VOICE

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Bishops urge a dialogue with youths

WASHINGTON—(NC)—A report issued by the National Conference of Catholic Bishops (NCCB) has encouraged more dialogue with the young "in order to discover what aspects of the Church they accept and why."

The report on the 11th annual inter-American bishops' meeting, held July 26-30 in Ottawa, Canada, said that the bishops recognize that "young people have difficulty identifying with the institutional Church, due partly to its historical structures, to an in-comprehension of sacramental mediation, and to the influences of secularization on them."

CATECHESIS of young people "should be experimentally oriented in the sense that it is built upon the experience of the young," the report said. Such a catechesis should also "concern itself with the events of the world which touch the lives of the young."

The report added that "as chief shepherd of the community, the bishop must be its chief steward and what was not and a school

Decentralized system continues

Back to School

Schools open to 1000s Monday

By ROBERT O'STEEN

Vol. News Editor

Thousands of children, fresh from a vigorous summer of freedom and play, will parade back to the ordered halls of learning this Monday with some increase in enrollment over last year expected in Catholic schools.

Rolls are expected to surpass last year's 34,000-plus students in the 82 schools of the Archdiocese of Miami, though the exact figures will not be known for a few weeks.

And the school system the children troop into will be a less centralized one under Father Vincent Kelly, superintendent of education, who began last year to give the principals a greater say in running the individual schools to meet local needs.

"BEFORE LAST year the schools were just one large system," said Father Kelly, "with one central office coordinating and providing services to all the schools in various counties and localities.

"I felt this was too large and inefficient, so I made three districts, Dade, Broward and Palm Beach counties which includes all but five of the schools," he said.

Now each of the three counties has its own system, with the school principals in each system meeting once a month to discuss their problems and share ideas with each other and with Father Kelly from the central office.

"This way the principal's professionalism is better utilized and their local needs are met," said Father Kelly.

SISTER CARMELLA Therese, S.N.J.M., coordinator of Dade elementary schools, said, "This system has been well received by the principals." One of the things that was done, last year, she said, "was to assess the religious education programs in the Dade system. Ideas were shared on what was effective and what was not and a school list."

CONCERNING changes in the coming year, Father Kelly wants to see written communication skills get a big push this year, throughout all grade levels. (It was noted that especially in the non-Catholic schools some students had been graduating who were nearly illiterate and a lot of publicity had been generated about it in the media recently.)

Too many of the tests students have to take routinely in class have become totally multiple-choice or fill-in-the-blank, he said, and the student is not required to express himself.

One change Father Kelly feels has taken place in all Catholic schools in recent times is in the approach to religious education.

"We HAVE to remember that the main purpose of having Catholic schools is to bring about religious formation along with the regular education. And we have

Chile Bps. excommunicate rioters attacking prelate

SANTIAGO, Chile—(NC)—After chastising government news media for creating "a climate of hostility" against three Chilean bishops returning from arrest in Ecuador, the Chilean Bishops Conference declared attackers at the airport had been excommunicated.

They also warned against the inroads of a "police state" on citizens' rights throughout Latin America.

AMONG those excommunicated were a government official and an agent of DINA, Chile's secret police. President Augusto Pinochet denied involvement of his officials but promised to adopt preventive moves to avoid a recurrence.

The returning bishops were Bishops Carlos Gonzalez of Talca, Fernando Ariztia of Copiapo and Enrique Alver, auxiliary of Santiago. They were among 57 persons including bishops, priests and laymen who were arrested by armed police in Riobamba, Ecuador, while they exchanged information on Church social action programs.

A mob attacked the bishops upon their arrival at Pudahuel airport here Aug. 15. The mob displayed placards calling the bishops Marxists and threw coins and rocks at them, but the bishops were not injured.

The bishops' conference called for an emergency meeting.

Subsequently a statement of the conferences' permanent committee charged that DINA members and other government agents had been recognized as part of the mob. It also charged that government news media had repeatedly spread false information on Church social action programs.

THE conference statement took to task the government's television network and two dailies, Segunda and Cronista, for what it called biased reporting of the Riobamba arrests and the events at the airport.

It said, "We vigorously protest the violent, aggressive way in which government communications media had carried the stigma of subversion on the bishops by disfiguring the truth and promoting a climate of hostility against the Church."

In the past, the statement

(Continued on page 8)
Sr. M. Honesta dies, St. Brendan principal

A Mass of the Resurrection was celebrated last week for Sister Mary Honesta, 46, principal for six years of St. Brendan School, Miami. She died Aug. 17 in Philadelphia after a long illness.

A Sister of the Holy Family of Nazareth, Sister Honesta was an 8th grade teacher for six years at St. Gregory School in Plantation before becoming principal at St. Brendan's. Prior to that she had taught in Philadelphia, her home town.

Surviving are her mother, Mrs. Adelle Zebrowska, two brothers and a sister.

Chief concelebrant of the Mass at St. Brendan's was Msgr. David Bushey, pastor, with Father Michael Greer, associate pastor. In attendance were the Sisters of the St. Brendan Convent.

Msgr. Bushey said, “Sister was untiring in her efforts to bring about an ideal conduct in brothers and a sister. She had taught in Philadelphia, her native town. She was the type of person who would give all she had to help others. Her death is a great loss to the church. We are grateful to God for giving us such a wonderful person.

She gave much of her time and energy to the religious education program too,” he added. “She has done much for our Archdiocese. May she rest in peace.”

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Frank J. Cilento, 63, K-C state deputy, dies

ORLANDO — Mass of the Resurrection was celebrated last week for Frank J. Cilento, 63, state deputy of the Knights of Columbus was celebrated here last week in St. James Church. Cilento died Aug. 19, in Boston where he had been attending the K-C National Convention.

Two bishops, an abbot, 26 priests, numerous women religious included many Sisters of St. Joseph of St. Augustine, and young and old from many walks of life attended the Mass for Cilento in the parish church to which he had devoted many volunteer hours as a choir member years ago, a soloist, and in recent years, as an officer of the parish council.

SUPREME Council and State Council officers as well as local council representatives from all over Florida sat in the front of the church, along with members of the family.

Prior to his death, Bishop Thomas J. Grady of Orlando, for whom Cilento worked as a chancery accountant, called the deceased a “simple, gentle, loving man.”

Bishop Paul Tanner of St. Augustine and Abbot Fidelis Dunlap, OSB, of St. Leo Abbey, along with K of C chaplains and central Florida deans were among the concelebrants of the Mass.

AFTER the state chaplain, Father John B. O’Hare, diocesan comptroller, read the Gospel for the eucharistic liturgy, Bishop Grady gave the homily. In the name of all the bishops of Florida, as well as the clergy, K of C and friends of the Cilentos, the bishop expressed sympathy to Grace Cilento, widow, and their sons, Frank Jr., and Larry and daughters-in-law.

Brother Knight,” said the bishop, “are the words that characterized Frank Cilento. He liked people. He had many friends. He regarded the members of the Knights of Columbus as brothers in ideal and in faith. To him, being a knight meant something special, a particular dedication to God and to country: a certain ‘noblese oblige,’ to belong meant to do something about faith and country.”

Prior state deputies were there, including T. A. Eason, Sr., supreme director, of Indian Harbour Beach; Albert V. Fortunato, Sr., immediate past state deputy, of Jacksonville; Leo T. Bowles, Jacksonville; John F. Spellman, Orlando; James Mulaney, Ponte Vedra; and Joe Matthews, North Miami.

G. Albert Shepp, state secretary, was among the many Greater Orlando K-C members attending the funeral. Later in the day, the state board appointed him to serve Cilento’s second term of state deputy, for the next 10 months.

Frank Cilento was born in Savannah but had resided in Orlando for more than 45 years. He and Grace, his widow, met as members of St. James Parish choir.

BEFORE his World War II service in the U.S. Army, Cilento was employed as secretary to W.R. O’Neil Investment Company. Upon his return from military service, he was with the accounting division of Dodge Orlando Motors for many years, and joined the Orlando chancery accounting staff under the first bishop of Orlando, Archbishop William D. Borders.

Archbishop Borders telephoned his sympathy to Mrs. Cilento, and the family also received messages of sympathy from other clergy, including Archbishop Coleman F. Carroll of Miami, and many of Florida’s priests, in addition to those who attended the funeral.

After what Mrs. Cilento called “an inspiring convention,” they were at the airport in Orlando ready to return to Florida when State Deputy Cilento was stricken and died. Airport personnel moved quickly and the widow was able to return to Orlando with her husband’s body on the plane they had planned to board. A priest from North Dakota, in the airport, administered the sacrament of anointing when Cilento became ill. That morning, Cilento had attended the convention’s Memorial Mass. During the convention, he and Fortunato had stopped in a Massachusetts church to pray for the repose of the soul of Robert T. Larson of Jacksonville, another state official who died Aug. 15.

AS state deputy of the K of C, Cilento had presided over 20,000 members in Florida, first at his 1974 election in Orlando, and then, this year at the convention held aboard a cruise ship from Florida to Nassau, the Bahamas.

Father Bob Magee of Miami was among the concelebrating clergy; all the officers of the council from Brandonstond came together for the funeral.

Among the Miami archdiocesan men present were K of C leaders, Joe Matthews, Jack Brady, Robert E. Insera, North Lauderdale; Joe Massarella, Pompano Beach; Donald E. Raymond, Hialeah, state treasurer.

G. Albert Shepp
Al Shepp
tofillout
K-Cterm

ORLANDO — Following the funeral of Frank J. Cilento, the state board of officers met at the Orlando Chancery and selected G. Albert “Al” Shepp as state deputy to lead the 20,000 members of Florida’s Knights of Columbus for the rest of Cilento’s term of office.

Shepp is from St. James Parish, Orlando, and was state secretary under Cilento, reunited with him for a second term in July, 1974.

With the loss of two state officers in one week, the K of C state board also appointed Walter W. Brennan of Jacksonville to fill the position of state warden, succeeding Robert T. Larson. The state secretarial post still remains to be filled.

Officers who met and appointed Shepp state deputy were Father John B. O’Hare, Orlando, state chaplain; Donald E. Raymond, Hialeah, state treasurer; Frank J. Barberi, Pensacola, state advocate and Albert V. Fortunato, Sr., immediate past state deputy.

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Citing “inhumane and degrading” conditions, Ohio’s 17 Catholic bishops have called for the closing of the 80-year-old state reformatory at Mansfield. In a statement issued in their capacity as the board of directors of the Catholic Conference of Ohio, the bishops also expressed concern for “the quality of life within the entire state correctional system,” and urged the “study of improved methods and programs to deal with criminal offenders.”

