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The Voice

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Final Itinerary For Pope's Visit

WASHINGTON (NC) — A final itinerary for Pope John Paul II's visit to the United States was released in Washington and at the Vatican Sept. 18 and included at least two previously unannounced papal events.

While in Iowa on Oct. 4, Pope John Paul "probably" will visit a small rural parish to pray with Catholic farmers before celebrating a previously-announced Mass at Living History Farms near Des Moines.

And in Chicago, the pope will make a special stop Oct. 5 to greet diocesan directors of the Campaign for Human Development, the U. S. bishops' major national anti-poverty project.

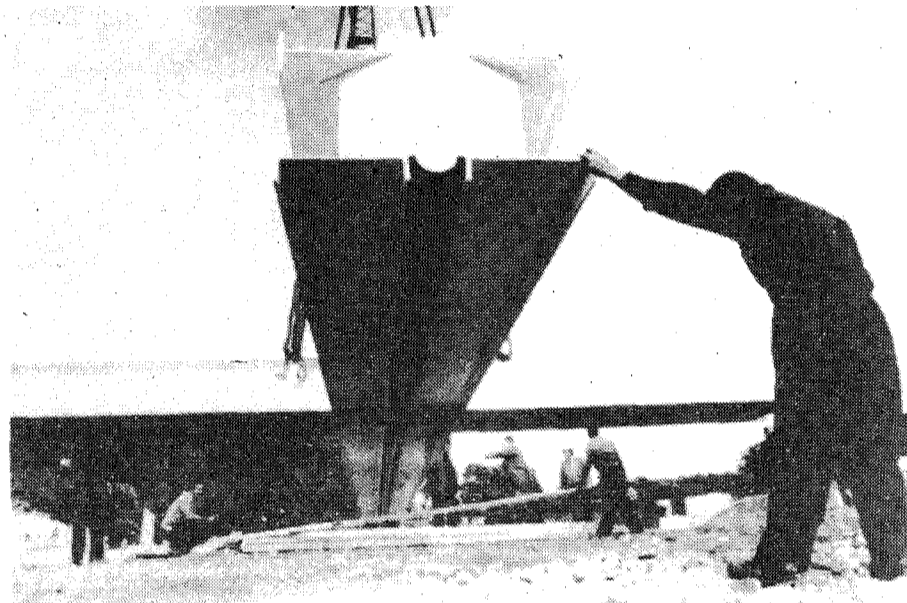
The latest itinerary does not include a minute-by-minute run down of papal events, but gives approximate times for each event.

FATHER ROBERT N. Lynch, papal visit coordinator for the U. S. bishops, announce that when the pope arrives in Des Moines he "will go immediately to a small parish church, yet to be finally determined but most likely St. Patrick's Church in Irish Settlement."

The church at Irish Settlement is about 10 miles southwest of Des Moines.

Father Lynch said the visit to the Irish Settlement church is contingent on whether the large helicopter which will fly the pope from Des Moines airport can land at the rural parish. The weather that day in Des Moines also may be a factor, Father Lynch said.

Irish Settlement, Father Lynch said, is a 110-year-old small country parish with 60 families.



RAISING A CROSS—A massive 118 feet high steel cross weighing 40 tons is hoisted into position in Dublin's Phoenix Park in preparation for the visit of Pope John Paul II. The Pope will celebrate Mass in the park Sept. 29 on the way to America.

Attendance at the pope's stop at Irish Settlement will be limited to those 60 families, Father Lynch said at a news conference. The pope will pray there with the Irish Settlement parishioners and then go outside for a short lawn social before flying on to the Mass at the 600-acre Living History Farms.

The stop in Chicago to greet diocesan CHD directors will be early in the morning of Oct. 5 at Providence of God Church, where the pope also will greet parishioners, Father Lynch said.

The bishops' anti-poverty program is celebrating its 10th anniversary this year, Father Lynch remarked.

THE REST of the trip contains no major departures from previously announced itineraries.

While in the United States, the pope will celebrate nine Masses: at ten Boston Common; at Yankee Stadium in New York, at Logan Circle in Philadelphia; a special Mass for priests at the Philadelphia civic center; at Living History Farms in Des Moines; at Five Holy Martyrs church, a Polish parish in Chicago; at Grant Park in Chicago, at St. Matthew's Cathedral in Washington and on the mall in Washington.

The Mass at the Philadelphia civic center will be concelebrated with priest-representatives of each

U.S. diocese and with the officers of the Conference of Religious Superiors of Men, according to the itinerary.

The Mass at St. Matthew's Cathedral in Washington also will be limited to priests, officials said.

At the news conference, Father Lynch said Pope John Paul played a large part in the selection of the cities on the final itinerary.

The pope, according to Father Lynch, asked that Philadelphia be included on the itinerary so that he could concelebrate a Mass with priests at the site of the 41st International Eucharistic Congress, which the pope attended in 1976 as Cardinal Karol Wojtyla of Cracow.

It was also made clear with trip planners that he wants to meet the poor, and so a number of stops where the pope will have that opportunity have been included, Father Lynch said.

It was also the pope's decision to not go to the West and Southwest to avoid "spending too many daylight hours in an airplane," Father Lynch said. Instead, the pope plans to come back to the U. S. later.

The pope also made clear with trip planners that he wants to meet the poor, and so a number of stops where the pope will have that opportunity have been included, Father Lynch said.

He also remarked on the significance of some of the events on the papal itinerary, noting for instance that the visit by the Pope, Oct. 4 to the cathedral of the Ukrainian Catholic Archeparchy in Philadelphia is intended as a sign of

(Continued on Page 3)

Permanent Deacon Program Resumes

The Archdiocese Permanent Diaconate Program begins its third year of formal training on Sept. 21st at St. Vincent de Paul Seminary in Boynton Beach.

Forty-one men, including 22 Deacons, will be meeting at the major Seminary for the first time in this school year. The initial weekend will be devoted to orientation and retreat. Participants in the Diaconate program meet once a month at the major seminary and one Saturday a month at St. Maurice Church for instructional training in matters pertaining to the

ministry of the Diaconate.

Eight new men from the Archdiocese have been selected to join those whose training is already in progress. They are Harold F. Boersman Jr., St. Luke's Parish; Richard A. Carroll, St. Hugh's; Edward D. Flynn, Mary Immaculate Mission Church; Joseph A. Polcari, St. John the Apostle; Jack A. Raisch, St. Martin de Porres; Joseph M. Ranieri, St. Juliana's Church; John H. Reininger, St. Coleman, and Roger L. Tredway, St. David.

Candidates beginning their second year of training

and who anticipate ordination in May of 1981 include Mitchell C. Abdallah, Annunciation; William D. Bennett, San Marco; Ignatius T. DiLeonardo, St. Stephen's; Vincent Farinato, St. Stephens; Jose M. Guerra, Our Lady of Divine Providence; James John Hampton, Church of The Little Flower; Helio Milian, St. Brendan; Joseph M. Pearce, St. James; Roger M. Shaw, St. John the Apostle; George P. Sutcavage, Pius X; William A. Watkins, Little Flower.

Permanent Deacons:

serving in the Archdiocese at this time are Jose P. Alonso, St. Brendan's; Daniel C. Blaha, Our Lady of the Lakes; Manuel Canovaca, St. Timothy; Norman B. Carroll, St. Anthony's; Diego Chavez, San John Bosco; Anthony D'Angelo, Visitation; Rafael De Los Reyes, Shrine of Our Lady of Charity; Jose M. Garcia, St. Brendan; Tom G. Gato, St. James; Jorge G. Gonzalez, St. Agatha and Prison Ministry; Manuel Gonzalez, St. John the Apostle; Gerald F. Humphreys, St. David; Louis Johnson, St. Luke's Church; George N. Mickwee, St.

Maurice; Walter G. Moncsko, St. Peter's; Ray Ortega, St. Benedict; Rodolfo Padron, St. John Bosco; Leo B. Rayball, St. Thomas More; Wilbur C. Rollins, St. Louis; Richard C. Shaw, St. Timothy; Richard A. Tourigny, St. Luke's; Gregorio Velez, Our Lady of Divine Providence.

Father Edward Brown, Father Juan Sosa, and Deacon George N. Mickwee co-direct the program for the Archdiocese. Should you wish any information regarding the Permanent Diaconate, please call or contact one of these men.

Millions of Children Exploited, Enslaved--UN

UNITED NATIONS (NC)- The United Nations reported that in 1979, which is officially designated as the International Year of the Child, there are some 52 million children working under often harsh and unpaid conditions, and that 400

million are not getting an education.

These statistics were presented during hearings in Geneva, Switzerland, by the U.N. Subcommission on Prevention of Discrimination and Protection of Minorities. The debate was aimed

specifically at exploitation of child labor and protection of children against slavery.

RECOMMENDATIONS were made that the sub-commission urge all governments to adopt legislation to protect the rights of working children.

The International Labor Organization in Geneva said in a statement to the sub-commission that a preliminary study showed that "no state escapes the exploitation of child labor." It said that of the estimated 52 million children working, 80 percent are employed mostly in various family-type enterprises.

But a report by the Anti-Slavery Society for the Protection of Human Rights, which is a United Nations non-governmental organization, offered some specific examples of alleged abuses of children in various parts of the world.

It said that in Hong Kong over 36,000 children, 10 to 14, work in violation of existing legislation there.

It said that three million children work in Colombia either without contract or social benefits, or with little or no payment.

It said that the child labor force in India numbers 16.5 million children 5 to 14. They are employed on farms, in industry, in factories, as street vendors and as

Catechetical Sunday Has Family Meaning

My Beloved,

The American Bishops have declared 1980 "The Year of the Family". Thus we direct our attention to the theme of Catechetical Sunday "Bringing the Word to God's Family". In this way The Church highlights the Call of every true Christian to represent the presence and the message of Christ—to be the hands, the voice and the heart of the Lord in evangelizing his people.

The word "family" can signify a variety of meanings: the family unit living at home, the extended family, the neighborhood, the school, the parish, the diocese, the state, the nation, or even the world. At all these levels the Lord calls us to live as his family.

The Christian family has an important role in the Church. In a certain sense, the Christian family has a single function, that of evangelizing. The family's effort to foster security, affection, acceptance, growth and intellectual development must also include an openness to God and his Word.

Every man and woman of faith, baptized into Christ, is called to share in evangelization and catechetical ministries. The Lord calls us all to bring his Word to the human family. Therefore, I thank all the committed men and women in the Archdiocese, who share The Light of Faith with one another, particularly with the younger members of the Church.

This Catechetical Sunday we will witness the commissioning of many teachers of religion. These parish celebrations invite each one of us to recommit ourselves to bring the Good News into every strata of life in South Florida and to make that life new from within by the power of the Spirit.

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami



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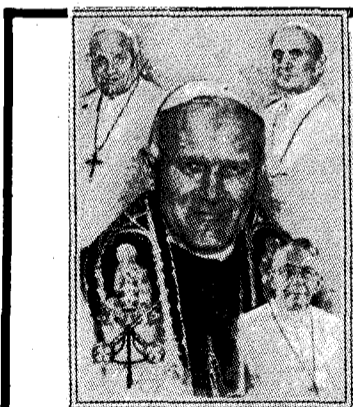
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THE VOICE, weekly publication of the Archdiocese of Miami, comprising the following eight counties: Dade, Broward, Palm Beach, Monroe, Collier, Hendry, Glades and Martin in the State of Florida, filed notice with the United States Post Office on September 21, 1979 of Statement of Ownership, Management and Circulation in accordance with the Act of Oct. 23, 1962, Sec. 4369, Title 39, United States Code.

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Day-to-Day Schedule of Pope Visits

MONDAY, OCT. 1

- Arrive at Boston airport from Shannon, Ireland, about 3 p.m. Officially greeted by First Lady Rosalynn Carter, representing the president.

- Briefly visit Holy Cross Cathedral, then celebrate Mass on the Boston Common. Spend the night at the residence of Cardinal Humberto Medeiros of Boston.

TUESDAY, OCT. 2

- Depart Boston, 8 a.m.
- Arrive at New York's La Guardia Airport, 9:15 a.m., greeted by Kurt Waldheim, secretary general of the United Nations, as well as the president of the U.N. General Assembly and other U. S. dignitaries.

- Motorcade to the United Nations, where the pope is to address the U.N. at 12 noon in English. Spend most of the day there.

- Late afternoon motorcade to St. Patrick's Cathedral for official welcome from Archdiocese of New York.

- After dinner, motorcade to Yankee Stadium for Mass, stopping on the way at a church in Harlem and a site in the South Bronx.

WEDNESDAY, OCT. 3

- Morning prayer with priests and Religious at St. Patrick's Cathedral, 8 a.m.

- Motorcade to Madison Square Garden for a 40-minute "audio-visual encounter" with 20,000 high school students. Then to Battery Park, where the pope is expected to make a major address on freedom, democracy and religious freedom. Then to Shea Stadium for welcome by Brooklyn Diocese and papal audience.

- Leave New York for Philadelphia about 1:30 p.m.

- Land in Philadelphia about 2 p.m. After brief visit to Cathedral of

SS. Peter and Paul and short rest, celebrate Mass at Logan Circle. Dinner in the residence of Cardinal John Krol of Philadelphia, followed by a brief visit to St. Charles Seminary, Overbrook, Pa.

THURSDAY, OCT. 4

- Motorcade at 7:50 a.m. to St. Peter's Church, burial place of St. John Neumann. Then to Immaculate Conception Cathedral, cathedral church for the Ukrainian-Rite Archeparchy of Philadelphia.

- Concelebrate Mass at 9 a.m. at Philadelphia civic center with official representatives of each American diocese and officers of the Conference of Religious Superiors of Men. Two thousand seminarians to attend.

- Depart Philadelphia for Des Moines, 11:15 a.m.

- Arrive at Des Moines airport, 1 p.m. Go immediately to a small parish church, yet to be finally determined but most likely St. Patrick's Church in Irish Settlement. Pray with families of the parish and meet them on lawn outside church. Attendance restricted to families registered in parish.

- Helicopter to Living History Farms for Mass. Helicopter back to Des Moines airport to depart for Chicago.

- Arrive O'Hare International Airport, Chicago, 6 p.m. Brief arrival ceremony and motorcade to Holy Name Cathedral, then to residence of Cardinal John Cody of Chicago for dinner.

- Later the same evening, address Religious brothers at St. Peter's Church in downtown Chicago.

FRIDAY, OCT. 5

- Motorcade at 7:15 a.m. to Providence of God Church to greet

parishioners and diocesan directors of the Campaign for Human Development.

- Outdoor Mass at 8 a.m. celebrated in Polish at Five Holy Martyrs Church.

