervenciones. Arriba la presidencia durante otra sesión.



Durante tres días y noches en el pequeño reparto de Lake Lanier más de 100 jóvenes de toda la región del Sureste de los Estados Unidos se reunieron para planear el futuro activo de los jóvenes católicos en su Iglesia, y en boca de sus participantes ese Encuentro Pastoral de la Juventud Hispana fue un éxito ejemplar.

A través de charlas, reflexiones, presentaciones, estudios y oración, se pudo llegar a conclusiones, objetivos y estrategias para la evangelización y la incorporación de la juventud católica en la misión de la Iglesia.

Entre los acuerdos tomados se cuentan los siguientes:

- Concientización sobre la identidad del joven hispano.
- Formación de líderes dentro de los grupos parroquiales, diocesanos y regionales.
- Instrucción en la fe a las familias.
- Más colaboración y promoción del clero.

Entre las estrategias acordadas para una mejor evangelización se votó el continuar la organización de encuentros juveniles anuales como el presente y establecer más programas para formación de liderazgo. También el fomento y promoción de la formación del laico y el establecimiento de un consejo de juventud regional.

"Han sido días de mucho trabajo pero nos han acercado más a la Iglesia, a nuestros hermanos y a nosotros mismos," dijo Roberto Trujillo a su regreso. "Han sido jornadas de festividad espiritual," añadió. "Para mí ha sido una experiencia alentadora ver la unión que hubo entre los jóvenes de diferentes diócesis," comentó Angel Figueredo.

"La energía de la juventud puesta en manos de Dios, hizo

que surgieran muchas ideas. Ahora tenemos que ponerlas en práctica," añadió.

Para Pedro García Casals la idea clave del encuentro fue la toma de conciencia entre los jóvenes de que "a nosotros nos

toca ser ministros evangelizadores de otros jóvenes hispanos."

Y Jorge De León a su regreso también comentó que el Encuentro había sido una experiencia renovadora.

"Llegamos a Atlanta con intereses comunes de ayudar," dijo Roberto Trujillo.

"Terminamos con amistad mutua y la hermandad firmemente plantada en nuestros corazones."

"...si algo pareció ser urgente en el Encuentro fue el establecer conciencia en la juventud hispana de que a nosotros nos toca ser ministros evangelizadores de otros jóvenes hispanos."

Pedro R. García Casals.

Clausura del Año Santo, será transmitida el sábado en canal 23

La emisora de televisión WLTV, Canal 23 de Miami, presentará el sábado 7, un especial de dos horas sobre la celebración del vigésimo aniversario de la archidiócesis en el Orange Bowl.

El programa dará comienzo a las 11:30 a.m. del sábado 7 y será esfuerzo de la colaboración entre el Canal 23 y la Oficina de Radio y Televisión de la Archidiócesis de Miami. El Club Internacional Serra en cooperación con negocios locales costeará los gastos de la producción.

El programa incluirá comentarios en español por el padre José Pablo Nickse, director de la Oficina de Radio y Televisión, y en inglés por el padre Donald F. X. Connolly, director de Relaciones Comunitarias para la Archidiócesis.

El Canal 23 sirve al Sur de Florida desde Cayo Hueso hasta Stuart y hacia el oeste hasta Naples, con unos 90,000 oyentes



Vivian Quevedo y Joaquín Blaya, directivos del canal 23, conversan con el arzobispo Edward A. McCarthy sobre la transmisión, en diferido del acto del Orange Bowl, el sábado 7 a las 11:30 a.m.

por sistema de cable. La emisora es parte del Spanish International Network, el único

hispano en todos los Estados Unidos con emisora central en San Antonio, Texas.

Homenaje al Papa, en el Orange Bowl

(Viene de la Pág. 24)

Espíritu Santo que nos sorprendió con la elección de Juan Pablo I, nos conceda un digno sucesor.

El Papa Juan Pablo I ya había manifestado su amor por el

pueblo del Sur de Florida, enviándonos un mensaje filmado con ocasión de la celebración del 20 aniversario de la Archidiócesis en el Orange Bowl.