Pass sterilization bill

The Legislative Assembly of Maharashtra state, third most populous of India’s 21 states, has passed a bill requiring persons with more than two children to be sterilized. Subject to review by the president of India, the law has not yet gone into effect. Opposition to the bill came from Catholic and other Christian members of the legislature, as well as from Hindus and Moslems.

S. Africa jails two

In Johannesburg, South Africa, two staff officials of the Southern Africa Catholic Bishops’ Conference, one of them a priest, have been arrested by South African security police as part of a nationwide roundup of “black consciousness leaders” and suspected agitators. Father Manguliso Makatsuka of Clan Makwane is the conference officials arrested in a government effort to prevent further outbreaks of violence. Since June, more than 200 persons have been killed in riots in black townships around the country.

Priest slain in jungle

A missionary working among the Bororo Indians in Brazil’s Mato Grosso was killed and five Indians were wounded during an attack by land settlers. Last month two Indians and three “possesses” or settlers, were killed in a settler attack on the reservation of the Xarante tribes in Goias. The dead priest was Father Rudolf Lubkenen, one of 29 missionaries in the Cuiaba archdiocese assigned to the tribes in Brazil’s hinterlands.

Quake victims aided

President Ferdinand Marcos has urged the Christian—almost all Catholic—majority in the Philippines to come to the aid of the Moslems who took the brunt of the earthquake and tidal waves that hit Mindanao island August 17. Catholic Relief Services (CRS), U.S. Catholics’ overseas aid agency, released 7,000 tons of food, clothing and medical supplies here for immediate relief aid. The quake and the tidal waves that followed it killed more than 3,000 people according to an early official count, which listed another 2,000 as missing. Nearly 50,000 more were left homeless.

1.2 million at congress

Almost 1.2 million persons participated in the week-long 41st International Eucharistic Congress which closed in Philadelphia Aug. 8, according to estimates by the Congress board of governors. More than 960,000 participated in liturgical events, with the opening eucharistic procession of 350,000 setting the record for the week, the board said. The largest attendance at a Mass was at the closing Statio Orbis 100,000 people to John F. Kennedy Stadium.

GOP plank praised

The president of the National Conference of Catholic Bishops has praised the anti-abortion language in the Republican party platform, saying it is a “timely and important” recognition of the value of life. Archbishop Joseph Bernardin of Chicago said in a statement that the language will encourage public dialogue on abortion.

Religious ed leaders meet, hear Fr. McBride

ST. LEO—Religious educators from the Miami Archdiocese and the other Florida dioceses met at St. Leo last week for a series of workshops on teaching of the Faith.

Representing Miami were Father Juan Sosa, associate director of the CED Office, Sister Mary Immaculate of Assumption Academy Sister Mary Helen Ankenbrandt, director of the catechetical center in Boynton Beach, as well as numerous DREs from the area.

Key speaker at the weekend sessions was Father Alfred McBride, O. Praem, National Forum of Religious Education, National Catholic Education Association.

“The parish religious education coordinator is a parish leader, evangelist and preacher in the parish community,” Father McBride said.

That statement, made during the fourth annual statewide Parish Religious Education Coordinators Conference at Holy Name Priory in St. Leo this past weekend, underscores the professional achievements of parish educators in the last 10 years.

Led by Father McBride, an early contributor to the “Know Your Faith” section of The Voice, people from the five dioceses in Florida discussed models of catechesis and levels of faith experience.

With a view to understanding better why some religious education programs work and why some do not, Father McBride presented different catechetical styles recognized and categorized in recent years since Vatican Council II.

1. Orthodox: In this style, emphasis of faith is on propositions, on faith formulas on the truth claims of the Church; God is the God of philosophy—he teaches; the catechetical method uses non-modern thought forms.

2. Liberal: Faith is existential, an experience with Christ; there is concern for the world due to a commitment to Christ; God is still the God of philosophy but modern thought forms are used, historical and literary criticism, scientific and critical form criticism.

3. Neo-Orthodox: The God of philosophy still reigns; the existential believer can be comfortable here; some modern thought form is used, but not all.

4. Radical: In this style of catechesis the believer is existential but has no God concept; he has rejected the God of philosophy and stresses the human Christ, using all thought forms.

5. Personalist: Again, an existential believer who believes in the God of the Bible and uses all modern thought forms.

“People do not fit neatly into categories—and don’t put yourself into one of these boxes too tightly,” Father McBride told the group of 200 coordinators.

But he said that the power of your catechetical future lies in the God of the Bible...something missing in catechesis today is the doctrine of salvation.

“The personalist style of catechesis reminds us to recover God as known in the Bible: it teaches of Easter and Resurrection and Real Presence; the orthodox reminds that there are definite and inerrant truths in the Church; and the liberal that we are a 20th century people and also that faith is a mystery and the medical has laid to rest the God we learn through philosophy.”

An awareness of stages in faith-development is essential if catechists are to understand better how to help their students grow. Father McBride said that the ultimate goal of a person and his teacher is to reach the final level of spiritual development—a “born-again child.”

A person begins his faith experience as a “poet,” the priest said, having no difficulty in seeing God, man and world all together. But soon he begins to be a reasoner and he notices the complexities of life, destroying to some degree his or her ability to see the whole and unity of creation; next, a person becomes an ecumenist (not in the sense of interfaith dialogue); he sees and is open to the entire world, has an affection for everyone and everything; then a person becomes a personalizer—“My religion is going to be my religion” and the big ME sometimes, chooses “Jesus but not the Church.”

Ultimately, if all goes well and if a person is growing, he or she becomes a universalizer—a “born-again child, who has gone through growth and pain and tension and has recapitulated the poetry of innocent youth and can see God, man and world in one united picture.”

Conducting a session at the parish coordinators’ meeting in St. Leo is Father Edward Dunn, religious ed director for the St. Petersburg Diocese.
Schools open to 1000s Monday
(Continued from page 1)
realized that we are dealing
today with a more selective
mind than before. We have to
make it more logical than
before and give it more social
application. Religion today
must satisfy the human
hungers,” he said.
The increase in enrollment
he expects is mostly due to the
general population increase.
Some of the new school
space available this year is:
New St. Andrew
elementary school in Coral
Springs, and more classrooms
in St. Helen’s, Fort Lau-
dale; St. Thomas the Apostle in
Hialeah; St. Brendan’s High
School in Miami adding an 11th
grade, and several new kin-
dergartens.
TUITION, he said, is left
to the individual parish to
determine in the elementary
schools, according to parish
needs. Archdiocese high
schools set their own based on
guidelines from the central
office.
Some schools may have
increases this year, but last
year average cost for the first
child in elementary schools
was: Dade, $441; Broward,
$446; Collier, $300; Palm
Beach, $431; Monroe, $325 and
Martin, $450.

Back to School

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Page 4 / Miami, Florida / THE VOICE / Friday, August 27, 1976
Preparing tapes to be televised is engineer Bill Briggs  Chief engineer Jack Shay scans monitors for best picture

TV in class 'opening window on world'

"We can't replace a teacher but we can enrich the classroom by opening a window on the world," says Father Jose Nickse, director of Radio and Television for the Archdiocese.

Perhaps, this best answers the question, what are the roles of educational television and the Catholic school system. Father Nickse sees the educational-instructional video department "as a branch or department of the schools office. We broadcast material that supplements the school curriculum, working closely with the school office on this project. We are a supplemental system and I wish to stress the word supplemental.

"WE PLAN to extend our services to include adult education and sacramental preparation in parishes," notes Father Nickse. "Again, we can't replace the parish adult education program but we can enrich it through the use of special films and taped presentations by nationally-known speakers which would be impossible for an individual parish to obtain.

"At this point, we reach most Catholic schools in Dade and Broward counties. So there are tremendous possibilities.

The newly-appointed director of Archdiocesan Radio and Television quickly notes that, "there are, obviously, many goals but certainly one of my primary goals during my first year as director will be to establish a strong rapport and working relationship with each and every school. It is important that we have this working relationship so that together, the school department and the radio-televison department can provide the quality education our students are worthy of receiving."

"THE important message that, "there are, obviously, tremendous possibilities." Preparing tapes to be televised is engineer Bill Briggs  Chief engineer Jack Shay scans monitors for best picture

Father Jose Nickse, director of Radio and Television for the Archdiocese of Miami introduces Archbishop Robert Sanchez of Santa Fe, New Mexico, for radio and television program. BROWARD County's meeting will be Friday, Sept. 10, at 3 p.m., in St. Anthony School auditorium, Fort Lauderdale.

Since the Archdiocese has its own private station there are several advantages, not the least of which is a "call-in" service. This allows a teacher who is interested in a specific program to call-in and request a special showing of the program at a convenient day and time for her class.

A special plus for educators, too, is that there is no air fee charged for this specialized service. Father Nickse stresses, however, that it is offered on a first call-in, first televised basis since there may be more than one request for the specific time slot.

The Archdiocesan television studio has a fine past history to work with. The television center was begun by Msgr. Joseph O'Shea, who served as director from 1965 to 1976, and was the first Instructional Television Fixed Services station in the United States.

Father Nickse adds, "We are part of the Catholic Television Services network. We don't compete with other national networks but we provide educational services for students in 10 major dioceses which cover the distances from Los Angeles to Boston and from Chicago to Miami."

"I would like to point out that we were the first ITFS station in the nation and that fact speaks highly of Archbishop Carroll's vision as he was developing this arch-diocese."

The Archdiocesan Radio and Television Center is composed of three elements: educational-instructional; English programming with Father Frank Cahill as director; and Spanish programming. In addition four highly qualified technicians operate the station in the DuPont Plaza Building and service the school networks: Jack Shay, head engineer, is assisted by Bill Briggs, Greg Moody, and Steve Petrof.
Are past ages better than our own?

By Msgr. James Walsh

A quote for our times:
"...You hear people complaining about this present day and age. In former times, there were so much better in former times. I wonder what would happen if they could be taken back to the days of their ancestors—would we not still hear them complaining about those times? I think ages past were good, but it is only because you are not living in them. If you want to talk about past ages being better than your own, you can find the time of that first Adam to the time of his descendants today man’s lot has been labor and sweat, thorns and thistles. Have we forgotten the flood and the calamitous times of famine and war whose history has been recorded precisely in order to keep us from complaining to God on account of our own times? Just think what those past ages were like...Far from justifying complaints about our own time, they teach us how much we have to be thankful for.

