

Thousands wave greetings as the statue of Our Lady of Charity of Cobre draws near the stage at Marine Stadium. "There are no exiles in this Archdiocese of Miami," Archbishop Edward A. McCarthy told the

crowd, "there are no strangers in the city of God." (Photos and text of Abp. McCarthy's address on page 7.)

The VOICE

VOL. XIX No. 27

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SEPTEMBER 16, 1977

Abp. backs smut fight in Broward

The quest of those who turn to pornography and obscenity in search of meaning and significance is doomed to failure, Archbishop Edward A. McCarthy said at the onset of Moral Awareness Week which begins this Sunday, Sept. 18.

Noting that Broward County residents are currently facing a challenge regarding pornography in areas where law enforcement agencies have been cracking down on adult book stores and movie theaters believed to be violating Florida anti-smut laws, the Archbishop urged priests to remind congregations that it is the "calling of the people of God to support the positive, inspiring and beautiful things in life and to discourage that which detracts from life's sacred character."

"WE AS RELIGIOUS leaders of our communities, are concerned with our peoples' directions in life. At times we are asked to speak out on civil issues which involve the moral fibre of our communities," the Archbishop declared.

In a statement on pornography, the Archbishop emphasized that "Our sexuality is one of the most precious gifts given to us by God. It is this gift which enables us to enter into a life of intimacy with one another, an intimacy rooted

(Cont. on page 3)



GRADUATION KISS: While most students are still getting adjusted to new classrooms and new teachers, 30 multiply-handicapped children recently participated in outdoor graduation ceremonies at St. Agnes Hospital in White Plains, N.Y. One graduate, Andrea Sellers, 8, gets a kiss from her younger brother after receiving her diploma for completing an intensive program of therapeutic, rehabilitative and educational sessions.

SOAP leaves dirty residue

Following is the text of the statement on the TV program "SOAP" issued Sept. 14 by the Department of Communication of the U.S. Catholic Conference:

Humor is one of those aspects of humanity about which only fools or philosophers are supposed to offer generalizations. There is no simple way to account for it. What appears funny to one person may strike another as sheer cruelty. It remains to be seen whether the public will laugh or gnash its collective teeth with regard to the season's most highly publicized show, the new Tuesday night series, SOAP, which premiered September 13th at 9:30-10:00 p.m. on the ABC Television Network.

U.S. Catholic Conference's Communications

staff has previewed the first three episodes of SOAP. The consensus reaction was largely a gnashing of teeth.

ABC has described SOAP as "a continuing adult character comedy." That pre-broadcast description of the series won't be supported by the first three episodes. The series is little more than a dull recycling of soap opera melodrama in a shallow, insensitive, anything-goes slapstick format.

THE BASIC plot has to do with the activities of the various members of Tate and Campbell families. The wives are sisters. The Tates have more money than the Campbells, but the bizarre tribulations that affect each are fairly evenly divided. The problems are almost exclusively related to sex.

Mr. Tate is a thief and adulterer who is being black-mailed by his secretary. Mrs. Tate is a giddy wife who has an affair with the tennis pro who is simultaneously having an affair with her promiscuous daughter who also wants to have an affair with her childhood schoolmate who is now a priest. The Tate's 14-year-old son is bent on beginning his own career of sexual experience. On the Campbell side the husband is impotent because he is guilt-ridden over having murdered his wife's first husband. He cannot abide his homosexual stepson. The other stepson can't abide him and has been given a Mafia contract to murder him.

The plot's preoccupation with sex is partially relieved by Mrs. Tate's shell-shocked

father, a World War II veteran. But a laugh-track that registers throughout of humor invites the viewer to join in the greater fun of laughing at this senile veteran whose demented antics are paraded in and out of various scenes.

A MORE selective age would have demanded that the comic treatment of human sexual foibles and failings contains at least some elements of satire and a touch of compassion. SOAP, however, is without wit and its humor is cruel. It divorces sex and its cartoon characters from any resemblance to a flesh and blood human context. Its humor, such as it is, is frequently no more than a belabored dirty joke.

When first conceived, (Continued on page 4)

CCD Sunday bi-lingual special section

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PORNO FILM on life of Jesus may be shot in U.S. if filmmaker has his way...pg. 4

BABY-SITTERS? not a role for Sisters any longer, says national leader...pg. 2

FAMILY NIGHT—it's begun already with more to come...pg. 5

FAMILY MINISTRIES not new in the Archdiocese of Miami thanks to Father Jim and others...pg. 18

VOCATIONS Awareness Week is coming up and plans are being made throughout the area to celebrate the national observance...pg. 16

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'Nuns will no longer be baby-sitters'

CHICAGO—(NC)—“We will no longer be the baby-sitters of the world,” Sister Joan Chittister told members of the Leadership Conference of Women Religious (LCWR) meeting in Chicago Aug. 28-Sept. 1. “We are rediscovering the values of traditional ministries but we will not continue to be only a labor force for hospitals and schools.”

Sister Chittister, who ended a term as LCWR president during the organization's general assembly, was addressing more than 500 administrators of some 365 congregations of nuns at the assembly, which was aimed at assessing the present focus of American nuns and projecting their future.

In her talk, Sister Chittister reviewed the history of religious groups in the United States, and pointed out that each change was met with hostility. But, she said, “Only those who can change survive.” Sixty-six percent of the communities founded before 1880 no longer exist, she added.

A MAJOR change has been in the attitude toward vows, she said. Formerly it was considered that one vowed to keep rules, Sister Chittister added, but now “we see the purpose of vows is to gain life and give life.”

The outgoing LCWR president outlined the

organization's four major goals during 1976-77—to articulate a theology of religious life; to begin education for justice that will lead to systemic change; to promote study, prayer and action on women's issues; and to move toward maximum cooperation with other groups

and individuals to achieve shared goals.

The first goal was the subject of a year-long study by a special LCWR committee. According to Dominican Sister Jeanne O'Laughlin, committee chairperson, the panel's study showed that current problems

cannot be solved by old approaches, because the old contain innate blockages.

Sister Joan Doyle, new LCWR president, said the Chicago assembly “seemed to affirm the things we've been doing this year.” The LCWR executive board met Sept. 1-6 in LaGrange, Ill., to evaluate questionnaires distributed at the meeting and to set priorities and allocate funds in line with the results of that survey.

In a talk to the assembly, Sister Doyle said: “Today we are very concerned about the woman question, about women in the Church, about other women, about the Equal Rights Amendment. This year we will search out how many women are ministering in the

Church and how the Church is ministering to women.”

SISTERS will no longer “fill slots in the Catholic Church” but will be involved in a variety of emerging ministries such as drug and alcohol rehabilitation, theological professorships in Catholic and state colleges and seminaries, and elective public offices, said Sister Doyle, a native of Chicago and president of the Sisters of Charity of the Blessed Virgin Mary.

“Our founders set out to change a system but we have become bound into the very institutions which they set up to bring about that change,” Sister Barbara Thomas, past LCWR president, told the assembly.



WANTED: This composite sketch of an unidentified suspect in the June 13 rape-murder of Roberta Elam, a postulant of the Sisters of St. Joseph in Wheeling, was released by West Virginia State Police.

Leaders hit jailing of nun in Rhodesia

NAIROBI, Kenya—(NC)—Church and media leaders in Kenya have publicly backed American Maryknoll Sister Janice McLaughlin, recently jailed and arrested by Rhodesian authorities.

Sister McLaughlin, one of four members of the Rhodesian (Catholic) Commission for Justice and Peace arrested Sept. 1 and the only one held in jail without bond, was press secretary for the Kenyan bishops' Catholic secretariat for seven years before she went to Rhodesia earlier this year.

The four are charged with violating Rhodesia's Official Secrets Act. The commission was about to publish an expose of terrorism and human rights violations by the country's security forces.

In a statement issued in Nairobi, Bishop John Njenga of Eldoret, president of the Kenya Bishops' Conference, expressed support for Sister McLaughlin and appealed to authorities throughout the world to use their influence to ensure that she receives a fair trial.

In a rare joint communique by journalists, members of the two Kenya daily newspapers and of other print and broadcast media

protested her arrest and detention and declared their solidarity with “our former associate and colleague.”

One of the two dailies, The Standard, front-paged the story of her arrest. The government radio and television stations have given the story comprehensive coverage, and a number of articles have appeared in other local media on her behalf.

The Sunday Nation, in a sharply worded editorial (Sept. 11), supported Sister McLaughlin's stand for human rights and ridiculed what it called the illegal white-minority regime of Ian Smith in Rhodesia. It asked how the Smith regime could claim to be defending Christian civilization when it detains and humiliates “innocent nuns like Sister Janice.”

Others arrested along with Sister McLaughlin were John Deary, a white Rhodesian layman who is chairman of the commission; Father Dieter Scholz, a German Jesuit and commission vice chairman; and Brother Arthur Dupuis, a Canadian Christian Brother and organizing secretary of the commission. The three men were released on \$1,000 bail.

REA convention set for St. Louis

ST. LOUIS—The international convention of the Religious Education Association of the United States and Canada will be held Nov. 20-22 in St. Louis.

More than 1,200 Catholic, Protestant, Jewish, Eastern Orthodox and other religious educators are expected to attend the event and a pre-convention teachers' institute.

Speakers will address the theme of the convention, “Religious Education and Spiritual Quest.”

Request aid in search for killer of Sister

WHEELING, W. Va.—(NC)—West Virginia state police investigators, as well as the Ohio County sheriff's department, have appealed for public cooperation in locating their prime suspect in the June 13 rape-murder of Roberta Elam, a postulant of the Sisters of St. Joseph of Wheeling.

Police also asked for information about a 1969 faded blue Chevrolet Impala “with rust spots and dents,” which has been placed in the vicinity of the crime by several witnesses. The car is believed to have carried a

West Virginia license plate.

Witnesses also said there were two or three decals in the rear window and on the back bumper of the automobile. One had something about the coal industry, and another was of a religious nature.

Neither the man nor the car has been spotted in the wheeling area since the crime.

Persons with information about individuals and/or automobiles matching the descriptions are urged to contact Cpl. D. M. Shade at the West Virginia State Police barracks in Wheeling at (304) 242-2252.



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Archbishop Edward A. McCarthy

President, The Voice Publishing Co. Inc.

Father David Russell
Executive Vice-President

Msgr. James J. Walsh
Editorial Consultant

Father Jose Nickse
Consultant

George H. Monahan
Editor

VOICE STAFF

Fred C. Brink Advertising Director

Fred Priebe - Circulation Supt

Robert O'Steen - News editor

Marjorie C. Donohue - Local news editor

Frank P. Hall - Features editor

Araceli Cantero - Spanish editor

Tony Garnet - Photography



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P.O. BOX 38-1059

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TELEPHONES

News - 758-0543

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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 Sept. 9, 1977 of Statement of Ownership, Management and Circulation in accordance with the Act of Oct. 23, 1962, Sec. 4369, Title 39, United States Code.

Office of “The Voice” is located at 6201 Biscayne Boulevard, Miami, Florida 33138, in the County of Dade.

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Is Post Office gasing the public?

Special to The Voice

It has always been part of Catholic teaching that a citizen is morally obligated to shoulder his fair share of the expenses involved in providing essential governmental services—"Render to Caesar the things that are Caesar's."

However, a host of scandals on the national state and local levels is prompting more and more Americans to question whether everything Caesar requires of him really

Analysis

belongs to "Caesar." Taxes, and the way they are administered, is certainly one area which causes people second thoughts about whether "Caesar" doesn't sometimes try to exact from them more than is his just due.

FOR INSTANCE, Dade County operates its motor vehicle fleet on a fuel cost of from 46 cents per-gallon for

regular gasoline and 49 cents for unleaded gas. The county, of course, buys in bulk quantities and at wholesale prices.

Yet, the U.S. Postal Service pays from 11 cents to 14 cents more per gallon to fuel its vehicles in Miami and other east coast Florida locations, as well as in Jacksonville and parts of Orlando.

The postal service, like Dade County, also purchases fuel in bulk quantities and,



one would expect, at wholesale prices significantly below prevailing retail costs.

However, sometime back, the Procurement Services

Office of the Postal Service, located at Jacksonville, contracted with Petroleum Delivery Service, a Miami firm, to fuel postal vehicles at an average cost of 60 cents per-gallon. The contract is in force until February of 1978.

A RANDOM survey of automotive service stations in

(Continued on page 9)

Bishops to mark Florida Basilica

Archbishop Edward A. McCarthy will join Florida's other prelates in ceremonies marking the designation of the St. Augustine Cathedral as a minor basilica on Sept. 21

The Cathedral, Florida's first and the nation's 24th, was decreed a basilica by Pope Paul VI on Dec. 4, 1976 at the request of Bishop Paul Tanner of St. Augustine.

Basilica is a title assigned to certain churches because of their antiquity, dignity, and historical importance or significance as centers of worship. Minor basilicas enjoy certain ceremonial privileges.

All priests who ever served in the Cathedral parish

are also expected to participate in the ceremonies where Bishop John J. Fitzpatrick of Brownsville, former Auxiliary Bishop of Miami, will be the homilist.

Bishop Fitzpatrick served for more than 25 years in Florida and in 1944 was assigned to the Mission of Nombre De Dios, site of the first Mass celebrated in the U.S. in 1565. From 1950 to 1958, as director of the Mission he directed its restorations. He is also past executive editor of The Voice and of The Florida Catholic, weekly publication of the Dioceses of St. Petersburg and Orlando.

Official

ARCHDIOCESE OF MIAMI

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

THE REVEREND JAMES SPRADA—to Assistant Pastor, St. Clement Parish, Fort Lauderdale effective immediately.

THE REVEREND EMILIO VALDES—to Assistant Pastor, St. Lawrence Parish, North Miami Beach, effective as of September 10, 1977

THE REVEREND MICHAEL DRISCOLL, O. CARM.—to Assistant Pastor, St. Joan of Arc Parish, Boca Raton, effective as of September 9, 1977.

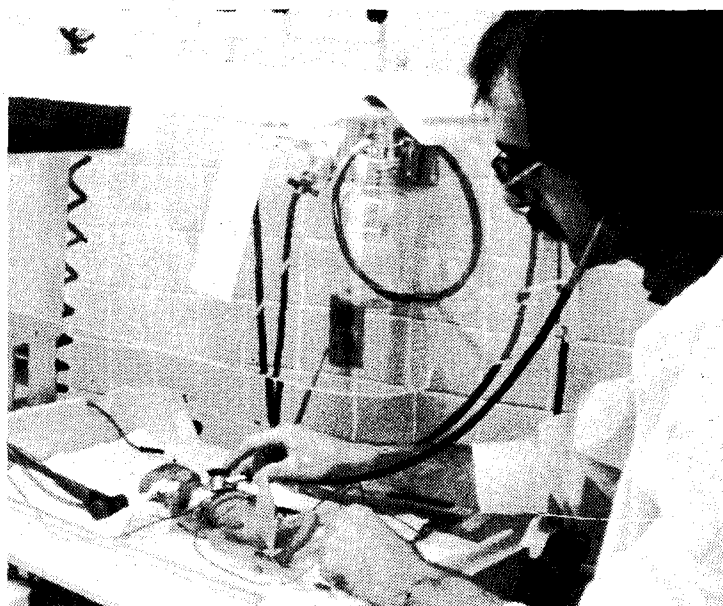
THE REVEREND NELSON CARRILLO—to Assistant Pastor, Blessed Trinity Parish, Miami Springs, effective as of August 28, 1977.

Upon nomination by the Very Reverend Flavian Dougherty, C.P., Provincial of the Passionist Fathers in Union City, New Jersey, Archbishop McCarthy has made the following appointment, effective as of September, 6 1977:

THE REVEREND JAMES McHUGH, C.P.—to Assistant Pastor, St. Paul of the Cross Parish, Juno.

The chancery announces that upon nomination by the Very Reverend Matthew J. O'Rourke, S.S.J., Superior General of the Josephite Fathers in Baltimore, Maryland, Archbishop McCarthy has made the following appointment, effective as of October 1, 1977:

THE REVEREND EDWARD J. LAWLOR, S.S.J.—to Pastor, Holy Redeemer Parish, Miami.



While thousands of babies are aborted each week, the emerging science of perinatology, specializing in care of both mother and child before and after birth, as at Cardinal Glennon Memorial Hospital in St. Louis, preserves life, a concern to be considered this weekend by the Florida pro-life convention in Cocoa Beach.

Smut attacked

(Cont. from page 1)

in love and knowledge. It is this gift which calls us to look for delight in living and meaning in life. It is this gift which summons us to the altar of service and invites us to grow in our capacity to love and to deepen our respect and gratitude for one another," the Archbishop stated.

Recognizing the difficulty sometimes experienced in integrating sexuality into lives and the "all-too-often imprisonment" caused by ignorance on how to love, the Archbishop added that in loneliness, boredom and in a sense of being unloved, people can turn to pornography and obscenity in search of meaning and significance.

"THEIR QUEST is doomed to failure for here sex and sexuality are stripped of their true meaning and become objects leading to dehumanization. We deplore and condemn the commercialization of pornography and the exploitation of persons, the debasing of so precious a gift, the profiteering of human weakness," Archbishop McCarthy continued.

"We are not unmindful of those desperate in their loss of the beauty of sex, for whom the meaning and excitement of life have disappeared," the Archbishop concluded. "We are determined to find new ways, among others through our recently established Family Enrichment Center, to communicate our concern and compassion. It is our hope that in promoting the quality of love and in revealing the beauty of sexuality, pornography will lose much of its appeal," Archbishop McCarthy said.

Hospital launching new wing

Ground will be broken at 10:30 a.m. today (Friday) for a new surgical pavilion at Miami's Mercy Hospital, administered by the Sisters of St. Joseph of St. Augustine at 3663 S. Miami Ave.

Archbishop Edward A. McCarthy will officiate at the ceremonies which will culminate three years of planning and preparation for the new facility expected to be completed in a year.

Also participating will be Sister Thomas Joseph, S.S.J., president of the hospital's board of trustees; and Thomas W. Kimen, vice president and campaign chairman of the hospital foundation.

The surgical pavilion will provide operating rooms, cystoscopy rooms, recovery area, X-ray film storage room, ambulatory surgery facilities, anesthesiology area, surgical suite staff facilities, decontamination area. Each of two orthopedic operating rooms will have its own portable laminar air flow systems. One of the units can supply cool, fresh air to surgeons who wish to work inside "space suits" which, unlike normal surgical attire, leave no exposed areas of the wearer's body from which hairs and flakes of skin may be shed onto the surgical field. Another room will also have specialized radiology equipment which can produce both normal X-rays and the fluoroscopic images needed to position pins in joints and broken bones.

For the many surgical patients whose cases do not require overnight hospital care, the pavilion will provide special out-patient surgery facilities as well as a new main entrance, gift shop, patient escort office, snack shop.

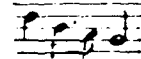
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SOAP leaves dirty residue



'SOAP' regulars (from left) Richard Mulligan, Cathryn Damon, Katherine Helmond and Robert Mandan.

Porno flick on Jesus may be filmed in U.S.

COPENHAGEN, Denmark—(NC)—Danish filmmaker Jens Thorsen reportedly has decided to try filming his controversial pornographic film on the life of Jesus in the United States.

Filming of the movie: "The Many Faces of Jesus," has been blocked in Finland, Denmark, France, Sweden and England by protests from the public and influential personalities. Israel has declared that it will not allow the film to be made there if permission is sought.

When Thorsen tried a year ago to begin filming in England, Queen Elizabeth II personally decried the project.

Church officials and politicians have united throughout Europe to oppose Thorsen's film.

In an editorial last year, the Vatican daily newspaper, L'Osservatore Romano,

termed the proposed film a "blasphemy which offends hundreds of millions of believers."

The script for the film, which portrays Jesus engaging in a variety of homosexual and heterosexual acts, is slated to be published before Christmas in the United States, according to reports.

Thorsen got substantial financial backing for the film in 1974 from a film institute funded by the Danish government.