Tal celebración tendrá lugar como se planeó, hoy viernes 6 de

octubre en el Orange Bowl e incluirá un tributo al Santo Padre.

A todas las parroquias les pedimos que ofrezcan sus oraciones por el Papa Juan Pablo I durante este tiempo de duelo.

Equipo bilingüe al servicio de parroquias

"Queremos facilitar que las parroquias se enriquezcan mutuamente, sin que tenga que ser únicamente a través de nuestra oficina," dice la Hna. Rosa Monique, O.P. del equipo archidiocesano de Educación Religiosa.

"A petición de las mismas coordinadoras parroquiales,

hemos dividido nuestra tarea en zonas, agrupando las parroquias con elementos comunes," explicó. "Queremos que estas se ayuden mutuamente formando una especie de comunidad de base entre las coordinadoras.

Este año el equipo archidiocesano es todo él prácticamente bilingüe-bicultural

respondiendo así a la realidad de la Archidiócesis. El servicio de cada zona geográfica estará al cargo de dos miembros del equipo:

● En el área sur: Hna. Ada Sierra H.C. y la Hna. Maria Elena Mundet, O.P.

● En el área norte (Norte de Dade y sur de Broward), la Hna.

Rosa Monique O.P., y Hna Soledad Galerón R.M.A.

● En el área del norte de Broward, la Hna. Mary Immaculate R.A.

● En Palm Beach, la Hna Mary Hellen S.C.

Está al frente de la educación de adultos el Hno. Miguel Campos. F.S.C. y al frente de las misiones rurales, Patricia Strockton. Son directores de la oficina los padres Paul Vuturo y Juan Sosa.

Cada zona contará con pequeñas agrupaciones parroquiales, "para evitar repetición de programas," según explicó la Hna. Rosa Monique.

"Si una parroquia tienen un buen programa de confirmación, otras parroquias cercanas pueden beneficiarse, y concentrar sus esfuerzos en otro programa," dijo.

"Nuestra labor es una de coordinación, servicio de recursos, preparación de programas y evaluación," añadió.

"También colaboramos con la pastoral juvenil y otros departamentos. dijo.

● Continúa devoción a Padre Pío

SAN GIOVANNI ROTONDO, Italia (NC) —El Padre Pío, famoso estigmatizado que falleció hace diez años, sigue atrayendo peregrinos en forma similar a Lourdes y Fátima, observa el cardenal Corrado Ursi de Nápoles al conmemorar su muerte con una misa solemne. "Fue en cierto modo la voz de Nuestra Señora de las Gracias, con un nuevo mensaje para el mundo... con sus heridas semejantes a las de Cristo," agregó.

● Protestan religiosos en Managua

MANAGUA (NC) —Dirigentes religiosos han protestado contra las atrocidades cometidas por la Guardia Nacional contra el pueblo y las instituciones neutrales como la Cruz Roja y la misma Iglesia, cuando reprimía brotes rebeldes en Matagalpa, Masaya, León, Chinandega, Estelí, Diriamba y otras ciudades en septiembre. En una ola de represión que la oposición llama "genocidio," los militares fueron acusados de allanar templos y hospitales, además de hogares, de arrestar por simple sospecha y ejecutar sin juicio a hombres y jóvenes, de golpear a culatazos a sacerdotes, amenazándoles de muerte, y de disparar indiscriminadamente contra la población indefensa. Barrios enteros fueron destruidos. Las agencias de socorro piden que les envíen del exterior medicinas, alimentos y ropas.

● Sábana Santa atrae a 2 millones

TURIN, Italia (NC) —Más de 2.2 millones de personas han acudido a la exhibición de la Sábana Santa, que se considera cubrió el cuerpo de Jesús en el sepulcro, dicen funcionarios de la arquidiócesis, por lo cual contemplan continuar la exhibición después del 8 de octubre.

● Libertad por intercesión del Papa

NUORO, Italia (NC) —Quiénes mantuvieron secuestrado por más de tres meses al niño Luca Locci en la isla de Sardinia lo soltaron cuando el Papa Juan Pablo I lo mencionó en una audiencia dominical como ejemplo de la violencia que azota a Italia. Los padres pagaron casi medio millón de dólares de rescate. La madre expresó su gratitud al Papa por "haber pedido a los peregrinos que rezaran en respuesta a este amargo drama".