These words were written more than a thousand years before America was discovered. St. Augustine is the author. He came on very strong when talking about the people who lived in the past. He is telling us something we also need to reflect on.

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Q. We have had a discussion among friends about Jesus having brothers. Some claim he did, others say he was an only Son. It is mentioned in the reading from the Acts of the Apostles. Why is it, if true, so little is known concerning the "Greatest Man that ever lived"?
A. The earliest Christian traditions present Christ as the only son of the Virgin Mary. Not too long ago I explained the meaning of the term "brother" in the New Testament. Those relatives of Christ are not mentioned in the beginning of Luke’s gospel where Christ is lost and found in the Temple.

Furthermore, Christ leaves his Mother with them? You are right. But considering the tumult of the time, the general opposition by a lot we have come in developing Christ's teachings, it is reasonable that most of the evaders had very real misgivings about joining the war. And must have already paid a great price for their decision through their lives. What is needed in the wake of a bitter and divisive war is to wipe the books clean. Period.

Archbishop Marcel Lefebvre, has received much more support among Frenchmen than anticipated. It seems somewhat ironic that the French, who never set records for attendance in recent generations, are coming out rather firmly for the old Latin Mass. Of the 52 per cent who expressed strong opinion on the matter, 28 per cent approved Archbishop Lefebvre's actions in refusing liturgical changes of Vatican I, in running a seminary that harkens back to other generations in ordaining priests when forbidden by Pope Paul to do so.

Reve Laurentin explained the current French mood. "In the Church, the desire for change which was so strong at the end of the council, has given way to a wish to maintain the tradition which was so much the object of the evolution of recent years."

Some days earlier in Rome, Father Georges Cottinger, a Vatican consultant, also analyzed the French thinking of today. He said: "The traditionalist political ideology sees in the motto of the French revolution, 'Liberty, Equality, Fraternity,' the essence of all the evils of the modern world and the expression of its apostasy."

He added that these three terms are quite exalted. French traditionalists have become a part of the Church's agenda. They are the inspiration of three Vatican II documents—Religious Liberty, Ecumenism, and Church in the Modern World.

He said the archbishop had to be careful with his action the Church must maintain its unity, if it is to exist according to the manifest will of Christ.
Happy 10th birthday Cursillo

By FRANK HALL
Voice Features Editor

The spirit was joyful, filled with Christian love and unity, as 500 men and women gathered at Bayfront Park Friday evening, Aug. 20, to celebrate the tenth anniversary of the English Cursillo Movement in the Archdiocese of Miami.

The gathering was an opportunity for many people who had made the Cursillo years ago to see each other, to talk about God in their lives, to share their good news and their struggles of trying to live as Christians. And, perhaps, that’s one of the strongest assets of the Cursillo experience—being able to share with other pilgrims the joys and difficulties of trying to live as Christians in today’s world.

The goal of serving God first and foremost was evident in the joyful singing of hymns of unity (They’ll Know We Are Christians by Our Love) and hymns of love for God (Alleluia).

The evening was a note of success to the movement’s growth in Miami. The Cursillo started 10 years ago in an old army barracks in Opa-Locka with 53 priests and laymen participating in the first English Cursillo held in the Archdiocese.

Father Robert Palmer, director of the English Cursillo Movement, points out that currently there are about six Cursillos for men scheduled each year and six for women. Additional Cursillos are held in Palm Beach County at Our Lady of Florida Monastery with Father Charles Sullivan serving as spiritual director.

The next scheduled Cursillo will be for women during the Memorial Day weekend. Father Thomas Barry, former director of the Miami English Cursillo movement, will serve as spiritual director.

The Cursillo is a short course in Christianity and takes place over a three-day period. There are 15 talks, five presented each day by a priest or a layman followed by discussions. Participants share in daily Mass.

The Cursillo differs from a retreat in several ways, notably in that there are no long periods of silence and that a person makes only one Cursillo during his life in contrast to a retreat which is often an annual practice.

There is an annual Petite Cursillo which is a one day mini-Cursillo. Talks are presented as well as time included for discussion and meeting other Cursillistas (people who have made the Cursillo).

This year, the Petite Cursillo will be at Msgr. Pace High School Sunday, Sept. 19. Registration and coffee will be from 8-9 a.m. The registration fee of $3 covers all costs including lunch at noon. A concelebrated Mass will be offered at 3 p.m.

Speakers for the day will be Father David O’Byrne, Nativity, Hollywood; Paul Turcott, Corpus Christi; Bernard Widdis and Bill Cresswell, both of St. Bartholomew, Hollywood. Cresswell will also serve as rector (master of ceremony) for the day.

The Cursillo is not, however, simply a three day experience. The Cursillista is to return to his environment and work with his parish priests as a team in living and extending the Gospels.

Towards this goal, the Cursillo Movement will begin its Leaders School Wednesday, Sept. 29. Msgr. Pace High School. The sessions will be conducted every Wednesday evening from 8 to 10 p.m. until May.

For further information on contact Father Robert Palmer ad

Father John Edwards, S.J., Gesu Church, will be the key note speaker for the first four Wednesday meetings.

Father Palmer adds, "The school is really the backbone of the Movement and we expect to have a really good program this Fall."

The Cursillo weekend has no magic and is not a cure all for people with many problems. It is an opportunity for a person to establish or solidify his personal relationship with God and to bring into sharper focus his role in the Church.

"It’s a lot of hard work and a person will only get out of the weekend what he puts into the weekend."

High School Sunday, Sept. 19. Registration and coffee will be from 8-9 a.m. The registration fee of $3 covers all costs including lunch at noon. A concelebrated Mass will be offered at 3 p.m.

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For further information on contact Father Robert Palmer at Epiphany Church, 8235 SW 57 Ave., Miami, 33143. At registration, name tags were provided to help each guest identify old friends and the number of the Cursillo the person made.

Cursillistas gather on the dance floor of Bayfront Park as the master of ceremonies calls out, in succession, the number of each Cursillo conducted during the past 10 years.
U.S. Bishops protest raid of conclave

WASHINGTON—(NC)—Two top American churchmen have denounced the detention of bishops and other Church personnel attending an Inter-American bishops’ meeting in Riobamba, Ecuador, on Aug. 12.

FOUR American bishops and two NCCB staff members were among 57 participants in the Riobamba meeting detained by government authorities for 27 hours Aug. 12-13 for subversion. All were released unharmed.

In their joint statement, Archbishop Bernardin and Bishop Fitzpatrick affirmed that the meeting was pastoral and evangelical in purpose.

Following is the text of the statement:

"We wish to add the strong protest of the National Conference of Catholic Bishops in the United States to similar sentiments expressed by CELAM (The Latin American Bishops’ Council) and other episcopal conferences in Latin America regarding the suppression of the pastoral meeting at Riobamba and the detention of the bishops and other church personnel by the Ecuadorian government.

"The action was an unwarranted and unjustifiable intrusion by a state in the legitimate exercise of the pastoral ministry of the Church. We wish to reassert the points made by the four bishops from the United States: the meeting was neither secret nor subversive; it was pastoral and evangelical in purpose and content; our purpose and content; our pastoral and evangelical in purpose.

"The bishops have denounced the detention of the bishops and other Church personnel by the Ecuadorian government.

"The meeting was an unprovoked and unjustifiable intrusion by a state in the legitimate exercise of the pastoral ministry of the Church. We wish to reassert the points made by the four American bishops and two NCCB staff members who were among 57 participants in the Riobamba meeting detained by government authorities for 27 hours Aug. 12-13 for subversion. All were released unharmed.

Excommunicate Chile agents for attack

(Continued from page 1)

The conference statement also rapped actions by the military in Ecuador in disrupting the pastoral meeting and arresting its participants, including four bishops from the United States and 13 from Ecuador and seven other Latin American nations.

Bishops urge more dialogue with youths

(Continued from page 1)

Bishop Leonidas Proano of Riobamba, Ecuador, shown recently visiting among farm workers of his country, has been detained by three Chilean bishops from charges of subversion against him by Ecuadorian generals.

The bishops said Bishop Proano has strictly followed Church directives on social action "in his efforts toward the improvement of conditions and against exploitation of the Indians in Ecuador."

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Bishops’ Council attended the Ottawa meeting.

A concelebrated Mass of Christian Burial was offered for Father Louis A. Fey, C.M., past vice-president and business affairs treasurer of both St. Vincent de Paul Seminary, Boynton Beach, and St. John’s University, New York.

He was the son of the late Louis A. Fey and the late Mary A. Urtz (Sister Louise, D.C.).

He is survived by one brother and four sisters: Ray Fey of Eau Claire, Wis., and Sister Mary Elizabeth, D.C., Sister Bernadette, D.C., Sister Rosemary, D.C. (all of Emmitsburg, Md.), and Sister Bertilla, D.C., of Baltimore, Md. A fifth sister, Sister Scholastica, D.C., is deceased.

Interment was in the cemetery of St. Joseph’s Provincial House, Emmitsburg, Md.
SAVE ON LOOKS WITH ZAP!

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Polyester gabardine pants tailored with pocket-tab interest. Teal, wine, moss. 7 to 14. Reg. $12, now 7.99


HIS — rugby shirts collared in bold-striped cotton/polyester knit. 8 to 20. Reg. 7.50, now 4.99


Young World and Boys, all jm stores except lauderhill

SHOP JM/DADELAND MONDAY THROUGH SATURDAY 10 TO 9:00, SUNDAY 12 TO 5:30
1,000 volunteers launch local Philharmonic drive

The Greater Miami Philharmonic Society has begun its 1976-77 subscription drive with Edie Ross as chairperson and James Conlon as principal guest conductor. More than 1,000 volunteers are working overtime to ensure the success of the drive to fill every seat in both halls used by the Philharmonic.

“Not in the entire history of the Miami Philharmonic has such a thorough and comprehensive attempt been made to seek new subscribers,” said Mrs. Ross. “There is a new spirit, a new sense of pleasure among Philharmonic supporters, a great desire to make it all happen.”

“Our calculations tell us that if each of our current subscribers bring us only two new ones, we would be filled to capacity at the Dade County Auditorium and the Theater of the Performing Arts.”

Concluding during Symphony Week, Oct. 6 through 11, culmination of the drive will begin with a concert on the steps of City Hall and then proceed with a parade down Flagler St. at 111 S. Bayshore Drive.