Public outcries, however, have prevented him from spending the money in a growing list of countries.

I wish to thank most Reverend Archbishop Edward Mc Carthy, Reverend Monsignors, the Reverend Pastor and Priests of St. James Parish. Rev. Dr. Vincas Andriuska of Sacred Heart Parish all the Reverend Priests, dear Sisters, Seminarians, Acolytes and numerous friends who participated at the funeral liturgy for my beloved brother Rev. George Razutis on Sept. 3, 1977. The kindness and sympathy of the participants brought consolation to me and my bereaved relatives.

Michael Razutis.

(Continued from page 1)
SOAP had the advantage of a talented writer in Susan Harris and of a veteran director in Jay Sandrich who knows how to build a situation in terms of character interaction and pacing. It could have been that the original intention of SOAP's creators was to ridicule the "Playboy philosophy" of pleasure at any cost while inviting our sympathies for the frailties of the vulnerable. Perhaps SOAP was to be more against promiscuity than for it. Its first three episodes, however, while attempting to zap some of the dirt, leave a heavy tattle-tale gray residue.

WHETHER a witless poking of fun at the middle class and its alleged obsession with sex is enough to sustain SOAP past the first couple of episodes will be decided by the audience. In all fairness, it should be noted that a preview

of the "coming attractions" for upcoming segments seems to suggest that an effort is under way to develop characters and humanize them. Even so, any series, no matter how well done, that limits itself exclusively to the more troubled aspects of human sexuality cannot survive very long.

At the moment, however, there is no doubt that the

"adult" content of SOAP makes its prime-time scheduling by ABC totally unacceptable. For many viewers, moreover, the series' heavy tattle-tale gray residue of moral offensiveness would pollute the airwaves at any time of the day or night. Perhaps SOAP's worst offense is its cruel treatment of its characters and its viewers. We, at least, are gnashing our teeth.

De Paul Society meeting slated

HOMESTEAD— The Miami Particular Council of the St. Vincent de Paul Society will meet Sunday, Sept. 18 at Sacred Heart Church.

Members from Vincenzian conferences in Dade and Monroe Counties as well as delegates from Naples in Collier County will observe a Corporate Communion during the 9 a.m.

A business meeting and breakfast will follow.

The meeting will mark the anniversary of the death of Frederic Ozanam, observed annually by Vincentians throughout the world who offer their Masses and Communions for the canonization of Ozanam, founder of the St. Vincent de Paul Society.

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Leon V. Kotof photo

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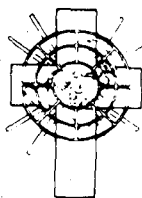
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**'Before you criticize
someone, stop for a
minute and look
at that person and
think how it would
hurt them by
being critical'**

--Coleen Baggot



Family Night

One day a week set aside for the family to be together, share and grow in love and understanding of each other—that's Family Night, a program the Archdiocese's new Family Center is promoting, starting with a Family Night column in next week's Voice.

But some families have already been having family nights. Jim and Barbara Baggot and Tom, 14, Coleen, 12, and Brian, 9, of Visitation Parish use a "criticism box" (above) to find ways NOT to criticize each other. Each member writes two such ways during the week and on Family Night they pull one out and discuss it. "We have also played games where one person will say three positive words about another member and we try to guess who it is," said Mrs. Baggot. "The children have been very

attentive and very open to us," she added.

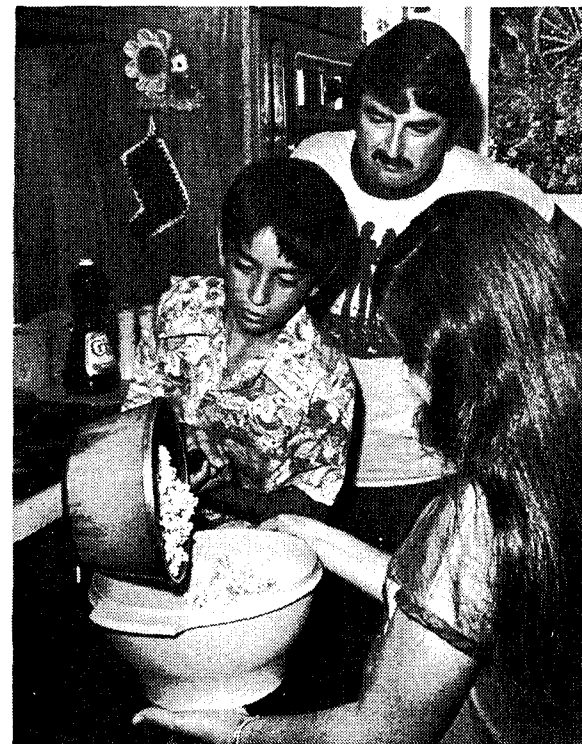
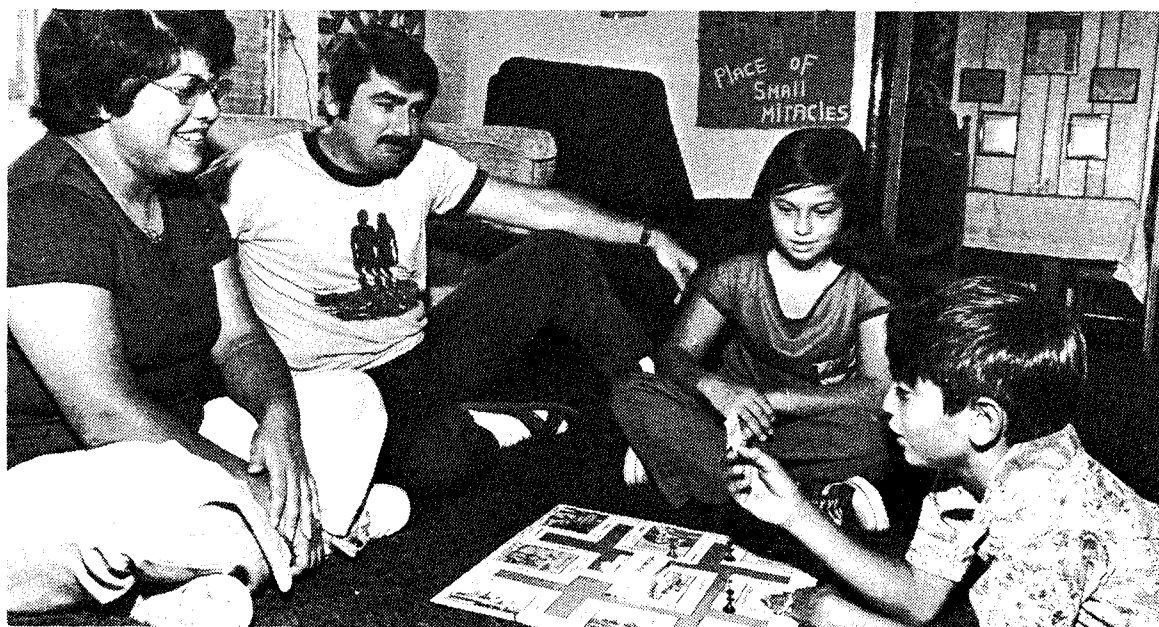
The Charles and Connie Rochas of Our Lady of Perpetual Help parish play an "un-game" (below) which consists of three sets of cards, light hearted, Christian beliefs and deep understanding. Someone draws a card with a phrase on it and talks about that idea "while everyone else listens. It is an acceptance game," said Mrs. Rocha. Some phrases on the cards were: "What does space mean to you?" "Describe hell." "Say a brief prayer for the person on your right."

"We also have a sharing question at the end, such as 'What embarrassing thing happened to you last week?'"

Both families end the Family Night with a snack and prayers.



Mrs. Baggot helps Brian, (above) with his spelling but not his ideas. Charles Rocha watches Charles and Audrey (below) pour hot pop corn for snack.

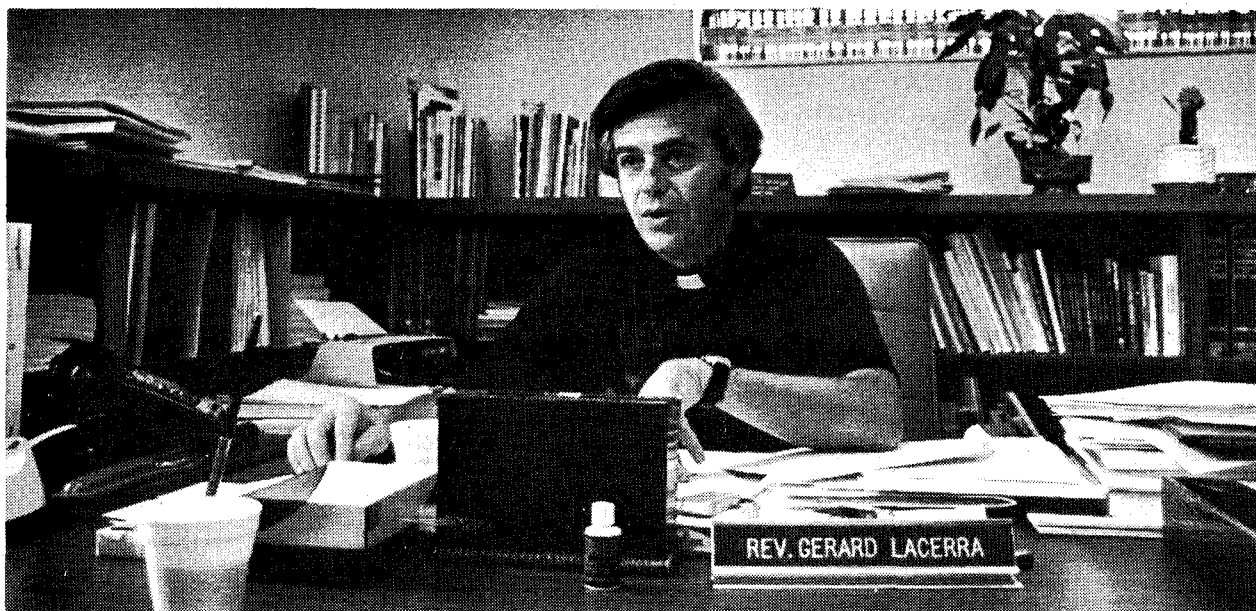


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Priests Senate Head expects exciting year

"I think we are going to see a lot of excitement generated through the Priests Senate this year," said Father Gerard LaCerra, newly elected Senate president.

The affable priest, who is also Archdiocesan Director of CCD and Adult Education and Associate Pastor of St. James parish, described the group as the chief consultative body to the Archbishop. The Senate enables a bishop and his priests from the whole diocese to have an efficient way of relating and working together.

As its name would imply, the group is a democratically composed body that not only advises Archbishop Edward A. McCarthy but actually develops programs and projects for the Archdiocese.

"THE SENATE is composed of representatives from seven different age groupings," said Father LaCerra. There are two priests from each age bracket, two priests at large, two representing Religious Orders and five appointed by the Archbishop.

"Those five give the Archbishop the opportunity to balance out the representation wherever it may need it," said Father LaCerra. "The Senate is well balanced geographically and ethnically now," he added.

"There is no Big Brother relationship here. The priests were given the option to meet in private if they wanted, but they voted to have the Archbishop present at the meetings as part of the close working relationship. We are partners in ministry," he said.

"The group also helps develop spiritual and professional growth of the priests as well as helping the Archbishop implement policy," said Father LaCerra.

An example of policy and program functioning was the youthful marriage guidelines which were developed by and implemented through the Senate earlier this year.

"The Senate is working on baptismal guidelines now for implementation later this year," he said and indicated that study of Communion in the hand would also be

handled by the Priests Senate.

SOME OF THE other projects on tap for the coming year:

- Development of a pastoral handbook for pastors, describing their role and the role of the associate pastor—a general "how-to" manual on running a parish.

- A program for the spiritual life of the priests, including educational programs for various prayer styles and spiritual enrichment methods to benefit the priest and parish life.

- Develop a catechesis for Communion in the hand if it is approved.

- Develop a catechesis for extraordinary ministers of Communion.

- Promote continuing education of priests.

- Include bilingual programming of all programs.

- Explore ecumenical possibilities such as sharing of programs with other denominations.

- Form a liaison council with the Sisters Council and reflect jointly on the pastoral needs of the Archdiocese. "The Sisters are so involved in so many areas of the Archdiocese" that they are essential to understanding pastoral needs.

IN ADDITION to these and other projects, the Priests Senate also has a committee for sick and retired priests, many of whom come here from up North.

"Like an opiate, sin drugs
a conscience to drowsiness
and stupor. Prayer stabs it
wide awake." -- John A.
O'Brien, "The Test of Cour-
age," 1943.

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Small statue of Our Lady of Charity is carried from flotilla of boats to a place of honor at the altar

'Not strangers but brothers coming home!'

Thousands celebrated the Feast of Our Lady of Charity of Cobre at Marine Stadium last week.

Below is the full text of Abp. McCarthy's address

May I first tell you I love you, and greet you, thank you for coming here tonight in such great numbers to honor Our Lady. I want to thank all who have had a part in arranging this superbly beautiful ceremony.

This is the 16th anniversary of the Mass of thanksgiving by the Cuban people thanking God for their escape from oppression and for their safe arrival in this new land. On behalf of all the people of the Archdiocese I join that prayer of thanksgiving with you and for you.

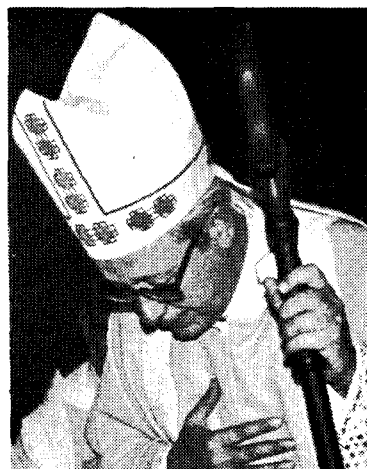
There are no exiles in this

Archdiocese of Miami, there are no strangers in the city of God. One does not have to go through immigration, or apply for citizenship, or escape by boat in the night to move from one diocese, from one part of the Church to another, for in the Church we are brothers everywhere, we are in our father's house together, we belong wherever we are.

The United States boasts that it is a country made up of people from many lands—all of whose cultures and way of life are respected. It can no longer be truly American when it loses that respect for healthy differences among its people—when the "melting pot" destroys their distinctive gifts and characteristics. Our country must always remain a pluribus union.

Even more so, the Church, the Archdiocese, must be "e pluribus union" one from many. We in the Archdiocese of Miami are of many cultures—each culture is esteemed—each brings graces to the Archdiocese—but we are union-one—one because we all acknowledge Mary as our Mother, one because we all have the same Christ in our hearts, and are moved by the same Holy Spirit, one because our lips profess the same faith—though in different languages—one because we embrace each other with that love—which the Lord said will be the mark of His followers.

This evening we celebrate too the 412th anniversary of the first Mass celebrated in the United States—at St.



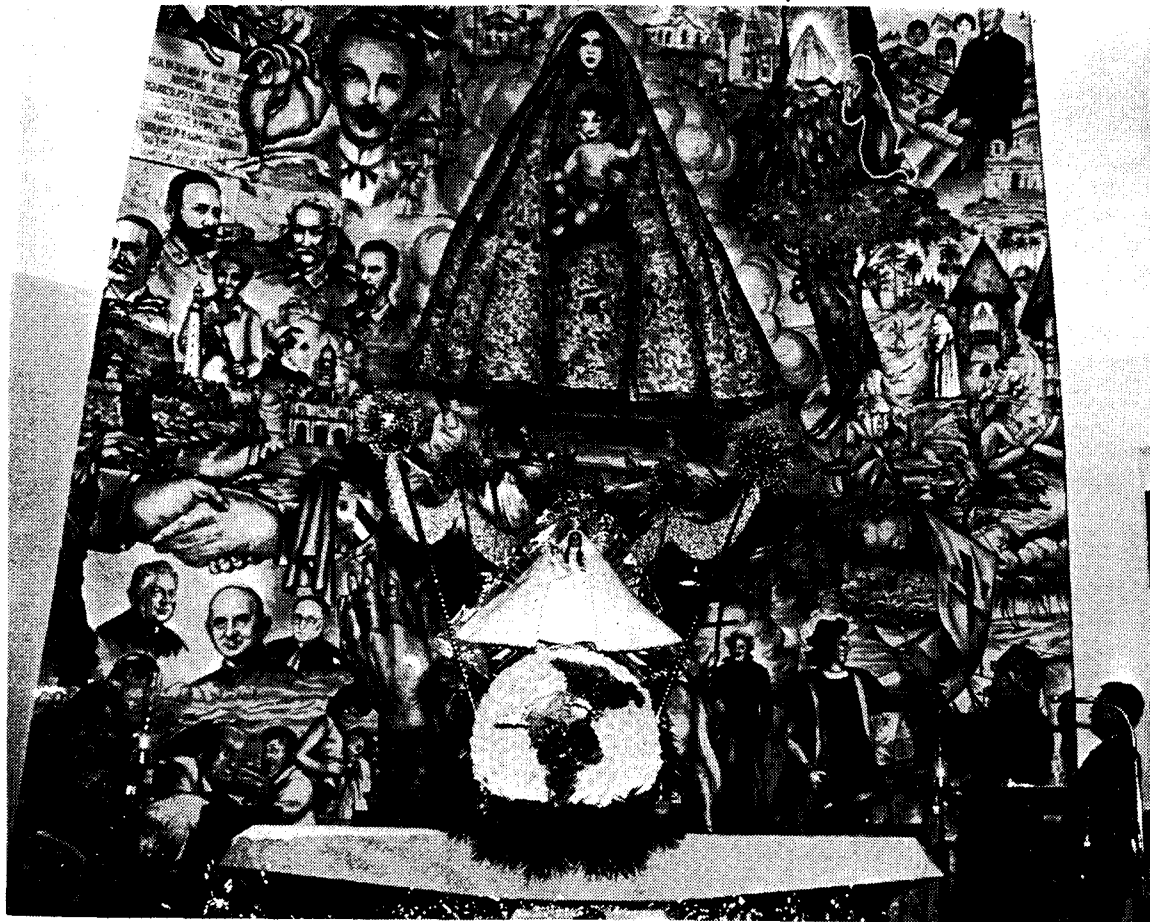
Miami's Archbishop Edward A. McCarthy, principal Mass celebrant, bows before the statue of Our Lady.

Augustine, in Florida. The homily then would have been preached in Spanish for the Mass was celebrated by Spanish speaking priests for Spanish speaking people. This soil is made sacred by the blood of Spanish speaking martyrs of the Faith. For many years this territory of Pasqua Florida was under the spiritual care and jurisdiction of the Bishop of Cuba.

Therefore, when Hispanics come to the Church in Florida, they come surely not as strangers but as brothers coming home!

I am delighted to be with you tonight in honoring Our Lady of Charity. If I am your Bishop and you are my people, then I too am a son of Our Lady of Charity, I too am an exile, I too long with you for freedom, for the liberation of prisoners, for the reunification of families.

If Miami has become "Little Havana" may it also become a center from which radiates devotion to Our Lady of Charity. May Our Lady continue to accompany you in exile bestowing her favors on you in your new home and extending them to all people.



Recently completed mural at the Shrine of Our Lady of Charity adjacent to Mercy Hospital was blessed by Archbishop McCarthy following Mass at Marine Stadium in which thousands participated.



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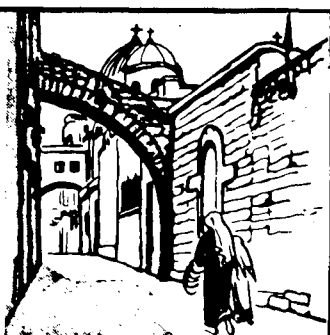
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Leadership training programs for teens

Leadership training program for parish youth group teen leaders and adult advisors will be held this weekend, Sept. 17-18, at the Knights of Columbus Hall, Miami. An additional weekend leadership training program will be held in Palm Beach County Sept. 24-25. Times for both are 9 a.m. to 6 p.m.