- Meet with American bishops, 10 a.m., Quigley Preparatory Seminary South. After reception and lunch, helicopter to cardinal's residence.

- Afternoon Mass at Grant Park concelebrated with all the American bishops and visiting foreign bishops.

- After dinner at cardinal's residence, return to Holy Name Cathedral for special concert of the Chicago Symphony, Sir George Solti conducting.

SATURDAY, OCT. 6

- Depart Chicago for Washington, 8 a.m.

- Arrive Andrews Air Force Base, 10:30 a.m. Helicopter to Reflecting Pool at Lincoln Memorial, then motorcade to St. Matthew's Cathedral for 11 a.m. Mass with priests. Lunch in rectory.

- Motorcade to White House,

arriving 1:30 p.m. Meetings with President and Mrs. Carter, White House staff, government officials, other dignitaries.

- Depart White House at 4:30 p.m. for short meeting and reception at Organization of American States.

- Leave OAS for Apostolic Delegation, 5 p.m., for diplomatic reception and private dinner.

SUNDAY, OCT. 7

- Leave Apostolic Delegation 8:10 a.m. Pray with 4,000 Religious women at Shrine of the Immaculate Conception, 8:30 a.m.

- Meet with Catholic educators and theologians at fieldhouse of Catholic University of America, 9:30 a.m.

- Pray with ecumenical representatives, Trinity College chapel, 10:30 a.m. Arrive at Apostolic delegation, 11:20 a.m.

- Leave Apostolic Delegation, 2:30 p.m. for Mass on mall at 3 p.m. Later, go to Andrews Air Force Base for departure for Rome about 7:30 p.m.

Final Itinerary Released

(Continued from Page 1)

the pope's "general superintendency of all the rites of the church."

MAJOR MEETINGS with national constituencies on the itinerary include the Philadelphia civic center Mass concelebrated with diocesan and religious priests, an address to religious brothers in Chicago, the greeting for Campaign for Human Development coordinators in Chicago, the previously-announced meeting with the American bishops in Chicago, and meetings with religious women,

representatives of American universities and with a group of ecumenical leaders, all in Washington.

Not included was a meeting specifically with Jewish leaders. One high source at the National Conference of Catholic Bishops, who asked not to be quoted by name, said a meeting with Jewish leaders may be worked into the pope's appearance Oct. 3 at Battery Park in New York.

Here is the itinerary, as released in both Washington and at the Vatican:

O'Hair Is At It Again

WASHINGTON (NC) - Atheist Madalyn Murray O'Hair of the American Atheist Center in Austin, Tex., has filed suit in the U.S. District Court for the District of Columbia to prevent Pope John Paul II from celebrating Mass on the Mall Oct. 7 during his visit to the nation's capital.

She has filed two suits, one naming Interior Secretary Cecil Andrus as defendant and the other naming the pope as defendant.

The suits contend that the papal Mass would violate the constitutional principle of separation of church and

state. A spokesman for the office of the clerk of the court said he did not know whether such a complaint could be served on a visiting head of state like the pope.

Normally a government official like Andrus would have 60 days to file a response to the suite and anyone else would have 20 days. An Attorney for Mrs. O'Hair said, however, that they may file a motion to shorten the period for response. Otherwise the visit would be over before the response to the suit would be made.



The Bishops of the Province of Miami and their legal counsel met this week in Miami. Left to right: Auxiliary Bishops John J. Nevins and Agustin Roman; Bishop Thomas Grady of Orlando; Bishop Thomas Larkin of St. Petersburg; Thomas Horgan, legal counsel and executive Director of the Florida Catholic Conference; Archbishop Edward A. McCarthy and Bishop Rene Gracida of Tallahassee-Pensacola.

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Catholic School Enrollments Stabilizing

WASHINGTON (NC)—With elementary and secondary enrollments stabilizing, Catholic schools are widening their scope to include more kindergarten, pre-kindergarten and learning disabled students.

Catholic educators may have fewer worries about declining enrollment but inflation, energy conservation and bussing pose problems for many dioceses. "It looks like it's going to be a good year," in terms of enrollment, according to Father John F. Meyers, president of the National Catholic Educational

Association. Although the NCEA will not have exact figures until late October, Father Meyers said the enrollment situation seems to have stabilized.

ACCORDING TO Sister Carleen Reck, NCEA director of elementary education, 56 percent of all parochial elementary schools plan kindergartens this year, three percent higher than last year. And "about 53 percent of the dioceses have some kind of parish pre-kindergarten on a daily basis."

"It's a real movement," Sister Reck, a School Sister of Notre Dame, said of the

programs. "People are becoming more aware of early learning capabilities, especially in values. There's an awareness that it's better for the child to be in kindergarten to eighth grade instead of going to public kindergarten and then to parochial school."

In high schools enrollment also has stabilized, according to Brother John Olsen, NCEA director of secondary education, although he cautioned against being too optimistic.

To combat the constantly tight financial situation,

Brother Olsen said Catholic high schools "are becoming much more conscious of accounting and business procedures so there's no waste. High schools are also working toward the establishment of endowments."

In the face of the energy crisis, "I know of schools that have really put the brakes on," Brother Olsen said. "In some cases they have cut back usage of energy in the school one fifth to one fourth by controlling heating and lighting. But the increased costs which the utility companies have placed on them have made their efforts almost dismaying. When the bill comes in, there's decreased usage but the bill is the same."

The Diocese of Fall River, Mass., predicted an increase of five percent over last year in elementary schools and seven percent in high schools. The diocesan Office of Education said 7,505 children will be attending parochial elementary school and over 3,262 are returning to the high schools.

THE ANCHOR, newspaper of the Fall River Diocese, noted that its cities and towns will save over \$11 million on the elementary level and nearly \$6 million on the senior high level because of the parochial schools.

Steady enrollment marked the start of the new school year in the Providence, R.I., Diocese. Some 25,000 students returned to 77 Catholic schools, about the same number as last year.

The third largest Catholic school system in the country,

that of the Archdiocese of New York, projected enrollment at well under one percent less than last year's. Catholic educators in the archdiocese said they believe this indicates the great decline has tapered off.

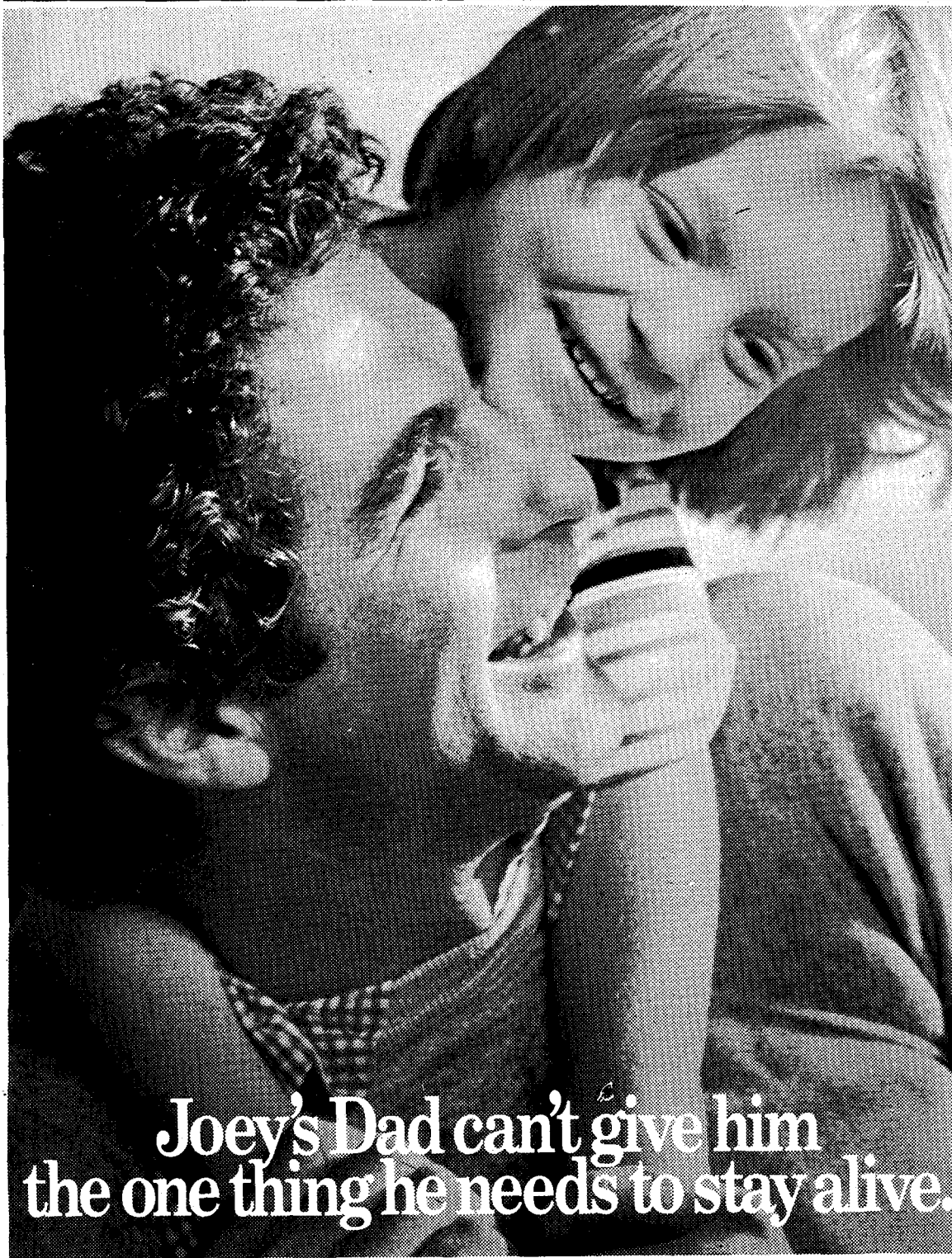
"The drastic declines have slowed down" according to J. Alan Davitt, executive secretary of the New York State Council of Catholic Schools Superintendents.

Out-of-district bussing for non-public school children marked the opening of the school year in the Pittsburgh Diocese. For the first time in six years, students attending church schools outside the cities of Pittsburgh and McKeesport were receiving free transportation. School enrollment was expected to drop about three percent.

Government-forced bussing was at issue in some Midwest schools, and Catholic schools in the Columbus, Ohio, Diocese came under scrutiny to learn if parents were using them to avoid desegregation and if principals were letting them get away with it.

Schools in the Cincinnati Archdiocese face rising costs and declining birth rates. But Father Jerome A. Schaeper, archdiocesan superintendent of schools, said there is a growing regard for education permeated with religious values and increasing respect for the mission of Catholic schools.

About 60,000 students have resumed classes in more than 120 elementary schools, 19 archdiocesan high schools and five private high schools in the archdiocese.



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De La Salle Brothers Consider coming here

By ROBERT O'STEEN
Voice News Editor

Brother Pablo Basterrechea, superior general of the Christian Brothers, met with Archbishop McCarthy last week and discussed the possibility of bringing a contingent of brothers back into South Florida.

The visit with the Archbishop was a courtesy call during the Brother's tour of Latin America and many other topics were discussed, but Brother Basterrechea said afterward that he would "talk to the American Brothers here in the U. S. (of which there are about 1,800) and see what the possibilities are." He added that Miami's needs are great because of the influx of Latins to the area in the past few years.

The Christian Brothers who are primarily a teaching Order, taught at Immaculata-La Salle High School in Miami from 1961 to 1972. Brother Basterrechea said, in fact, that there were about 5,000 alumni of their schools who had come here from Cuba, plus another 4,000-5,000 alumni of Immaculata-La Salle High in the area. And

one of the reasons he came to Miami on what was primarily a Latin tour was to meet with the De La Salle Society here, made up of such alumni. Some of them accompanied him while visiting the Archbishop.

The De La Salle Brothers were founded three centuries ago by Saint John Baptist De La Salle in France and there are now 11,000 Brothers in 81 countries and are composed mostly of American, Spanish and French men. Brother Basterrechea is a Basque Spaniard born 62 years ago. He went to Rome in 1966 as Vicar General of the Order and in 1976 became Superior General.

Asked about vocations to the brothers he said, "As with all vocations there was a decline in the 60s and early 70s, but about two years ago that leveled off. What was a crisis seems now to be improving."

He said the Brothers talk to young people a lot "and we find the youth want more participation in the Church if you just challenge them and give them a role. They don't want to be passive."

"So we say to the Church to bring the youth into the Church and challenge them.

In Socialist countries and in other ideologies they always invite the youth in to be part of the process. If they are part of the activity they will develop more vocations," said Brother Basterrechea, adding, that as part of the lay movement they want lay people also to teach and be involved in their schools regardless of the vocations picture.

Being stationed in Rome, Brother has met the Pope twice and has a private audience scheduled soon.

"He is a real gift of God. He has come from a difficult situation in a Communist country and can understand people's problems. He is very human and very open.

"He is masterful with dialogue with the Communists and with people. His general audiences today are so big that the great hall built by Paul VI can't hold them," said the Brother General, with obvious admiration.

Meanwhile, here in South Florida the community will have to wait a while to see if the Christian Brothers, who have some 1400 schools worldwide, will establish or support an existing one here.



Brother Superior Basterrechea talks to Abp. McCarthy during visit from Rome.

'A Time To Give Thanks to God'

Archbishop Edward A. McCarthy celebrated the third anniversary of his succession to the Archbishopric of Miami on Monday, September 17. The occasion was marked with a private Chancery celebration of Mass. The following is the text of the homily given by Auxiliary Bishop John J. Nevins, Chancellor of the Archdiocesan Seminaries.

"Lilies of the Field" is a movie which caught the heart of America and copped an Oscar for Sidney Portier. The hero is a young Baptist who takes time out to help a group of East German immigrant nuns to build a chapel. Periodically throughout the story the hero tries to wrangle a "thank you" out of the superior, but she feels only God should be thanked. However, in the final scene she is tricked into saying thanks and the hero is swallowed up in the night to the tune of the old Negro meeting song, "Amen."

Count our blessings and render thanks is our theme for today. We

thank God every day, of course, for all that we are and have and hope to be. We thank him for giving us Jesus, the Way, the Truth and the Life. And, we thank the Holy Spirit for all that he has done, is doing and will continue to do.

WHILE WE DO live under the sign of the mushroom and the nagging thrust of the doomsday weapon, it is only natural that an optimism be chastened. And, there are ghosts which perpetually gnaw away at our national destiny and present prosperity.

But yet, with more positive thoughts, we must never be blind to the gifts of plenty which abound all across our land, and especially in Florida; and in particular, Southeastern Florida, known also as the Archdiocese of Miami. For, what we have, possess, built up (most of the time with great sacrifice) all come from God, with his blessings upon our work.