James Conlon

The principal guest conductor for the season will be James Conlon.

Born in New York City in 1950, Conlon became the youngest person to conduct full subscription concert of the New York Philharmonic when he made his debut with that orchestra in the Fall of 1974. In February 1976, while completing his fourth year of study at Juilliard, he took over the conducting of “La Boheme” for the American Opera Center on short notice, thus becoming the first undergraduate in Juilliard’s 67-year history to conduct a major production.

For the past three years he has been permanent conductor of the Juilliard Theatre Orchestra. He appeared as guest conductor with the Miami Philharmonic, Buffalo Symphony, Louisville Symphony, Syracuse Symphony, Boston Philharmonia, and at the Aspen Music Festival.

Equally at home in opera, Conlon made his European debut in the Summer of 1971 conducting “Boris Godunov” at the Spoleto Festival of Two Worlds.

‘Murder by death’ in critical shape

MURDER BY DEATH (Columbia). Neil Simon’s mildly amusing star-studded spoof of detective fiction.

MURDER BY DEATH, obviously inspired by Agatha Christie’s TEN LITTLE INDIANS, plays with Neil Simon has, with MURDER BY DEATH, tried his hand at an original screen comedy, a spoof of the whodunit. An egocentric amateur criminologist named Lionel Twain (his address is Two Two—there is much beside that in this movie) invites five of the world’s greatest detectives to his sinister mansion, intent on confounding them with a crime that they cannot solve.

Thus we are introduced to Milo Perrier (James Coco), a fuzzy Belgian addicted to fine food; Sam Diamond (Peter Falk doing a New York Humprey Bogart turn); Jessica Marbles (Elsa Lancaster), a brummy, shrill Edwardian; Sidney Lumet (Alfred Wang) (Peter Sellers gamely attempting a parody of what was already a parody); and Dick and Dora Charleston (David Niven and Maggie Smith), poised and elegant ornaments of the leisure class.

Twain’s servants are a blind butler and a deaf-speechless maid (Alf Geenwitz and Nancy Walker). The acting redeems the movie to some extent, however. So if you go to MURDER BY DEATH not expecting too much, you may have a fairly good time. The children had better stay home, however. Simon’s unfortunate vulgarity, which seems natural enough in his New York comedies, strikes an awkward note here. A-III (PG)
JOSEPH and his jealous brothers

"Jacob favored his youngest boy, giving him expensive garments to wear. This enraged his brothers. Moreover, his dreamy ways and superior attitudes moved them to an irrational desire to kill him."

BY FATHER ALFRED McBRIDE, O.PRAEM.

Few stories in the Old Testament match the wonderful tale of Joseph. It shows there is nothing like jealousy to ruin a family. Allied to this is the observation that spoiling children is as old as families, and as destructive. Old Jacob favored his youngest boy giving him expensive garments to wear. This enraged his brothers. Moreover, his dreamy ways and superior attitudes (and probable refusal to help with the work) moved them to an irrational desire to kill him. They settled for selling him as a slave to a passing Egyptian caravan.

Potiphar, an Egyptian officer, purchased the 17-year-old boy. Showing a quick sense of responsibility, Joseph soon became manager of Potiphar's estate. The master's wife fell in love with the handsome young man, but he refused to return her affection. Angry, due to the repudiated love, she framed him, accusing him of having intruded upon her. Potiphar sent the presumed criminal to jail.

In prison, his leadership qualities emerged again. They put him in charge of a cell block. One day two new men arrived who had been butler and baker to the Pharaoh. Wild dreams plagued them at night and robbed them of sleep. Joseph asked them about their problems. They confided their dreams to him.

The butler dreamed about a vine with fat grapes. He squeezed the grapes and filled the wine cup and gave it to Pharaoh. Joseph said that the dream meant that in three days the Pharaoh would forgive him and restore him to his former office. Joseph asked the butler to remember him when he was free.

The baker dreamed about a platter on his head. Three cakes rested on it and ate the cakes. Joseph tried to avoid interpreting the dream, but the baker pressed him. Sadly, Joseph told him that it meant that the Pharaoh would have him executed in three days. Joseph's predictions came true, but the butler forgot him.

Two years later the royal bedroom quaked with the shouts and mutterings of a restless Pharaoh as he now was tormented with dreams about seven thin cows eating seven fat ones and seven lean ears of corn eating seven plump ones. It was then the butler recalled Joseph's skill in dream interpretation and brought him to court.

Joseph told the Pharaoh it meant that Egypt would experience seven years of big harvests and a population explosion among the cattle. This would be followed by seven years of famine in which the fields would dry up and the cattle would die. The best thing to do is to build warehouses to store grain so that there will be no hunger during the bad period, said Joseph. He counseled the Pharaoh to appoint a minister of agriculture to oversee the collection and distribution. Pharaoh agreed and put the bright young Joseph in charge.

Everything happened as Joseph predicted. First the feast and then the famine. Neighboring countries journeyed to Egypt for a pittance of food. Joseph personally interviewed all grain missions from outside the country. Jacob's family needed grain and so they came to Joseph. Age had changed him beyond their recognition. He spoke only Egyptian so they did not know him.

He asked about the family and heard about Benjamin. He demanded to see his younger brother and held Simeon as hostage. This was another sorrowful blow for Jacob who now had his cup full of pain for all the mischief he had caused in his own young days. Imminent starvation demanded cooperation with Joseph. They returned with Benjamin.

Joseph wept when he saw his younger brother. "Come closer to me. I am your brother Joseph, whom you once sold into Egypt. But do not be distressed, and do not reproach yourselves for having sold me here. It was really for the sake of saving lives that God sent me here ahead of you" (Gen. 45, 4-5).

Thus Joseph provided the key to the message of his story, to save life. The Church has always connected him with Christ, crucified by his brothers, but raised up by the Father for the salvation of the world. We see that God has chosen his people out of all nations, Abraham from Mesopotamia, Isaac from Canaan, and Joseph from Egypt. Out of the complexities of history, God wove the first beginnings of his plan for salvation. The story of Joseph completes the story of the patriarchs and sets the stage for the subsequent unfolding of God's plan in the Judges, Kings, Prophets and Wise men.

know your faith

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By FATHER JOSEPH M. CHAMPLIN

The new pastor or group of parish leaders about to evaluate a church's religious education program and set goals for the future must walk a delicate path and try to harmonize two Vatican II norms.

The Preamble to Christian Education states: "Acknowledging its grave obligation to see to the moral and religious education of all its children, the Church should give special attention and help to the great number of them who are being taught in non-Catholic schools." (Article 7)

Accordingly, since the Catholic school can be of such service in developing the mission of the People of God and in promoting dialogue between the Church and the community at large to the advantage of both, it is still of vital importance even in our times." (Article 8)

THE PARISH having its own parochial school can, of course, implement within that institution a thoroughly religious education program for the young. There is ample time available, a spiritual atmosphere present, and freedom for the teachers to integrate religion into the total situation.

Moreover, with close cooperation between school and parish staffs, the thrust of the school's activities may strongly reinforce the parish's efforts. For example, teachers can encourage and facilitate pupil participation in a Thanksgiving Day Mass or parish renewal week.

When the Catholic school is centralized, however, real concern should be given lest a certain competition arise. The school can become isolated and develop an identity of its own apart from the parish, out of which the students come. When this happens, hurt feelings result, duplicated events occur, and energies are wasted.

There is no perfect resolution of that problem. Nevertheless, good communication structures between parishes and the school as well as frequent involvement of area clergy in the school's life may reduce those conflicts or tensions.

The parish leadership must assign top priority these days to the large number of young people who attend public schools.

For these years pupils have been second-class citizens in comparison to parishes. Often there are overcrowded religion classes, insufficient budgets, no textbooks, well-intentioned, but inadequately trained instructors and even attitudes of competition which downgrade the public school parishioner.

"As there is no other world of glory except the one through the narrow pass of Emil Brunner, "Eternal Life," Second Coming, there is no entrance to the kingdom of the living through the narrow gate of St. Peter late in the first century. One of my aims is to keep you informed of modern biblical studies. However, there are trends and trends, and this week I shall begin by emphasizing the word "probably.

For while there are several who subscribe to this view, the arguments for the letter's being authentically Petrine in substance are stronger. The actual literary style may be Silvanus', as 5:12 states rather clearly, but he would simply have given eloquent expression to Peter's message.

It is a different story in 2 Peter. Biblical scholars practically unanimously agree that this is a late, sub-apostolic work. Dates suggested for composition run from 90 to 150 A.D.; perhaps a date around 110 would be close. The author bends over backward to identify himself with Peter, but his attempts are transparent and self-conscious, and he tips his hat in several passages.

FOR EXAMPLE, in 3:2 he writes: "Recall the teaching delivered long ago by the holy prophets, as well as the new command of the Lord and Savior preached to you by the apostles. And in the same vein, those who are denying the Second Coming ask, 'Where is that promised coming of his? Our forefathers have been led to rest, but everything stays just as it was when the world was created' (3:4). Both passages indicate a time when people are looking back to the first Christian generation.

Many other features of the letter make this conclusion inescapable. However, our immediate concern is not the authorship of 2 Peter, but the allied question of the historical and theological situation which it supposes, especially the changing attitudes to Christ's Second Coming. This issue was of vital concern in the early Church. It involved a basic, general hope and expectation that the risen Lord would soon reappear in glory to establish definitively the Kingdom he came to earth to inaugurate. But apart from this basic expectation, there was much confusion on the subject, a confusion reflected in New Testament literature.

IN 2 PETER, such a long time has passed without any sign of the Second Coming that even this basic expectation is being called into serious question. The author devotes most of chapter 3 to demonstrating that the Lord will come again. His argumentation is involved, on the Old Testament strangely interpreted) an imagery borrowed from the prophets and a "poorly" answer to the question of when creation and, at least in some, the destruction of the universe will occur.

"The Lord indeed will come again. The present heavens and earth are kept for the day of judgment, the day when godless men will be destroyed."

"Last Judgment" by Mary Reardon is in the National Shrine of the Immaculate Conception, Washington, D.C.
By WILLIAM E. MAY

Toward the close of the first century, after the fall of Jerusalem and its destruction by the Romans in 70 A.D. and after the majority of the first generation of Christians had "fallen asleep in the Lord," the early Church was faced with severe temptations. Not only were there many false teachers, "waterless springs" (2 Pet. 2:19), men despised authority (2 Pet. 2:10) and deceitfully sought to lead the faithful to a false kind of freedom, there was also the growing doubt that the faith proclaimed by the Apostles was a hoax. For, after all, the Lord had not returned in glory as he had promised, to give his faithful ones power and glory and dominion over all the earth. Could it be that the Apostles had been deceived, that their faith was empty, their hope futile?