Areas to be covered

include communication skills, project planning, values clarification, campaigning for office, goals and objectives, problem solving, and meeting the Archdiocesan Youth Board and Department of Youth Activities staff members.

The weekends will not be overnight programs. If any group is in need of accommodations, arrangements

may be able to be made if the DYA is contacted prior to the sessions.

There is a maximum of ten teenagers per parish able to attend.

★★★

Encuentro is a weekend spiritual program for Spanish speaking teenagers and young adults of South Florida.

The next Encuentros will be number 16 for boys Oct. 21-

23 at Casa Emaus in Opa Locka, and number 16 for girls will take place Nov. 25-27, also at Casa Emaus. There will be a Fiesta Eucaristica Sept. 16 at St. Benedict Church, Hialeah.

★★★

Approximately 50,000 students in the Dade County School System will enjoy professional opera sung in English during the next eight weeks with performances of

Georges Bizet's one-act comic opera, "Doctor Miracle" presented by the Greater

Youth corner

Miami Opera Association's Florida Family Opera.

The high school season begins Monday, Sept. 19, at South Dade Senior and continues for 55 performances until Nov. 10.

High schools adopt football guidelines

LOUISVILLE, KY.—(NC)—The place of athletics in high school and the conduct of both participants and spectators in sporting events are outlined in guidelines which have been adopted by four Louisville Catholic boys' high schools.

The guidelines, which were developed by the schools' principals and athletic directors, have something to say to just about everyone, from players and coaches to cheerleaders, other students and adults.

In explaining the norms, one principal remarked, "Athletics offer a tremendous potential for good and also a tremendous potential for bad. We believe athletics are a legitimate part of secondary education. But they need wise and strong guidance and control."

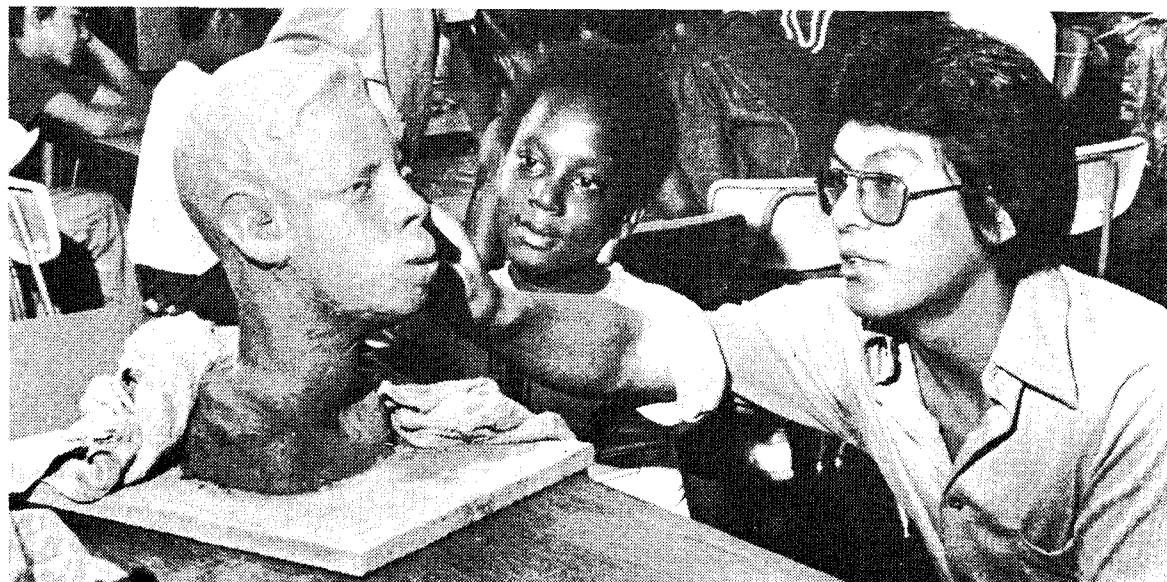
The guidelines deal with both general principles and specific activities at sporting events.

"Goals of the athletic program should be meaningful to all students in a school and to citizens in the community," the guidelines say. "Athletics should be a meaningful, valuable community activity, and (should) foster loyalty,

school spirit and healthy competition." The guidelines also say that athletic programs must be "in harmony" with educational objectives.

About players, the guidelines say, "We expect players to serve as a positive example for spectators, by exercising self-control and good sportsmanship, and by accepting both victory and defeat with pride and compassion." Players are asked to always shake hands with opponents at the end of games and to never "rub it in" when an opposing player makes a mistake.

The guidelines say cheerleaders and students should "keep all cheers positive" (cheer "for our team, don't jear their team"); avoid efforts "to distract the opposing team's efforts;" and refrain from "rubbing-in a defeat."



Face to face: Moises Ploneda, 17, shows Charles Houston, 10, a sculpture of the fourth grader's head done in the arts and crafts class of a summer program at St. Jude Shrine School, San Diego. Moises

is one of about 30 teens who have been teaching inner-city children in a new program aimed at helping both the younger children and the teens.

Student lands record-breaker

NORTH PALM BEACH—Lisa Fitzmaurice, 14, a parishioner of St. Clare's parish here, landed a 764-pound blue fin tuna on an 80-pound line, and expects to be named world champion fisherwoman in this category by the International Game Fishing Association.

The fish, which measured 103-inches in length and 80-inches in girth, was hooked in Massachusetts waters off-shore from Gloucester, she said, as she returned here for the opening of school. This year Lisa will be a freshman high school student at Rosarian Academy where she also completed her seventh and eighth grades.

Holder of the present world championship is Mrs. Herbert Allison, of Prince Edward Island, who landed a 717 tuna in 1969.

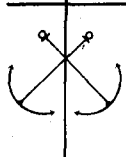
Lisa is the youngest of a family of five children of William R. and Mrs. Fitzmaurice, natives of Massachusetts. The 764-pounder was caught during the St. Ann's Tuna Club annual tournament. Competitors are not allowed to have any assistance in landing their fish, and it took Lisa two-and-a-half hours to land her "big one."

She said this was the eighth time she had gone after this record. Six previous strikes had got away—one after she had fought it for six hours, she noted.

Last year, Lisa Fitzmaurice landed this super tuna which, when scaled, fell slightly below the 717-pound record. This year, however, Lisa's catch weighed in at 764 pounds.



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Is Post Office trying to economize?

(Cont. from page 3)
the Miami area indicates that both regular and unleaded fuels are readily available at retail rates below the contract price to the Postal Service.

Mr. George Clark, Contract Specialist Senior at the Jacksonville Procurement Services Office was asked why

the Postal Service contracted for fuel at a price so much higher than that being paid by Dade County.

According to Clark, the contract included labor costs incurred by the supplier for fueling postal vehicles, checking tire pressure, oil and water. Another reason for the

contract price, said Clark, is the fact that large suppliers were not interested in submitting competitive bids.

And fetus makes two

Dade County Judge Dominic Koo's belief that a fetus is a person has helped a Miami woman to beat a traffic ticket.

The woman was charged with driving by herself in a traffic lane reserved for car pools. But when she showed up in court with her newborn infant and told the judge that she had been eight months pregnant when she was cited, Judge Koo found her innocent.

Because a fetus is considered a person, "there were two people in the car," the judge ruled. Later, he added, "I think it's a good ruling, not a bit frivolous."

"We sent letters inviting bids to several large suppliers, such as Texaco and others," he said, "but none of them even answered our letter." Clark conceded, however, that "with competitive bids, the contract could conceivably have been slightly lower."

IT WAS suggested to a local Miami Postal Service official that a tax savings might be realized by having postal workers fuel their own service vehicles at local retail stations which sell gasoline for less than 60 cents per-gallon, or by having wholesale quantities delivered to local postal installations and fueling the vehicles there.

The official, who asked to remain unidentified, expressed the fear that if postal vehicles were fueled at neighborhood retail stations, time available for mail deliveries

would be reduced. "It takes about 15 minutes to fuel a vehicle," he said, adding that "not everyone is truly dedicated. Some would probably stretch out the fueling time to thirty minutes or more."

But nagging questions still remain.

WHY ARE large gasoline suppliers unwilling to submit contract bids to Florida's Postal Service? If the one bid which was submitted represents higher-than-retail costs, why wasn't it rejected as not representing true wholesale pricing?

Why should the taxpayers be required to pay inflated prices for mail delivery costs simply because some postal workers might "goof-off" on the job?

Is "Caesar" asking for more than he's entitled to?

Pope not likely to retire on his 80th birthday

CASTELGANDOLFO, Italy—(NC)—As rumors spread about possible papal retirement, Pope Paul VI said that the papacy is a mystery, understood only by God, whose burdens are frightening to bear.

Pope Paul told crowds at his weekly general audience that the responsibilities of the papacy as a central point of world unity "frighten me."

"I cannot explain this to you," he said, discarding the usual papal "we" in his off-the-cuff remarks. "But I feel it. This idea is not a symbolic invention nor is it a gratuitous effort to explain away certain things. It is a truth and the foundation of world unity."

The Pope's very personal remarks about his office came as more and more newspaper stories suggested that the Pope might retire on his 80th birthday Sept. 26.

The day before his audience both the Vatican press spokesman and the Vatican daily newspaper denied that the Pope had any intention of retiring.

Although the Pope made no direct mention of the reports, observers interpreted his speech as the clearest public indication the Pope has given to date that he will not retire soon.

The Pope told the crowds that the "nature of the papacy evades our capacities" to understand.

"Who is Peter, Who is the Pope?" he asked rhetorically. "I can't give you an adequate answer. It is

greater than me and our capacities to understand things of a divine nature."

The Pope said that as visible representative of Jesus on earth, "I must be the one in your midst who salutes you, blesses you, and reminds you about your Christian vocation and your destiny which transcends this short, troubled existence."

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18th anniversary of the founding of St. John Vianney College Seminary was observed recently during Mass Concelebrated by Archbishop Edward A. McCarthy, Bishop Rene H. Gracida, Pensacola-Tallahassee, and the seminary faculty.

Marriage Encounter

Marriage Encounter is planning two special events this Sunday, Sept. 18, in Broward and Dade Counties.

The annual Marriage Encounter picnic in Dade will be at Matheson Hammock, First Pavilion, beginning at 10 a.m. Games and music will be included in the day's activities as well as an outdoor Mass at 4 p.m.

In Broward, Marriage Encounter will participate in Mass and have a covered dish supper at St. Boniface Church, Pembroke Pines.

Engaged Encounter

KENDALL—An Engagement Encounter for couples planning to marry within the next few months, will be conducted at the Dominican Retreat House, 7275 SW 124 St., on Saturday, Sept. 24.

For further information and reservations call St. Louis rectory at 238-7562.

Couples planning to marry should consult their parish pastor or priest to determine whether they should meet the required preparations for marriage by participating in Pre-Cana Conferences or an Engagement Encounter.

Pre-Cana conferences

Pre-Cana Conferences for those planning to be married in the near future will be offered at St. Rose of Lima parish on Sept. 21, 23, 28 and 30.

Sessions featuring priests and laity lecturing on various subjects will begin at 8 p.m. in the school cafeteria, 10690 NE Fifth Ave., Miami

Shores. Couples completing the course will receive a certificate to be presented to their parish priest when wedding arrangements are made.

Sisters reflection day

KENDALL—A Day of Reflection for Sisters in South Florida is scheduled at the Dominican Retreat House, 7275 SW 124 St. on Sunday, Sept. 25 from 9 a.m. to 4 p.m.

Sister Dorothy Thomas, O.P., president of the Archdiocesan Sisters Council will lead the conferences devoted to "Jesus, the Way to the Kingdom." For reservations call 238-2711.

St. Clement women

FORT LAUDERDALE—Members of St. Clement Women's Club will be hostesses for the third annual Interfaith Day sponsored by Church Women United on Monday, Sept. 26.

Registration for the program which includes luncheon begins at 11 a.m. Reservations must be made no later than Sept. 21 by calling 771-6595 or 566-4782.

Serrans meet

Sister Trinita Flood, O.P., president, Barry College, will be the guest speaker during a meeting of the Miami Serra Club at 12:15 p.m., Tuesday, Sept. 20 at the Hotel Columbus.

"The Religious Woman in Transition" will be her topic.

It's a Date

Dade County

BARRY COLLEGE Women's Auxiliary membership coffee, 10 a.m., Sept. 19, Thompson Hall. Reservations 758-3392, Ext. 311.

★★★

FRANCISCAN THIRD ORDER meets 2 p.m., Sunday, Sept. 18, St. Francis Hospital, Miami Beach. Mass at 3 p.m.

★★★

GESU School reunion meeting, 3 p.m., Saturday, Sept. 17, third floor, school.

★★★

EPIPHANY Young at Heart Club meets today (Friday) 1:30 p.m., cafeteria.

★★★

ST. LOUIS parish "flea market," Sept. 17 and 18 at the family center, 7270 SW 120 St.

★★★

K. of C. Fourth Degree, Father Andrew Brown general assembly new officers: William Bednarovsky, navigator; John Young, captain; Charles Williams, admiral; John Muncey, pilot; Jesus Castillo, scribe; Howard Gnagi, purser; Michael Karaty, comptroller; Michael Vorassi, James Doe, sentinels; John Parrish, John Donohue, Russell Peters, trustees.

DOMINICAN RETREAT House, Kendall, day of reflection, Sept. 20, 9 a.m.-2 p.m. Father John O'Hara, "Prayer a Reality in My Life." Information call 238-2711.

★★★

ST. ROSE OF LIMA Mothers Club meets 7:30 p.m., Thursday, Sept. 22, school auditorium. All parents invited.

★★★

ST. CATHERINE of SIENA Women's Club meeting, Monday, Sept. 19, 7:30 p.m.

★★★

ST. JAMES Women's Club open house, 2 to 4 p.m., Sunday, Sept. 18 in the parish hall.

★★★

ST. CECILIA parish picnic, noon to 6 p.m., Sunday, Sept. 18, Robert King High park, 7025 W. Flagler St.

★★★

OUR LADY OF THE LAKES Ecumenical Parish Council picnic, Saturday, Sept. 24, 4 p.m., Lake Katherine picnic area. Steak dinner tickets available at the rectory or after Sunday Masses. Entertainment.

Broward County

LAUDERDALE Singles, 10:30 a.m., Saturday, Sept. 17, Calder Race Track visit. Meet at Old Towne Village. Corporate Communion, 10:30 a.m. Mass, St. Clement Church, Sunday, Sept. 18. Breakfast at Denny's.

(Continued on page 16)

S. Florida Scene

Collier pro-life head

NAPLES—Philip A. Erickson has been elected president of Collier County Right to Life and its pro-life sister-group, Action for Life.

Other officers serving both organizations are Michelle Hains, vice president; Judy Hagaman, R.N., secretary and media director; and Mario Mendola, treasurer.

Board members also include Jay K. Lucas, fund-raising; Diane Bruns, membership; San Chancy, speakers bureau; Marilyn Lucas, R.N., public relations; Linda Carr, newsletter; Lynn Goges, March for Life; and Josephine O'Reilly, program.

Miami ACCW officers

New officers and members of the board of directors for the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women were announced this week by Mrs. Al Masso, president.

Officers for the 1977-78 year are Mrs. John Steinbauer, vice president; Mrs. Charles Sacher, recording secretary; Mrs. Harry McCabe, corresponding secretary; Mrs. John Pountnay, treasurer; and Mrs. B.E. Parham, parliamentarian.

Commission chairmen include Mrs. Arthur Podway, Organization Services; Mrs. LeRoy McLaughan, Community Affairs; Mrs. Arthur Morton, Church Communities; Mrs. John Kelly, Family Affairs; Mrs. George Miller, International Affairs; and Mrs. Albert Harum, Legislation.

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KNOW YOUR FAITH

Antioch — where disciples were called Christians for the first time

By FATHER JOHN J.
CASTELOT

"It was in Antioch that the disciples were called Christians for the first time" (Acts 11:26). This was about 40 A.D. By an interesting coincidence, some 60 or so years later, an Antioch bishop gave the Church the name by which it is still known: The Catholic (universal) Church. His name was Ignatius, and he has been venerated for centuries as St. Ignatius of Antioch. Unfortunately, we know nothing about his life or activities as a bishop. But his death and the circumstances surrounding it made him forever memorable.

During one of the many persecutions of the early second century, Ignatius and some companions were arrested and sent to Rome to be devoured by wild beasts. On the way they made several stops, and the guards apparently permitted him to contact the churches which had been established in the area; in ancient cities like Philadelphia, Smyrna, Ephesus, Magnesia, and Tralles. From Tralles, he wrote letters to the already

visited churches and also to the church at Rome. From another stop, Troas, he wrote to Philadelphia and Smyrna, and to Polycarp, bishop of Smyrna.

These seven letters, in spite of the fact that they were simply occasioned by the circumstances, give us valuable insights into the life of Christians in the first decade of the second century and reveal the heart and soul of a man passionately in love with Christ and the Church.

The Church was not only harassed by persecution but here were also dangers from within—schism and heresy. Ignatius expresses in many ways his deep desire for order and peace by submission to the hierarchy, and his ardent love of unity. Here, for the first time, we get a clear picture of a finely and consistently structured hierarchy: one bishop in charge of each church, assisted by presbyters (priests) and deacons. A typical passage is this one from his letter to the Trallians:

"All must reverence the deacons as Jesus Christ, the bishop as the image of the Father, the presbyters as the Council of God and the college of the

apostles. Without them there is no church."

And, in connection with the sacramental life of the Church, there are these counsels to the church at Smyrna:

"Do nothing without the bishop in what concerns the Church. Regard as valid only that Eucharist which is celebrated under the presidency of the bishop or of his delegate. Wherever the bishop is, there let also the community be, just as wherever Jesus Christ is, there is the Catholic Church. It is not permitted to baptize or to celebrate the agape (love feast) apart from the bishop; but all that he approves is pleasing to God, and all that you do is secure and valid."

These are not the words of a detached legalist, but of a man so much in love with Christ that he looked forward eagerly to dying for Him. In fact, the reason he wrote

ahead to the church at Rome was to prevent any attempt on the part of Christians there to interfere with his martyrdom. It is doubtful that they could have done anything about it, but he was taking no chances. These words from that letter speak more eloquently by far than any I might write:

"Let me become the food of the beasts; by them I shall attain to God. I am the bread of God, I must be ground by the teeth of the beasts in order to become the stainless bread of Christ...Then shall I be truly a disciple of Jesus Christ, when the world no longer sees my body. Entreat Christ for me, that by the beasts I may become a victim offered to God."

"Let naught of things visible or invisible seek to deprive me of the possession of Jesus Christ! Come fire, and cross, and bodily combat with wild beasts, lacerations,

tearings, dislocation of bones, mutilation of members, crushing of the whole body, come the worst torments of the devil upon me, provided only I possess Jesus Christ!...Him I seek, Him who died for us; Him I want, who rose again for our sakes. The hour draws near for my birth...Let me imitate the suffering of my God. If anyone has Him in his heart, let him understand my desires, let him be compassionate in my pain, since he himself knows it...My love has been crucified, and there is not within me any fire for matter, but a living water, which murmurs within me and says to me: 'Come to the Father.'"

St. Ignatius of Antioch: mystic, bishop, martyr. There are no authentic records of his actual martyrdom, but most certainly he met the fate which awaited him in Rome, probably about the year 107 A.D.



Witness: 'I will die for love of my God'

By FATHER ALFRED McBRIDE,
O.PRAEM.

"If the Tiber reaches the walls. If the Nile fails to rise to the fields. If the sky doesn't move, or the earth does. If there is famine or plague, the cry is at once: 'The Christians to the lions.'"—Tertullian

Why did the ancient Roman state want to kill Christians? In the case of Nero and Caligula, weak and treacherous rulers, it was a matter of finding scapegoats to cover up their own stupidities. Nero fiddled while Rome burned and danced because he was able to shift the blame on Christians. What excuses did the state use? They perverted the meaning of the Christian Eucharist. Roman officials persuaded the pagan populace that the Christian eating of "flesh" and drinking of "blood" was an offensive cannibalism.