Our Florida coastline and weather attract millions of people

from various parts of the globe. Our parochial schools, colleges, hospitals and social service institutions are well known both here and across our country.

The para-cultures and native languages of our people are like a beautiful rainbow which expresses the beauty of God's earthly kingdom; besides our native priests, there is a great number of others who come from a number of nations like Ireland, Malta, Spain, Cuba and others — all serving God's People with a dedication and love that is admirable; our religious Sisters and Brothers represent many communities and are also committed to the Church in the service of his people.

OUR PARISH churches and missions are aplenty and are filled for the liturgies, but yet we all know that there is so much yet to be done, so many people yet to be directed back to Our Lord.

Our Religious Education Programs, Youth Ministry

programs, Marriage Encounters, Family-oriented programs, Caminos and other ministries are belssed by God with wonderful leadership, staff and voluntary personnel.

We are blessed with two Seminaries that are flourishing with vocations for our own Archdiocese, Florida and the Caribbean. Oh, there are so many other blessings which stagger the imagination. Yes! We must be grateful to God.

But, without spiritual leadership we would be like lambs roaming the fields without a shepherd. We thank God for the history of dedicated Bishops in Florida, for their foresight and conviction of Faith. We thank God for the late Archbishop Carroll and we personally thank God for giving us his Coadjutor three years ago to continue on the annals of a magnificent Florida history, and an inspiring one for the Archdiocese of Miami.

AND, JUST AS I began this

(Continued on Page 12)

We'll probably remind you of your mother.

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Little Enyonam pictured below with her artificial arms and hands.



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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

tering of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Examining The Tax Vote

Dade County voters have spoken and the property tax cut proposal has been defeated. The citizens' expression can give satisfaction, but not too much joy. This because the purposes behind the proposal are still valid.

Taxes overall are on the increase and certainly property taxes, in some cases, seem to have sky-rocketed. This affects not only the poor and minorities, but also our retired citizens whose pension value has been gutted by the ever-spiraling inflationary trends. The increase in property values does not necessarily mean money in the pocket. Elementary economics tells us that while we can sell property at far above its original value, to replace it can also be prohibitive in price.

Senior citizens and middle class families, therefore, cannot afford to sell their homes; but they also find it ever more difficult to keep them because the property taxes eat into their meager incomes. There is both a human and a moral problem here—and the County administration has an obligation to make every effort to apply the property tax laws even-handedly.

It does not seem at all just for profit-making organizations and businesses to be exempt from property taxes—as it appears to be in relation to the airlines use of Miami Airport. Nor is it just for profit-making developers to be given tax breaks simply for cluttering up the skyline with new and

Shalom!

Next Saturday and Sunday our Jewish neighbors will be celebrating their New Year and to most religious Jews, this is more a spiritual than secular celebration. We salute our Jewish neighbors at this time, and wish them peace and prosperity.

Vatican Council II's document on the relationship of the Church to non-Christian religions recalls the spiritual bond "linking the people of the New Covenant with Abraham's stock." And the Church certainly acknowledges that the beginnings of our Faith "are already found among the Patriarchs, Moses and the Prophets." The link is indelible. In the same manner "the salvation of the Church was mystically foreshadowed by the Chosen People's exodus from the land of bondage."

And as the Vatican II declaration says: "the Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the ancient Covenant..."

It is therefore good that we remember this at this time and again in October when our Jewish brothers and sisters will be marking their Day of Atonement, the First of Tabernacles, the Eighth Day of Tabernacles, Rejoicing of the Law, and the Feast of Sacrifice.

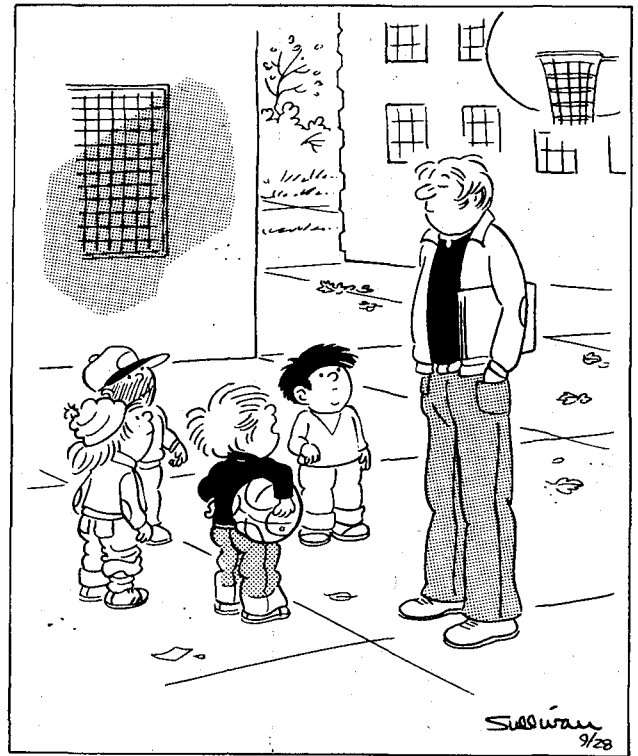
To our Jewish neighbors we say Shalom Aleichem!

fancy condominiums and offices. Yet this type of tax favoritism seems to be going on in this County all the time.

Then, too, the multitude of services provided by the County have created a multitude of bureaucracies, many with high-priced executives. The County has the responsibility to keep the essential services, but to prune unnecessary expenditures, including the number of bureaucrats directing these services.

It is significant that more than half of those who voted supported the meat axe approach in the property tax proposal. That tells us something! Dade County Government is on notice that many citizens are not satisfied with the present administration of property tax laws and therefore waste in government also can no longer be tolerated.

One other significant point can be made in relation to the property tax cut referendum—only 37 percent of the voters exercised their right in casting a ballot. This means that 63 percent of the registered voters were indifferent to the problem. That also tells us something! If such a vast



"OKAY, FATHER, GIVE IT TO US STRAIGHT... DO ANGELS EAT SPINACH, CARROTS, AND BROCCOLI?"

number don't bother to exercise their democratic right on such an important issue, then we deserve the government we get.

LETTERS TO THE EDITOR

Joy at Vocations

To the Editor:

I was deeply moved and overjoyed, upon reading the "good news" of the increase of vocations to the priesthood of Miami's Roman Catholic Archdiocese.

Many of us in this community take for granted, the abundance of priests and nuns and sisters and brothers. I wonder how this community of Roman Catholics would feel if they were deprived of these holy modern-day apostles, as is the case in some other parts of our country, no less in other parts of the world?

Some of us feel that going to Mass even for one day a week is too much of an effort. Maybe we conveniently "forget" to go to Mass, so as not to feel guilty. I ask these people to read Msgr. Walsh' article in this week's VOICE (Friday, Sept. 14, 1979.) If they cannot lift the "veil" of complacency and apathy from their eyes and hearts and souls, then Msgr. Walsh's vivid description of the Holy Mass and our subsequent growth in faith, has not penetrated into their consciences.

Those of us who are blessed with a faith that is nourished through the Mass and who find it a privilege and a joy to attend not one, but more than one Holy Mass a week, are fortunate. Let us pray for those who still need a "spiritual shot in the arm" like Msgr. Walsh has given us all.

Leslie Anne Casden
Miami Beach

Praises Letter

To the Editor:

I am not a subscriber to your paper and it was just by accident that I came across the July 13th issue of The Voice. I found it very interesting reading and was particularly pleased to read the letter sent in by Eileen O'Sullivan, South Miami, regarding Anti-Semitic Text.

It was like a blaze of sunlight bursting

through a polluted atmosphere. If only there were more people like her, people who are really Christians in the true sense of Christianity, what a wonderful world this would be.

Since I have no way of contacting Ms. O'Sullivan directly, I am writing to you so that I could tell her, through you, that I think she is an inspiration and an example for others to follow. Also, can you suggest any way in which her letter could be given wider coverage in the media or in the churches?

(Mrs.) Celia Wenig
Tamarac, Fla.

Sex Ed in Palm Beaches

To the Editor:

The same concern that prompted Archbishop McCarthy's statement on Sex Education in Broward and Dade Counties, (May 18 issue of The Voice), should once again be expressed by our Pastors, Educators and anyone in contact with the Catholic people of Palm Beach County. Recent publicity given to Sex Education in Palm Beach County Schools by local newspapers indicated the intention of allowing Planned Parenthood into the school system for the purpose of sex education...

We must teach morals to our young people and we must not be afraid to speak out against those who attempt to separate sexuality from morality. Planned Parenthood fosters a program without morals and is directed to teaching youngsters how they can engage freely in sexual activities. When their training fails to prevent V.D. and pregnancy they go further and promote abortion as a solution!

I urge the parents of children attending Palm Beach County Schools to express their opposition to the Planned Parenthood Sex Ed. program. Letters of concern should be sent to Mr. Tom Mills, Superintendent of Education, Palm Beach County Dept. of Education, in West Palm Beach.

Mary C. Rodriguez, R.N.
Boynton Beach



Let's Make Notre Dame No. 1

By REV. ANDREW M. GREELEY

I recently found myself locked in a discussion that seemed straight out of the 1950s. The issue: Why are there no great Catholic universities?

The answer 20 years ago was that the Church was spreading its resources thin and that it should combine the best of all its hundreds of institutions of higher education and produce "one good university."

I ALWAYS thought that argument was absurd. There was not and is not any centralized authority in the Church that could achieve such a combination of resources. The decentralization of the religious communities made it impossible to constrain any province (of, let us say, the Jesuits) to yield its best scholars to some national university.

But 20 years later the problem remains, despite the educational transformation that has occurred in the American Catholic population and despite the enormous number of excellent younger Catholic scholars.

The religious orders must bear some of the blame. Both the communities of men and women have for 20 years sent their bright young people off to do graduate work in the best universities. Yet I suspect that,

because of "recreation room" pressures toward mediocrity, the scholars do not seem to have lived up to their training or the promise. The Jesuits, for example, have yet to find theologians distinguished enough to fill the shoes of John Courtney Murray or Gustav Wiegel or sociologists who will play in their generation the role that Joseph Fichter played in his.

Bizarrely enough, the two most creative of the younger generation of Catholic theologians (I think everyone would agree) are diocesan priests David Tracy and John Shea, and the best young empirical social scientists in the country are almost all lay people —and most of them not at Catholic institutions.

Thus, my colleague and now boss, William McCready, was given a choice by Chicago's Loyola University to either leave Loyola or leave NORC. Dr. McCready, now an associate professor at the University of Chicago, didn't have a difficult time making the choice.

Mind you, many of the Catholic institutions provide superb undergraduate instruction. But you cannot have a real university without a scholarly arts and science

faculty. Despite the enormous number of brilliant young Catholic scholars in the country, there is not a single arts and science faculty at a Catholic university that the rest of the country takes seriously.

Notre Dame will be an interesting test case. Undergraduate instruction there is absolutely first rate, as good as a young person will receive anywhere in the country. The success of its recent fundraising drive provides it with enough endowments to recruit high quality faculty. It is not clear to me, however, that the present Notre Dame faculty is capable of using the university's new resources to make it a distinguished university (as well as a distinguished undergraduate college). There are two routes it can take:

ONE, it can go for "big names" spread out across the disciplines without any regard to either the field of socialization or the religious orientation of such scholars.

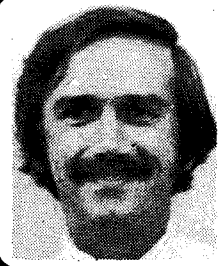
TWO, it can recruit the best scholars in certain highly specific areas of particular Catholic interest and become the best possible university not in the country but in the world in those specific areas

(most people with such interests are likely to be younger and Catholic without any need of establishing a religious affiliation requirement).

If the first strategy is pursued, Notre Dame will, for the most part, get only those big names who are "over the hill" —men and women who for one reason or another are beyond their most productive years, have lost prestige and influence in their own institutions, and are not being actively sought by places like Harvard, Yale, Berkeley or Michigan.

If, on the other hand, the second strategy is followed, Notre Dame will quickly become the best Catholic university in the world and an institution universally respected because in certain critical areas no one else in the world is nearly as good.

I am still an Irish Catholic. I still cheer for Dan and Digger. I still think Fr. Ted is the most influential priest in America. And I still, God help me, want Notre Dame to be No. 1. I hope somebody down there can make it uncompromisingly clear that the second strategy is to be followed.



Who, Me? Get Involved?

By DICK CONKLIN

And the Lord said "Go"
And I said, "Who me?"
And He said, "Yes you".
And I said
"But I'm not ready yet
And there is company coming
And I can't leave the kids
And You know there's no one to take my place"
And He said, "You're stalling."
Again the Lord said "Go"
And I said, "But I don't want to"
And He said, "I didn't ask if you wanted to"
And I said
"Listen, I'm not the kind of person
To get involved in controversy.
Besides, my family won't like it"
And He said, "baloney".
And yet a third time the Lord said "Go"
And I said, "Do I have to?"
And He said, "Do you love Me?"
And I said
"Look, I'm scared
People are going to hate me
And cut me into little pieces
And I can't take it all by myself?"
And He said, "Where do you think I'll be?"
And the Lord said "Go"

And I sighed
"Here I am, Lord, send me".

Anyone who reads the Voice must realize that there are many worthy causes crying out for our attention. Although our column deals mostly with the range of issues under the Church's Respect Life banner, there is a common thread running through all worthy volunteer efforts.

There is a bumper sticker that reads "Apathy Is Our Greatest Problem —But Who Cares?" Well, a lot of people care. And many of them have felt a "call" to do something more. Sometimes it was just a whisper. Or a gentle nudge. But a definite inner voice said "Go".

SOME JUST ignore it. After all, there ARE a lot less controversial ways to spend your spare time. The subject of abortion isn't exactly a cocktail party favorite. And some newspapers love to refer to pro-life people as "right-wing religious

fanatics". Who needs it? Is it really worth it?

Ask the young girl who called a pro-life pregnancy counselling number when she was at the end of her rope. Ask the parents of the adopted little girl who waited so long for her. Ask the children whose mothers decided, for whatever reason, to choose life. Ask the legislators whose conversion on the matter resulted from hundreds of persistent letters from people who cared.

IT ALL BEGINS with that first step. Like helping with the CYO drive to collect baby clothes for needy mothers. Or donating to the Knights of Columbus "red rose" campaign, or attending a women's club letter-writing session, or joining the parish Respect Life committee.

But this time of the year there is one more good way to take that first step. On Saturday, September 29, hundreds of people from around the

state will meet in Orlando for the annual Florida Right to Life convention. This one-day event is an excellent way for a newcomer to learn more about this modern-day human rights crusade —its goals, recent successes, local programs, and plans for the future.