It was in this context that the Second Epistle of Peter and the Apocalypse were written. The temptation to despair and the appeal of those promising instant salvation put tremendous pressure on the Church. The message of the Second Epistle of Peter was one of encouragement and hope. The theme of the letter was that Christ would indeed come in glory, he would be true to his word, faithful to his promise. But of that day no one of us has certain knowledge.

What we do know is that the "delay" of the Lord in coming is a "delay" only in the eyes of men. For the Lord does not delay in keeping his promise. Rather he shows you graciousness, since he wants all to come to repentance" (2 Pet. 3:8-9). The message is clear: "We look for the Lord to come—and he come surely will—we are to live as his people. This means that we must be patient and make manifest through our lives that God has indeed come and visited his people. We show this by bearing our burdens patiently, helping one another out even with another the child of God that we really are.


The Second Epistle of Peter and the Apocalypse partially answers these questions. We are to have faith and to live in humble patience because the story about Christ is true. The crucified Jesus is indeed the Lord's anointed, the very Son of the Father. In choosing to live as he did, he made known his divinity as he shared our humanity.

The message of the Second Epistle of Peter was one of encouragement and hope. When we recite the Creed: "He will come again in glory to judge the living and the dead," we do this or do that. Our memory, too, has certain knowledge. The message of the Second Epistle of Peter was one of encouragement and hope.

The message of the Second Epistle of Peter was one of encouragement and hope.
Priest tells how it's done

Abandonment to God

By REV. JOHN T. CATOIR

In this column, I once quoted Father Walter Ciszek, the Jesuit who wrote He Leadeth Me. It was his holiness and example which triggered my whole preoccupation with the question of abandonment to God. I would read him and reflect upon his words, and write, and pray.

Little by little, I would see and even hold it for a day or so...this feeling of being in the Lord, totally his, acting out of a knowledge that He is indeed leading me...but then it would go away. The mad pace of life, the constant phone calls, visits, and even hold it for a day or so...this feeling of being in the Lord, totally his, acting out of a knowledge that He is indeed leading me...but then it would go away. The mad pace of life, the constant phone calls, visits, and the stream of activity that floods a priest's life each day.

Even though these preoccupations are what might be called God's work, they still pull me apart, leaving me tired, dazed and, at times, feeling as though God were far away indeed. I know better, but I feel it just the same. Feelings can be so often distort reality. I wondered how Father Ciszek handled it in his own life. So I phoned him; I have his private number, and I have enjoyed a meal with him many times in the last few years. I asked him, "How does it work?—I mean abandoning yourself to God—What do you do when you find it impossible to be really abandoned?"

(Remember, Father Ciszek is in his seventies and spent twenty-three years at hard labor and in solitary confinement in Moscow and Siberian prisons.) I took notes as he spoke in his quiet, rapid monotone. This is what he said:

"When I first discovered the importance of abandonment I didn't know whether I was making any progress or not. When I tried to move more deeply into a state of abandonment, I had the feeling that I was not doing it right, that this was not it; so I'd ask the Lord, 'What do I do? How do I do it?'

"You don't make much progress at first because you keep coming back to self, but you know you're in a new area. You aren't affected as much by your own failure or unconsciousness as you used to be. You grow away from some of the ideas you had about proving yourself, about human courage, and things like that.

"What you were before isn't eliminated; it keeps coming back, but a steady growing takes place, a new consciousness of God's control over you, a new attitude toward things as they happen. Temptations don't hit you quite the same way. You learn grace isn't only in the good things, but in the bad things as well. The misuse of grace is the mistake we make. We forget that God brings good out of everything.

"He doesn't want you to succeed or not, that's up to God. You get a freer perspective of Him in your life. God is showing you all the time what you are not to, help you really live the life of abandonment. It's nothing else but getting more deeply into the atmosphere of the grace God gives you.

"Not only to be permeated by grace, but to be overcome by it. What I do or do not do in my spiritual program doesn't matter; what matters is the spirit in which I am working at the time. I see God in me asking me to say Mass. You have to be convinced in faith that God is asking you to do it. This gives you trust, and if everything else fails, trust will save you.

"Trust is the key word. I began to see more clearly that trust is at the basis of true dependence on the Lord. Father Ciszek closed his remarks with this rather strange image: "My role is that of a sunken bucket...it's on the bottom, deep, no movement, no bubbles. I sink myself into God like that; He has complete access to me. He is the One that moves you."

He called the people to him again and said, "Listen to me, all of you, and understand. Nothing that goes into a man from outside can make him unclean; it is the things that come out of a man that make him unclean." (Mt. 7:14-15)

Christ gathers us about himself to hear his word, with its power to save, and to offer the worship to the Father that is given by all who care for others.

Llamando de nuevo a la muchedumbre, les decía: "Os doy enseñanzas que mis palabras que salen. No me abandono a las palabras que salen del hombre que entran en él pueda contaminarme; lo que sale del hombre esa es lo que lo que contamina al hombre." (Mc. 7:14-15)

Cristo nos llama junto a sí para que escuchemos su palabra que salva. Nos invita a ofrecer culto al Padre y a entregarnos al servicio de los demás, como fruto de haber compartido. Es su vida con nosotros.

Celebrante: Everything we have, every gift, every benefit comes from the Father. The Father's love for us is beyond understanding. That is why we always turn to him with our needs.

LECTOR: The response today will be: Father, hear us. That Christian worship be not only from the lips but from the hearts and that it may achieve purity in service, we pray:

People: Father, hear us.

LECTOR: That all nations may come together with a united effort to alleviate illness, ignorance, poverty and hunger, we pray:

People: Father, hear us.

LECTOR: That young people may consider the missionary life as a means of serving God, we pray:

People: Father, hear us.

Celebrante: Father, help us to trust in your love and walk in your presence. Be close to us as we call upon you. We ask this through Christ, our Lord.

People: Amen.

Oración de los fieles

Vigesimosegundo Domingo del Año
29 de Agosto de 1976

Celebrante: Todo lo que somos y poseemos es un don de nuestro Padre del cielo cuyo amor hacia nosotros sobrepasa todo entendimiento. Por eso hoy y siempre nos volvemos a Él y le pedimos que socorra nuestras necesidades.

LECTOR: La respuesta de hoy será, "Padre, escuchanos"

LECTOR: Para nuestro culto y nuestra liturgia no sea sólo cuestión de palabras, sino que sea la expresión del amor de nuestro corazón y que busque la pureza en nuestro servicio a los demás, oremos al Señor.

Pueblo: Padre, escuchanos.

LECTOR: Para que todas las naciones se unan en los esfuerzos para aliviar la enfermedad, la ignorancia, la pobreza y el hambre, oremos al Señor.

Pueblo: Padre, escuchanos.

LECTOR: Para que el mundo vaya siendo renovado por nuestro ejemplo, y para que las necesidades de los que nos rodean nos comprometan aún más a construir un mundo mejor, oremos al Señor.

Pueblo: Padre, escuchanos.

LECTOR: Para que los jóvenes descubran su obligación cristiana de ser misioneros y evangelizadores y se entreguen al servicio de Dios y de los demás en esa tarea, oremos al Señor.

Pueblo: Padre, escuchanos.

Celebrante: Padre, enséñanos a confiar en tu amor y a caminar en tu presencia. Quédate con nosotros, pues te necesitamos. Te lo pedimos por Jesucristo Nuestro Señor y hermano, Amén.

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Four Sisters profess vows

Sr. Kathleen Boylan, SSJ, professed perpetual vows as a Sister of St. Joseph of St. Augustine on Aug. 15. She is the daughter of Mr. and Mrs. Charles P. Boylan of Shillington, Pa.

The ceremony also included the profession of first vows by Sister Diane Couture and Sister Edith Paschall. Sister Diane is from St. Andrew’s, Orlando, and is the daughter of Mr. and Mrs. Rheal Couture. Sister Edith is from Blessed Sacrament, Tallahassee, and is the daughter of the late Mr. and Mrs. Raymond Paschall.

As part of the same ceremony, Sister Emerita Medina from Hatillo, P.R., renewed her temporary vows. Sister Emerita is returning this month to her home in Puerto Rico where she will carry out her ministry with the Sisters of St. Joseph in Corozal, P.R.

Hollywood KC sets picnic

At a recent program activities meeting at Marion Council of the Knights of Columbus it was announced that in connection with Knights of Columbus national slogan “SURGE WITH SERVICE” a non-profit Labor Day Picnic will be held on Sept. 5th, beginning at 1 p.m. The public is invited.

Also, anyone wishing to join the Marion Council, K. of C., Bowling League, phone 758-9571 or 759-9535. Bowling will begin on Wednesday, Sept. 8th, at 6:40 p.m.

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De-emphasis of Real Presence called mistake

VATICAN CITY—(NC)—Any de-emphasis of Church teaching on the real presence of Christ in the Eucharist is of furthering ecumenism is a mistake, retired Vatican press spokesman Federico Alessandrini said here.

In a signed editorial in the Vatican weekly, L'Osservatore della Domenica, Alessandrini said that, even among those who criticized the recent International Eucharistic Congress in Philadelphia as triumphalistic, "no one in the Church denies the reality or the worship of the Eucharist."

But he said that "almost all" non-Catholic Christians deny the real presence of Christ in the Eucharist and that some Catholics seeking Christian unity tend to de-emphasize that doctrine.

An official of the Vatican Secretariat for Promoting Christian Unity, however, disagreed with the editorial's assertion that practically all non-Catholic Christians reject the doctrine of the real presence of Christ in the Eucharist.

The official said that considerable agreement had been reached in dialogue between Catholics and other Christians with the "say surrender of Catholic faith in the real presence of Christ in the Eucharist."

"FAITH in the real presence of our Lord under the eucharistic appearances," Alessandrini wrote, "is the central nucleus of the ministry of the Church and the Center of Christian life."

When Pope Paul VI said Mass at the eucharistic shrine of Bolsena, Italy, to celebrate the closing of the Philadelphia congress, he wanted to emphasize the importance of faith in the real eucharistic presence of Christ, Alessandrini said.

Some Catholics, he continued, "in a misinformed spirit of ecumenism want to be silent and to pass over the eucharistic reality under the illusion of shortening the distance that separate us from other churches."