● Protestan falta de obispos hispanos

SAN BERNARDINO, Calif. (NC) —Un grupo de mil personas, la mayoría hispanos, hicieron una manifestación de protesta en el parque Núñez por la falta de suficientes obispos hispanos en Estados Unidos, y lo que llamaron "la historia de opresión" que abruma a los hispanos en América Latina y los Estados Unidos. Con angustia pidieron al P. Phillip Straling, nombrado obispo de la nueva diócesis de San Bernardino, que atienda con preferencia a sus necesidades, lo que él prometió.

Recibido en St. Michael nuevo párroco

Ante una Iglesia repleta de fieles, el padre Jose Paz fue instalado oficialmente por el Arzobispo Edward A. McCarthy como párroco de St. Michael en Miami.

La ceremonia tuvo lugar el pasado domingo primero de octubre y durante ella, el padre Paz invitó a subir al presbiterio del templo a representantes de las diversas organizaciones parroquiales para que sirvieran

de testigos del acto.

El arzobispo entregó al nuevo párroco símbolos de su ministerio: la llave del sagrario, la Biblia y la estola.

A su vez, el padre Paz renovó delante de la comunidad su compromiso de servicio y de obediencia al obispo. También pidió la ayuda de sus hermanos en el sacerdocio y la de los fieles para continuar creando comunidad en St. Michael.



"Su papado abrió nuevos caminos..."

(Viene de la Pág. 24)

Pablo VI también fueron frecuentes durante aquellos días.

"Si todavía eres mi amigo, sácame de todo esto," le rezaba al fallecido Papa que le hizo obispo, y con quien tenía gran amistad.

"Aunque antes del cónclave pasé mucho miedo, al entrar me invadió una gran paz," comentó.

Al terminar todo volvió a darle gracias a la Virgen.

—El cardenal elogió la sencillez y estilo espontáneo de Juan Pablo I y le describió como hombre de Dios y muy pastoral. Dijo que su estilo había

Región discutirá ministerio a trabajadores agrícolas

El Apostolado Hispano de la Región Sureste organizó para el próximo 9 de octubre una serie de talleres sobre el ministerio a los trabajadores agrícolas.

Se espera que acudirán al Epicenter en Orlando, lugar de las reuniones, que concluirán el día 12, representantes de todas las diócesis de la región, envueltos en el ministerio a los trabajadores agrícolas.

Entre los conferenciantes para las sesiones estará el obispo John J. Fitzpatrick, de Brownville, Texas, Monseñor George Higgins de la Conferencia Nacional de Obispos, el padre Mario Vizcaino Sch. P., director de la Región Sureste y el padre Edgar Beltran, pastoralista del Secretariado Nacional Hispano.

También Monseñor John McMahon, director de la Oficina de Ministerio Rural en la Archidiócesis.

logrado romper grandes barreras.

"Si un extranjero hubiera intentado algún simple cambio en el protocolo habría sido crucificado por ello," comentó.

"Pero él era italiano, y la gente lo aceptó," dijo.

Pero según el cardenal Pironio no todos en la Curia favorecían su espontaneidad y el lenguaje sencillo de sus audiencias, cuando comparaba a Dios con una madre y al alma con la gasolina.

En su última audiencia con Juan Pablo I, el cardenal Pironio le animó a que continuase su actitud sencilla y pastoral.

"Pero el Papa me dijo que muchos otros cardenales le decían lo contrario, y que no era fácil saber a quien escuchar," comentó.

"Ahora creo que nos espera un cónclave largo, y quizás no todos los cardenales regresen a Roma," comentó, indicando que veía más posibilidades para un Papa no italiano.

Aunque mostró cierta curiosidad por lo que se decía en la prensa de los Estados Unidos no mostró acuerdo al saber que todavía se le considera papable.

"Yo recibo mucha publicidad, pero gracias a Dios otros tienen más apoyo entre los cardenales," dijo sonriendo.