You'll hear speakers like civil rights leader Erma Clardy Craven, Baptist pro-lifer Rev. Bob Holbrook, author Dennis Horan, and leading Florida legislators. The effect of abortion on the medical profession will be discussed, including a fascinating testimony by Jacksonville nurse Kathleen Malloy (see this column, May 25).

If you can make it, you'll find it a worthwhile experience. Convention registration can be made at the Howard Johnson Convention Hotel, near the intersection of the Florida Turnpike and Interstate 4, Friday night (the 28th) or first thing Saturday morning. Hotel reservations can be made by calling toll free 1-800-6542000.

This Thing Called Sex

By EUGENE S. GEISSLER

I knew a man once who had, so to speak, saved himself for marriage. It so happened that he fell in love and married a woman who had done the same. Their first total exposure to sex was with each other and their first act of sexual intercourse was an expression of a life of faithfulness to each other, begun long ago.

TODAY THAT seems an ideal difficult to understand and far removed from the minds of many. Yet, after many years of marriage, this same man told me that sexual love had only got better through the years, and what they had at first, good and beautiful though it was, had only grown into something more beautiful and still was growing.

There is a secret expressed here — which even the ancients knew — that a woman always has a special regard for the first man who comes to her in love. Ideally it is a special regard she should have for her husband, a special regard that would always reinforce love for each other rather than come between them. (In pre-feminist times it didn't say anything about the man.)

Let me tell you about another

couple. The angel Raphael said to Tobias: "Sarah was meant to be yours from the beginning of creation. You will rescue her and she will go with you to your home. You and Sarah will have many children, whom you will love very much." Tobias listened carefully to what Raphael said, and "he began to fall in love with Sarah and looked forward to marrying her."

Raphael also told Tobias that before consummating his marriage to Sarah, they should pray for the Lord to be merciful to them and protect them. After the marriage ceremony, when they were alone behind the closed door of their bedroom, Tobias invited Sarah to pray with him. Part of Tobias' prayer was: "Lord, I have chosen Sarah because it is right, not because I lusted after her. Please be merciful to us and grant that we may grow old together." After praying, "they went to bed for the night."

WHAT IS the difference between these two couples "Coming together," and so many couples "having sex" today? Just to have sex, or more euphemistically, to go to bed or sleep with someone, is a rather easy thing to do. The age is permissive. It has become so easy

and casual that for many today sexual intercourse has become a commonplace. For these, sexual intercourse has lost its profoundest meaning. The saddest part is that they don't know they stand paupers before one of life's richest treasures.

The real meaning of sexual intercourse is somehow bound up, as indicated in the story of Tobias and Sarah, with consummating marriage, with rightness rather than with lust, with being in love and with growing old together, with children, and with being in tune with creation.

Sexual intercourse is a very fleshy thing, to be sure — full of fun, frolic and pleasure, and nobody wants to change that — but it is also profoundly spiritual because it is God's good creation, having its beginning and end in him. To have meaning, sex, like so many other human things human beings do, must be related to something higher. In tune with God's purpose, it is meant to lead to God.

THE HARDEST thing about sex is to keep it all in balance — body, mind, spirit — and in perspective, to search for, to find and to hang onto its meaning. The question of its meaning must be continually asked. Sexual intercourse expresses

Family Portrait

and builds the conjugal bond. It is the envelope of flesh for the message of love. What God has joined together... For this reason a man leaves father and mother... When rightly ordered to God's purpose, sexual intercourse is spiritual enough and worthy enough to be a sacrament.

The man at the beginning of this article who confided in me marvelled at God's goodness and wisdom in providing such a joyful and quite clever way for a couple to make love to each other. It was not difficult, he said, to utter praise and thanks to God and to rejoice with him at what he had wrought. Each time he relished the foretaste of heaven, he knew again its spiritual meaning.

It was easy to be carried away those early years, he said, to be lifted up, and for sex to be splendid. The years have dimmed some aspects a little and enhanced others, but the marvel of what God has done continues, because the search for meaning continues. In the compelling experience of total exposure and giving, God reveals his presence more and more. What God made and so wisely situated in marriage, he also saw to be "very good."



To have meaning sex, like so many other things human beings do, must be related to something higher. The total relationship of husband and wife should be an experience of growth. A constant dedication to the happiness and fulfillment of the other, and to their children. This is in tune with God's purpose, it is meant to lead to God.

Sexuality and Spirituality

By CATHERINE AND EUGENE FISHER

To ask this question is really to answer it. And to ask it biblically is to answer it with a resounding "yes" The Genesis creation stories affirm the divine origin of sexuality and its central role in humanity's relationship to God. Sex, the coming together of male and female to participate in God's creative activity, is seen by the Bible not only as good, but as "very good" (Genesis 1, 31).

SCRIPTURE ABOUND in the use of explicit erotic language and imagery. The classic example is the Song of Songs, a series of love poems which was accepted into the canon because both Jews and Christians saw in sexuality a wholesome image of God's covenant with his chosen people. As God is one, a biblical view might argue, so is the human people. As God is one, a biblical view might

argue, so is the human person one, physically and spiritually. Biblical Hebrew does not even have a word for "body" in our modern sense, as a unit separable from the soul. It only has a word for "corpse," a lifeless, spiritless emptiness.

The sharp distinction we often make between "body" and "soul" is the product not of biblical thought but of Greek philosophy. Jesus, following the Pharisees in this as in so many crucial aspects of his teachings, preached the resurrection of the body. Such a goal is very different from Plato's negative view of a pre-existing soul trapped in an evil body.

The notion that our bodies, with their capacity for pain and joy, exultation and serenity, are encumbrances warring against our "pure" spirits is a false one.

Sexuality and spirituality are simply two aspects of our one human nature as given by our Creator. The drive we see in ourselves to form as complete a uniting as possible with

another person is a function of our sexuality. Our desire for union with God is a function of our spirituality. Viewed from this perspective, the two are not only compatible but interdependent. For the uniting we seek with each other as human is not only a sexual uniting, it is a deeply spiritual one as well.

AND THIS REQUIRES that the relationship that each of us as individuals has to God be brought by us in our coming together. Similarly, our relation as persons to God is not merely individual but communal. So that by developing each of these two sides of our humanity, we learn to understand the other side of it more completely.

One has only to look at the great mystics, at St. Theresa and John of the Cross, to see the relationship between sexuality and spirituality. Mystical traditions have consistently used physical, even erotic images to communicate the deepest spiritual experiences.

Marriage Awareness

Sexuality is part of our very being, and so should be a part of our spiritual life.

In Jewish tradition, for example, many activities are forbidden on the Sabbath because they might constitute work and thus violate the Sabbath spirit of joy and rest. Sex is not one of these. Rather, sex is ordained on the Sabbath precisely because it gives pleasure and so enhances the proper celebration of this central Jewish holy day.

The "Zohar," the great medieval work of Jewish mysticism, strongly encourages husbands on the Sabbath "to rejoice their wives, to the honor of the heavenly union." The reasons it gives for "this duty of cohabitation" provide a fitting summary of what has been said thus far: "First, this pleasure is a religious one, giving joy also to the Divine Presence. And it is an instrument for peace in the world, as it is written, 'you shall know that your tent is in peace' (Job 5,24.)"

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The Song of Songs

Biblical
Insight

By FATHER JOHN J. CASTELOT

There is unquestionably a sacred dimension to the union of man and woman. However, it is only a dimension, and it should not be allowed to obscure the fact that this relationship involves two flesh and blood human beings, not disembodied spirits. We are the heirs of a long, complex and none too happy history of attitudes toward sexuality, attitudes which have their roots almost as deeply in pagan cults which favored sexual renunciation as in an exaggerated Christian asceticism. Unfortunately the proponents of these views exercised a powerful influence in the early centuries of the church, so powerful that they still color our outlook.

ONE SUCH PERSONALITY was the third-century scholar, Origen, whose heavily allegorical commentaries on Scripture were highly prized and imitated in varying degrees by men like Jerome, Ambrose and Augustine, whose writings were to dominate Western Christian thought for almost a millenium. Like many other geniuses, Origen was an extremist, and not altogether consistent. Far from giving an allegorical interpretation to Jesus' words about cutting off bodily organs which might prove occasions of sin, he took them literally and mutilated himself.

WITH THE GREEK Philosopher Plato he distinguished earthly physical love from the heavenly, spiritual type, and took a dim view of the former. In his commentary on the Song of Songs 1,4, he wrote: "There is a love of the flesh which comes from Satan, and there is another love, belonging to the Spirit, which has its origins in God; and nobody can be possessed by the two loves...If you have despised all bodily things...then you can acquire spiritual love."

THE 'IN' PHILOSOPHY of the day was Gnosticism, which was characterized by a disdain for the natural, the physical. Sexual love was abhorrent, and a mixture of Gnosticism and Christianity gave rise to some bizarre notions of holiness. In an apocryphal work called the "Acts of Thomas" Jesus appears to a newly married couple and says: "If you abandon this filthy intercourse you become holy temples, pure and free from afflictions and pains both manifest and hidden, and you will not be girt about with care for life and for children, the end of which is destruction." Origen was not unaffected by this prevailing philosophy. In spite of the church's official repudiation of Gnosticism in its many forms, it seems clearly to have exerted a subtle but nonetheless strong influence on churchmen whose writings had a lasting impact on popular thinking.

The result was the fostering of an unbiblical, un-Christian, un-wholesome attitude to human sexuality which still haunts us.

IT WAS THIS frame of mind which led to the far-fetched and bewilderingly diverse interpretations of the book of the Bible called the Song of Songs (Canticle of Canticles). A great Jewish scholar, Saadia, once wrote: "Know, my brother, that you will find great differences in interpretation of the Song of Songs. In truth they differ because the Song of Songs resembles locks to which the keys have been lost." Unquestionably, the book represents many problems, literary and others, but it is safe to say that most of the locks to which Saadia referred have been forged by people who refused to take the composition in its obvious sense. The opening lines set the tone: "Let him kiss me with his mouth's kisses! Truly, sweeter is your love than wine, than the smell of your precious oils."

THUS BEGINS a collection of delightful, frankly erotic love songs of varying lengths. But a mind-set which cannot distinguish the erotic from the pornographic has to find a deeper, more "spiritual" meaning and substitute that meaning for the "objectionable" original. As a result, "in proportion to its size, no book of the Bible has received so much attention and certainly none

has had so many divergent interpretations imposed on its every word. A thorough survey of the history of interpretation of the Canticle would require the lifelong labors of teams of scholars" (Marvin Pope, "Song of Songs," The Anchor Bible, 7C p. 8 9).

AS ONE MIGHT suspect, the vast majority of the interpretations have been of the allegorical type. The song simply cannot mean what it obviously says, and so it must have to do with the relationship between Yahweh and Israel, or Christ and the church, or God and the individual soul, or God and the Blessed Virgin, etc., etc. The fact is that God isn't mentioned once in the whole book. In recent times there has been a marked tendency to appreciate the poems for what they originally were: love songs celebrating the beauty and the frustrations and the ecstasies of human sexual love. Thus, some of the titles of the various poems as listed in the "Jerome Biblical Commentary" give an idea of the contents: "Love's Desires," "Love's Union," "A tryst in the Spring," "The Charms of the Beloved," and "Life Together."

THIS DOES NOT rule out the possibility of using them to express human-divine love, but not at the expense of negating or depreciating the wonder and delight of the erotic man-woman relationship.

A Love Story

By JANAN MANTERNACH

Once upon a time a handsome young prince fell in love with a lovely princess. The two could think of nothing but one another. They were together every possible moment. They promised to love one another always.

Then one day the king sent the prince away on an important mission. The prince and his beloved princess were sad. They felt they could not stand being separated. To ease their pain they promised to write each other love letters every day.

The prince set off the next day. As soon as he left, the princess rushed to her room. She took out paper and pen. She began to write, "I love you so much. Your love is more delightful to me than anything in the world. I long for you to draw me close to you, to hold me tight. I love to be near you. How much I love you." She kissed the paper, folded it carefully and sent it off to her beloved prince.

The prince soon reached the city to which the king had sent him. He sat down immediately and wrote his dear princess. "You are the most beautiful of women. I want you near me so much. Rise up, my beloved, my beautiful one, and come to me. Here the winter is past, the rains are over. Flowers are blooming everywhere and the air is filled with the songs of the birds. Come to me my beloved, my beautiful one. Let me see you. Let me hear your voice. Your voice is sweet and you are lovely."

The princess was thrilled with her prince's letter. She wrote back. "I belong to you, my love. Come back to me. We will spend our lives together. I give you my love. Set me as a seal on your heart. Deep waters cannot quench my love for you. Flood waters cannot sweep it away. Be quick, my beloved, to come back to me."

Each letter became more passionate. The

prince and princess grew in love for one another during the time they were apart. Soon the king allowed the prince to return. They held each other in a tight embrace. They kissed and promised never to be apart again.

Not long after the prince and princess were married. They lived together for many years until they both died. People everywhere in the land heard of their great love.

When the prince and princess died, people found their love letters. They read them over and

as written for children



over. Someone picked out the most beautiful parts and made them into songs. Years later someone else collected these love songs and put them in a book called the Song of Songs.

The Song of Songs later became part of the Bible. We can still read the love songs of this romantic prince and princess. Their songs continue to sing to us, saying, "How precious is love. How beautiful is the love between a woman and a man. Nothing on earth is more like God's passionate love for us."

Polish Bishops Score Communists

The Polish Bishops have accused their country's Communist government of being insincere in its efforts to achieve Church-State rapport — according to Vatican Radio.

A report broadcast by the Jesuit-run radio station said the Polish Hierarchy issued a statement Sept. 7, expressing a willingness to continue

negotiations toward normalization of Church-State relations in the native land of Pope John Paul II.

But the bishops said it is difficult to take seriously the government's desire for better relations when the Communist authorities "refuse to take into consideration the need of the Church and the rights of the faithful," Vatican radio reported.

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'Time to Give Thanks to God'

(Continued from Page 5)

homily with the story of the nun in the "Lilies of the Field" who found it difficult to thank the young Baptist, how wrong it would be for us not to express our personal thanks to our Bishop, Archbishop Edward McCarthy, for accepting the invitation to come among us and serve us. The gift of being approachable is God-given and deeply appreciated by all. His long hours of work every day, his heavy schedule of meetings, events, administering the Sacraments, take him to the length and breadth of the Archdiocese.

Planning for the present and the future of the Church must be included in his work. But, as a Bishop, there is nothing more sacred in his plans than to bring himself, his priests and religious, all of God's people, closer to Christ, so that we will indeed have the eternal privilege of seeing God face to face. And this sacred trust will be realized through the efforts of our Archbishop to strengthen our individual vocation, the family life of our people the guidance and example to our youth, well-prepared couples for marriage, quality vocations to the priesthood and religious life, and so on.