Specifically exempting the Orthodox, Alessandrini said he was referring to "the other separated communities, which, almost all, attribute to the Eucharist a commemorative value and a symbolic meaning.

"The paths to that unity constantly desired by Christ," he said, "will not be found by concealing true identity through a relativism which, in the long run, can destroy the substance of the faith." Recalling the limits of pluralism frequently emphasized by Pope Paul which have no room for denying or de-emphasizing the deposit of the faith, Alessandrini said that the Pope "called all in the Church to be faithful and to wish to build up the Church not only in appearances, but in reality."

"If the Pope accepts the principle of constructive criticism," he concluded, "calls Christians to a conscious and responsible sharing in the work of renewing the face of the Church, it is because the men of our time know how to treat lightly even the truth for which they hunger in a world that seems to be going adrift."

The unity secretariat official told NC News that there are several elements to be considered in ecumenical dialogue on the Eucharist.

There is the 'what,' the fact of Christ's presence, there is the 'how,' the explanation of that presence, there is the personal dimension of that presence and, finally, the ecclesial dimension.

NOTING that the Orthodox agree with Catholics that Christ is really, substantially present in the Eucharist, he said both Catholics and Orthodox agree also that the Eucharist is related to the unity of the Church.

"To say that other churches accord the Eucharist only symbolic meaning and commemorative value," he continued, "is simply not in accord with the published record of dialogues on the Eucharist between Catholics and Anglicans and between Catholics and Lutherans, among others. In these Churches there is a faith in the eucharistic reality that goes beyond symbol and commemoration."

"But," he said, "there is not a shared agreement in the important matter of the 'how,' of the explanation of that presence. However, we must not allow present lack of agreement on one question, however important, to let us forget the very real agreement that has emerged on other questions, and has been shared without any surrender of Catholic faith in the real presence of Christ in the Eucharist."
Key West athlete has Western plans

Ronald Arntz, Jr., a starter on the Mary Immaculate High School basketball team, Key West, will attend St. Mary of the Plains College, Dodge City, Kansas.

At Mary Immaculate High School, Arntz averaged better than 15 points and 10 rebounds each time out as a senior; and was recipient of the Most Improved Player Award. He received a diamond monogram at Mary Immaculate. Arntz was also a wide receiver and split end on the Mary Immaculate football team, grabbing 25 passes as a senior. He is the son of Lieutenant Art Arntz of Monroe.

Blankets sent battle victims

NEW YORK—(NC)—Catholic Relief Services (CRS) has shipped 2,500 blankets, valued at $109,000. Another 33 tons of meat is being escorted by ship from Trieste, Italy, for delivery to the port of Jounieh.

Quinlans start memorial fund

MORRISTOWN, N.J.—(NC)—The parents of Karen Quinlan have donated $10,000 in profits from a magazine article on their 22-year-old comatose daughter’s case to Bishop Lawrence B. Casey of Paterson for a living memorial fund to aid an undisclosed health-care facility.

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To bring to a super dance this Saturday night, Aug. 28, from 7:30-11:30 in the St. Rose Auditorium. Come have a final fling before hitting the ol’ parish rosters and parish dues.

Workshops slated for youth leaders

By ELAINE SCHENK

1. It’s leadership training time again, folks: are you ready? First workshop’s at Sacred Heart parish, Lake Worth, Sept. 11 and 12. The second is the following weekend, Sept. 18 and 19, at St. James parish. This is for teens and adults, so advisors and moderators don’t shy away. Sessions will run from 9 a.m. to 6 p.m. each day, but remember, it’s not overnight. Pre-registration closes Sept. 3 for both workshops, so to avoid cancellation please call the DYA office today for applications: 757-8241 in Dade, 325-5177 in Broward, and 883-1951 in Palm Beach.

2. Look out—St. Rose CYO plans an Ambush this weekend. That’s the name of the band which, it seems, will entertain you and all the friends you care to bring to a super dance this Saturday night, Aug. 28, from 7:30-11:30 in the St. Rose Auditorium. Come have a final fling before hitting the ol’ parish rosters and parish dues.
Love, support and share in parish life, Pope asks

VATICAN CITY (NCI)—Pope Paul VI encouraged 7,000 visitors at a general audience here to love, support and share in the life of their parish.

For each Catholic, the Pope said, "is a community, a unique society, at once spiritual and visible, human and animated by the sovereign action of the Holy Spirit. The local communities are the dioceses, and those are composed of parishes."

"Indeed, each of the faithful lives in his own parish. We may call it his personal bell tower. It is his understandable and, in a certain sense, rightful preference."

The Pope's message continued to develop the theme of building up the Church, which he has followed for several weeks.

The idea of the Church as community, said the Pope, established in the New Testament and developed by the early Christian father, was taught by St. Thomas Aquinas in eschatological terms.

"Parishes are components of the universal Church, which is called a diocese, said the Pope, "and each of the faithful should live that parish without losing his identity in some other community."

"It is there that he is baptized and becomes, as a citizen of the Church. Thus each should love his parish with a religious affection, whichever it may be...by frequenting supporting and cherishing the parish."

The Pope praised the parish as "the first school of faith...the primary hearth of social and community life."

Hol Today THE VOICE pure inspiration every Friday morning.
Catholics constitutional rights defended by K of C

By C.M. BUCKLEY

BOSTON (NC) — The supreme council of the Knights of Columbus concluded its 94th annual meeting here after acting on some 200 resolutions aimed at protecting the constitutional rights of Catholics and other religious people and defending everyone's right to establish a $500,000 anti-bias fund to safeguard equal rights of religious people. Other resolutions include support for a pro-life constitutional amendment and opposition to the Equal Rights Amendment (ERA) for women.

By C.M. BUCKLEY

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Resolutions were approved to establish a $500,000 anti-bias fund to safeguard equal rights for Religious people; to support a pro-life constitutional amendment and to oppose the proposed Equal Rights Amendment (ERA) for women.

The APPROVAL of a legal defense fund followed a recommendation by Supreme Knight John W. McDevitt who said the U.S. courts and legislatures have encroached upon the equal rights guaranteed to Catholics and others by the First Amendment.

McDevitt noted that the funds could be used to test selected laws and rulings that infringe on the rights of parents to educate their children in conformity with their religious consciences and the rights of hospitals and other institutions to carry out their apostolates in accord, with their moral standards.

He recalled a 1922 "initiative conceived in bigotry" which led to legislation in Oregon prohibiting children from attending parochial schools. A Knights of Columbus fund was used for a legal contest leading to the U.S. Supreme Court, where the law was declared unconstitutional.

The council adopted a series of resolutions backing a constitutional amendment "which would prevent the killing of a pro-born" and calling for a variety of activities to stem the increasing public acceptance of abortion as a proper solution to social problems.

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The Supreme Council's 396 delegates, along with some 1,500 members of their families and guests celebrated the bicentennial in Boston in a variety of social events, including a clambake on historic Boston Common, walks along the city's "Freedom Trail," dances for teenagers and a magic show and movies for young children.
Por ARACELI CANTERO

Son las doce de la noche pero no hay nadie, todo está tranquilo en su tarea sin mirar al reloj.

Seguramente aún quedan varias horas de trabajo nocturno para lograr que IDEAL siga a tiempo. Y esto, no sólo hoy sino todos los meses, ya que IDEAL es una revista mensual que se produce gracias a las colaboraciones y el trabajo voluntario de un buen grupo de católicos hispanos de Miami.

"Nadie sabemos nada de esto," comenta el director Lorenzo de Toro mientras termina de emplazar una de las páginas, "hemos aprendido poniendo manos a la obra." Y mientras Lorenzo y Helio Milian emplazan, Heriberto Milian cuidadosamente va colocando una a una las letras de los titulares.

Cinco años dan mucho de sí; durante ellos son muchos los que han colaborado de uno u otro modo con IDEAL. La prueba está en las constantes visitas de amigos y conocidos que se van asomando a altas horas de la noche a IDEAL interesados en la marcha de la Producción de cada número. Todos miran la obra como propia.

Y en realidad lo es.

Es curioso, pero IDEAL se debe a un flujo que inopportunamente se puso en rojo. En la espera, Lorenzo de Toro se paró a mirar con escepticismo, y después se puso en rojo.

Ya le había visto otros días, bajo el sol agotador de Miami, circulando entre los coches vendiendo sus periódicos.

"Si para hacer el mal se venca, caerán los obstáculos," dice Lorenzo, "el reto no cayó en el aire, y todos empeñaron a tomar la cosa en serio.

Por sus colaboradores, "todo es a base de colaboraciones voluntarias y sin retribución," explica el director quien define la revista como de línea cristiana y cubana. IDEAL publica también anualmente "Cuba Diáspora," un anuario de la Iglesia Católica de más de 100 páginas que reúne artículos sobre la historia, la vida y el pensamiento cubano de antes y después del exilio. También se ha vuelto a imprimir gracias a IDEAL, el padre Félix Varela "El Habanero," y un libro "Voz de los que no pueden hablar," recogiendo testimonios de miembros del OAS que han sido expulsados.

El próximo día 30, IDEAL celebrará su cuarto aniversario con una Eucaristía de acción de gracias en la parroquia de San Miguel, que dará comienzo a las 8:30 P.M. Siguiendo el ejemplo de Lorenzo de Toro, la revista quiere extender una invitación abierta a toda la Archidiócesis, para que se una a IDEAL en su gratitud. Presidirá la Eucaristía monseñor Boza Mayzad, residente en Venezuela, quien se trasladará a Miami para el acto.

SANTIAGO, Chile.—(NC)—La Conferencia Episcopal Chilena declaró excomulgados a quienes participaron en un ataque en el aeropuerto contra tres obispos que regresaban del viaje a Ecuador tras ser arrestados por el gobierno al llegar a Quito. Mons. Carlos González, de Talca, Mons. Fernando Ariztia, de Copiapó y Mons. Enrique Alvar, de Santiago, fueron detenidos el pasado sábado. Los obispos denuncian que América Latina avance hacia un "estado policial" que viola los derechos ciudadanos.

LATINOAMÉRICA.—(NC)—Los obispos de los países de América Latina han atacado duramente la política de gobiernos y organizaciones extranjeras que condiciona su ayuda económica a la difusión de prácticas artificiales contra la natalidad, lo cual consideran "la peor forma de explotación...degradante a nuestras tradiciones." En América Latina varios obispos han hecho declaraciones semejantes, especialmente en Bolivia, Colombia y México.