Propagandists claimed that the kiss of peace at Christian services had something incestuous about it. Worst of all, Christians refused to acknowledge the emperor divine. In the later persecutions this last reason assumed the most importance, for the failure of Christians to worship the emperor signaled, to Roman minds, the breakdown of civic discipline.

It was easier to pick on Christians in the early centuries since they were a minority group and barred from offices of power and influence. Christians delighted in their religion and were not ashamed to be public about it. They did not live and worship underground as some legends would have it. Some stories depict Christians living in

catacombs, a word for subterranean cemeteries.

Not true. They lived above ground, had their own public places of worship and were not of a mind to conceal their piety. Tertullian says: "At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe and when we sit at table, when we light our lamps on couch, or seat, in all ordinary actions of daily life, we trace upon our foreheads the sign of the cross."

Their love of Christ, the joy of their faith and the delight they possessed in publically witnessing it did not decline when faced with dungeon, fire and sword and lions. As Jesus sang the great Hallel (a psalm of praise to His Father) on the night before He went to His own holy martyrdom on Good Friday, as the first apostles rejoiced to be found worthy to suffer for the sake of the Gospel of Jesus, so these early Christians welcomed identity with the cross and marched singing hymns of hope into the Roman arenas.

As the blood of Christ became the seed of salvation, so the blood of the martyrs became the seed of the Church. In their hearts rested the willing anthem, "I will die for the love of my Lord."

No persecution is ever anything less than savage. For example, take the Rhone Valley incident in the year 177. A summer festival was in progress. Vicious rumors about Christians supposedly practicing incest and cannibalism were rampant. A government supervised riot

ensued. The angry mob beat and tortured dozens of Christians. They applied red hot plates to all sensitive parts of the body of Sanctus of Vienne until he was one vast bruise.

Even Christians who were Roman citizens were beheaded. The fury and madness spread as the mob forced Christians to run through a gauntlet of whips into the local arena where they were mauled by wild animals in full view of an approving and blood-hungry audience. Their heads and limbs were displayed for six days, then burned and their ashes thrown into the Rhone river.

We may never minimize the horror of these ancient brutalities against an essentially gentle, peace-loving and charitable people. Nor can we ever be grateful enough for their capacity to remain faithful to Christ and the Church. We name them martyrs, the Greek word for witness. They did more than proclaim Christ's love. They lived it even to the death. They speak to us now about the importance of fidelity to Christ and personal principles. The martyrs would not compromise or sign a document similar to this:

"I, Diogenes, aged 72 years, with a scar on my right eyebrow, have always sacrificed to the gods. Now in your presence, I have made a sacrifice and poured a libation and eaten of meat sacrificed in the temple. I request you certify this below..."

We still need Christians faithful to Christ, His love and to the moral principles implied. All ye holy martyrs pray for us both to admire and imitate your courage.



Religious persecution

By PAUL KOWALIK

(Note: The author requested to be anonymous. The byline is a pen name.)

Cupolas, spires and onion domes copiously dot the modern Moscow skyline. "Of course, religious freedom exists," the Soviets insist. But tourists often find it difficult or impossible to locate a Mass to attend on Sunday.

Rather, constant anti-religious pressure and frequent open persecution have been the rule in Russia since shortly after the 1917 revolution.

Early in 1923, for example, Msgr. Konstanty Budkiewicz of Petrograd wrote to the apostolic nuncio in Warsaw, "Our persecutors use every effort to terrorize us and to subject us to their will."

On March 25, the monsignor, his Archbishop Jan Cieplak, 12 priests and a layman, all from Petrograd, were brought to trial on a charge of conspiracy. An observer at the trial was certain the charges had been "trumped up." Nevertheless, the archbishop and monsignor were condemned to death while the others were given stiff prison sentences.

Religious and government officials throughout the world, including the President of the United States, protested the severe sentences through proper channels. Because of world opinion, Archbishop Cieplak was saved from execution, but Msgr. Budkiewicz was shot Holy Saturday night, March 31, 1923.

The persecution of intellectual and religious dissidents continues in the Soviet Union today with Baptists and Jews among the primary targets.

At least 700 Baptists have been executed in recent years, the most prominent, Baptists George Vins. Vins was sentenced to imprisonment to be followed by five years. He was charged with "damaging the interests of the state." His crimes included secretly preaching a number of articles on religious themes at a wedding in 1969, and the use of money from Reform Baptist Congregations.

Jewish citizens, seeking to emigrate from Russia, many for the sake of religious freedom, are often dismissed from their jobs, arrested, and sometimes sentenced to death. Only a small percentage receive permission to leave Russia.

According to a news report, an Eastern European priest was hanged in the Ukraine. Drogovye by Soviet police for "having engaged in religious activity, the celebration of Mass...and the distribution of the Eucharist." The victim, Father Michele Luckyj, according to the report, had been warned three times that such activity is considered illegal in the Soviet Union.

Karl Marx, the father of Communism, was an atheist, but was not militantly opposed to religion. Marx felt religion would disappear when the proper social conditions were provided. Lenin introduced militant atheism at the Marxist thought.

Marxists oppose religion mainly because it lulls the populace to sleep, and counsel them to accept their lot in patience rather than to fight militantly for political and economic change.

In the early years of Russian oppression, religion, church property was confiscated.



KNOW YOUR FAITH

Solzhenitsyn ...A prophet in exile

Aleksander I. Solzhenitsyn went to prison a dedicated Marxist. For 11 years he suffered the inhumanity his writings have documented. He did a lot of thinking... and wrote in his 'Letter to the Soviet Leaders,' 'I myself see Christianity today as the only living spiritual force capable of undertaking the spiritual healing of Russia.'

By FATHER DON MCCARTHY

In 1945, a 27-year-old artillery Russian army captain who had risen through the ranks during the war was suddenly arrested and stripped of his rank. He had made some critical references to Stalin in a letter to a friend.

On his way to the infamous Lubyanka prison in Moscow under armed guard, he felt compelled to shout out his innocence to several hundred bystanders in a Moscow subway station. But he knew he would be heard only by those few persons, not the 200 million fellow citizens of his beloved country.

"Vaguely, unclearly," he explains in his book, "The Gulag Archipelago," "I had a vision that some day I would cry out to the 200 million."

Twenty-five years later Aleksander I. Solzhenitsyn received the Nobel prize for literature and the whole world heard his story.

This story of Russia's greatest living writer speaks in language bigger than life of persecution, conversion, and prophecy. The artillery captain went to prison a dedicated Marxist with credentials of a model upbringing in Komsomol, the young Communist organization. Then for 11 years he suffered the unspeakable inhumanity which his writings have documented. He did a lot of thinking.

"Even in one year how much time is left for you to think," he wrote in "Gulag Archipelago II." "For 330 days you stomp out to line up in a drizzling, slushy rain, and in a

piercing blizzard, and in a biting and still subzero cold. For 330 evenings you squinch up, wet, chilled, in the end-of-work lineup, waiting for the convoy to assemble from the distant watchtowers."

So Solzhenitsyn thought, discussed and debated with the cross-section of Russians who were his fellow prisoners. A conversion took place.

"Your soul, which formerly was dry," he wrote, "now ripens from suffering. And even if you haven't come to love your neighbors in the Christian sense, you are at least learning to love those close to you."

So despite the pain and degradation, he nourished his soul in prison and could later say without hesitation, "Bless you, prison, for having been in my life."

He has not become a theologian and he may not be a saint, but Solzhenitsyn has become a prophet. He is not a prophet in the sense of receiving a divine charism to communicate to others truths that are normally hidden. Rather his prophecy is the broader version involving teaching and witnessing to the world basic truths which he learned through suffering and persecution.

Solzhenitsyn has documented the truth about Soviet oppression to enable his well-beloved Russian people to seize their destiny and regain their freedom. He calls upon Russian leaders to abandon the dead ideology of Marxism and to reject all preoccupation with industrial progress, nuclear military might and

imperialistic control of other nations.

Solzhenitsyn was released from prison in 1956. His literary debut was six years later with the novel based upon his life in prison, "One Day in the Life of Ivan Denisovich." Krushchev urged publication of this book because of its anti-Stalinist tone. But Solzhenitsyn's subsequent books were banned in Russia and published in the West.

Thus began a 10-year period of harassment which culminated when he was arrested one day in 1974 and expelled the next day into permanent exile. The Soviet press gave him the typical prophet's reward by accusing him of writing "hostile bourgeois propaganda" and describing him as a "psychologically unbalanced person, a schizophrenic."

But the three million copies printed of "Gulag Archipelago" indicate the vast influence of this contemporary persecuted prophet. The voice of this man crying out from the wilderness of Soviet oppression will echo and re-echo along the hallways of history. He will be remembered for unflinching courage and total commitment to truth.

Perhaps most of all, he will be remembered for standing alone and defenseless before the massive power and cunning of evil. He summarized his own credentials of prophecy shortly before his 1974 exile:

"All I had to say is now said. I, too, am 55, and I think I have amply demonstrated that I set no store by material wealth and I am prepared to sacrifice my life."

on in Russia

been jailed in Baptist leader to five years' e years' exile. ne interests of tly circulating mes, a sermon the receiving ongregations. migrate from ous freedom, t, occasionally ed to prison. permission to

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churches and monasteries closed, and schools nationalized. Through the years, different degrees of pressure were applied. During World War II religion was to some degree tolerated. Today, freedom of worship is allowed within certain limitations, but evangelization may not take place.

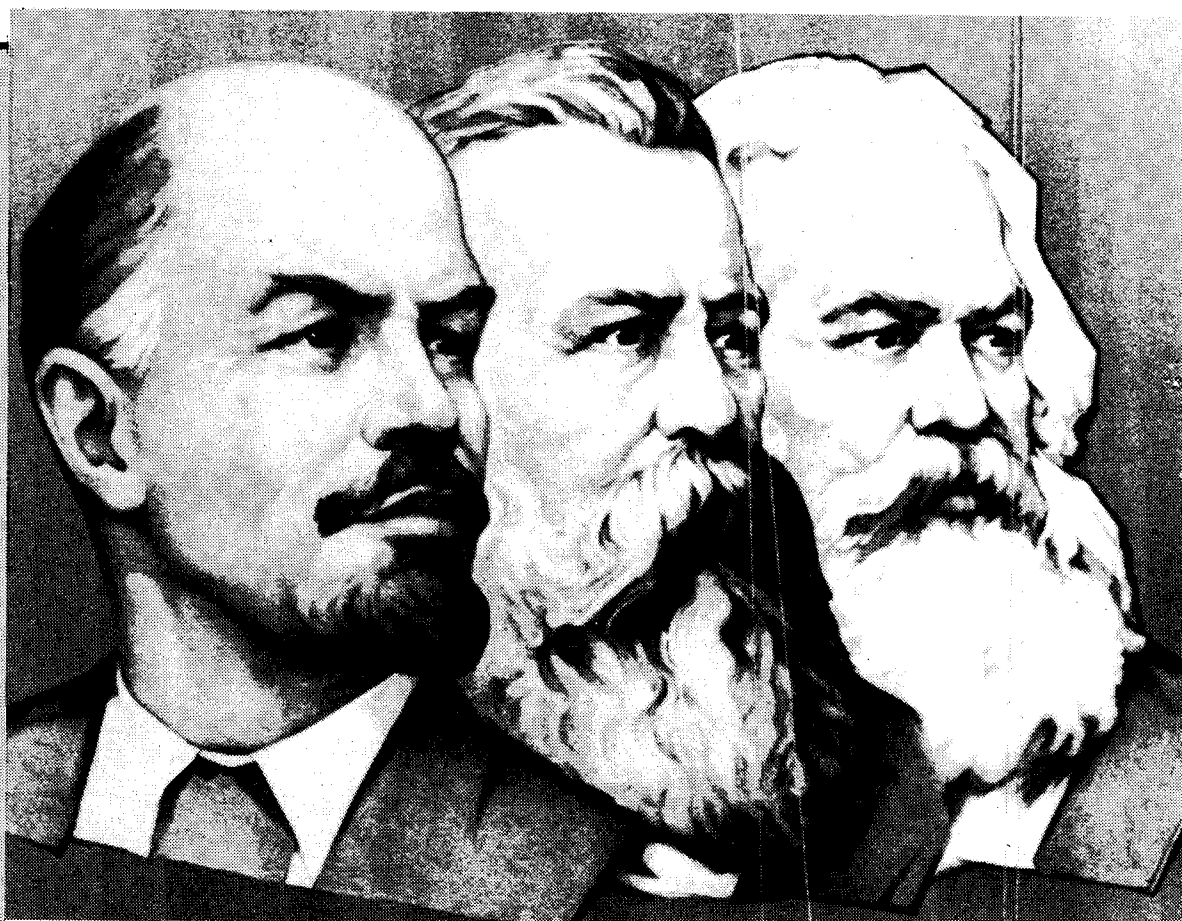
Religious literature may be published only under strict supervision. Bibles, for example, are extremely hard to come by and may be worth as much as \$100 each.

Today, occasional worshippers in approved churches may not be bothered much. But those who worship openly and regularly, and certainly those who seek greater freedom of conscience and expression, will be penalized. The worst dissidents may be expelled from the country, sent to prison, or confined to mental hospitals until their "sickness" is corrected.

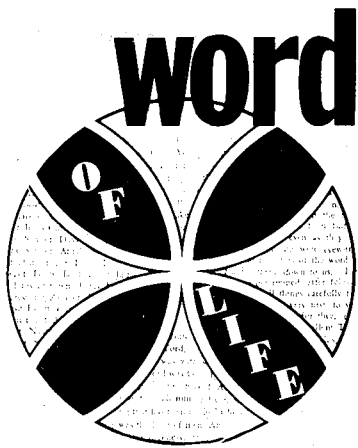
Ordinary offenders lose their chance of personal advancement. They are not promoted at work; go to the bottom of waiting lines for housing and other privileges, and their children have great difficulty in being accepted for higher education.

Today, 60 years after the beginning of the Russian experiment, religion hasn't disappeared, as good Marxist doctrine insists it should. In fact some observers feel its impact in the Soviet Union is growing.

Archbishop Roger Etchegaray, president of the French Bishop's Conference, on his return from a recent trip to the USSR declared, "No one can imagine the fullness and intensity of religious life in the Soviet Union. There's no doubt that it is Christianity's biggest volcano."



"Karl Marx, the father of Communism, was an atheist, but was not militantly opposed to religion," Paul Kowolik writes. "Marx felt religion would eventually disappear of itself when the proper social conditions were provided. It was Lenin who introduced militant atheism into Marxist thought." Three pioneers of Russian Communism, Nikolai Lenin, Friedrich Engels, and Karl Marx, are displayed on a poster at a Moscow May Day celebration.



**"I was hungry and you fed me
thirsty and you gave me drink;
I was a stranger and you
received me in your homes..."**

(Matt. 25-35)

"Hey, mom!" my ten-year-old exclaimed as he burst through the door. "You remember that crazy kid John D. who lived with us last year? He's over there on Robert's corner sitting on the sidewalk."

Well, come on, show me, I responded, wiping the soap suds from my hands. My son led me to the corner where so often before I would find John sitting alone, smoking a cigarette.

Hi John—you running from some foster home? I blurted out in my customary tell-it-like-it-is way with kids. "No," he said, "I'm living with my grandmother just two blocks away." He got up and started following me to the house where I invited him in for something to drink.

I couldn't help but think of the words "I was thirsty and you gave me drink..." Actually, the Word of Life for September feels like an old friend because our family offers our home to youngsters who have no home here in South Florida.

We got to talking, John and I. You know, I told him, we got a new kid in tonight and his attitude really bugs me. This kid is 16 and he doesn't get along with his parents. He made me burn because he asked me right off when was he going to get

**"Something about him gets to
me...maybe it's his homelessness,
with no place to lay his head..."**

his allowance—and here we are breaking our backs to keep this home together to share with him, to pay the bills, to keep the lights and water on, the food on the table, and clean sheets on the beds. So I told him simply that he had to work out his own contract with us.

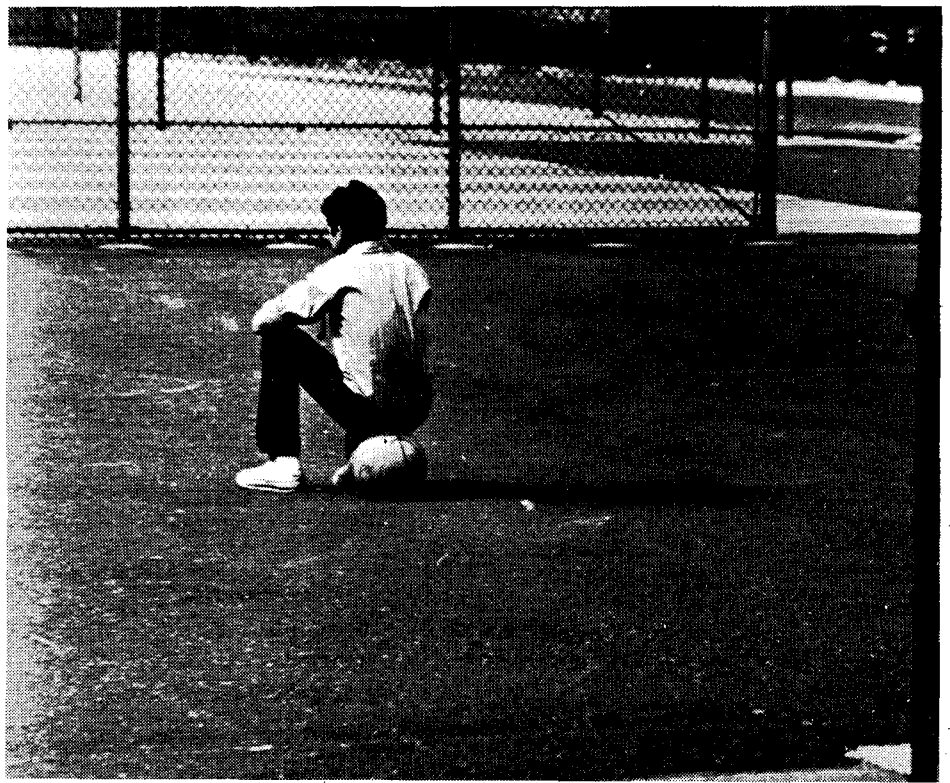
When you came in, John, I was just thinking about how like that we are with God, our Father. He gives us life, a world to live in, air to breathe, food, light, warmth, five senses, all we need and more and when we do think of Him the first thing we do is to start asking for more. So I wrote this prayer which which I want to share:

Dear Lord, can you explain to me why when I come home at night and find a new and nameless face to greet me, I always feel so repulsed at first? Every part of me rebels in self-defense and repugnance at this stranger invading my home and it is only after hours of just remaining in his presence and going about my duties as best I can that I begin to feel an ounce of human compassion for that boy.

But, eventually, Lord, something about him gets to me—maybe it's his infinite look of sadness, his obvious hunger for something more than the bread I offer him, or his hidden thirst for a word of acceptance from me; his homelessness, with no place to lay his head; maybe it is the clothes he wears—his raggedy jeans, long hair, tennis shoes without laces—but, pretty soon, almost without my realizing it, he has moved into my reluctant heart and won a place there and I know then that whatever happens to him after that matters to me.

Then, when I look into his eyes, suddenly they are beautiful with a depth I never even noticed when first I came through the door. These foolish things, Lord, remind me of you.

When next I come to your house,



Jesus, I hope I remember to notice you live there. I hope I remember to thank you for being such a gracious "host" and to thank you for your blessings.

And when you come to my house, Lord Jesus Christ, I hope you won't be repulsed by my stingy, reluctant, unfeeling heart but will stay long enough to change that heart into the kind we can offer to our Father. Amen.

John finished the page and looked up.

"Is this really how you feel when we come here?"

That's right, John, I really do. It's no different for me than for you.

The subject changed to a lighter mood and John left after about an hour amidst laughter and good humor with my children.

Was he changed, I wondered? I don't know but I knew I had and I knew that the next time I saw him we could be honest with one another.