Yes, we thank you, Archbishop, and may your spiritual vision for yourself and us become realized by the grace of Christ.

In every Eucharistic celebration we always "render thanks." Let us give thanks, then, to God, with a full heart. It is He from whom all blessings flow. Jesus frequently thanked his Father for one or another gift, such as making known the mystery of salvation to the humble, while hiding it from the wise and prudent — that is, the self-conceited.

THE OLD IRISH, especially in Donagal where my mother comes from, love to sprinkle their talk with a "thanks be to God," a custom which demonstrated the naturalness of Christian gratefulness with a given people. Do not be afraid to thank God in season and out of season, for he is the Lord and he made us, and we are his. Thank, God, for everything!!!

And, thank, Mary, Mother of Jesus, for protecting us under your title of Immaculate Conception.

St. Lucy's Sets Luncheon

St. Lucy's Women's Guild of Highland Beach will have their first luncheon and meeting of the season on Oct. 2 1979, at L'Hezagone Restaurant, 1600 N. Federal Highway, Boca Raton. Social hour at 11:30 a.m., lunch at 12:30. Guest speaker to be Jim Sweat, Rescue Officer and Paramedic of the Del-Tail of Highland Beach. For reservations call 3946243.

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Family Death a Time of Togetherness



By Terry and
Mimi Reilly

Gene Pesa, the husband of Cill Pesa, a full time member of the Family Enrichment Center, died September 2nd. He was in the hospital recovering from surgery when he experienced heart failure and died shortly after. Cill and Gene were active in their parish and in Marriage Encounter for many years. They are a witness of married and family love. Our heartfelt sympathy goes especially to Cill.

We talked with Cill and she had some reflections about her own family's experience and some graces the Lord has given her regarding Gene's death.

Since Gene's death was on the morning of the day Hurricane David was closing in on South Florida, the funeral arrangements were all postponed. The whole family, children, grandchildren and even Cill's parents were given the rare gift of being close together the night the Hurricane was to strike here.

They spent all that night in one house together; remembering Gene and the good and the hard times, and mostly just crying together. It must have been a real experience of Christ present with them. One of Cill's children commented on how much Gene's death was a spiritual experience for the

family. She talked about how there was a storm after Jesus' own death and how his friends gathered together in a room.

Perhaps when each of us do die a bit of Christ dies with us because each of us is such a beautiful and unique manifestation of the living Christ's love in the world while we're here.

The family sensed that mystery as they had time to spend together waiting out David, who ended up, thank God, for all of us in South Florida, never arriving. But had it not been for the hurricane, the busy-ness of preparing for the funeral would have prevented that special opportunity.

So often we reflect on families being close for celebrations like weddings, 1st. Communions, Christmas, Easter, Anniversaries, Thanksgiving's. These are times of great joy. Families are also close though in times of sadness, like the death of a spouse or parent; also a great disappointment, an illness or a major disaster.

The night of the hurricane, the Pesa family commemorated Gene's life and his death as well. Their witness to one another allowed them to celebrate his love for them, though it often was shared through tears. The family experienced real unity, although it meant suffering. What a mysterious gift!

At the wake, we saw Cill with her three grown daughters, just standing arm in arm, in front of Gene's coffin. They wept together and then they began to smile. No, Gene was not there, only the empty body that had been his vessel during his life. Now, his life is far greater than any of us left could possibly imagine. 1 Cor. 2:9 reminds us. "Eyes have not seen, nor ear has heard, nor has it entered the heart of man what I have prepared for those who love me."

Isn't that what, we, as the family of God really seek? We can feel his presence in many ways, but knowing, as persons of faith, that we'll live forever is a real cause for rejoicing.

Our heartfelt sympathy does go out to Cill, and the whole family, and to all the families in our Archdiocese

that have had or will have a similar experience this year. Love in Jesus Christ,
Terry and Mimi Reilly



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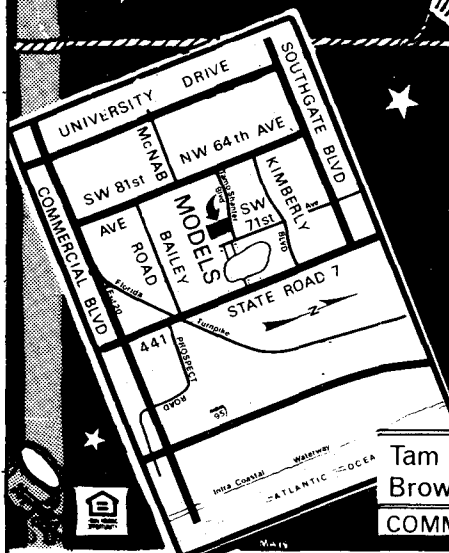
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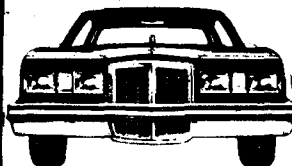


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As with many ceremonies in the Church there are occasions both solemn and joyful. Recently the installations of three pastors in various parishes of the diocese were held.

These photographs tell the story dramatically of the procedures and rites. There is the homily and acceptance of the bible, as in the photo taken at the installation of Fr. William L. O'Dea (above) of Holy Spirit parish, Lantana.

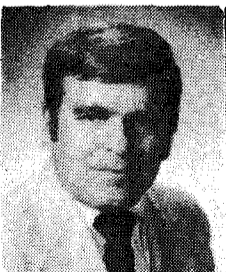
Then these are the gifts. The stole denoting the pastor's position as shepherd of the parishioners and the key to the Tabernacle where the Most Blessed Sacrament is kept, as shown in the photograph taken at Sacred Heart parish in Homestead, (left) during the installation of Fr. Daniel Dorrity.

And the meeting and eating, the culmination of joy in the ceremony. In this case Archbishop Edward A. McCarthy breaks bread and celebrates the occasion with Fr. Eugene M. Quinlan, at his installation as pastor of St. Peter's church on Big Pine Key (above left).

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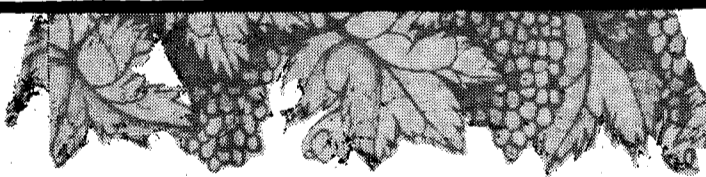
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Catholic Daughters

Catholic Daughters of Americas, Ct. Holy Spirit 1912, Pompano Beach, will sponsor a dessert Pokeno card party, Saturday, Sept. 29, 1979 at St. Elizabeth's Gardens, Pompano Beach, Fla. at 12:00 noon. Donation \$1.25 Refreshments. Open to all. Proceeds to charity fund.

Luncheon at St. Jerome

The first luncheon and card party of the season will be held at St. Jerome Parish Hall, 2533 S.W. Ninth Avenue, Ft. Lauderdale, on Tuesday, October 2, 1979, at 12:30 p.m. The event is sponsored by the St. Jerome Women's Club and will benefit the parish and charitable projects of the Club.

Eastern Rites Featured on TV

established Eastern Rite monastery of The Three Holy Hierarchs, Lantana, will explore the history, liturgy, customs and traditions of Eastern Rite Catholics on the first two programs of the 1979-80 season, Sept. 23 and 30.

"It is unfortunate, but true," said Father Jose Nickse, Archdiocesan Director of Radio and Television, "that great numbers of Catholics in the Archdiocese of Miami know little or nothing about fellow Catholics reared in the liturgies, cultures and customs of Eastern Europe, the Middle East and Asia. We

hope, through these programs, to illuminate and strengthen the bonds which unite us in the common Faith which finds its earthly center in the See of Peter and the person of Our Holy Father, the Pope."

"The Eastern Rites - An Ancient Heritage" will be the topic of discussion on THE CHURCH AND THE WORLD TODAY, weekly television program of the Archdiocese of Miami, broadcast by WCKT-TV (Ch. 7) on Sundays at 9 a.m.

Priests representing Eastern Rite parishes in the Archdiocese, and the newly

Silver Tea and Reception

The St. Mary Magdalen Guild will hold a Silver Tea and reception in the Social Hall on Sunday, September 23, from 2 to 4pm. Honoring past Presidents, Honorary members and a drive for membership.

There will be a musical under the direction of Sister Mary Tindel, readings, refreshments and prizes.

All guild members and prospective members are invited.

Share Shop Day

A Share Shop Day will be held by the East Coast Deanery, Miami Archdiocesan Council of Catholic Women, on Thursday, September 27, 1979, from 9:30 a.m. to 12:30 p.m. at St. John Fisher Parish Center, 4001 North Shore Drive, West Palm Beach. (Two blocks South of Jai Alai.)

All ladies of the parishes are

invited to attend this Share Shop Day and learn of the work done by the Council of Catholic Women through the commissions of church committees, community affairs, family affairs, International Affairs, and legislation. To learn, also how they can participate in these activities and to share mutual ideas and interests.

Gospel Study

St. Basil Catholic Church, 1475 199 St., Miami, will present an eight-week gospel study of St. Mark each Tuesday, from Oct. 2, through Nov. 20, 1979. 8:00 p.m. to 9:30 p.m. Class. Discussion. Refreshments. Information: 651-0991.

Singles Club

The Catholic Singles Club of the Palm Beaches (ages 18-40) is open to members of any parish in Palm Beach County. A wide variety of activities geographically dispersed is offered. Phone Glenda 832-7691 or Roger 683-3800.

Rummage Sale

St. John Fisher annual rummage sale. Sat. Sept. 22, 7:30 a.m. - 6:00 p.m. and Sunday, Sept. 23, 1979, 8:00 a.m. to 2:00 p.m. 4001 North Shore Drive, West Palm Beach. (Three blocks south of Jai Alai.)

Yard Sale Set

St. Kevin's Church Ladies Guild will sponsor a Yard Sale on Saturday, Sept. 22, 1979 from 9:00 a.m. to 3:00 p.m. at 2305 S.W. 128 Avenue.

Rummage Sale

Rummage Sale to be sponsored by St. Basil Catholic Church, Hollywood Community Center, October 7 and 8, 1979, 805 Glen Parkway, West Hollywood, FL.

IMPACTO Set in English

It has always been difficult to be a perfect mother or father. IMPACTO, is a new program, a Christian movement that offers challenge to families today.

On October 13 and 14, 1979, the first IMPACTO in English will be held at St. Stephen's parish hall in West Hollywood.

IMPACTO is being offered by the Spanish IMPACTO community as an outreach to their English speaking counterparts.

There is a donation of \$25.00 per family and further information may be obtained by contacting the Family Enrichment Center before October 1, 1979. Phone 651-0280.

Charismatics Set Evening Reflection

An Evening of Reflection for Charismatics will be held at Dominican Retreat House, 7275 S.W. 124th St., Kendall, FL., from 7:00 p.m. to 10:30

p.m., Sept. 25, 1979. Speaker will be Fr. Steve O'Dea, Holy Rosary Church. Contact Sister Peggy at 238-2711.

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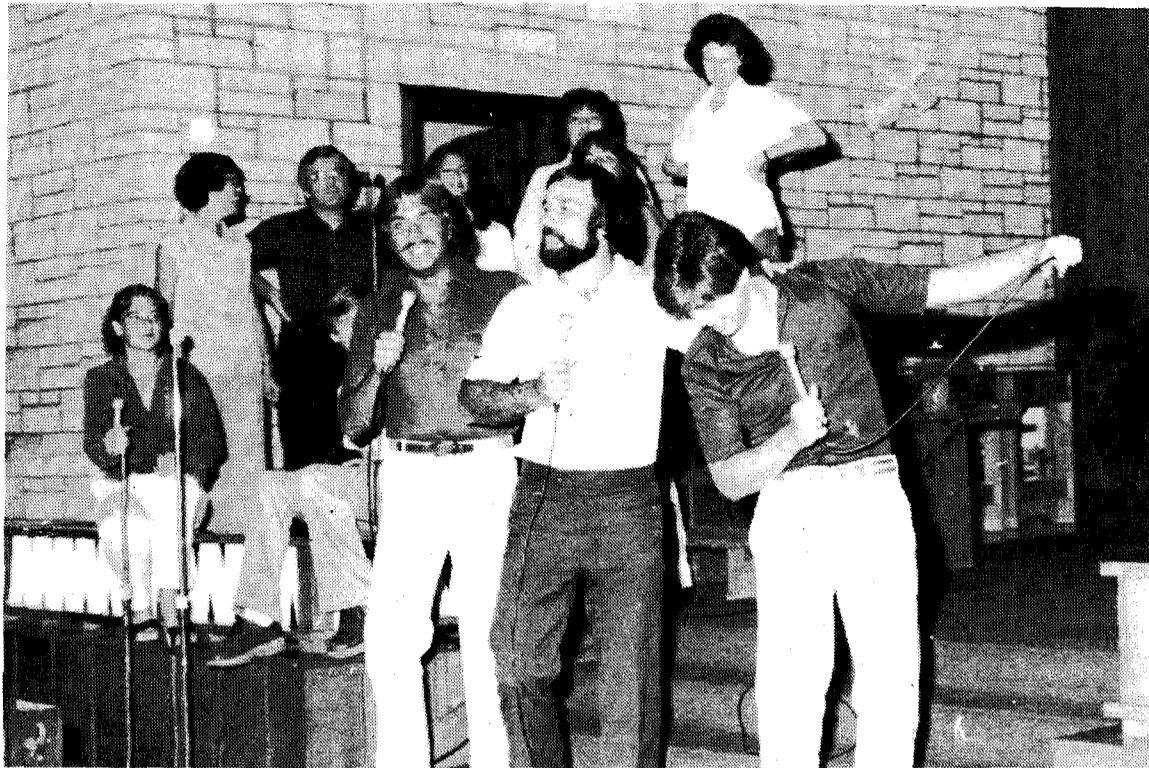
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"The Witness" Scores at Lantana



Rehearsing a scene from "The Witness", Don Schafhauser, Larry Dorman and Mike Kopp, foreground, sing "Fishers of Men" from the christian musical being presented at parishes in Palm Beach County.

By LARRY DORMAN

The young prisoner was standing with his hands outstretched above his head. His eyes were glistening as he reached across to hold the hand of the man next to him. Together, they began to sing with the chorus.

"You are the Christ, the Son of the living God, I say you are the Christ, the Son of the living God."

The small room at the Lantana Correctional Institution swelled with the voices of more prisoners. One of the guards was singing, drowning out the squawks from the walkie-talkie that hung in a holster on his hip. Many of the faces that had worn the institutionalized look of hardened suspicion when the night began were softened now as the chorus built to a crescendo.