Especulaciones en la prensa (Newsweek Sept. 11) sobre las votaciones en el último cónclave, atribuyeron al Cardenal Aloisio Lorscheider, de Fortaleza, Brasil, 2, 12 y 1 voto respectivamente en cada una de las votaciones. El número más alto entre los no italianos.

"¿Qué Papa necesita hoy la Iglesia?" le pregunté, al cardenal Pironio.

"Alguien sencillo y pastoral como Juan Pablo I, pero también con la profundidad teológica y la

"Para que puedas decir que estuvo en Miami un papable fracasado," comenta el cardenal Eduardo Pironio mientras le sacan una foto con Araceli Cantero.



visión de Pablo VI," contestó.

El cardenal viajaba con su secretario y su hermana y para evitar más saludos habíamos dejado el aeropuerto para comer.

Lucía cansado de tanto viaje y abrumado por la cercanía del cónclave y no resultaba apropiada una entrevista formal. El respeto había vencido al periodista!

Pero antes de despedirse el cardenal quiso sacarse unas

Hacen llamado a la paz obispos de Argentina y Chile

SANTIAGO, Chile—(NC)—Los obispos de Argentina y Chile han redoblado su llamado al pueblo para que rece por la paz, pues continúa una disputa a nivel de gobiernos sobre las islas semi-congeladas del canal de Beagle.

fotos. "Para que puedas decir que estuvo en Miami un 'papable' fracasado."

"Escribe lo que quieras, si crees que interesa," me dijo al decir adiós.

"Siento no haber estado más expresivo."

"Pero reza. Reza mucho estos días por todos nosotros en Roma," añadió.

Su petición queda ahí para todos los católicos.

El mundo entero llora su sonrisa

CIUDAD DEL VATICANO (NC)— Millones recordarán al fallecido supremo pastor Juan Pablo I, como al Papa que supo darle al mundo su sonrisa.

A pesar de la brevedad de su pontificado, su presencia de 34 días en el Vaticano significó un cambio casi revolucionario,

dando a la Santa Sede la atmósfera tranquila y alegre de una simple parroquia.

Desde su primera aparición en los inmensos balcones de la Basílica de San Pedro el pasado 26 de agosto, Juan Pablo I desarmó al mundo con su sentido plenamente humano y su conversación sencilla sobre las cosas de cada día.

Ni las grandes multitudes, ni las potentes luces de la televisión, ni los batallones de periodistas que constantemente le asediaban, lograron disuadirle de su estilo sencillo y de reconocer, como repetidamente expresó en público "yo no sé nada sobre este trabajo".

Y fue así que el sonriente Papa llevó el Vaticano como un párroco llevaría su parroquia.

Pero las cargas de la administración, la diplomacia y el liderazgo de la Iglesia Universal, quizás comenzaban a pesar demasiado sobre los hombros del nuevo Papa, que falleció durante la noche del pasado jueves 28 de Septiembre.

Durante la solemne Misa de su entierro celebrada el miércoles en la Plaza de San Pedro, Juan Pablo I recibió el homenaje de miles de personas, de toda raza y condición, que acudieron a decir adiós al hombre sencillo que les supo sonreír.

Juan Pablo I quedará sepultado en la cripta de la Basílica de San Pedro, no lejos de sus antecesores Juan XIII y Pablo VI.