**J.M.
Miami**

I have been trying to live a Gospel-centered life since I was a teenager but today, more than ever, I realize what it was after reading the Word of Life and the commentary by Father Nuzzo Grimaldi.

The most wonderful experience came to me with a friend in Canada that is very sick. I sent her an article and prayer from a book I read to try and cheer her up and to live the Word of Life. She wrote to me and said:

"After all these years, I kneel and thank Jesus for helping me find Him. I cried so much but, thanks to you no matter what, I am happy when I have to go to meet Him face to face without any regrets. I found Him when I most needed Him."

**M.L.
Hialeah**

(Each week The Voice will print responses from readers who are trying to live the Word of Life. To share your experience send it to Frank Hall, c/o The Voice, P.O. Box 38-1059, Miami, Fla., 33138.)

Prayer of the Faithful

(This is a sample prayer which parishes are urged to adapt to their local needs.)

**25TH SUNDAY OF THE YEAR
Sept. 18, 1977**

Celebrant: God's desire for us is that we hold fast to faith in his Son and in His Church. May our prayers reflect the divine concern and thus deepen our conviction of his love.

LECTOR: Response: Lord, increase our faith

That we may deeply respect and reverence the role of the Holy Father and the bishops in our Christian life, we pray: (R)

LECTOR: That we may hold all human life sacred and make every effort to defend it, we pray: (R)

LECTOR: That we may see in the poor and underprivileged a responsibility laid on us by God, we pray: (R)

LECTOR: That the sanctity of Frederic Ozanam, who founded the Society of St. Vincent de Paul, be confirmed through his miraculous in-

tercession, we pray: (R)

LECTOR: That we may come to see Christ in each other and in the least of his brethren, we pray: (R)

LECTOR: That God may hear our prayers to protect our coasts from destructive hurricanes, we pray: (R)

Celebrant: Our Father in heaven, transform us into zealous, faithful Christians. Make us grow in love and bear witness to the Way, the Truth and the Life. We ask this in the name of Jesus, Your Son, our Lord. Amen.

1. What is the religious climate in Russia today?
2. In the face of years of religious persecution in Russia, how can one account for religion continuing to exist there? Discuss.
3. Why did the ancient Roman state want to kill Christians?
4. How did the early Christians

Oración de los Fieles

(Se recomienda que cada parroquia adapte estas oraciones a sus necesidades locales, y tomen éstas solo como modelo.)

**VIGESIMO QUINTO
DOMINGO DEL AÑO
18 de septiembre 1977**

Celebrante: El deseo de Dios para nosotros es que seamos fieles a su Hijo Jesús y a su Iglesia. Al celebrar hoy el Domingo Catequístico pidámosle al Señor que nos haga fieles testigos suyos y de su amor por los hombres.

LECTOR: La respuesta de hoy será: Señor, aumenta nuestra fe.

LECTOR: Para que en nuestro vivir cristiano mostremos profundo amor y respeto al Santo Padre y los obispos de la Iglesia, oremos: Señor...

LECTOR: Para que siempre estemos dispuestos a defender la santidad de la vida, oremos: Señor...

LECTOR: Para que aprendamos a reconocer a Cristo en cada uno de nuestros hermanos, especialmente en los más necesitados, oremos: Señor...

LECTOR: Para que el Señor escuche nuestra oración y proteja nuestras costas de los huracanes, oremos: Señor...

LECTOR: Para que la Iglesia llegue a declarar la santidad del fundador de la Sociedad de San Vicente de Paul, Frederick Ozanam, oremos: Señor...

Celebrante: Padre nuestro, transformanos en apóstoles fieles. Haznos crecer en el amor para que seamos testigos de tu Hijo, Camino, Verdad y Vida. Te lo pedimos por el mismo Jesús, Amén.

Discussion

- manage to worship?
5. How do the early Christian martyrs speak to us now? Discuss.
6. When were the disciples called Christian for the first time?
7. What do St. Ignatius' letters tell us about the lives of the early Christians?

Inside ~~One Flew Over~~ the Cuckoo's Nest

The controversial treatment of mental illness, as it is and how it was portrayed in the Academy Award-winning film "One Flew Over the Cuckoo's Nest," is the subject of a 90 minute documentary special to be aired over PBS, Channel 2, on Saturday, Sept. 17 at 8 p.m. The program, titled "INSIDE THE CUCKOO'S NEST," was produced by San Francisco's public television station KQED.

The focus of this unusual documentary is not issues, nor answers; it is people, their interpersonal relationships and their relationship to an institution. The institution is the Oregon State Hospital, the 90 year old mental institution in Salem, Oregon which also served as the setting for the film.

The program contains excerpts from the motion picture and behind-the-scenes coverage of the 1975 movie-making experience. Both are juxtaposed with a series of intimate views of



Jack Nicholson (left) as McMurphy in the film "One Flew Over the Cuckoo's Nest" and an actual patient at the Oregon State Hospital (right).



Louise Fletcher (left) as Nurse Ratched in the film and a clinical psychologist (right) employed at the hospital.



patients filmed during a return to the Oregon State Hospital in 1977.

The people range from criminals, child abusers, drug addicts and alcoholics to persons suffering from general mental disorders such as schizophrenia and manic depressive reactions; from therapists and other hospital staff to actors such as Jack Nicholson, Louise Fletcher and William Redfield. All of the actors were deeply

touched by their location work at the mental hospital, as Sidney Lassick (who portrayed Cheswick in the film) says in the documentary: "It seems incredible to believe it, I can't really believe it, that these things happen. But it's here and it's happening."

Oregon State Hospital, which was founded in 1883 as an asylum for the insane, has evolved into a modern therapeutic community.

'Greased Lightning' worth seeing

Reviewed by USCC
Dept. of Communication
GREASED LIGHTING

(Warners) is a car-racing saga based on the life of the first black driver, marked by good acting and uncertain writing and direction.

GREASED LIGHTING purports to be based upon the career of Wendell Scott, the Jackie Robinson of stock-car racing. The usually comic Richard Pryor gives an extremely restrained and effective performance as the serious, intense Scott as the film follows his career from its beginnings as a taxi driver and moonshine runner in his native Virginia after World War II to his initial victories and setbacks in his attempt to cross the color line in racing and finally to his ultimate triumph.

The talented Pryor is well supported by Cleavon Little as his friend, by Pam Grier as his wife, and Richie Havens as his mechanic. Beau Bridges, as the redneck rival who becomes Scott's friend and mechanic, and Vincent Gardenia, as the vengeful sheriff who evolves into a supporter of Scott, do considerably less well, but here

the fault lies more with the script and direction than the actors.

Bridges—except for one hard-to-believe restaurant scene in which he and Pryor successfully face down racial segregation in Dixie in the late 40s—has almost nothing to do and bears a painful resemblance to those lone black characters who used to be a fixture in white entourages in the old boxing movies. Gardenia suffers even more from the film's uncertainty of tone, being used extensively in the early stages solely for some ill-advised "comic relief."

Director Michael Schultz, who was so effective in COOLEY HIGH and CARWASH, seems not to know what kind of film he was making here. Scott was risking his life in attempting to cross the color line in a sport which at that time had little public attention focused upon it, and he was doing so in the Deep South. The risks he ran were incomparably greater than those of Jackie

Robinson, but Schultz gives us little sense of this. He repeatedly blunts the inherent conflict, tension, and danger by inappropriate humor or awkward transitions.

As a result of the latter, the greater part of Scott's career is reduced to a montage of stock footage of various races, though to be fair, budget considerations may have forced this upon Schultz. Then, too, the transition of some of Scott's white antagonists to at least grudging liberals is presented in so unexamined a fashion that it seems far too good to be true—as indeed was probably the case. Finally, one wonders at the wisdom of casting so prominent a figure as State Senator Julian Bond in a bit part, thus throwing a key scene out of focus.

For all its flaws, however, GREASED LIGHTING has many buoyant and entertaining moments. These, together with Pryor's fine performance and likeable personality, make it worth seeing. A-II (PG)



Wonderful World of Disney kicks off the new season with "Gus," a football frolic about a Yugoslavian mule who kicks 100-yard field goals, Sunday, Sept. 18 from 7-9 p.m., on WCKT, Channel 7. Clumsy con artist Tim Conway tries to mulenap Gus in this scene above.

Barry auditions

Barry College will audition actors, singers and dancers for the production of "Carousel" Sept. 26-27 at 7:30 p.m., in the college auditorium. For further information call 758-3392, Ext. 216, 213 or 754-3322.

SUNDAY!

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

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

10:30 A.M. — Ch. 10
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'Vocations Awareness Week' area meetings

Parish Vocations Committee Conferences are scheduled to be held in Dade and Palm Beach Counties to prepare for the observance of National Vocation Awareness Week, Oct. 9-15.

Msgr. John Nevins, Archdiocesan Director of Vocations, will welcome representatives from Parish Vocation Committees and Serra Club members from the South Broward, North, Central and South Dade Deaneries as well as Monroe Deaneries at 10 a.m. on Saturday, Sept. 17 in the college building of St. John Vianney College Seminary.

A similar meeting for Serrans and parish representatives in the North Broward, Palm Beach, East Coast and West Coast deaneries is slated to begin at 10 a.m., Saturday, Sept. 24 at St. Vincent de Paul Major Seminary, Boynton Beach.

Parishes having a Spanish-speaking community have been requested to send Hispanic representatives as well as those who are English-speaking.

In a letter to Archdiocesan priests, Archbishop Edward A. McCarthy, emphasized that "What we desperately need is 'laborers

for the vineyard', those who will offer their lives in a special service of their brothers and sisters. Our community of faith needs priests, Brothers, Sisters and deacons. It also need committed lay apostles," Archbishop McCarthy said.

The Archbishop also urged reinforcing or establishing of Vocations Committees in every South Florida parish noting that "the parish Vocations Committee exercises an authentic ministry in the Church. The responsibility involves the entire parish community by providing a climate in which young people can find their own way to answer God's Call," the Archbishop declared.

Youth Federation picnic Mass

NORTH PALM BEACH—A picnic and Mass for members of the Palm Beach Youth Federation begins at noon, Sunday, Sept. 25 at Our Lady of Florida Retreat House.

Mass will be con-

celebrated at 3 p.m. by priests serving as moderators of the CYO's in Palm Beach County which comprise the federation.

CYO members will bring their own food and soft drinks will be provided.

It's a Date

(Continued from page 10)

ST. BERNARD Guild, Sunrise, card party, 1 p.m., Tuesday, Sept. 20, parish center, Sunset Strip and University Dr. Reservations 741-8549.

ST. BONIFACE, Pembroke Pines, men's club Corporate Communion, 8 a.m. Mass, Sunday, Sept. 18. Breakfast 9:30 a.m., Holiday Inn. Meeting, Tuesday, Sept. 20, 8 p.m. parish hall.

CATHOLIC WIDOWS and Widowers, plan a tour to New Orleans, Oct. 27. Information 484-3094 after 6 p.m. Meeting 8 p.m., Sept. 19. 3571 N. Andrews Ave., Oakland Park. Call 484-3094.

ST. HELEN Young Retirees' tour through St. Bernard Monastery, N. Miami Beach, luncheon, and visit to Shrine of Our Lady of Charity. Bus at parking lot 10:30 a.m., Sept. 19. Reser-

vations 731-4057.

ST. HELEN parish picnic, 1 p.m., Sunday, Sept. 18 on grounds, 3340 W. Oakland Park Blvd. Games for all ages, music, entertainment. Baking contest, 1-5 p.m. Watermelon-eating contest.

CHAMINADE Parents Club, Hollywood, will sponsor a Mixer Dance, 8 p.m., Saturday, Sept. 17 in the cafetorium, 500 Chaminade Dr. All parents and friends invited.

Palm Beach County

ST. ANN parish "Patricians" meet 2 p.m., Wednesday, Sept. 21, parish hall. "Keeping the Faith To Ourselves," topic.

K. of C. members donated \$819 to Palm Beach County Cystic Fibrosis Association.



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☐ NEW ☐ RENEWAL

Editorial

SOAP--What are you going to do?

While Broward and Dade counties have been in various ways cracking down on pornography, and this week Archbishop McCarthy has issued a statement pointing to the futility of seeking fulfillment through use of obscene materials, a new television program has premiered which borders on the pornographic.

Coming into America's living rooms at 9:30 p.m. in most of the country (11:30 p.m. in Miami, Channel 10; at 9:30 on Channel 12) was the first episode of SOAP this past week.

In it we see a husband talking to his

lover, lying to his wife about it, the wife getting out of bed with her tennis pro and talking about what they just did while they get dressed, followed by the daughter's turn with the pro, see a step-father and son describe how they are going to smash each other's bodily organs (illustrated by smashing eggs and cutting fruit in half), hear the step father monologue about why he is impotent, the reason being that he murdered his wife's previous husband to take his place, the young teen son reads dirty magazines and no one cares, a crazy uncle shell shocked from WWII runs through the house shooting at people, and so

forth.

Under the defense of "satire" this is coming into the living rooms of millions of American homes while the kiddies are still awake.

We believe that the existence of hard core porno store and movies in our cities paves the way for such shows as SOAP in our homes.

If American outrage doesn't wipe this series off the air fast, then we deserve the kind of social and moral problems we are having today in this country. So, what are you going to do about it?

CCD Sunday--joined in ministry

*"Behold, how good it is, and how pleasant,
where brethren dwell at one!"*
(Psalm 133:1)

The echo of the psalmist travels down through history into our times. Indeed, not only is it good to 'dwell at one,' but also 'necessary.' Behold, how good it is and how pleasant when men and women of faith put their heads and hearts together in the ministry to serve the people of God as Jesus did!

In our specific situation, the setting of the Archdiocese and its multi-dimensional reality is a call for all Christian leaders to reconcile all differences and to work together in the Lord. We are experiencing a pressing call to live the spirit of the Gospel message at all levels of Diocesan and Parish life.

The geographical demands of the area, the

constant mobility of our people, the variety of cultural groups, and the diversity of interests may be, for some, a sign of organizational chaos or cultural divisions. Fortunately for most of us, they become a challenge for a better understanding among ourselves that can lead to an authentic unity in the Lord. It is in the complexity and the diversity of our local situation that we discover the dynamism of God's presence in His Church.

Within this context, the ministry of Catechesis emerges this year with a theme that provides an opportunity for the people of God to reflect upon its specific function in the Church. Together in the ministry of proclaiming the Word and teaching its significance for our times, we can make the Lord Jesus present in our midst to heal all divisions with His love. Together in the ministry He speaks to us so that, in turn, we may

learn to speak His saving Word to others.

The challenge we face is simple, though difficult at times; we must do it together: white Americans and Puerto Ricans, Cubans and Colombians, black Americans, Haitians and Bahamians...together, willing to share that which makes us unique so that we may enrich the lives of those around us; together, professing the same faith, bound by the same Spirit, and nourished by the same Lord.

Let this be the challenge, not only for all religious educators, but for the local Church as a whole. Let this be the challenge for our families, neighbors, and friends as well. Let this be the challenge which we face each day of our lives: To make real in our ministry the Word of God proclaimed through the psalmist: "behold, how good it is, and how pleasant, where brethren dwell at one!"

Fr. Juan Sosa

Letters to the Editor

Hand Communion --teen view

EDITOR:

I would like to reply to your current article in The Voice, "Communion in the Hand or on the tongue?" (Sept. 9.)

I agree with a lot of changes in the Roman Catholic Church, especially if it has to do with the Mass itself. I am still a teenager like Tim Johnson, and I have a lot more years to grow but that isn't the point.

Receiving Communion in the hand is a beautiful way. It's like touching or feeling Christ Himself. Tim Johnson said, "it helps you feel like your taking part in the Communion yourself."

"It is true that only a priest can change the bread and wine into the Body and Blood of Christ, but once this happens we are equal in the Lord," Bishop William Cosgrove said.

I do agree with him, yes, but I

think no matter who or what we are, we are always equally loved in Christ. The priest doesn't always have to pass Communion out to you, you can give it to yourself and by having it in your hand, you feel like you aren't just a person in the Mass, but the Mass itself.

John Kleyla
South Miami

More on Elvis and poverty

EDITOR: I am urged to write in response to the letter from Ms. Leidy and the statements that appear in the third paragraph of said letter.

I can not help but feel sorry for a person that has such a twisted view of the grim reality of poverty. If the idea she has of the poor is one of, and I quote from her letter, "empty, rebellious, demanding, frustrated people" I invite her to go to the

Dominican Republic, or any other third world country and obtain first hand experience on what poverty and being poor is all about.

It is obvious that our preoccupation with comic books, dog food and cigarettes has prevented us from accepting the reality that while we wasted our "millions" on Elvis's records, "millions" of our brothers and sisters were suffering from hunger and living in the most deplorable conditions.

It is regrettable that most of our information on the poor has come from the wrong sources. If we would only let the poor themselves reveal to us the hidden face of the Gospel they would put us all to shame. If most of our sermons and homilies were preached by the poor perhaps then the Beatitudes will start making sense and the Kingdom that we pray for will be a reality for us as it is for them now.

I was at Guandules, a "barrio" in Dominican Republic. I was with the poor, I visited their homes, I ate, laughed, prayed with them and believe me the taste of Christ will

linger in my hungry soul forever.

Delia E. Ros
Miami

No giveaway of our canal

EDITOR:

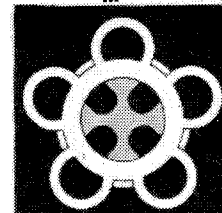
Concerning the good but misguided Padre Survil from Managua, Nicaragua, who "would expect that those Catholics who voted to send Lawton Chiles and Richard Stone to the U.S. Senate will urge them to be strong backers for quick ratification of the Treaty" we, the voters and taxpayers of Florida, will take care of any Senator who dares to recognize or ratify this unconstitutional and infamous Carter Canal Treaty, in direct defiance of the U.S. Supreme Court, the U.S. Congress, and the U.S. People!

There will be no ratification of this giveaway of U.S. sovereign property during this Century or any other!

Arthur L. Denchfield III
Coral Gables



Family ministries nothing new here



A family seated together
sharing a crossed bread.

Many people in the Archdiocese have come to us with comments about our starting a family life ministry. We, of course, remind them that the family life ministry was begun here long before we arrived. The efforts of individuals in parishes—clergy, Religious and laity—have been adding a great deal to improving family life in this Archdiocese for many years.

The movements and communities within the church have provided real enrichment. Spanish and English Marriage Encounters have brought new life and renewal of Christian love in many marriages. Spanish and English Christian Family Movements have given families tools for strengthening their relationships. Cursillo and Charismatic Renewal have encouraged the importance of family life in their programs and philosophies. The St. Vincent de Paul Society and the Archdiocesan Council of Catholic Women have been of service to families and have fought for legislation that favors families. Our Catholic Service Bureau



has been and continues to provide help to families suffering serious difficulty.

These are only a few of the many organizations that have been supportive of Christian Family Life. Obviously we can see that South Florida is rich in human resources. We hope to be calling upon much of this talent and seeking out new interest in the family life ministry we all share.

There is one person, in particular, that we know has been a prime mover in the Archdiocesan Family Life Ministry. We here at the Family Enrichment Center are indebted to Father James Reynolds for the work that he has done and the time he has given in family life ministry. He has touched many people in a variety of ways and has truly shone forth our Lord's love to His families. We all owe much to Father Jim and are deeply grateful he has agreed to become the Chairman of the Board of Directors for the Family Enrichment Center.

—Terry Reilly



By Fr. John Dietzen

Women allowed to be lectors at Mass?

Q. Is it true that women are now allowed to be lectors (readers) at Mass? If so, why are there so many churches where only men have this privilege? We are in a small parish and have some women lectors. Visitors from other places, however, sometimes tell us that they do not like the idea, and that only men are allowed in the sanctuary. (Fla.)

A. According to present liturgical regulations, women have almost the same right to liturgical ministry as do men. This includes leading the singing, directing liturgical participation, acting as commentator, reading Scripture, serving as extraordinary ministers of the Eucharist. (For reasons that are left unstated, one exception is actual assistance at the altar as a Mass server.)