"You are my Lord, you are my Lord!"

For the 28 men and women who comprise the "Joyful Noise Ensemble" and "New Beginnings" choruses, as well as the more than 50 prisoners who were the object of their ministry, this was yet another in a series of successful presentations of "The Witness".

"The Witness", a musical written by Jimmy and Carol Owens, describes the life of Christ through the eyes of St. Peter. It has been presented

this summer at parishes throughout Palm Beach County by the "Joyful Noise Ensemble" and "New Beginnings", a combined group of singers based at St. Juliana's Church in West Palm Beach.

Since its inception in September of 1978, "The Joyful Noise Ensemble" has presented three different cantatas to parishes, nursing homes, and prisons in Palm Beach County. Joined by "New Beginnings" in April of this year when rehearsals for "The Witness" began, the combined ensembles have, in the words of director and founder of the groups, Don Schafhauser, "used music to bring the life of Jesus into the lives of many."

The recent presentation of "The Witness" at the Lantana Correctional Institution is an example of the type of outreach the ministry employs. Whether presented in churches—as it will be Sept. 21 and 22 at 8:30 p.m. at St. Juliana's, Sept. 23 at 7:30 p.m. at St. Ignatius Loyola in Palm Beach Gardens, and Oct. 6 at 8:00 p.m. at St. Clare's in North Palm Beach—or at nursing homes or prisons, the object is the same.

"We want to present the Gospel, to minister to the people of God," Schafhauser said. "This musical is a faithful rendition of the Gospel which recounts the life of Jesus through His life, death, and resurrection, and through it we are able to plant the seed of faith in some and nourish it in others."

Archdiocesan Movement Day

Archdiocesan Movement Day will be held on October 6, 1979, at Barry College.

Upwards of 125 people are expected to share in the events of the day which start at 9:30 a.m. with a continental breakfast and registration.

The schedule of events is

as follows:

9:30 - 9:45 Introduction Bob and Irene Tomanto,
9:45 - 10:15 Opening Address - Rev. David Russell

10:30 - 11:30 Small Group Discussion

10:45 - 12:15 Address - Fr. Eduardo Alvarez

12:15 - 1:15 Lunch
1:15 - 1:55 Presentation - Terry and Mimi Reilly
2:00 - 2:45 Small Groups
2:45 - 3:15 Feedback
3:30 - Closing Liturgy

Theme for the day is "Ministry to Families together": Any one wishing to attend should contact the representative of your movement.

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St. Boniface Card Party

St. Boniface Women's Club will host a card party, Sept. 25, 1979, at the parish hall, 8330 Johnson St., Pembroke Pines, at 7:30 p.m.

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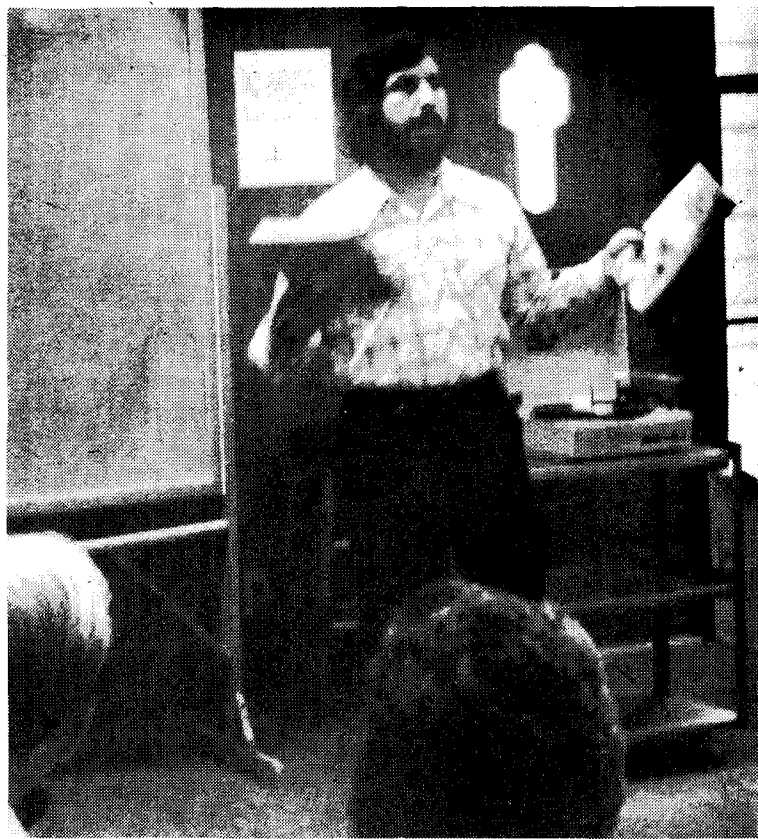
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Fr. Darryl De Cote talks to teachers.

St. Helen's Hosts Author

Ft. Lauderdale — St. Helen's parish played host to Fr. Darryl De Cote, of the Diocese of Baton Rouge, La., who conducted an all day workshop for Diocesan teachers in CCD and Youth Ministry.

Fr. De Cote who is Director of the Pastoral Counseling Center in his diocese, and formerly Director of Religious Education is the author of a new high school text, "Followers of the Way", published by Paulist Press and presently being released.

The workshop covered the content of the book and its use by teachers and counselors in schools and parishes. "Followers of the Way" comprises six volumes

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

PSALMS XXXVII, 25

SUNDAY!

9 A.M. - Ch. 7
"The Church and The World Today"

8 A.M. - Ch. 5
The TV Mass for Shut-Ins

8:30 A.M. - Ch. 10
The TV Mass for Shut-Ins

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Fr. James Fetscher to Speak

St. Kevin's Church invites you to come and hear Father James Fetscher talk on "Whatever Happened to Catholic Morality?" The talk will be held at the Meeting room of the rectory at 12525 SW 42 St., on Oct. 4 at 8 p.m.

Annual Rummage Sale

St. Bernadette Women's Guild at 7450 Stirling Road, Hollywood, will hold their annual Rummage Sale, Sunday, Sept. 23, 1979, from 8:00 a.m. to 1:00 p.m.

Sacred Heart Party

Sacred Heart Ladies Guild will host a card party, Saturday, Sept. 29, 1979, from 12:30 p.m. to 4:00 p.m., at Madonna Hall, 430 M Street, Lake Worth. Donation \$2.00 to benefit Catholic Charities Services. Bring own cards.

SFO-St. Joseph's Frat. Installation

St. Joseph's Fraternity of the Secular Franciscan Order will hold installation of officers at the September 23 '79 meeting to be held in St. Anthony's hall after the noontime Mass in St. Anthony's Church, Ft. Lauderdale. Robert Blackburn, Assistant Regional Director for the southeast area will officiate.

Officers and Council to be

installed are: Miss Angela Vecchione, Director; Don Samano, Vice-Director; Walter Urban, Treasurer; Jean Samano, Secretary for the Instrument; Adeline Sonberg, Corresponding and Recording Secretary; Robert Blackburn, Formation Director and Veronica Catlett, Infirmarian. All officers are elected for a three year term.



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\$20 will feed a family of Palestine refugees for one month. In thanks we'll send you an Olive Wood Rosary from the Holy Land.

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To enable refugee boys to become self-supporting as carpenters (St. Joseph's trade), Salesian Father Giuseppe Giorgis in Bethlehem needs lumber (total cost: \$750) for worktables, desks, stools, etc. \$50 will buy the tools each boy must have.

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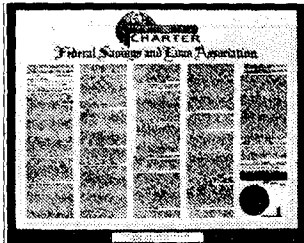


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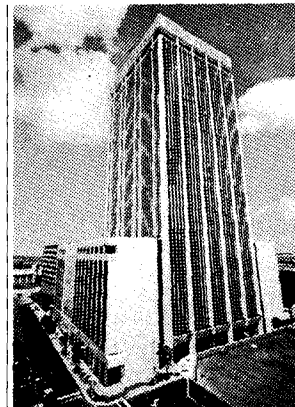
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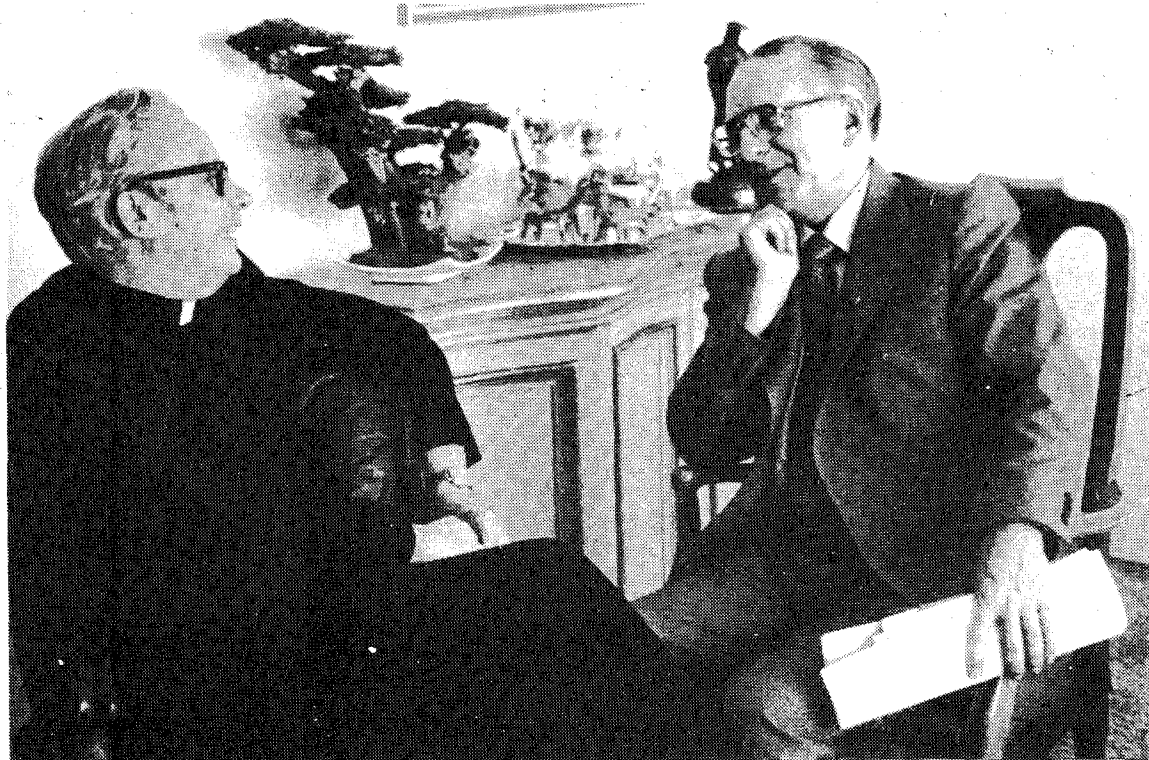

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Visita al Arzobispo Edward McCarthy

Superior General de los Hermanos Cristianos



Arzobispo McCarthy y el Hermano Basterrechea, Madurez y seriedad en el trabajo de los jóvenes.

El Hermano Pablo Basterrechea, Superior General de los Hermanos Cristianos, se entrevistó con el Arzobispo McCarthy la semana pasada, discutiendo la posibilidad de volver a enviar a los Hermanos al Sur de la Florida.

Esta visita al Arzobispo fue una visita de cortesía dentro del itinerario del viaje que el Hermano realiza por América Latina. En la entrevista se trataron otros temas, pero el Hermano Basterrechea declaró más tarde que "hablaría con los Hermanos (existentes unos 1800) de los Estados Unidos para ver qué posibilidades existen". Añadió que las necesidades de Miami son grandes debido al influjo de los latinos en los últimos años.

Los Hermanos Cristianos, que es una Orden de Enseñanza, enseñaron en el High School Inmaculada-La Salle en Miami desde 1961 hasta 1972. El Hermano Basterrechea dijo que había unos 5,000 alumnos de sus escuelas en el área pro-

cedentes de sus escuelas de Cuba, además de unos 4-5,000 alumnos de High School Inmaculada-LaSalle. Una de las razones por las que había venido a Miami en este viaje por Latino-America, había sido la de reunirse con la Sociedad de La Salle, que aquí existe, fundada por sus alumnos. Algunos de ellos le acompañaron durante su visita al Arzobispo.

Los Hermanos de La Salle fueron fundados hace tres siglos por S. Juan Bautista de La Salle, en Francia, y en la actualidad hay 11,000 Hermanos en 81 países, la mayoría de ellos son americanos, españoles, y franceses. El Hermano Basterrechea es un Vasco-Español de 62 años de edad. En 1966 fue elegido Vicario General de la Orden y fue a Roma, y en 1976 salió Superior General. Cuando se le preguntó por las vocaciones en los Hermanos, dijo que "al igual que en las demás vocaciones hubo un descenso en los años

(Pasa a la Pág. 3 A)

Hablan los Jóvenes Hispanos de la Región del Sureste

2do Encuentro de Líderes Juveniles

Por Soledad Galeron, R.M.I.
Oficina Regional del Sureste

"Nosotros los jóvenes hispanos en el Sureste de los Estados Unidos consideramos como esencial para vivir plenamente nuestra experiencia de vida cristiana en este momento centrar a Cristo en nuestra vida. Aceptamos el reto de combatir la sociedad egoísta y materialista en que vivimos y comprometernos en su cambio a través de una vivencia comunitaria profunda que nos ayude a crecer como hispanos y católicos..."

Así se expresaron los jóvenes

reunidos con motivo del II Encuentro de Líderes Juveniles hispanos del Sureste. A lo largo de dos días, jóvenes de Atlanta, North Carolina, Orlando, Tampa, Miami... Jóvenes mexicanos, portorriqueños, nicaragüenses, salvadoreños, cubanos, peruanos, chilenos... reflexionaron juntos.

El punto de partida del trabajo fue una encuesta preparada por el Consejo Regional Juvenil, a través de la cual queríamos conocer cuál es la realidad de la juventud hispana del Sureste y qué opciones pastorales tomar frente a ella.

El Encuentro fue organizado por la Sección juvenil de la Oficina Regional para asuntos hispanos, que dirige el P. Mario Vizcaino, Sch. P.

A través de un dinámico proceso el hermano Avelino Fernández, F.S.C. fue llevando a los participantes a darse cuenta de la necesidad de tomar una opción y participación activa en la historia. "Tenemos que aprender a analizar la realidad y a intervenirla para poder llevar a cabo nuestro propio proyecto de futuro. Investigar las posibilidades, encontrar instrumentos para ser sujetos de la Historia".