BOSTON.—(NC)—En una conferencia a la sección femenina de los Caballeros de Colón aquí, la Dra. Mildred F. Jefferson, presidenta del Comité Nacional, expresó su deseo de que el fallo de 1973 de la Corte Suprema que abolió leyes estatales sobre el aborto, y el "acto de "tratar a nuestra república."

WASHINGTON.—(NC)—La Central Intelligence Agency (CIA) negó seguir empleando misioneros en tareas clandestinas, que se ha hecho de un documento fomentado por misioneros norteamericanos en Bolivia, que denunciaba la práctica. Este año el Congreso recomendó a la CIA que renunciara a sus relaciones con misioneros y misioneros estadounidenses en el extranjero. En Bolivia los Misioneros de Maryknoll, que hace un tiempo habían condenado la práctica, negaron tener nada que ver con la nueva ley. 

BUENOS AIRES.—(NC)—El misionero norteamericano de LaSalle P. James Martin Weeks fue puesto en libertad por los militares argentinos al cabo de varios días de prisión, pero sus cinco seminaristas siguen en la cárcel, acusados de "subversión." Los soldados encontraron herramientas de jardinería y casa, y libros de estudio sobre el comunismo, y así expulsaron el arresto.

Lancaster, Mass.—(NC)—"Todavía no lo creemos, que nuestro hijo, quien jamás ha sido un radical, fué arrestado por los militares argentinos. Ha sido simplemente un buen sacerdote y un varón de Dios," dijo señora P. James Martin Weeks padre, que viven aquí, poco antes de enterarse que por fin había sido puesto en libertad, tras 16 días de actual encarcelamiento. "La policía aseguró que había encontrado literatura marxista en su noviciato."
Comentarios evangélicos

Por el REV. JOSE P. NICKSE

La Voz

Adoptan ciudad

...Comentarios evangélicos

Les fariseos y maestros de la Ley se fijaron que algunos de los discípulos de Jesús comían con las manos impuras, es decir, sin lavarse. Los fariseos y maestros de la Ley les preguntaron: ¿Por qué tú, tus discípulos no siguen la tradición de los fariseos, que comen con las manos impuras?

Jesús les contestó: “¡Hipócritas, con justa razón hablabas de ustedes el profeta Isaías cuando escribía: ‘Este pueblo me ha hecho profanar con sus labios, pero su corazón está lejos de mí.’” Marcos 7:1-7

Cuidado, mucho cuidado. Una mala interpretación de este evangelio puede tener consecuencias mortales.

La pregunta clave es la siguiente: ¿Qué es lo que critica Jesús, las tradiciones de Israel, o la mentalidad y la mala fe de los fariseos? Píjames a través de los fariseos y maestros de la Ley no es una pregunta sincera. Es una trampa. Quiere atrapar a Jesús.

Claro, no es la primera vez que se usa la religión como un escudo para defender nuestros intereses personales. Y eso es precisamente lo que condena Jesús: la hipocresía de los fariseos.

Nuestra religión tiene una tradición ritual que une a Dios y a los hombres. La Eucaristía, los demás sacramentos, la oración común y las expresiones públicas de fe nos unen como hermanos y nos acercan a Dios. Pero la vida entera del cristiano es una oración?

Antes de la revolución comunista en China, un norteamericano, profesor de Teología, visitó un seminario chino. Iba a dar una serie de conferencias sobre la Biblia. Para conocer la mentalidad de sus estudiantes, el profesor preparó un cuestionario que incluía la siguiente pregunta: ¿Cuál es el pasaje más impresionante de la Biblia?

No se pregunta: “¿Qué han aprendido de la Biblia?” ¿Los hechos de Cristo, sus profecías, sus prédicas, sus discursos? No, se pregunta: “¿Qué parte de la Biblia te ha impresionado?”

La respuesta de los estudiantes chinos fue unánime; “El lavatorio de los pies. La imagen de Jesús lavando los pies de sus discípulos era para ellos el pasaje más impresionante del evangelio.

Una fe que lleva de la oración a la acción. ¡Eso es cristianismo! Sí, es cierto que “el lavatorio de los pies” es un pasaje impresionante. Pero no, no tiene nada que ver con un corazón generoso. Eso es vivir la oración. ¡Queremos seguir a Jesús! Entonces tenemos que imitar su vida de servicio a los demás. ¡Está tu corazón cerca de Dios? Tus acciones te darán la respuesta.

**Comentarios evangélicos por El REV. JOSE P. NICKSE**

**Adoptan ciudad**

COLUMBUS, Ohio. — Esta ciudad de Ohio adopta esta semana una ciudad que ha sido un desafío para un hombre en aquella ciudad, según afirmó el fundador del proyecto, el padre James Smith.

“Pero la meta del proyecto ‘Ciudad del Mundo’ es lograr un desarrollo total. ‘El hombre es sólo un aspecto, nos interesa toda la ciudad,’ dijo el padre Smith, párrroco de St. Christopher, en Columbus. La idea es una consecuencia de la preocupación del padre Smith por el hombre en el mundo.

“Si la gente de Columbus adopta una ciudad, aprende a conocerse y se preocupa por ella; si envía un equipo para planificar con los de allí y se establece un intercambio...entonces sí que habremos de preocuparnos por otro lugar del mundo,” comentó el padre Smith.

El proyecto “Ciudad del Mundo” está ya en una etapa avanzada de planificación y tiene el apoyo de empresas de negocios, organizaciones religiosas, y líderes cívicos. El proyecto cuenta ya con una junta de 21 directores.

Según explicó el padre Smith la selección de la ciudad a adoptar seguirá 15 criterios de selección que tendrán en cuenta el lugar, tamaño, lengua, cultura y necesidades básicas. La junta acepta sugerencias de los ciudadanos de Columbus.

**Familia Quinlan dona $10,000**

La Escuela Parroquial de GESU se complica en anunciar que tiene MATRICULA ABIERTA

EN TODOS SUS GRADOS DEL 1 AL 8

Horas de Oficina de 9 a.m. a 4 p.m.

130 N.E. 2 Street Miami Tel. 379-2061

Durante 14 meses Karen fue mantenida en vida a través de un respirador artificial, hasta que la ley se decidió que no era permitido a los padres, con el consejo de los médicos, el dejar la supervivencia de Karen a los medios naturales.

Karen permanece viva después de varios meses de haber sido desconectada del respirador artificial.

MORRISTON N.J.—Los padres de Karen Quinlan han donado al obispo Lawrence B. Casey de Paterson, $10,000 de beneficios de un artículo sobre su hija publicada en una revista. Quien quería que se estableciera un fondo de ayuda en una institución de cuidado médico, cuyo nombre se desconoce. La familia Quinlan afirmó que los $10,000 son la mitad de la suma percibida por la publicación de un escrito en exclusiva que apareció en el número de septiembre del ‘Ladies Home Journal’.

El obispo Casey indicó que él mismo vigilará la administración de tal fondo y seguirá las instrucciones de la familia Quinlan. El beneficiario de tal fondo no ha sido especificado, aunque dijeron que los beneficios se usaran para ayudar a las familias de niños con enfermedades graves.

Mientras tanto la condición de su hija Karen continúa igual.

Décimo aniversario Cursillos en inglés

El Movimiento de Cursillos en su rama de habla inglesa celebró el pasado 20 de agosto el décimo aniversario de sus primeros comienzos en la Archidiócesis de Miami.

Cada año el movimiento organiza seis cursillos para hombres y mujeres para los comienzos de dirigentes que comenzará el 29 de septiembre, miércoles, en el Colegio Mons. Pace, de ocho a diez días de duración. Los mismos sacerdotes que cooperan con el movimiento, entre ellos los padres Bob Palmer, asesor espiritual, Charles Sullivan, John Edwards, S.I. Para información llamar al padre Bob Palmer, Epiphany Church, 601-4911.

Cubano celebra 1a. Misa

El padre Raúl Bacallao, cubano que pasó su juventud en Miami y era miembro de la parroquia de San Juan Bosco celebrarán su primera misa en el Instituto Bilingue de Biscayne College ha aumentado su programación y ahora incluye un curso especial para personas interesadas en recibir un Master de Educación Especial.

Personas bilingües con titulación universitaria, incluían colegas. Es deseable, pero no imprescindible, que tengan especialidad en Pedagogía o su certificación. El programa prepara a los estudiantes a enseñar a niños deficientes bilingües.

15 en Venecia por el obispo cubano en el exilio. Mons. Eduardo Madrid.

El padre Bacallao, regresó a Miami después de su ordenación, para celebrar su primera Misa en la parroquia donde Dios le hizo el llamado al sacerdocio. Su padre se encuentra en Cuba y su madre es residente de Miami.

Curso en Instituto Bilingüe

El Instituto Bilingüe de Biscayne College ha aumentado su programación y ahora incluye un curso especial para personas interesadas en recibir un Master de Educación Especial.

Las clases se llevarán a cabo por la noche en el Instituto Bilingüe, 720 N.W. 27th Avenue, Miami. Algunas de las asignaturas serán en español, otras en inglés. Para más información, llame al Sr. Ivan Curiel, 426-8012.

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El colegio le necesita

Es tiempo de comenzar la escuela, y por ello resulta muy oportuno para muchos de nosotros el reflexionar sobre el significado que tiene el colegio de nuestros hijos.

No viene mal, a la hora de reflexionar, pararse un poco a pensar qué tipo de padres somos y cuál es nuestro comportamiento con la escuela y nuestra relación con aquéllos a quienes hemos confiado la educación de nuestros hijos.

Algunos padres piensan que pueden dejar todo en manos de los profesores y desentenderse por completo. Su única relación con el colegio es el pago de los recibos cada mes o cada trimestre. No intentan la menor comunicación con los profesores.

Existen otros tipos de padres bastante frecuentes. Son los que van de vez en cuando a hablar con los profesores, porque saben que es lo que hay que hacer y qué tienen que hacer las cosas bien y "quedar bien". Pero establecen una relación superficial muy corta y amable, pero carente de profundidad y sentido.

Otros padres son aquellos que se encuentran con los padres que acuden con frecuencia al colegio, pero que no logran establecer con él una verdadera relación educativa; podríamos decir que los profesores los tienen: son extremadamente exigentes con los profesores y a menudo no están de acuerdo con lo que hacen.