By decree of the Congregation on Divine Worship, only those qualifications may be required of women as are required of men—worthiness of life, and so on. The same decree also requires that when women do read the Scripture, they do so where the other readings are proclaimed, so that a single place is reserved for all biblical readings. In other words, it is no longer stipulated, as it once was, that women remain outside the sanctuary. Whatever a woman does, she should do in the most appropriate place.

The American bishops emphasized the same thing in a 1971 statement on the

liturgy: "In the liturgical celebration, as in other facets of the Church's life, there should be no discrimination or apparent discrimination against women."

By now these are fairly old decrees, so it's likely that all priests are familiar with them.

Q. I read in the Catholic Bible that pork meat is not supposed to be eaten. How about bacon and grease from it? (Ill.)

A. The dietary laws of the Jews of the Old Testament were established for a complicated combination of religious, health and cultural reasons. Christians, including Catholics, are in no way obliged to follow them.

It is true that Jesus respected these regulations most of the time in His life, but that was because He was a Jew, living in a Jewish culture, and dealing almost exclusively with fellow Jews. At the same time, He frequently showed that He considered Himself above those laws and was able to change them if He wished. Not only did He refuse to bind his future followers to such regulations, He insisted that they are obligated to, and would be identified by, other things than what they eat and drink.

Q. Our five-year-old daughter doesn't

like to receive Communion under both species. She doesn't like the taste when she drinks from the chalice, or even when the Host is dipped into the Wine. Would it be offensive to ask the priest to use another kind of wine?

A. First, good for you for having a five-year-old who goes to Holy Communion. We presume, of course, that she knows what she is doing. Certainly most five- and six-year-olds, especially those in good Catholic homes, have the capacity to understand all the Eucharistic theology the Church requires of them for receiving this Sacrament.

As for the wine, she's not alone. It can bother adults, too, including some priests. There may, in fact, be medical reasons involved, such as diabetes, which could prompt as individual not to want even the small amount of wine received at Communion.

It's surely all right to mention it to the priest if you wish. Communion under both species is optional, even when it is offered at a particular Mass. Your child should know that she may pass up drinking from the chalice and still receive the entire Sacrament, the living Body and Blood of Christ.

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



By Msgr. James J. Walsh

It seems Dr. Barnard has lost heart

There is something passing sad and strangely ironic in the news that the famed South African heart surgeon, Dr. Christian Barnard, has entered into a death pact with his brother. He announced a few weeks ago that "if ever one brother's health had degenerated to the point that life was not worthy living, the other would help him commit suicide."

This man has called the attention of the world to man's instinct to preserve his life at any cost. His heart transplants, while still needing great improvement, have pointed the way for the future. It seems inevitable that many will benefit in time from this extraordinary surgical procedure. So how strange for the doctor to be talking about ending his own life, when all his energies have been directed to preserving life in others.

The L'Osservatore Romano in an editorial asked, "For what purpose, Dr. Barnard, do you struggle so much to make a new heart beat in a patient's breast, knowing all the while that no matter what the results of the operation, the patient faces a life full of problems and not without suffering."

The paper suggested that the brothers seem to be seeking to "legitimize and spread the criminal procedure of euthanasia."

Suffering is the law of life and in the divine plan has a purpose. God cannot operate with an evil purpose in mind. The suffering of invalidism in the viewpoint of the Author of life may be more valuable in the perfecting process of a human being than his most energetic, productive years. God's value system is not based on utility.

Hitler's was.

On the much lighter side. Here's an unexpected item in the current history of women's liberation and achievement. The youngest master brewer in Germany is a nun. Sister Doris Englehard, 28, outshone 26 men to win her master brewer's diploma. She and another nun turn out a stream of beer every year in their convent enterprise to pay expenses. They brew 3,300 pints from barley grown on the convent farm. There's more than one way to keep a convent going.

Two items from the Vatican have hit papers around the world. Because of Pope Paul's approaching 80th birthday the 26th of this month, rumors have been gathering momentum that he will retire soon. Perhaps the mandatory retirement of bishops at the age of 75 has led many to think that the Holy Father will indeed turn the responsibility of guiding the Church to a successor.

However, Father Vergillo Levi in a front page editorial in the Vatican newspaper stated flatly that the pope cannot retire. He said, "The ministry of Peter (papacy) cannot be confused with the presidency of a republic or with a managerial contract, nor can the Church be confused with a democracy."

"The papacy is a permanent ministry which according to law can be interrupted before death only by the real impossibility of exercising it." The priest insists Pope Paul's situation is different from that of bishops who must retire at 75. He explained that the bishop of a diocese has a ministry which demands much physical energy, that he must be ceaselessly available "in all sorts

of unforeseen circumstances which can only be maintained with difficulty after a certain age."

By contrast, the writer said, the pope's ministry is a "task of direction from above, demanding more than physical energy, a quick, alert mind, a heart full of charity, and a deep and proven experience to 'confirm' his brethren." His argument concluded that "age does not create for the pope the practical problem it poses for bishops."

It is interesting to realize that the Vatican Council while urging that bishops retire at 75 did not include the Pope in their recommendation.

In the nearly two thousand year history only one successor of St. Peter, Celestine V, retired voluntarily. And if you know the story of poor Pope Celestine, how they disturbed him in his mountain retreat while busy with his prayers and penances, and practically forced him down to Rome for coronation, you can understand why he begged out after only 122 days.

The last item has to do with Fr. John J. McNeill, the Jesuit priest who for several years has been urging a change of attitude in the Church towards homosexuality. He published a book last year, "The Church and the Homosexual," which created a stir. After reviewing the effects of the book and the content of his many public talks, his superior general, Fr. Pedro Arrupe sent him a Vatican order to stop making public statements on the subject. It was explained that the Vatican action was not "a canonical sanction or penalty or a condemnation of the man or his theological competence."

Father McNeill stated he has not retracted his views, but would obey the order.

Fr. John Reedy, C.S.C.



Silencing Fr. McNeil won't work

Unfolding events have a way of leaving journalists with egg on their faces—and I'm no exception.

Just a couple of weeks ago I wrote that the system by which Church authorities informally silenced priests "has now become obsolete."

Not quite!

Jesuit John J. McNeill, who wrote *The Church and the Homosexual*, has been ordered to make no more public statements, in speech or writing, on this subject.

THE ORDER came from the Vatican's Congregation for the Doctrine of the Faith and Father McNeill (in a response which I find very edifying) has agreed to obey the order.

But there are problems here. Church authorities have a real problem in the fading distinction between scholarly discussion and pastoral advocacy.

And a lot of us have a problem with a restriction, which clearly amounts to a penalty, imposed by administrative fiat, apparently without due process, without any public justification of the specific causes for the order.

Regarding the problem of Church authority, there's no question that the present pastoral teaching contradicts McNeill's thesis that enlightened moral theology justifies a more tolerant judgment on the lives and actions of homosexuals.

THE PRESENT official stance of the Church is clear: While persons are to be dealt with compassionately, homosexual activity in itself can never be regarded as other than immoral.

Given that official teaching, there is obviously still room for scholarly investigation of the subject. This is obvious from the fact that, after two years of theological examination of his manuscript, McNeill was given official permission to have it published.

And it's likely that Church authorities would have been perfectly willing to have his thesis advocated and debated among theologians.

Today, however, such a thesis cannot be restricted to theological discussion; it is reported, popularized, probably distorted...and it has an immediate pastoral impact

on the attitudes and actions of parish priests, religious educators and individuals.

THERE IS a real problem here. We need academic freedom in the Church; we also need some degree of pastoral order. And I don't know how this tension can be resolved.

I have much less problem in judging that this kind of administrative silencing is inappropriate for the Church in our day. I suspect it was always inappropriate, but I'm sure that it clearly offends our current sensitivity regarding the right of due process.

There is room for informal discussion and suggestions. There is probably some justification for Church authorities to come to a final conclusion that the specific pastoral situation can require some restraint on how, when and where a very sensitive thesis should be advanced.

But such a restriction of freedom should always be narrowly defined, exercised in procedures which permit full discussion and a process of appeal. And if restraints are finally imposed, the specific

reasons should be fully and publicly explained.

This is a matter of justice, of respect for the person who has rights in the community of the Church; it is also a necessity for effective pastoral communication in the Church.

THE SILENCING of Father McNeill will not achieve its purpose, even though he accepts the order.

His book is publicly available; the current order will probably cause more people to read it. Because Church authorities have not spelled out the specific problems it raises and the pastoral reasons for the decision, many people are going to see this action as a continuation of the policies which imposed silence on men like John Courtney Murray and Teilhard de Chardin.

Whether we agree with the final judgment or not, a more understandable argument can be made regarding the pastoral difficulty involved in Father McNeill's thesis.

But this argument was obscured by the way in which the judgment was imposed.

Abp. Bernardin lauds Carter on human rights

By JIM CASTELLI
WASHINGTON—(NC) — Archbishop Joseph Bernardin of Cincinnati, president of the U.S. bishops' conferences, praised President Jimmy Carter's "staunch commitment" to human rights following a half hour meeting with Carter Sept. 12.

Archbishop Bernardin was accompanied by Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and its civil agency, the U.S. Catholic Conference (USCC). Both bishops met with Carter, Vice President Walter Mondale and national security advisor Zbigniew Brzezinski and then met for an hour with members of the National Security Council staff.

Archbishop Bernardin

later told a press conference at USCC headquarters that he was sure that Carter's emphasis on human rights in foreign policy was "a very firm and sincere commitment."

"I've heard rumblings (from Church leaders in other countries) to the effect that some good is coming from this," he said, "but I'm not able at this time to document them."

He said Carter told him it was impossible to implement a human rights policy uniformly in all nations, an approach Archbishop Bernardin termed "realistic."

"It would be premature to say I'm totally satisfied" with the implementation of Carter's policy, he said, because Carter has had only "a relatively short period of time" to implement it. "Like

everything else," Archbishop Bernardin said, "we must wait and see."

But, he said, Carter assured him that he took every opportunity to highlight human rights. Archbishop Bernardin said he agreed that Carter had helped create "much more visibility" for the human rights issue.

Archbishop Bernardin said he had requested the meeting to discuss the Administration's human rights policy as a result of questions he heard from bishops around the world about "how firm and lasting the present U.S. emphasis will prove to be."

He said he was asked such questions informally at an inter-American bishops' meeting in Medellin, Columbia, over the summer and expected more such questions at the world Synod

of Bishops to be held in Rome in October.

During the meeting with Carter, Archbishop Bernardin said, he reaffirmed the bishops' support for the new Panama Canal Treaty Carter supports. He said the bishops would offer congressional testimony at the appropriate time.

Archbishop Bernardin said he also briefly discussed some domestic issues. He said he told Carter that he wanted "to take this opportunity to commend him for his opposition to federal funding or to encouragement of abortion."

"Finally, as the meeting was ending," Archbishop Bernardin said in a statement released at the press conference, "I told the President that the bishops' conference is intensely interested in the

Administration's proposals on such other issues as undocumented aliens, unemployment and welfare reform; and, while there might be differences about particulars, we are generally supportive of the thrust of his initiatives in these areas."

Divorced Catholics to meet in October

NOTRE DAME, Ind. — (NC) — The sixth national meeting of the North American Conference of Separated and Divorced Catholics will be held at the University of Notre Dame Oct. 14-16. Organizers expect more than 400 people to attend.

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CIUDAD DE PANAMA—(NC) Los panameños demandan una mayor participación en los ingresos provenientes del canal a través del nuevo tratado, porque sienten que se les ha venido defraudando sistemáticamente durante más de 60 años de su operación por parte de los Estados Unidos de América. Los pagos hechos por los Estados Unidos a Panamá fueron de \$430.000 al año desde que, en 1914, se inauguró hasta 1955, año en que subieron a \$1.900.000. Poco después de la devaluación del dólar, esos ingresos se elevaron a \$2.300.000 anuales. A ello debe sumársele un monto equivalente al 20 por ciento del ingreso nacional panameño derivado de actividades relacionadas con el canal: salarios, turismo y comercio en la zona o vinculado con ella.

Sin embargo economistas panameños, usando sus propias estadísticas y fuentes norteamericanas, han sostenido que el tratado de 1903, que aun se halla en vigencia, hizo que se trabara el desarrollo de Panamá, se malgastara su ubicación geográfica como angosto corredor en una encrucijada mundial, y comparado con el trato recibido por otras naciones de parte de los Estados Unidos, se postergara en definitiva al país.

SAN SALVADOR, El Salvador—(NC)—En el Salvador se presenta una confrontación entre la Iglesia y el Estado que aún no se ha resuelto y que bien podría terminar en una revolución sangrienta o en una no menos violenta represión militar, tratando de poner bajo control la creciente oposición de un pueblo depauperizado y hambriento contra la clase privilegiada.

Los protectores del "modo de vida" salvadoreño eligieron la Iglesia como blanco de sus ataques, porque ella es la única fuerza organizada que se ha manifestado visiblemente en favor de los trabajadores y campesinos.

CASTELGANDOLFO, Italia—(NC)—El Papa Paulo VI interrumpió sus vacaciones de verano para recibir el 2 de septiembre durante 50 minutos en audiencia privada al Primer Ministro español Adolfo Suárez. Suárez se hallaba de viaje por Europa en compañía del Ministro de Relaciones Exteriores español Marcelino Oreja, quien lo acompañó a Castलगандolfo, buscando apoyo para el ingreso de España al Mercado Común Europeo.

El Papa le dijo al Ministro español, de 44 años de edad, que confiaba que el actual proceso español de democratización del país, llevaría "al desarrollo de la persona humana en todas sus facetas, en especial en sus dimensiones cultural, moral y espiritual".

MANILA—(NC)—La policía hirió a varias monjas que enseñan en el Colegio de Santa Teresita cuando irrumpió en un simposio sobre derechos humanos al que asistían unos 500 estudiantes. Se usaron gases lacrimógenos y potentes chorros de agua para dispersar la reunión, que se realizaba en la calle, fente al colegio, porque los 500 concurrentes no cabían en el Auditorio. Hubo muchos estudiantes arrestados pero no se

supo su nombre por prohibirlo la ley marcial vigente en el país.

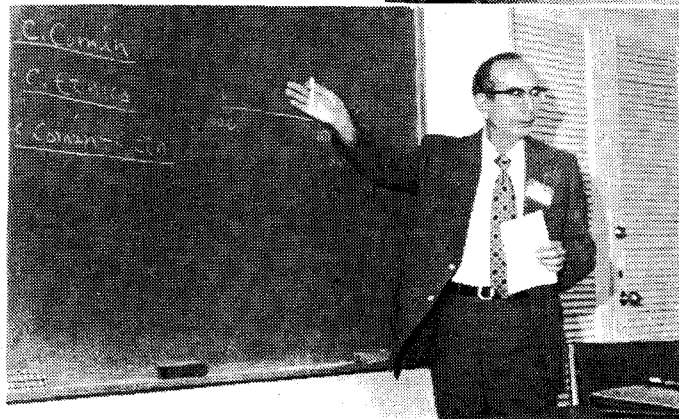
ROMA—(NC)—El capítulo general de la orden de los Agustinos reeligió al Padre Theodore V. Tack, de 56 años, oriundo de Kansas como superior general.

NUEVA YORK—(NC)—El Vaticano prohibió al sacerdote Jesuita John J. McNeill, conocido por su prominente defensa de una mayor liberalidad de la Iglesia en sus actitudes hacia los homosexuales, que se expresara en público, oralmente o por escrito, sobre esa materia. Ello determinó que se cancelara una charla del Padre McNeill que había estado prevista dentro del programa de la convención nacional de Dignity (dignidad), organización católica de homosexuales, que se reunió entre el 2 y el 5 de septiembre.

LOS ANGELES—(NC)—La Opinión, diario católico de Los Angeles, anunció que de aquí en adelante, rechazará avisos publicitarios sobre películas de categoría X o explícitamente pornográficas. Siquió así el ejemplo de otros 10 diarios del área.

MANILA—(NC)—Un total de 12 millones y medio de filipinos viven en la más extrema de las miserias y ni siquiera saben qué comerán cada día, si es que algo les tocara, concluye un reciente estudio. La Fundación para el Desarrollo Económico llevó a cabo ese estudio durante 1976 y lo enfocó sobre las necesidades de bienestar de las familias filipinas pobres. Esos 12,5 millones constituyen el 30 por ciento de la población nacional, que comprendía unos 43 millones de habitantes el año pasado.

WASHINGTON—(NC)—El Obispo Monseñor Thomas Kelly, secretario general de la Conferencia Nacional de Obispos Católicos de los EE.UU. de A., pidió que se presentaran candidatos para la presidencia y vicepresidencia de la Conferencia, a elegirse en noviembre.



Lasallistas se reúnen

Con motivo del 70 aniversario de la fundación del colegio de Santi-Spiritus, en Cuba, ex-alumnos de los Hermanos de La Salle acudirán el sábado 24 al Dupont Plaza Hotel para una recepción y banquete, a las 7:30 p.m. Estarán presentes el Hermano Roque, profesor del Colegio de la Natividad y el Hno. Alfonso Gerard (Remache), del Colegio del Vedado, así como el Arzobispo de Miami Edward McCarthy y el Visitador Provincial de La Salle en las Antillas, Hno. Pedro Fernández. El lunes 19 tendrá lugar un coctail en la Galería Bacardí, para inaugurar una exposición de pintura y escultura de alumnos lasallistas.

Para información y adhesiones llamar a : José M. López 264-7368; Armando Moré Benítez, 446-2486 y Germán Miret 888-8195.

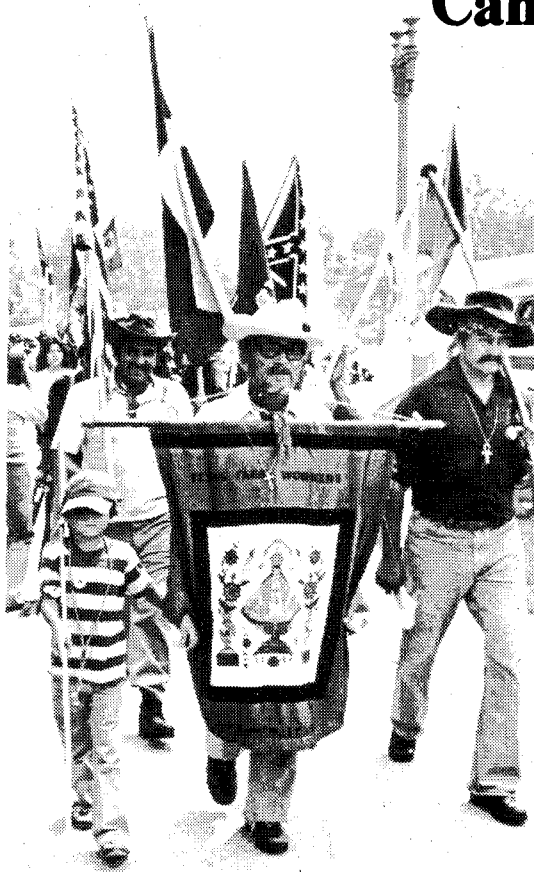


Hno. Roque



Hno. Alfonso

Caminaron 1,500 millas y Carter no les recibió



Claudio Ramírez entra en Washington con el estandarte de la Virgen del Valle. Con él el joven Alex Rosel y Antonio Orendain.

Después de 82 días de marcha y 1,480 millas un grupo de 35 trabajadores agrícolas migratorios de Texas, llegaron a Washington con la esperanza de presentar su causa de 'derechos humanos' al Presidente.

Pero coincidieron los días del tratado sobre

el Canal de Panamá, y el Presidente estuvo ocupado con dignatarios latinoamericanos.

La marcha había dado comienzo el 18 de junio para dramatizar la causa de 300,000 trabajadores de Texas, algunos de ellos "en la labor" desde los 11 años, quienes piden la posibilidad de organizar sus propios sindicatos, posibilidad que les niega la ley del estado de Texas.