Reflexionamos sobre ¿Qué

es lo esencial para vivir mi vida plenamente? ¿Qué dificultades encuentro en esta experiencia de vida? ¿Cómo estamos organizados para hacer frente a estas dificultades?

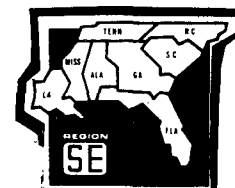
Teniendo presente esta realidad; en contacto con la persona de Jesús, fuimos considerando. Como afrontó Jesús las dificultades y retos de su época y cuál es la respuesta que Jesús da a nuestra problemática... A lo largo de este proceso fuimos llegando a darnos cuenta de la necesidad de un cambio personal y comunitario y de un mayor compromiso.

A través de los trabajos de

grupos se elaboró la Meta general regional: "Lograr que los jóvenes hispanos de los Estados Unidos lleguen a comprender su papel en la construcción de una sociedad más justa y más cristiana". Esta meta inspiró después a los grupos diocesanos sus acciones prioritarias. Los jóvenes fueron acompañados en todas sus decisiones por los asesores adultos provenientes de las diferentes diócesis.

Creo que el Encuentro ha cumplimentado los objetivos que el P. Frank Ponce, de la Oficina Nacional para asuntos

(Pasa a la Pág. 4 A)



El Hermano Avelino, dirigiendo la síntesis del trabajo de grupos.

Nuevos Candidatos Empiezan su Preparación el 21 de Septiembre

Programa del Diaconado Permanente

El Programa Arquidiocesano del Diaconado Permanente comienza su tercer año de preparación el 21 de Septiembre en el Seminario S. Vicente de Paul, en Boynton Beach.

Por primera vez en este año escolar, 41 hombres, incluyendo a 22 Diáconos, se reunirán en el Seminario Mayor. El fin de semana inicial estará dedicado a orientación y retiro. Los participantes en el Programa de Diaconado se reúnen mensualmente en el Seminario Mayor y un sábado al mes en la Parroquia de S. Mauricio, para recibir la preparación intelectual que los capacite para el ministerio diaconal.

Han sido seleccionados ocho hombres más que se unirán a los que ya están involucrados en el programa. Son: Harold F. Boersman Jr., de la Parroquia de S. Lucas, Richard A. Carroll, de S. Hugo; Edward D. Flynn, de la Misión de María Inmaculada; Joseph A. Polcari, de S. Juan Apóstol; Jack A. Raisch, de S. Martín de Porres; Joseph M. Ranieri, de Sta. Juliana; John

H. Reininger, de S. Coleman; y Roger L. Tredway, de S. David.

Los candidatos que comienzan su segundo año de preparación y que serán ordenados en Mayo de 1981, son: Mitchell C. Abdallah, de Anunciación; William D. Bennett, de San Marco; Ignatius T. DiLeonardo, de S. Esteban.; Vincent Farinto, de S. Esteban; José M. Guerra, de Nuestra Señora de la Divina Providencia; James John Hampton, de Sta. Teresita; Helio Milián, de San Brendan; Joseph M. Pearce, de S. Jaime; Roger M. Shaw, de S. Juan Apóstol; George P. Sitcavage, de Pío X; William A. Watkins, de Sta. Teresita.

Los Diáconos Permanentes que actualmente sirven en la Arquidiócesis son: José P. Alonso, en S. Brendan; Daniel C. Blaha, en Nuestra Señora de los Lagos; Manuel Canovaca, en St. Timoteo; Norman B. Carroll, en S. Antonio; Diego Chávez, en San Juan Bosco; Anthony D' Angelo, en la Visitación; Rafael de los Reyes, en el Templo Nuestra Señora de

la Caridad; José M. García, S. Brendan; Tom Gato, en S. Jaime; Jorge G. González, en Sta. Agata y en la Cárcel; Manuel González, en S. Juan Apóstol; Gerald F. Humphreys, en S. David; Louis Johnson, en S. Lucas; George N. Mickwee, en S. Mauricio; Walter G. Moncsko, en S. Pedro; Ray Ortega, en Sto. Tomás Moro; Wilbur C. Rollins, En S. Luis; Richard C. Shaw, en S. Timoteo;

Richard A. Tourigny, en S. Lucas; Gregorio Vélez, en Nuestra Señora de la Divina Providencia.

El P. Edward Brown, el P. Juan Sosa y el Diácono George N. Mickwee, co-dirigen este programa. Si alguien estuviera interesado en tener mayor información acerca del Diaconado Permanente, debe ponerse en contacto con alguno de estos tres co-directores.

Instalación del P. Fernández

La instalación del nuevo Pastor de la Parroquia de San Pedro y San Pablo tendrá lugar el domingo, 23 de Septiembre. El P. Gilberto Fernández será instalado por el Arzobispo Edward McCarthy en una Misa Concelebrada para los feligreses de habla inglesa en la Misa de 11:30 de la mañana. El Arzobispo también participará en la Misa de 12:30 de la tarde que celebrará el nuevo Pastor, P. Gilberto Fernández. Todos los feligreses están invitados a participar en la Misa que mejor les convenga.



Piedad Litúrgica y Piedad Popular

Por el Padre JUAN J. SOSA

IDEALMENTE, EL PUEBLO puede expresar su experiencia de fe a través de las devociones populares transmitidas en la familia, y a la vez sentirse motivado a compartir esa misma experiencia en el signo de unidad de amor que encuentra en la liturgia de la Iglesia. En la práctica este equilibrio no se mantiene. Por una parte, la comunidad litúrgica o dominical se ha apartado mucho de las prácticas religiosas familiares que pueden profundizar y complementar su vida litúrgica, y por el otro lado las masas de nuestro pueblo que han mantenido estas tradiciones religiosas no encuentran en la liturgia de la Iglesia una experiencia continua de oración.

Dicha tensión no es nueva. Ha estado siempre presente en la vida de oración de la Iglesia a través de los siglos, particularmente después que la liturgia desarrolló su estilo y se fue

purificando de la influencia judía y greco-romana. Desafortunadamente, a partir del siglo V, la liturgia se centralizó en la jerarquía y en el clero convirtiéndose en una experiencia muy exclusiva para la élite que la comprendía. El latín, hasta entonces un idioma muy vulgar, se convirtió en el idioma clerical. La arquitectura medieval, todavía palpable en las grandes catedrales europeas, nos revelan la separación entre el clero, que expresaba su fe en una nave separada, el pueblo, que comenzó a rezar oraciones comunes y a expresar su amor a Dios en esta forma sencilla.

HISTORICAMENTE, después del siglo V, la piedad popular sustituyó a la Liturgia en el pueblo que no podía comprender lo que estaba sucediendo, aunque lo respetaba. Estas devociones populares son válidas en la Iglesia hoy en día como lo fueron entonces, pero la división relatada anteriormente no debe existir. Una

piedad popular mal orientada, como nos recuerda Pablo VI, "está expuesta frecuentemente a muchas deformaciones de la religión, es decir, a las supersticiones". Por otro lado, una piedad litúrgica que refleja actitudes rigoristas y exclusivas refleja también un alto nivel de fariseísmo.

DESPUES DEL CONCILIO Vaticano II los ministerios de la liturgia han surgido de nuevo para facilitar al pueblo a que participe activamente en la oración pública de la Iglesia. Esta comunidad litúrgica sigue siendo una 'élite', una minoría. En proporción, la comunidad dominical no puede imaginarse la gran mayoría de pueblo que no asiste a la Iglesia regularmente pero que ha mantenido tradiciones religiosas culturales en su corazón. No basta decir que este pueblo es 'ignorante' porque no ha querido comprometerse con la Iglesia o con la fe cristiana. No basta decir que no hay que preocuparse de

ellos porque sólo visitan nuestras Iglesias en Navidad, Miércoles de Ceniza, Semana Santa y Pascua Florida.

Aunque en algunos casos estas observaciones pueden ser correctas, el desafío de la comunidad dominical sigue en pie: ofrecer una piedad litúrgica válida y atractiva que sea una invitación para todos y no solamente para unos cuantos. Nos debemos preguntar, pues: ¿se pueden incorporar elementos de la piedad popular de nuestros pueblos en la liturgia, y a la vez ofrecerle a este pueblo opciones litúrgicas aprobadas para que puedan llegar a incorporarse a la Iglesia?

LA PIEDAD POPULAR y la piedad litúrgica contienen elementos válidos de la experiencia de fe. Ambas deben permanecer distinguidas, pero a la vez deben complementarse mutuamente. En las palabras del Cardenal Eduardo Pironio, "La piedad popular debe convertirse hoy en día en un punto de partida para una nueva evangelización".

(Continuará la semana próxima)

Petición de sacerdotes al Gobierno Sandinista.

MANAGUA (NC)— Los 300 sacerdotes de Nicaragua pidieron al gobierno de reconstrucción nacional y a los dirigentes sandinistas que permitan que "el pueblo sea el agente de su propia historia, como fue factor decisivo durante la revolución." Agradecieron el sacrificio de los "mártires" en la lucha contra la dinastía Somoza y pidieron esfuerzos por la justicia y la reconstrucción.

Torturado ayudante de una monja en Colombia.

CARTAGENA, Colombia (NC)— Los sacerdotes y religiosas en la arquidiócesis de Cartagena dicen en una declaración sobre las tareas de evangelización en los pueblos de la bahía, que Segismundo Acosta Castaño, ayudante de Sor Herlinda Moisés, fue torturado por la policía militar hasta que confesó que él y la monja eran subversivos y ocultaban armamento en una bodega de alimentos, cargo que un juez civil descartó semanas después. Lo que pasa, dice el documento que también fue firmado por el arzobispo Mons. Rubén Isaza, es que el esfuerzo del clero y religiosos para que el pueblo participe de la riqueza de la región originada por conflictos con los intereses creados. Cita al caso los arrestos desde 1976 de la misma monja y de varios sacerdotes por cargos que luego no fueron probados en cortes civiles.

Segue en estudio el caso sobre Mons. Lefbvre.

CIUDAD DEL VATICANO (NC)— No hay acuerdo alguno entre el Papa Juan Pablo II y el arzobispo francés suspendido en 1976 por rebelde, Mons. Marcel Lefebvre, dice un funcionario vaticano. Su caso sigue en estudio desde que cometió actos ilegales en tiempos de Paulo VI, agregó el P. Romeo Panciroli, director de la oficina vaticana de prensa. La revista alemana Stern había asegurado a sus lectores que el papa había permitido al arzobispo celebrar la misa tridentina en latín, pese a los cambios del Segundo Concilio Vaticano. Mons. Lefebvre ha ordenado a sacerdotes fuera de derecho canónico.

Llamado del Papa para la reconstrucción de Nicaragua.

CASTELGANDOLFO (NC)— El Papa Juan Pablo II lanzó un "llamado urgente" a los gobiernos y las instituciones internacionales para que aumenten y aceleren notablemente la ayuda a la reconstrucción de Nicaragua. Al hablar a 20,000 peregrinos durante el Angelus del 9 de septiembre, el papa dijo que urge "mostrar la solidaridad con esa nación y ayudarle a confrontar sus necesidades humanitarias más urgentes e inmediatas, así como lograr la ayuda financiera que necesita para la enorme tarea de su reconstrucción." También pidió a los peregrinos oraciones por los que sufren en el vecino país de El Salvador una hostilidad anticristiana.

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Universidad Miami Subvencionara Educación de Trabajadores Migrantes

WASHINGTON — El secretario Adjunto del Trabajo, Ernest G. Green, ha anunciado que se han concedido más de \$6.8 a 16 colleges y Universidades para que concedan becas a los trabajadores agrícolas migrantes y de temporada o a quienes de ellos dependen.

Las escuelas recibirán los fondos a través del Programa Equivalente de High School (HEP) y el Programa de College de Ayuda a los Migrantes (CAMP), administrado por el Departamento del Trabajo de Empleos y Aprendizaje. Ambos programas están clasificados bajo el Título III (responsabilidades especiales Federales) del Acta Comprensiva de Empleo y Aprendizaje (CE-TA).

Los fondos permitirán a los Colleges y Universidades aceptar a un total de 2,858 estudiantes en sus instituciones. En Florida, se ha concedido a la Universidad de Miami una subvención de \$455.919 para 160 estudiantes.

Los participantes en el programa HEP recibirán una educación previa que los ayude a obtener el Desarrollo de Educación General (GED), equivalente al certificado de High School. El certificado GED tiene como objeto el dar a los participantes la base necesaria para una educación superior, un oficio cualificado, o un empleo en un trabajo no subvencionado.

CAMP irá a las Universidades y Colleges para pagar la enseñanza, la tutoría y el counseling de los trabajadores agrícolas migrantes y de temporada y de quienes de ellos dependen.

El período de la subvención va del 1 de Septiembre de 1979 al 31 de Agosto de 1980. Para poder beneficiarse de estos programas, es preciso no sobrepasar las pautas federales de ingresos pobres. Una familia de cuatro en el área rural que tenga un ingreso de \$7,200 ó menos, estaría dentro de estas pautas federales.

La Visita del Superior General de los Hermanos Cristianos

(Viene de la Pag. 1A)

60 y al comienzo del 70, pero que hace dos años ha comenzado a crecer". Lo que entonces fue una crisis parece estar ya superándose".

Dijo que los Hermanos dialogan mucho con la juventud. "Vemos que la juventud quiere una mayor participación en la Iglesia si se les motiva a ello y si se les da una misión. No quieren ser pasivos."

"Por eso pedimos a la Iglesia que llame a los jóvenes y que los motive. En los países socialistas y en otras ideologías se invita a la juventud

Carta del Arzobispo

Mis queridos hermanos y hermanas,

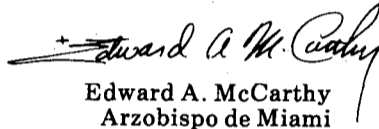
Los Obispos americanos han declarado el año 1980 "El año de la Familia", centrando así nuestra atención sobre el tema del domingo catequístico "Traer la Palabra a la Familia de Dios". De esta manera, la Iglesia pone de relieve la Vocación de todo cristiano verdadero, hacer presente el mensaje de Cristo — ser las manos, la voz y el corazón del Señor en la evangelización de su pueblo.

La palabra familia tiene distintos significados: la unidad familiar que vive en un hogar, los demás familiares, el barrio, la escuela, la parroquia, la diócesis, la nación y aun el mundo entero. El Señor nos llama a ser su Familia a todos estos niveles.

La familia cristiana tiene un papel importante en la Iglesia. De cierta manera, se puede decir que tiene una sola función: evangelizar. La familia debe aportar seguridad, afecto, aceptación, crecimiento y desarrollo intelectual, pero estos esfuerzos deben incluir una apertura hacia Dios y hacia su Palabra.