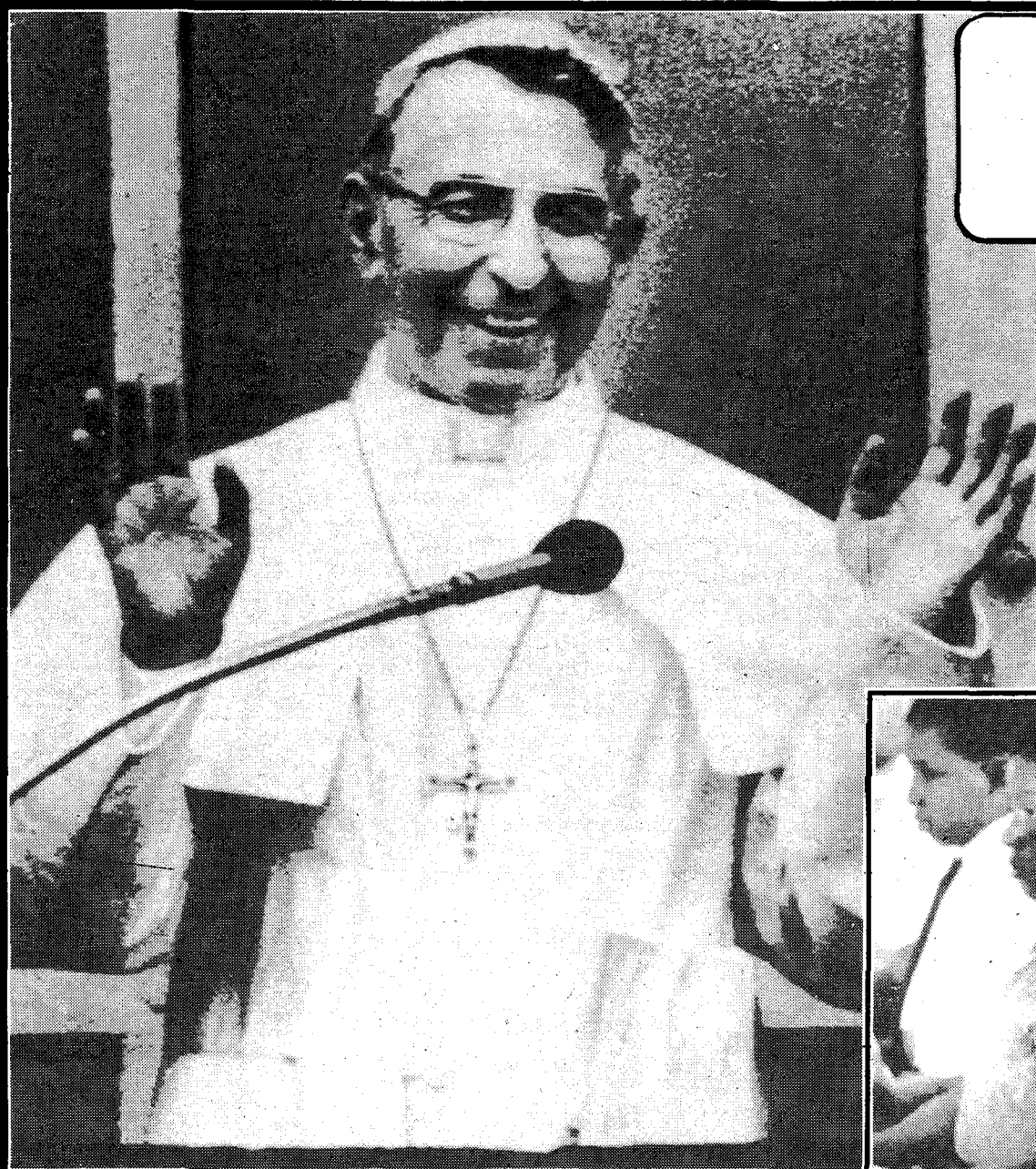
Aún no se sabe si dejó testamento escrito aunque en conversaciones recientes con su secretario el padre Diego Lorrenz, el Papa había comentado que su testamento no pasaría de 14 o 15 renglones.

Con la muerte del Papa quedó cancelada la Conferencia General del Episcopado Latinoamericano que hubiera comenzado en Puebla de los Angeles, México, el 11 de octubre.