Uno de los caminantes, Claudio Ramírez, tuvo que abandonar la marcha por unos días para participar en el II Encuentro Nacional de Pastoral hace dos semanas.

Conversando con La Voz en Trinity College expresó su esperanza de que "el Presidente Carter nos reciba y nos deje organizarnos para mejor sueldo y mejores condiciones de vida."

También dijo que le había costado dejar a sus compañeros porque "le había prometido a la Virgen del Valle cargar su estandarte a la entrada en Washington."

Ramírez se unió a sus compañeros al terminar el Encuentro y dijo, "Estoy contento de haber participado en el Encuentro pues he visto cómo los católicos nos apoyan. Creo que mi promesa no se ha roto pues de hecho esto ha sido más duro que la marcha ya que las sesiones han sido largas y de mucho trabajo. Creo que el Señor nos va a conceder el milagro de que el Presidente nos reciba..."

Ramírez entró en Washington con el estandarte de la Virgen del Valle, (ver foto), pero ni él ni sus compañeros pudieron ver al Presidente. Sí recibieron el apoyo del Padre Lawrence McNamara, director de la Campaña de Derechos Humanos de la Conferencia Católica Nacional y recaudaron \$1,100 en un acto en la parroquia del Sagrado Corazón.

El sueldo medio para los trabajadores agrícolas en el área del sur de Texas es de \$3,200 por familia. A. Cantero

Sacerdotes cubanos reflexionan



Sacerdotes cubanos de toda la nación comparten inquietudes sobre espiritualidad y pastoral durante las reuniones sacerdotales anuales, este año en la Ermita de la Caridad con la presencia de Monseñor Boza Masvidal. En la foto, escuchando al Dr. José Ignacio Lasaga sobre "unidad en pluralismo". Las sesiones continuaban al cierre de esta edición. El reportaje en el próximo número de la Voz.

Preparan Festival Encuentros Familiares

El festival anual de los Encuentros familiares tendrá lugar los días 22 y 23 de octubre en el Club de las Américas. Para información: El Capiro Plaza, 310 SW 12 Ave. Suite No. 2, Telf. 642-0702.

Se busca

Buscan a sospechoso. Mire en la pág. 2 el dibujo del sospechoso de la violación y muerte de la postulante de las Hnas. de S. José Roberta Elam, de Wheeling, W. Va.

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En la Iglesia no hay desterrados...

(Viene de la pág. 24)

la ciudadanía, o escapar en el medio de la noche en una fragil embarcación para salir de una diócesis, para ir de una parte de la Iglesia hacia otra, ya que en la Iglesia somos hermanos donde quiera que estemos.

Nos encontramos juntos en la casa de nuestro Padre.

Pertenece a ella, sin importar donde nos hallemos.

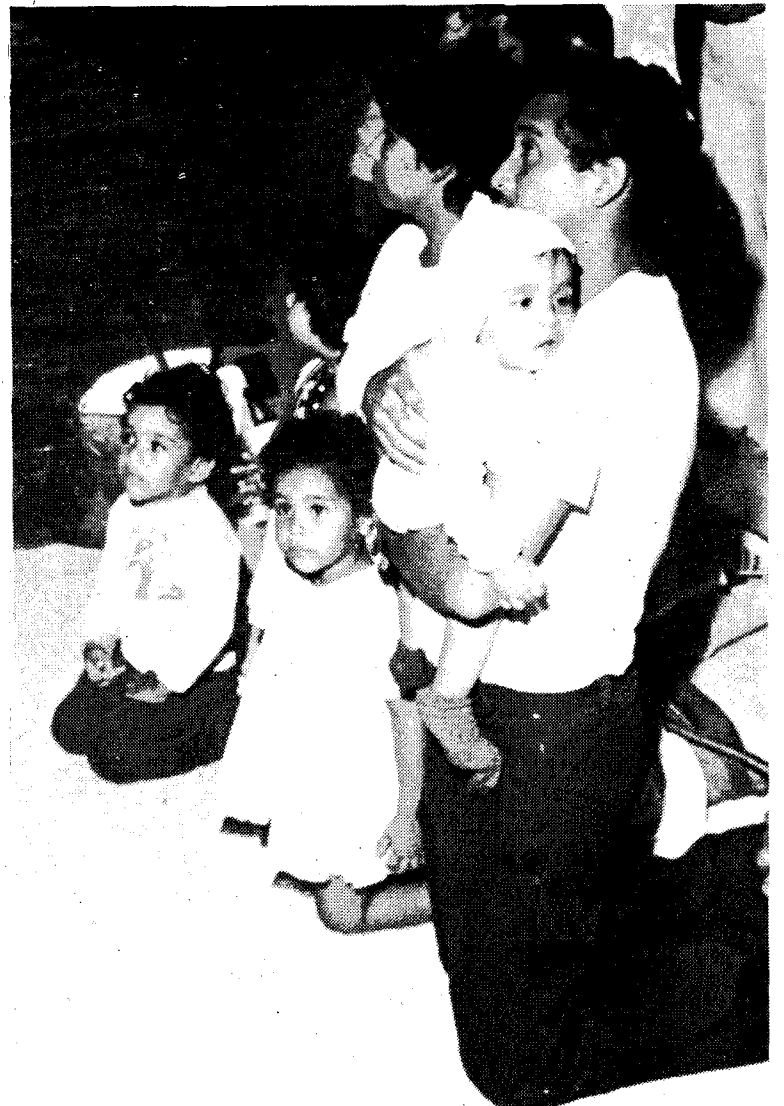
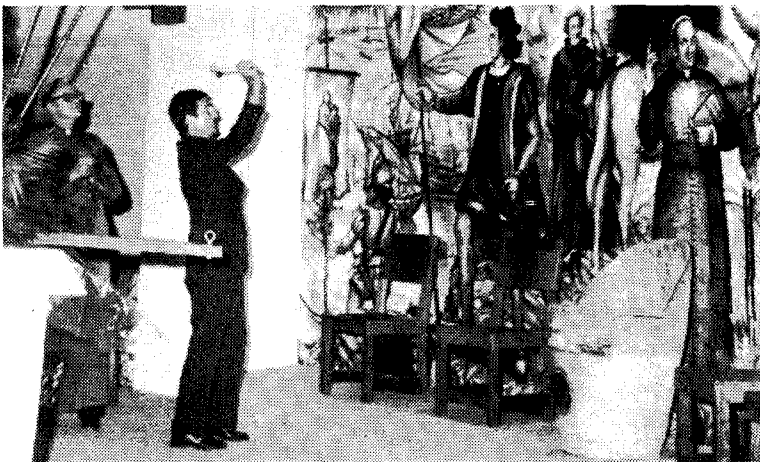
En los Estados Unidos se hace alarde de que esta es una nación compuesta de gentes de otras muchas tierras cuyas cultural y sistemas de vida se respetan. Esta no puede seguir siendo América si se pierde el sano respeto a las diferencias entre sus habitantes—cuando “la amalgamación” destruye sus dones y características particulares. Nuestro país deberá mantenerse siempre “e Pluribus Unum.”

Es más, la iglesia, la arquidiócesis, debe ser “e Pluribus Unum”—una compuesta de muchos.

Nosotros en la Arquidiócesis de Miami procedemos de muchas culturas diferentes—cada una se estima, cada una beneficia a la Arquidiócesis. Pero somos Unum—uno, una entidad—porque todos reconocemos a María como nuestra Madre, porque todos sentimos el amor del mismo Cristo en nuestros corazones y estamos inspirados por el mismo Espíritu Santo. Somos uno porque nuestros labios profesan la misma fe—Aunque lo hagan en distintos idiomas. Uno porque nos acogemos los unos a los otros con ese amor por el cual dijo nuestro señor: “en eso conocerán que son mis discípulos.”

En la noche de hoy también celebramos el aniversario de la primera misa celebrada en los Estados Unidos hace cuatrocientos doce años en la ciudad de San Agustín, en la Florida.

El sermón en aquella ocasión se predicó en español, ya que la misa la celebró un sacerdote hispano para fieles hispanos. La sangre de mártir de la fe de habla



Devotos de la Virgen (arriba), también acudieron a la Ermita de la Caridad para esperar su llegada (arriba, izq.), al término de la Misa en el Marine Stadium. Antes de bendecir el mural el Arz. McCarthy alabó la obra de Teok Carrasco y el amor de los cubanos a la Virgen. También bendijo el mural el Obispo René H. Gracida de Pensacola-Tallahassee (foto izq. centro), quien participó en todos los homenajes a la Virgen. Abajo el autor pone su firma en el mural. (Más fotos pag. 7).

hispana ha santificado esta tierra. Durante años este territorio de Pascua Florida estuvo bajo el cuidado y la jurisdicción espiritual de los obispos de Cuba. Por lo tanto, cuando los fieles hispanos vienen a la iglesia en la Florida, en verdad no vienen como extraños

sino como hermanos que regresan al hogar.

Me siento muy feliz de encontrarme aquí esta noche con ustedes, honrando a Nuestra Señora de la Caridad del Cobre.

Si yo soy su obispo y ustedes son mi grey, entonces yo también

soy hijo de Nuestra Señora de la Caridad, yo también soy un exilado. Yo, al igual que ustedes, anhelo la libertad, la liberación de los prisioneros cubanos, la reunión de familias. Si Miami se ha convertido en “La Pequeña Habana”, que también se transforme en el núcleo desde

donde irradia la devoción a Nuestra Señora de la Caridad.

Que la santa Virgen continúe acompañándolos en su exilio, colmándolos de bendiciones en su nuevo hogar, y extendiendo sus favores divinos a todos nuestros pueblos.

Arz. Bernardin visita a Carter

WASHINGTON (NC)—El presidente de la Conferencia Episcopal Católica, Arzobispo Joseph Bernardin de Cincinnati, alabó la política de defensa de los derechos humanos del Presidente Carter, durante una reunión de media hora con él, el martes 12.

Acompañaban al arzobispo Mons. Bernardin, el Obispo Thomas Kelly, secretario general de la Conferencia Episcopal y el organismo civil Conferencia Católica. Ambos se reunieron con Carter, el vice presidente Walter Mondale y el consejero para la seguridad nacional Zbigniew Brzezinski.

Después de la reunión el arzobispo Bernardin comentó para la prensa que había pedido la reunión para discutir la política de Carter sobre derechos humanos al haber sido preguntado por otros obispos del mundo sobre la seriedad y continuidad de tal política.

“Colocar un mural no es fácil”

También empapelar es un arte... sobre todo cuando el papel es un mural de 21 paneles.

Faustino J. Fernández Solís lo sabe por experiencia, pues pasó los cuatro días antes de la Virgen de la Caridad subido en un andamio con sus ayudantes para colocar el mural de Teok Carrasco en la Ermita.

“Tuve que venir de mis vacaciones por la emergencia, pero lo hice con gusto por la Virgen,” comentó para LA VOZ.

“Ha sido un trabajo record levantar los 21 paneles en cuatro días.” Conocedor de su oficio, Fernando Solís sabía que la protección del mural exigía una doble pared de madera fina (plywood). Sobre ella un sellador especial contra la humedad y en ambas superficies un aplicado adhesivo. Después goma en el muro y en la lona de la obra.

“Cada panel se subió individualmente, pegando primero el centro,” explicó Fernández. “Luego hubo que ir recortando la lona por los bordes para encajar los dibujos.”

Al final la doble pared quedó corta “y tuvimos que añadir un trozo sobre la marcha, pues el mural resultó más largo,” comentó obviamente satisfecho de su trabajo.

El día de la Caridad, Fernández asistió al acto de bendición del mural.

Nadie mencionó su trabajo, pero ahora sabemos que sin el empapelador, el artista nunca habría visto su obra completa para el día de la Virgen... porque “colocar un mural en cuatro días no es cosa fácil.” A. Cantero



Fernández Solís colocó el mural.

"Debo preservar herencia de la fe," Pablo VI

CASTELGANDOLFO, Italia—(NC)—Las enseñanzas básicas de la Iglesia deben permanecer, especialmente las referentes a cuestiones controversiales como el divorcio y el derecho a la vida, dijo Pablo VI.

Dirigiéndose a los peregrinos durante la audiencia general del 7 de septiembre, el Santo Padre se apartó del texto escrito y afirmó en comentarios espontáneos "Me viene gente de diversos lugares, diciéndome que no pueden enseñar hoy esto o aquello. Me dicen que debemos

dejarles casarse y divorciarse cuando quieren, o dejarles eliminar "vidas inútiles" o cambiar la organización de la Iglesia."

"Pero yo no puedo hacer eso," dijo el Papa apartándose del uso formal de "nos"

"Debo preservar la misma fe que poseemos como herencia de los Padres de la Iglesia."

El Papa señaló que los hombres pueden presentar la fe con palabras con ilustraciones distintas, según las épocas, pero que la Iglesia es muy firme sobre las formas sustanciales.

Leyendo de nuevo de su texto el Papa recordó a quienes le escuchaban, que solo el magisterio de la Iglesia puede garantizar la identidad de la doctrina religiosa con aquello que

Cristo enseñó."

A los que cuestionan si la existencia de la Iglesia es necesaria, el Santo Padre les lanzó la pregunta: ¿Qué pasaría entonces? Y respondiendo él

mismo dijo: "Pasaría lo mismo que en una noche sin luz- existiría una gran confusión sin perspectiva para el espacio, una continua e irrazonable lucha, un tiempo sin esperanza."

La VOZ

Redacción, P.O. Box 38-1059 Miami, Fla. 33138. Tel. 758-0543

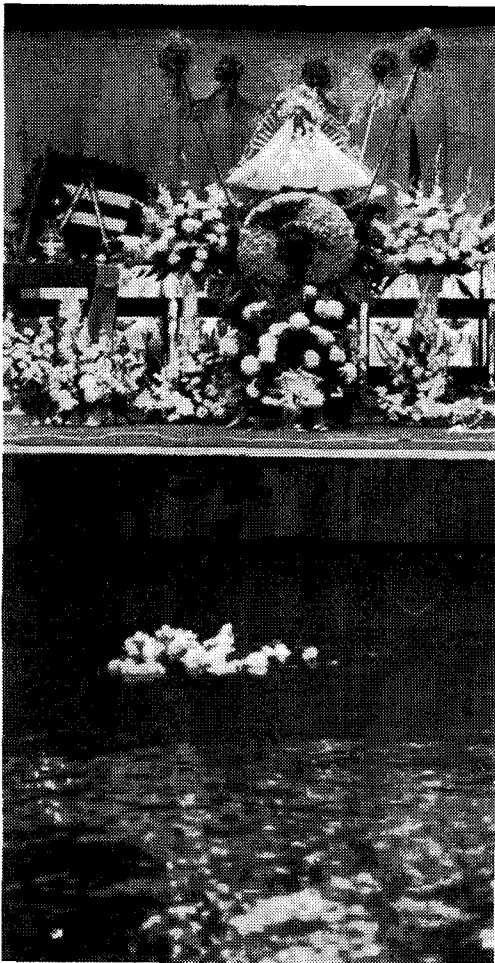


Foto por Bob Nicholson

Más de 10,000 pañuelos blancos se lanzaron al aire el día 8 para saludar a la Virgen de la Caridad que llegó al Marine Stadium por el mar. Fue la primera vez que el Arz. McCarthy asistió al acto (arriba). A la izquierda, la imagen de la Virgen presidiendo el acto y a sus pies sobre el agua, las flores que le había tirado un grupo de remeros, momentos antes. (Más fotos pp. 23 y 7).

"En la Iglesia no hay desterrados-- aquí sois hermanos que vuelven al hogar." Arz. McCarthy a cubanos

Durante la Misa de la Virgen de la Caridad en el estadio, el Arzobispo McCarthy pronunció estas palabras que reproducimos íntegras. Varias veces fue interrumpido por calurosos aplausos.

Mis queridos Hermanos: Antes que nada, deseo expresar mi gran afecto por ustedes, saludarlos y darles

gracias por haber acudido aquí esta noche, en gran número, a honrar a Nuestra Señora de la Caridad del Cobre.

También deseo extender mi agradecimiento a todos los que tomaron parte en la organización de esta grandiosa y bella

ceremonia.

Este es el décimo sexto aniversario de las misas ofrecidas por el pueblo cubano como acción de gracias a Dios por su escape de la opresión y por su llegada al amparo de esta nueva tierra.

Me uno a ustedes, así como a los fieles de la arquidiócesis, para ofrecer una vez más esa oración de gracias.

La arquidiócesis de Miami es en verdad muy afortunada en tenerlos a ustedes aquí. El gran ejemplo de su fe profunda y la riqueza de su cultura espiritual son un gran don para todos nosotros.

No hay tal cosa como exiliados en la Arquidiócesis de Miami. No hay extranjeros en el pueblo de Dios. No se tiene que pasar por inmigración o solicitar (Continúa en la pág. 23)

Comienza el domingo 18 en Broward

Semana de concientización moral

Con motivo del inicio de la semana de concientización moral, el domingo 18, el Arzobispo de Miami Edward A. McCarthy afirmó en una nota de prensa que los que buscan sentido en la pornografía y la obscenidad están caminando hacia el fracaso.

En su declaración sobre la pornografía el arzobispo afirma

que "nuestra sexualidad es un don precioso éste don de Dios nos permite entrar en una vida de intimidad con otros, intimidad basada en el conocimiento y el amor. Es este el don que nos invita a buscar el gozo y el sentido en la vida. Es este el don que nos llama al altar del servicio y nos invita a crecer en nuestra capacidad de amor, de respeto y gratitud por los demás."

Consciente de aquéllos que "ignoran lo que es amar" el arzobispo admite, que con frecuencia es el aburrimiento y la soledad lo que lleva a los individuos hacia la pornografía.

"Su búsqueda de sentido, está llamada al fracaso ya que dice que en la pornografía la sexualidad se deshumaniza," dice el arzobispo deplorando la

comercialización del sexo.

"No olvidamos a quienes han perdido la valoración de la belleza sexualidad, para quienes la vida no tiene sentido. Estamos determinados a buscar nuevos caminos, a promover el verdadero amor y la belleza de la sexualidad. Esperamos que el nuevo Centro de Enriquecimiento familiar sea una ayuda en este campo."

Domingo Catequístico Sept. 18

Suplemento especial bilingüe págs. 1A-4A

CCD
supplement

Together in Ministry

Dios

nos habla

Edición especial de catequesis



RECOGNIZE ANYONE? You might because the pictures in this collage are from CCD programs in the Archdiocese and were taken throughout the past year.

¿RECONOCE A ALGUIEN? Seguramente, porque las fotos de este 'collage' son de actividades de catequesis en las parroquias durante el año pasado.

Domingo catequístico Sept. 18, 1977

CCD Sunday, Sept. 18, 1977

A parish where teamwork pays off

Without a shared ministry it's probable that St. Joan of Arc parish in Boca Raton wouldn't have approximately 13,000 students receiving religious instruction and many adult members of the parish at various levels, being nourished in their faith.

Handicapped children would have one less activity to look forward to on Saturday mornings and a hundred elderly adults who sing their hearts out in the Alleluia Club would be without a microphone, so to speak.

With a shared ministry, St. Joan of Arc parish has been able to involve parents, teachers, children, single college-age adults and retired folks in real leadership roles within the Church. Because of its shared ministry, the theme for this year's Catechetical Sunday, "Together in Ministry," is a very appropriate one for the parish.

The theme is designed to deepen awareness that the whole parish community, as a body of believing people, is the primary catechist.

A REAL community feeling has developed in the parish over the years. Movements such as Cursillo, Marriage Encounter, and prayer groups have helped it become that way, little by little, so that today these various groups are overlapping and integrated.

Sister Immaculata and her associate, Mrs. Mary Grace Anderton, direct religious education in the 700 student parochial school and also in the CCD School of Religion which has about 650 students. But



Magic of puppets is used to spread the Good News to handicapped students on Saturday mornings at St. Joan of Arc parish, Boca Raton.

they don't do either without the assistance of dozens of members of the laity and the six Sisters who work at St. Joan's School. Training the laity to take over the reins of these educational programs is part of their job, too.