Todo hombre y toda mujer de fe bautizados en Cristo está llamado a participar en los ministerios de evangelización y de catequesis. El Señor nos llama a traer su Palabra a la familia humana. Así pues, doy las gracias a estos hombres y mujeres de la Arquidiócesis que comparten la Luz de la Fe con otros, especialmente con los miembros más jóvenes de la Iglesia.

En este Domingo Catequístico seremos testigos de la entrega de la misión a muchos maestros de religión. Estas celebraciones parroquiales nos invitan a dedicarnos nuevamente a traer la Buena Noticia a cada esfera de la vida del Sur de la Florida, renovándola desde adentro por la fuerza del Espíritu.


Edward A. McCarthy
Arzobispo de Miami

Ayuda a los Dominicanos

La Oficina de Servicios Católicos ha recibido varias llamadas con relación a la ayuda para las víctimas del Huracán David en la República Dominicana.

Aunque la Arquidiócesis de Miami no está haciendo una colecta especial, sí anima a que se donen medicinas y alimentos enlatados que deberán enviarse al consulado de la Re-

pública Dominicana situado en 1038 Brickell Avenue, Miami de 10 de la mañana a 4 de la tarde.

Las personas que quieran donar dinero pueden hacerlo enviando cheque a Dominican Relief Fund, Catholic Service Bureau, 4949 N.E. 2nd Ave., Miami, Fla. 33137. Todos los fondos serán enviados a la Arquidiócesis de Santo Domingo.

Enseñanza Sexual en Escuelas Públicas

La Iglesia de San Kevin extiende una cordial invitación para que atiendan a esta charla y se informen sobre la Enseñanza Sexual en las Escuelas Públicas. La charla

tendrá lugar en los salones de la Parroquia, el lunes 24 de Septiembre a las 8:00 de la noche. Al final de la charla habrá un período de preguntas y respuestas.

a ser parte de su proceso. Si son parte de la actividad habrá más vocaciones", dijo el Hermano Basterrechea, añadiendo que como parte del movimiento laico quieren que los laicos también enseñen y tengan parte activa en sus escuelas, sea cual sea la situación vocacional por la que se atraviese.

Al residir en Roma, el Hermano ya ha visitado al Papa en dos ocasiones y pronto tendrá una audiencia privada.

"El Papa es un verdadero regalo de Dios. Viene de una situación difícil en un país comunista y puede entender los problemas de la gente. Es muy

humano y abierto.

"El Papa es maestro en el diálogo con los Comunistas y con todas las personas. Las audiencias generales son tan numerosas ahora que el gran salón construido por Pablo VI no es suficiente", dijo el Hermano General con gran admiración.

Mientras tanto, aquí en el Sur de la Florida, la comunidad tendrá que esperar por algún tiempo hasta que los Hermanos Cristianos, que tienen más de 1400 escuelas en todo el mundo, decidan abrir o hacerse cargo de una aquí.

NACION

• Huelga de hambre en apoyo de presos políticos en Chile.

WASHINGTON —(NC)— María Estela está en huelga de hambre, con otros siete compañeros en la catedral de San Mateo, en solidaridad con los familiares de más de 400 presos desaparecidos en Chile desde 1973 durante la purga anti-izquierdista de la junta militar, quienes también usan la huelga de hambre para pedir al gobierno que les diga qué paso con sus padres e hijos. No da su apellido porque tiene familia allá. "Estuve en prisión y fui sometida a torturas (1974, 1975), y me tocó ver a los hoy desaparecidos llegar al campo de detención, compartí con ellos la prisión, les vi marchar para no volver a saber de ellos; prometí entonces luchar por denunciar estos crímenes," dice la joven trabajadora de comunidades, quien reside en Washington.

• Donación de la Arquidiócesis de New York a la República Dominicana

NUEVA YORK —(NC)— El cardenal Terence Cooke de Nueva York donó \$5,000 en nombre de los Católicos de la arquidiócesis al fondo de emergencia para la República Dominicana, y exhortó a los demás a seguir contribuyendo al alivio del dolor de esos hermanos con oraciones y efectivo. El huracán David dejó una estela de destrucción en el Caribe, particularmente en esa república.

• Pide garantías la Iglesia sobre inmigrantes indocumentados

NUEVA YORK —(NC)— Los funcionarios del arzobispado dicen que no pueden colaborar con la Oficina del Censo en contar a los inmigrantes indocumentados a quienes la Iglesia ayuda, a no ser que se les den garantías de que la información se mantendrá en secreto (para que no se expulse a dichos inmigrantes). Lo mismo dicen los sacerdotes de Newark y Mons. Anthony Bevilacqua, director de migración en la diócesis de Brooklyn, pide "una garantía personal del ministerio de justicia, y si es posible del presidente (Carter) de que la información censal no servirá a otra agencia como el Servicio de Inmigración y Naturalización," que controla el ingreso y estada de inmigrantes. Entre los varios millones de indocumentados hay muchos mexicanos y ciudadanos de otras naciones latinoamericanas.

• Se declara culpable de los delitos atribuidos al Padre Bernard T. Pagano.

MEDIA, Pa —(NC)— Aunque Ronald Clouser, de Brookhaven, se declara culpable ante la policía de varios robos con arma atribuidos al P. Bernard T. Pagano con el apodo del "gentil bandido," éste todavía sufre la posibilidad de un juicio mientras las autoridades agotan otra investigación y se aseguran de que Clouser no miente. "Tenemos que llegar al fondo del asunto," dice el fiscal Robert Diorio. Con todo, el proceso que se seguía al sacerdote en Wilmington, Del., fue suspendido.

• Cambios de encuentros hace la Liga Nacional de Fútbol

WASHINGTON —(NC)— Para evitar las aglomeraciones consiguientes, la Liga Nacional de Fútbol cambió el sitio de los encuentros entre los equipos Philadelphia Eagles y Washington Redskins el 7 de octubre, fecha de la misa al aire libre del Papa Juan Pablo II durante su visita a Washington. El juego será en Filadelfia, con otro posterior en Washington. También los organizadores de la Marcha del Rosario planeada para esa tarde cambiaron la hora para la mañana.

• Inician Censo sobre Población con hambre.

NUEVA YORK —(NC)— La organización ecuménica Pan para el Mundo (Bread for the World) ha pedido al congreso que inicie un censo sobre la población con hambre en Estados Unidos, para luego disponer mejor los programas de nutrición. Al efecto sus 26,000 asociados han iniciado una campaña de peticiones a los diputados. La Oficina del Censo del gobierno calcula que unos 25 millones de norteamericanos (la mayoría negros o hispanos) viven a nivel de pobreza, bajo el ingreso mínimo anual de \$6,200 que se considera necesario para las necesidades básicas de una familia de cuatro personas.

• Agradece embajador dominicano ayuda recibida

WASHINGTON —(NC)— El embajador dominicano Enrique del Rosario dio públicamente "gracias a todos los grupos religiosos que han enviado con prontitud ayuda de emergencia" a la República Dominicana para aliviar los sufrimientos causados por el huracán David y la tormenta Frederic, que según recuento preliminar dejaron 3,000 muertos, 70 por ciento de las cosechas destruidas además de diezmar grandes hatos de ganado y dañar bastante de la industria.



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La Vacación del Papa: un Verano muy ocupado

Por NANCY FRAZIER

CASTELGANDOLFO, Italia --(NC)-- "Bueno, ya me voy y Castelgandolfo queda en paz".

Estas fueron las palabras del Papa Juan Pablo II al abordar el helicóptero que le llevó a Roma, finalizando así sus "vacaciones" de verano, que han estado ocupadas con innumerables audiencias diarias; encuentros con jóvenes por la noche, y viajes a distintos lugares fuera de la residencia veraniega de Castelgandolfo.

Hablando informalmente a sus conciudadanos de Castelgandolfo antes de su marcha en la tarde del 15 de Septiembre, el Papa dijo: "Tengo que irme porque el tiempo vuela y dentro de dos semanas tengo que estar en Irlanda! el pueblo me espera".

El Papa Juan Pablo dijo que esperaba poder regresar "de vez en cuando" a Cas-

telgandolfo; ubicado a 15 millas al Sur de Roma.

"Desde Castelgandolfo a Roma no hay mucha distancia", dijo. "Se puede venir en coche o andando".

Los últimos dos días de vacaciones de verano estuvieron ocupados en las mismas actividades que tuvo desde el 15 de Julio.

La última tarde de su estancia en Castelgandolfo, el Papa recibió a unos 1,500 jóvenes de 50 parroquias de la Diócesis de Albano en el patio del salón de audiencias papal.

"Cuando digo que ustedes son mi esperanza, siempre pienso en el dinamismo de los grupos juveniles que traté en Polonia y que ahora tengo la alegría de encontrar aquí en Italia", dijo el Papa.

"Hay un auténtico soplo del Espíritu Santo; existe un descubrimiento de las necesidades de los intereses y de los valores superiores de la vida

humana", añadió. "Esto es lo que da esperanza, esto conforta. La esperanza que desde el primer día de mi pontificado he venido subrayando se me confirma en esta tarde, entre los jóvenes de la Diócesis de Albano".

El encuentro duró una hora y media; hubo muchas canciones, elemento común en todos los encuentros con jóvenes italianos, polacos, franceses e ingleses del verano.

Si bien muchas de las tardes de las vacaciones de verano del Papa Juan Pablo han sido dedicadas a los jóvenes, también ha recibido casi todos los días a cientos de visitantes 88 Obispos, oficiales del Vaticano, grupos de religiosos y peregrinos de todo el mundo — así como la programación de su viaje del 29 de Septiembre al 7 de Octubre a Irlanda y los Estados Unidos.

Todos los miércoles, a excepción de la fiesta tradicional

italiana del Ferragosto, ha ido a la Ciudad del Vaticano para tener las audiencias generales; y todos los Domingos se reunieron en Castelgandolfo cientos de personas para el rezo del Angelus.

Pero el Papa polaco Juan Pablo también ha pasado bastante tiempo de sus vacaciones en aprender más sobre Italia.

Ha visitado la ciudad nativa de su predecesor en Canale D'Agordo y el famoso templo mariano en Loreto, Italia; también ha celebrado misa a los trabajadores de las fábricas, a los hospitalizados y a los vecinos de Castelgandolfo.

El Papa también encontró tiempo para nadar en la recién instalada piscina; lo cual ha causado nerviosismo en algunos de los ayudantes papales, puesto que tomó su primer baño antes de que estuviera construido el techo que va a impedir a los fotógrafos tomar fotografías del Papa en traje de baño.

En la mañana del 15 de

Septiembre, el Papa Juan Pablo II tuvo una serie de audiencias con el sacerdote de la parroquia local, con los Hermanos Cristianos, que llevan la escuela local, con las monjas que enseñan en Castelgandolfo y con los que llevan el trono papal.

Todos los visitantes recibieron las gracias por sus servicios durante el verano y recibieron una medalla del pontificado de Juan Pablo II.

A la 1:45 de la tarde del 15 de Septiembre, el Papa abordó un helicóptero militar italiano junto con varios oficiales del Vaticano, terminando oficialmente sus vacaciones de verano de 1979.

"Quiero agradecerles a todos ustedes estos dos meses de agradable convivencia", dijo a los residentes de esta pequeña ciudad sobre el lago Albano. "Han sido unas vacaciones muy buenas, no sólo para el cuerpo, sino también para el espíritu."

2do Encuentro de Líderes Juveniles

(Viene de la Pag. 1A)

Hispanos de Washington, D.C., había presentado la primera noche: "Nos hemos reunido aquí para continuar y hacer nuestra historia... Para profundizar nuestra identidad hispana y su misión en la historia de este País, ...y para comprometernos a una acción pastoral sería".

Estamos seguros de que este Encuentro ha dejado huella en los jóvenes. Ellos fueron los protagonistas, ...quizá por esto todos se expresaban con alegría y entusiasmo sobre él.

Vivian Seoane y Patricia Montealegre, de la Diócesis de Atlanta, creen que "ha sido estupendo porque hemos apredido estrategias para actuar y llegar a la juventud. Se llegó a la realidad, al punto concreto. Nos ha motivado para afrontar problemas y buscar soluciones. Hemos descubierto que somos capaces de trabajar y llegar a soluciones concretas. Este Encuentro nos ha dado el coraje de volver a empezar nuestra pastoral juvenil hispana en nuestra Diócesis".

"Yo creo que lo más importante del Encuentro," afirmaba Reinaldo, de la Diócesis de Orlando", es que nos ha puesto a pensar y buscar nosotros mismos la solución a nuestros problemas".

Freddie, de Fort Myers, que nunca había participado en una reunión como ésta, dice: "me ha gustado mucho, el compartir, encontrar amigos, aprender cosas; pero sobre todo me he dado cuenta que yo no hacía cosas en mi Iglesia y que ahora sé que puedo y debo hacer...He entendido el liderazgo y cómo hacerlo en mi propio grupo."

Sería interminable reflejar aquí el entusiasmo y la alegría con que estos jóvenes se expresaban sobre la experiencia que

habían vivido.

Alicia Marill, encargada de la Pastoral Juvenil Regional estaba impresionada de "la madurez y seriedad del trabajo, de los compromisos que hicieron para realizar en sus diócesis y del entusiasmo y alegría con que todo el Encuentro se llevó a cabo" y añadió "la Iglesia repite constantemente que cuenta con los jóvenes...quisiera que fuera una realidad que los jóvenes puedan también contar con ella. Necesitan el apoyo y colaboración de la Iglesia para poder realizar con eficacia estos proyectos pastorales que ahora llevan a sus diócesis".

El P. Mario Vizcaino, Director Regional afirmó que "este II Encuentro ha sido un paso más en el proceso de concientización del liderazgo de los jóvenes en su propia acción pastoral. Dos han sido los elementos sobresalientes en él: una profundización mayor de la problemática y una concretización mayor de los objetivos y planes de acción pastoral".

Este Encuentro se pudo hacer realidad gracias a la dedicación y entrega de tantas personas, jóvenes y no tan jóvenes, que le dedicaron su tiempo, energías y entusiasmo.

Sobre el Altar, en la Eucaristía de clausura, quedaban los buenos deseos, los planes de acción, los proyectos... Y sobre todo el compromiso personal y comunitario de trabajar activamente en nuestro proyecto de futuro; ser agentes de cambio para construir una sociedad más justa y más cristiana.

Que Jesús fortalezca nuestra debilidad; asegure nuestra duda y mantenga nuestra ilusión, entusiasmo y entrega en el servicio de nuestro pueblo. Que El haga fecundos nuestros trabajos.