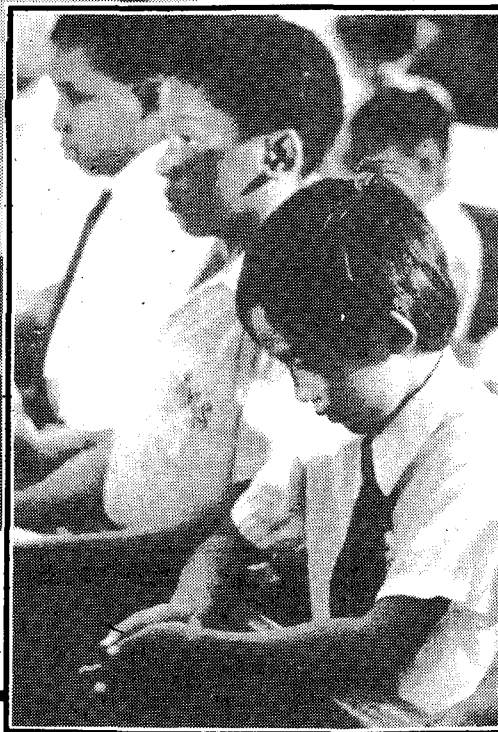
Por su parte la Curia Romana informó que el Cónclave para la elección del nuevo Papa dará comienzo el próximo domingo 17 de octubre.

En Miami, el arzobispo Edward A. McCarthy manifestó en conferencia de prensa el dolor de la Archidiócesis por la pérdida del cariñoso Supremo Pastor, que ya había manifestado su simpatía hacia los católicos del Sur de Florida, enviando un mensaje filmado para su proyección durante la clausura del Año Santo en el Orange Bowl, hoy viernes 6.

El mensaje hace también alusión al pueblo hispano, a su profunda tradición y su devoción a la Virgen.



Jóvenes de las escuelas católicas rindieron homenaje al Papa que en su corto pontificado mostró tanto cariño para los niños. Arriba el Papa Juan Pablo I, durante su primera aparición en el balcón de San Pedro para saludar a los fieles después de su elección.



En Miami, el Cardenal Pironio dijo sobre Juan Pablo I

“Su papado abrió nuevos caminos”

Por ARACELI CANTERO

“Reza, reza mucho estos días,” me dijo el cardenal Eduardo Pironio a su paso por Miami el viernes 29 y de regreso a Roma desde México para el

cónclave.

Lucía cansado y pensativo y también triste por la repentina muerte de Juan Pablo I, que le había colocado a él de nuevo en la lista de los “papables.”

En el aeropuerto, su

presencia no pasó desapercibida y algunos viajeros se acercaban a saludar.

“No es usted el cardenal argentino,” le decían en español. “Nosotros esperábamos que

hubiera llegado a Papa, y ahora...”

“Ahora todavía están a tiempo,” les respondía con sentido del humor y cierta resignación.

Y no es que el cardenal deseara la responsabilidad del cargo.

Dos días antes, cuando había pasado por Miami hacia Puebla, México, su aspecto era más tranquilo y relajado y lucía bien contento de haber escapado los “peligros del cónclave.”

“Los periodistas no me dejaban en paz, y sentía mucha necesidad de rezar,” dijo, refiriéndose a las sesiones previas al cónclave.

Dijo que durante ellas con frecuencia se escapaba a la Basílica de Santa María la Mayor, a “estar con la Virgen”, y también a Asís, donde pasó todo un día diciéndole a San Francisco, “mira que yo no valgo para estas cosas.”

Sus visitas a la tumba de
(Pasa a la Pág. 23)

Homenaje a Juan Pablo I será parte del acto en el Orange Bowl

Durante una conferencia de prensa con ocasión de la muerte del Papa Juan Pablo I, el arzobispo Edward McCarthy expresó el dolor de los católicos por la pérdida del Supremo Pastor de la Iglesia.

También confirmó la celebración del 20 aniversario de la Archidiócesis en el Orange Bowl, hoy viernes 6. A continuación el texto de su declaración:

“Nos sentimos tristes y sorprendidos por la muerte inesperada de nuestro nuevo Supremo Pastor, Juan Pablo I.

Su carácter acogedor, cariñoso y lleno de fe había ganado inmediatamente los corazones de todo el mundo. Su deseo de compartir plenamente la condición humana se hizo realidad al

compartir la cruz de la muerte inesperada.

Lloramos al recordar una esperanza irrealizada. Pero renovamos nuestra fe, oramos y confiamos para que el mismo

(Pasa a la Pág. 22)

CITA EN EL ORANGE BOWL
Este Año Santo
ESTA NOCHE A LAS 7:30 PM.