The two religion coordinators work inside the parochial grade school in team-teaching religion classes and helping teachers plan special liturgical and para-liturgical services. They work closely with the drama, music and art classes where students are involved in dramatic religious experiences at special celebrations.

There is a strong sense of support and cooperation between the teachers of religion. Teachers from the Catholic school are involved with the in-service training of CCD catechists. There is an abundance of audio-visual materials and equip-

ment available to everybody, much of which is provided by a very active Home and School Association. On Catechetical Sunday, all those involved in teaching religion, whether in the parochial school, CCD or youth program will join together in being commissioned as catechists.

The parish has a three-pronged youth program. A team of college-age adults, together with the associate pastor several married couples and the Director of Religious Education (DRE) form a core group in ministering to the youth. Weekly discussion groups are held in homes and directed by married couples. Sunday evening brings many teenagers to the parish auditorium for programs that are multi-faceted—spiritual, social, service, sports, etc. Over-night retreats, some on a parish level, and some in cooperation with the Diocesan Youth Activities Office, have proven very effective in ministering to youth.

MUSIC plays an important role in the liturgical life at St. Joan of Arc. The parish music director is assisted each Sunday by a group of very talented adults while a group of teenagers sing and play with a special director for the Youth Liturgy on Sunday evenings.

One of the most interesting religious education programs is the one held on Saturdays for mentally handicapped children. Three years old and experiential in nature, the program is directed by two volunteer teachers who have masters degrees in special education. If you meet this special group on a Saturday morning embarking on a treasure hunt, it may be that they are discovering that God's love is a hidden treasure that

one must find and keep.

There are at least three vehicles for parishioners to become involved with the elderly. Junior high school students visit a nearby convalescent home on a weekly basis. There, they talk to patients, read to them, wheel them around, or take walks with them. The highlight of each days visit is the sing-a-long, as the students, led by the associate pastor, Father Stephen O'Dea sing and play their guitars and the patients join in.

THERE is also an adult visitation program for the elderly shut-ins. Many parishioners are involved in this one-to-one visitation program, while the Alleluia Club provides fun and fellowship for the more active senior citizens. A full time parish director coordinates all these programs.

The Women's Guild plays an important role in ministering to people. A spiritual committee plans and provides Days of Recollection for the women. They personally welcome new members to make them aware of parish activities. The Guild also publishes and mails to each parishioner a newsletter entitled The Torch. It always contains an article from the Religious Education Department in addition to news of parish happenings. The Religious Education Department also provides pamphlets for parish members with suggestions about how to celebrate some of the high points of the liturgical year in the home.

The impetus for many of these programs and the source for the personnel to carry them through is derived from three very active movements in the parish.

They are the St. Joan of Arc Prayer Group that meets weekly to pray and study Scripture; the Cursillo movement whose members are very active in service projects, and the Marriage Encounter couples who teach a course in Human Sexuality to grades 5-8 and who also direct Engaged Encounters for those who are planning marriage.

A FEW year ago, the prayer group began with four women who met together to pray and study the Bible. Today, over 200 men and women meet weekly for the same purpose. That is just one small example of the growth that has necessitated a parish ministry that is shared by all its members.

St. Joan of Arc is very fortunate in having the leadership, support and active involvement of its pastor, Father Ronald J. Pusak, his associates, Father Joseph Angelini, Father Stephen O'Dea, and the seminarians from St. Vincent De Paul Major Seminary.

Youth are 'Up With Jesus'

When the ninth and tenth graders in the CCD program at St. Maurice parish, Fort Lauderdale, saw their year's work coming to a close they began looking for ways to extend their catechetical experience.

They had already delved into a variety of creative approaches including special liturgies, para-liturgies and an agape. They met for social and service functions, attended an overnight retreat and were scheduled for a weekend Entrada retreat.

But they were looking to express themselves in yet a further way; a way that would be a thank you to all

those who helped in the CCD program. From this desire, the students developed a musical production called "Up With Jesus."

The production was built around the Gospel of St. Matthew and incorporated popular music of the day. Students ranging in ages from 13 through 15 sang, danced and told stories depicting the teachings of Jesus.

The consensus of opinion of those who say the play seemed to be that God is alive and, perhaps more importantly, He is alive in the youth of the parish.



Teens Matt Wrabley and Robin Nueller prepare themselves before going on stage to perform in St. Maurice's 'Up With Jesus.'

CCD CALENDAR

Teacher Orientation (Spanish)

Sept. 17...St. Peter and Paul
Sept. 24...St. John Vianney
9 a.m.-5:30 p.m.

Confirmation Prep Program

Oct. 18...St. Joan of Arc
Oct. 25...St. James
Nov. 8...St. Louis
7:30-9:30 p.m.

Peer Ministry Leadership Training

Oct. 1...South Dade
Oct. 15...South Broward
Oct. 29...Palm Beach

Teacher Orientation (English)

Sept. 26-30...St. John Vianney
Sept. 21, 22, 23, 28, 29...St. John Fisher
7:30-9:30 p.m.

Teacher Enrichment Program (Spanish)

Oct. 23, Nov. 13, Jan. 15,
Feb. 19, March 19.
St. John Vianney Seminary
1:30-6:30 p.m.

Catechetical Retreat (Spanish)

March 25...Ermita

Teacher Enrichment (English)

Sept. 16...School Personnel
Sept. 17...CCD personnel
Location: St. Mary's Cathedral
Oct. 4, Nov. 1, Dec. 6, Jan. 3, Feb. 7, March 7, April 4.
Each month in four locations.

PDRE Meetings (English)

Monthly

PDRE Meetings (Spanish)

May 23, St. John Bosco
8-10 p.m.

Leadership Training Program (English)

Intro to CCD leadership...correspondence
Implementation of leadership...correspondence
Planning elementary programs...St. Brendan
Adult education theory and practice...St. Clement and St. Mark.

Youth Programming...Broward and South Dade

FIU Courses (Spanish)

Fall Term...Biblical Theology
Winter Term...Religion and Modern Man
Spring Term...Applied Theology

People behind those names at CCD — Son gente de carne y hueso al frente de la catequesis

Who are the people who teach the teachers, coordinate the coordinators; provide the expertise and back-up services so vital to any parish operating a catechetical program? Unfortunately, all too often they are names, not always connected with faces and individuals. The Voice is pleased to present here the dedicated and professional staff of the Archdiocese of Miami's Religious Education Office and a map depicting the vastness of the area this staff covers and services.



FATHER GERARD LACERRA is director of Religious Education for the Archdiocese. He holds master degrees in divinity and theology. He has served as secretary of the National Conference of Diocesan Directors of Religious Education for the last four years.

EL PADRE GERARD LACERRA es el Director de Educación Religiosa en la Arquidiócesis. Estudió el Master en divinidades y teología y ha sido durante cuatro años Secretario de la Conferencia Nacional de Directores Diocesanos de Educación Religiosa.



SR. ADA SIERRA, D.C., is a native of Cuba and has a degree in elementary and special education. She has done graduate work in catechesis and religious studies and started Spanish CCD work in the Archdiocese after working 13 years as a lay catechist.

LA HNA. ADA SIERRA, D.C., es cubana y graduada de la Universidad Internacional de la Florida en educación especial y elemental. Ha realizado estudios graduados en catequesis y educación religiosa y como catequista seglar durante 13 años colaboró en la iniciación de programas de CCD en español en la diócesis.



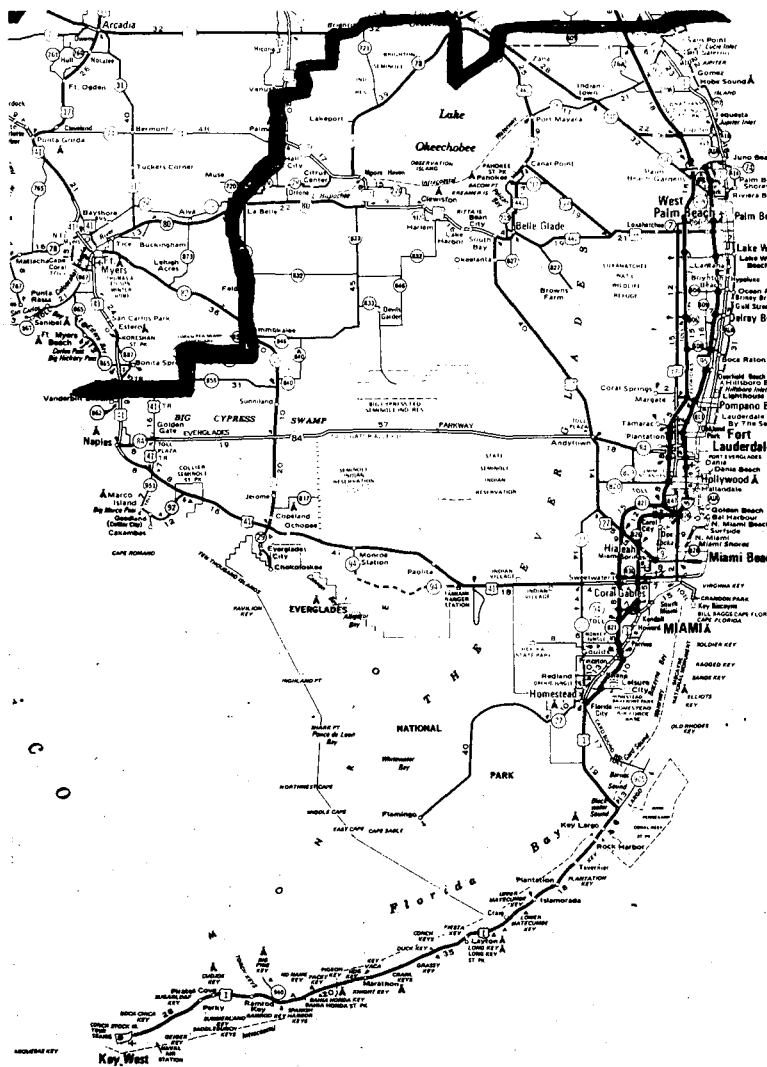
FR. JUAN SOSA is associate director of Religious Education and holds master degrees in divinity and theology. He taught in Florida International University and Barry College and has worked extensively on "Santería," the syncretism of African and Catholic beliefs.

EL P. JUAN SOSA es el Director Asociado de Educación Religiosa en la Arquidiócesis y estudió el Master en divinidades y teología. Ha enseñado en la Universidad Internacional de la Florida y Barry College y ha realizado estudios sobre "Santería," la mezcla de la religiosidad africana y la fe católica.



SR. MARY IMMACULATE, R.A., holds master degrees in religious studies and education. She served as principal at St. Ambrose and St. Hugh schools and was superior of Assumption Academy. She has worked in the CCD office for seven years.

LA HNA. MARY IMMACULATE, R.A., tiene un Master en educación y estudios religiosos. Fue directora de las escuelas parroquiales de St. Ambrose y St. Hugh y superiora de la Academia de la Asunción. Lleva siete años en la Oficina de CCD de la diócesis.



SR. MARIE McQUILLAN, O.P., has a doctorate degree from Villanueva University, Havana, and holds religious workers certification in special education. She served as principal of Marian School, Miami, for four years and is consultant for North Dade.

LA HNA. MARIE McQUILLAN, O.P., posee doctorado por la Universidad de Villanueva de la Habana. Fue directora del Marian School para educación especial en Miami. Su responsabilidad es la parte norte del condado de Dade.

SR. MARIE SOLEDAD, R.M.A., has a master degree in philosophy and did graduate work in theology and religious studies. She taught in Spain and worked in CCD in Barcelona for two years.

LA HNA. SOLEDAD GALERON, R.M.A., tiene un Master en filosofía y ha realizado estudios graduados en teología y estudios religiosos. Enseñó en España y trabajó en educación religiosa en Barcelona, España, por dos años.



SR. MARIE HELEN, S.C., holds a master degree in religious studies. She is area consultant for the East coast deanery and directress of the CCD resource center, Boynton Beach.

LA HNA. MARIE HELEN, S.C., tiene un Master en Estudios Religiosos dirige el Centro de CCD en Boynton Beach. Su responsabilidad es el área de la costa este.



SR. AGNES MARIE, S.S.J., taught in Catholic schools in Florida and Puerto Rico and worked with handicapped children. She has master degrees in American history and religious studies and is consultant for Broward.

LA HNA. AGNES MARIE, S.S.J., enseñó en colegios católicos de la Florida y Puerto Rico. Posee un master en historia americana y en estudios religiosos. Su responsabilidad es el área de Broward.



SR. ELOISE DALY, O.P., notes her 50th jubilee this year as an Adrian Dominican. She holds a master of arts degree and is directress of the Archdiocesan catechetical center, Miami.

LA HNA. ELOISE DALY, O.P., celebrará este año su 50 aniversario como religiosa dominica de Adrián. Tiene un Master en letras y dirige el Centro Catequista de la Arquidiócesis.



SR. ROSE MONIQUE, O.P., taught at St. James and St. Rose of Lima schools, Miami, and in Puerto Rico. She holds a master degree in religious studies from Barry College.

LA HNA. ROSA MONIQUE, O.P., enseñó en las parroquias de St. James y Sta. Rosa de Lima, Miami y en Puerto Rico. Posee un Master en estudios religiosos.

La catequesis hispana

retos y esperanzas

Con motivo del domingo catequístico, el personal de la Oficina de Educación Religiosa comparte con los lectores su visión de la catequesis hispana, sus problemas, posibilidades. A lo largo del año iremos informando sobre el desarrollo de programas en las parroquias y movimientos.

Romper barreras

"En nuestra situación específica en la Arquidiócesis la realidad multicultural que vivimos puede ser una gran riqueza," dijo el Padre Juan Sosa, Director asociado del CCD Diocesano. "Pero al mismo tiempo esta riqueza puede resultar en amenaza para algunos. Amenaza a un solo estilo de vida y una sola forma de expresión de la fe," añadió.

"La catequesis quiere comprometerse a romper las barreras que impiden que el cristiano acepte a otros cristianos tal y como son y que comparta con ellos la fe. Ni la cultura ni la lengua han de ser obstáculos para la Iglesia si en ella hay apertura al mensaje de Jesús que es universal y trasciende limitaciones humanas."

En la opinión del P. Sosa la variedad multicultural ha de llevar a reflexionar sobre la variedad ministerial en la Iglesia. "La catequesis trabaja muy unida a otros ministerios. Se interesa por la juventud, las vocaciones, la liturgia, la educación, los medios de comunicación, la familia... La catequesis se propone facilitar la comunicación para que se realice en la Iglesia el trabajo en equipo," dijo.

Responsabilidad de todos

"Veo como una dificultad en la catequesis, la insistencia de parte de algunos catequistas por sermonear a las personas o niños que catequizarán," dijo la Hna. Rosa Monique. "Muchos hacen esto en vez de ayudarles a profundizar y descubrir las verdades de la fe a través de otros medios a nuestro alcance."

La Hna. Rosa Monique apoya totalmente lo expresado por Pablo VI en el documento de Evangelización del Mundo Contemporáneo. "El Papa habla del 'testimonio silencioso'. el irradiar con sencillez mediante nuestras obras lo que creemos y amamos," dice.

"Creo que no basta el anuncio de la palabra, hemos de predicar con nuestra vida," añade.

"Como signo positivo diré que la participación de los seglares en la catequesis es admirable. El número creciente de seglares en las catequesis parroquiales es ya un reconocimiento de que la responsabilidad de la evangelización no reside sólo en sacerdotes y religiosas, sino en todos los que aceptan..."

El alumno protagonista

"Para mí la catequesis debe desarrollar una actitud inquieta"...dijo la Hna. Ada Sierra.

"No debe crear jóvenes

satisfechos que solamente se limitan a guardar la fe como si fuera una simple muestra de museo.

"Creo que es necesario que el joven se sienta el mismo protagonista de su camino hacia Dios."

La Hna. Sierra piensa que la "enseñanza religiosa ha de brotar de la vida humana y reflejarse en ella en cada momento. Pero sin quedarse solo en lo humano."

Según ella "es el catequista quien debe aprovechar al máximo las riquezas del alumno, para ayudarlo a hacerse sujeto de su propio desarrollo." Y si los catequizando "no encuentran que las palabras del maestro son reflejo de su testimonio de vida, sus enseñanzas quedarán en palabras vacías," dice.

"Por eso nuestra vida ha de ser encarnación de lo que creemos," añade.

Necesidad de toda la vida

"Creo que hablar de dificultades y posibilidades de la catequesis es lo mismo que hablar de problemas y soluciones, de miedos y esperanzas," dijo la Hna. Soledad Galeron.

Para ella algunas de las dificultades de la catequesis hispana son, la falta de catequistas, la falta de formación en algunos, la falta de material para una metodología activa...la propia libertad del catequizando y la sociedad misma en que vivimos, en continua evolución, materializada, pragmática..."

Pero ella siente que cualquier dificultad es al mismo tiempo un "reto y una esperanza."

"Todavía en muchos está la idea de la 'doctrina' 'el catecismo', como algo puramente infantil, y no alcanzan a ver otras dimensiones," dice, y cita palabras de Pablo VI en el documento sobre

Evangelización: "Sin descuidar la formación de los niños, se viene observando que las condiciones actuales hacen cada día más urgente la enseñanza catequística para un gran número de jóvenes y adultos..."

"La catequesis es mucho

más que información, que memorizar datos. Tiene que ser algo vivencial, transmitir la propia experiencia de fe a otro, ayudar a descubrir, desarrollar, hacer crecer esa fe...colaborar con el don de Dios, hasta hacerlo una realidad viva," dice. Y no

sólo se queda ahí, sino que la catequesis ha de ayudar a iluminar desde la fe cada situación concreta con todas sus implicaciones socio-políticas-económicas. Es una necesidad de toda la vida, de todo momento y toda edad."



Programas en español

ORIENTACION PARA CATEQUISTAS

Estos programas están diseñados especialmente para nuevos/as catequistas, sin experiencia previa. Tienen lugar en sábado de 9 am. a 6 p.m.

- 27 de agosto—Parroquia de la Inmaculada
- 10 de septiembre—Parroquia de Corpus Christi
- 17 de septiembre—Parroquia de St. Peter and Paul
- 24 de septiembre—Seminario-College St. John Vianney

PROGRAMAS DE ENRIQUECIMIENTO: Talleres específicos. Todos en el Seminario College de St. John Vianney, de 1:30 a 6:30 pm.

- Catequesis de niños—23 de octubre
- Liturgia y música—13 de noviembre
- Catequesis familiar—15 de enero
- Catequesis de jóvenes—19 de febrero
- Catequesis bíblica—19 de marzo

CURSOS UNIVERSITARIOS: Todos en el Colegio de St. Michael, los jueves de 7:30 a 10 pm. en Cooperación con La Universidad Internacional de la Florida (FIU).

- Curso de Otoño—Teología Bíblica: Evangelio de San Juan. Por el P. Jorge García. REL 341 - Sept. 29.

- Curso de invierno—Religión y Hombre Moderno: Cristianismo o Confusión Religiosa. Por el P. Juan Sosa, REL 407.

- Curso de primavera—Teología Aplicada: Teología Pastoral. Por el P. Luis Casabón, REL 460.

REUNIONES PARA PDRE—(Reunión de Coordinadores)

- 15 de septiembre. Catedral de St. Mary, de 8 p.m. a 10 p.m.
- 23 de mayo—San Juan Bosco, de 8 pm a 10 p.m.

RETIROS PARA CATEQUISTAS: Sábado Santo: Ermita de la Caridad, de 1 pm a 6:30 pm.

La programación del año 1977-78 se ha llevado a cabo en cooperación con los siguientes departamentos arquidiocesanos: Música y liturgia, Pastoral Vocacional, Oficina de la familia, Oficina de Juventud y Escuelita de Emaús para los Encuentros Juveniles. También existe la cooperación con las escuelas privadas latinas, en sus programas de catequesis en conjunción con la Comisión Diocesana de Radio y Televisión.