Los padres que van muy a menudo al colegio y que no se quedan en el pasillo de la entrada y dejan que le hagan sus consultas y que no se les hidrae nunca, pero tienen la ventaja de que pueden conocer lo que hacen los profesores y a menudo se ponen de acuerdo con ellos.

Existen finalmente, muchos padres que cooperan con los profesores en la educación de los niños, de una forma efectiva. Ellos saben hasta qué punto esta cooperación es necesaria, en la medida que queremos vivir una paternidad responsable. El caso es que los profesores necesitan esta relación personal con los padres para conocer mejor a sus alumnos; su historia personal, sus circunstancias familiares, su forma de manifestarse en casa, en una palabra, todo aquello que puede contribuir a comprenderle, y por otra parte lo que el profesor necesita, es saber qué tiene el apoyo de los padres, que comprenden y valoran su esfuerzo y están dispuestos a colaborar con él en la medida que puedan.

Además las entrevistas con los profesores, cuando son sinceras e intentan ir al fondo de las cosas, son también una gran ayuda para los padres.

Por todo esto podemos afirmar que los niños necesitan del colegio pero también que EL COLEGIO NECESITA DE USTED. No lo olvide.

Un maestro, padre de familia.

Se aprende con televisión

"No intentamos sustituir al maestro pero sí podemos ayudarle a enriquecer sus métodos pedagógicos," dice el padre José Pablo Nickse, director de la oficina arquidiocesana de Radio y Television.

El padre Nickse sabe bien que el papel de la televisión educativa es sólo de complemento del maestro, y considera su oficina como una rama del departamento de educación de la Archidiócesis.

Recientemente nombrado director de la oficina, el padre Nickse tiene en mente ampliar el programa sacramentales televisados, que puedan ayudar en la pastoral de las parroquias. Aunque sabe que el maestro o director de instrucción religiosa es insustituible, también sabe el buen uso que puede hacer de películas especiales, o conferencias de teólogos de talla nacional que para otro medio no podrían acudir a las parroquias.

"Actualmente nuestra antena llega a todas las escuelas católicas en los condados de Dade y Broward y las posibilidades son grandes," dice.

Su meta, durante este primer año como director de la oficina, es la de establecer contactos personales con cada una de las escuelas. "Es importante hacerles saber que estamos aquí para servir," y añade.

El ingeniero técnico Jack Shay vigila la emisión de programas desde el pequeno estudio en downtown.

El padre Nickse ha establecido dos fechas de encuentro con los directores de los colegios y las personas encargadas de los programas de televisión educativa. En el condado de Dade la reunión será el jueves 9 de septiembre, a las 3:00 P.M. en el auditorio de la escuela parroquial de la catedral de St. Mary, 7485 N. W. Second Avenue.

En el condado de Broward, la reunión será el viernes 10 de septiembre, también a las 3:00 P.M. en el auditorio de la escuela parroquial de St. Anthony, 820 E. Third Street Fort Lauderdale.

La televisión educativa de la Archidiócesis de Miami toma parte de una cadena nacional que incluye otras 10 diócesis desde Los Ángeles a Boston y desde Chicago a Miami.

Fue iniciada en 1965 gracias a la visión del Arzobispo Coleman F. Carroll, y durante casi 12 años estuvo dirigida por Monseñor Joseph O'Shea.

Durante el año escolar, cualquier escuela puede llamar al pequeño estudio de emisión y pedir la repetición de un programa concreto a una hora determinada, durante la que no haya otra programación fija de antemano.

El pequeño estudio se encuentra situado en el edificio Dupont, de 'downtown', bajo el director de Jack Shay, ingeniero jefe; y la ayuda de Bill Briggs, Greg Mandy y Steve Petrof. La Oficina Archidiocesana de Radio y Televisión está en 6180 N. E. 4th Ct. Miami y coordina tres áreas de trabajo: televisión educativa, programación religiosa basada en inglés en las estaciones de radio y televisión en español, también en radio y televisión comercial, hasta ahora bajo el padre Nickse, quien hoy es director de las actividades de toda oficina.

La televisión educativa puede llegar a todas las escuelas católicas en los condados de Dade y Broward, pero que no logran establecer con él una verdadera relación educativa; podríamos decir que los profesores los tienen: son extremadamente exigentes con los profesores y a menudo no están de acuerdo con lo que hacen.

El colegio le necesita

Se aprende con televisión

Autonomía y coordinación

Después de un verano de vacaciones, miles de niños se reencontrarán las clases el lunes. Cerca de 30,000 estudiantes ocuparán sus puestos en los colegios católicos de la Archidiócesis de Miami, y con el comienzo del curso escolar comenzará también una nueva etapa para la Oficina de Educación de la Archidiócesis.

El superintendente, padre Vincent Kelly ha continuado trabajando durante el verano para reorganizar el servicio de la oficina en función de las necesidades de los colegios. Pienso que la nueva organización hará una mayor autonomía de las escuelas puede resultar más efectiva y práctica en el futuro. "Hemos creado tres distritos, por condados: Dade, Broward y Palm Beach. Cada uno tiene su sistema y reúne periódicamente a los directores de los colegios en su área," dice.

"Creemos que este sistema hace mejor uso de la preparación de los directores de cada colegio.

La hermana Carmela Therese, S.N.J.M., coordina las escuelas elementales católicas en el condado de Dade, y opina que el nuevo sistema ha sido muy bien recibido.

"Autonomía no quiere decir falta de coordinación," según el padre Kelly quién explica que todas las escuelas siguen orientaciones comunes en cuanto a los libros de texto, calendario etc. La intención especialmente que los programas individuales den un buen impulso a la lengua y a la educación de la fe. "En algo se tiene que notar que se trata de escuelas católicas. Además la intrucción religiosa debe llegar al corazón, y satisfacer los hambres de la familia humana," comento al hacer referencia al tema del Congreso Eucarístico.

La Oficina Archidiocesana de Educación está situada en el 6180 N. E. 4th Court, Miami, y es allí donde tienen su despacho el padre Vincent Kelly y la hermana Carmela Therese.
Catequesis del Papa en la audiencia del 22 de agosto

"Amad a vuestra parroquia" — Pablo VI

La Iglesia, que es comunión con Cristo y con Dios en el Espíritu Santo, tiende a ser comunión con los hombres, y esta comunión asume aspectos sociales concretos, el primero de los cuales es el que hoy preferimos llamar comunidad. ¿Cómo, pues, se ha formado históricamente la Iglesia sino mediante las comunidades fundadas por los Apóstoles y por sus colaboradores? Comunidades espirituales, en el sentido estricto de la palabra, no existen en la línea originaria de la Iglesia.

Las primeras comunidades cristianas nacen de la palabra, del ministerio, de la guía de personas enviadas y cualificadas, y apenas se organiza un núcleo en torno a tales personas, mejor aún, en torno a una de estas personas, el apóstol, el obispo, inmediatamente se llama "iglesia" de aquel lugar en el que el grupo se ha constituido legítimamente: una comunidad visible y regular, exige en su centro un corazón auténtico, derivada de un apóstol, o de un enviado suyo, o sucesor. El cristianismo no puede tolerar una corriente ideológica o espiritual; es un conjunto de comunidades locales, todas las cuales tienen conciencia de ser comunidad, ¿Qué instructivo y conmovedor resulta leer en los primeros documentos del cristianismo, como es el Nuevo Testamento (cf. las Cartas de San Pablo, el Apocalipsis) los nombres de las primeras Iglesias nacientes; por ejemplo, "a la Iglesia de Dios en Corinto" "Juan a las siete Iglesias que hay en Asia," etc. Del mismo modo San Ignacio de Antioquía al comienzo del siglo II. ¿Y después? ¿Qué desazón ha tenido la comunidad visible y social de la Iglesia? Todos conocemos la compleja, pero coherente estructura canónica de la Iglesia contemporánea. Nos parece que merece una consideración cordial la dignidad y la función de esa Iglesia local que llamamos diócesis, nuestra diócesis, Iglesia madre para cada uno de nosotros, que tiene un Pastor responsable del gobierno, un grupo de fieles, en el que cada uno de nosotros está inserto; grupo definido por una circuncespción cíntico-geográfica, o por el culto particular a un misterio religioso que forma parte de la totalidad del sistema doctrinal, o que toma nombre de algún Protector celestial... En esta visión más o menos correcta de la Iglesia merece un interés afectuoso y no menor esa parte de la diócesis que se llama parroquia. Sí, que cada fiel tenga para con su propia parroquia, diríamos incluso para su propio caserío, una comprensible y, en cierto sentido, debida preferencia.

¿La parroquia? Cada fiel deberá entrevver una elección transversal, en el hecho de que la Providencia le haya asignado ésta y no otra comunidad en la que recibir el bautismo y comenzar a ser ciudadano de la Iglesia; y deberá amar a su parroquia con afecto religioso, cualquiera que sea esa parroquia y sea donde se encuentre. Y si le es posible y razonable, deberá recibir la educación religiosa y cristiana que le dé esta familia escogida: la parroquia, precursora, sostenedora, amarilla. Ella es la primera escuela de la fe y de la oración, especialmente de la litúrgica; es la primera palestra de la amistad alegre y honesta con coetaneos y coterraneos; es el primer hogar de las orientaciones de vida cristiana; es el perseverante encuentro con un ministerio, consagrado hasta el sacrificio de la vida, del mismo, de verdad, de caridad, de cordialidad comunitaria, de educación moral, que le enseña a vivir la alegría de la vida cristiana.

En este sentido, el obispo, y por tanto el apóstol, el padre McBride, el educador de la fe, como el educador de la fe pertenecen a la parroquia, y resulta decisivo que el obispo, el educador de la fe, el apóstol, en su acción y en su palabra, en el diálogo que establece con el conjunto de sus hermanos, no lo haga con la postura de un profesor, pero tampoco con la parodia de un amigo. No, en el apóstol, el educador de la fe, en su diálogo con sus hermanos eligen la persona que lo escucha, es esa persona, que escucha y lo escucha, la que debe ser el testigo de esa escucha, el testigo del diálogo que es de la parroquia. La parroquia no es una pura corriente ideológica o espiritual; es un núcleo formado en torno a una persona, una encarnación visible y social de la Iglesia, la parroquia es el lugar donde se lleva a cabo el ministerio que da forma a la Iglesia, la parroquia es el lugar donde se lleva a cabo el diálogo que da a la Iglesia su cara, su voz, su forma. La parroquia es la persona en la que se escucha, en la que se habla, en la que se transmite, y por tanto en la que se da a entender la palabra de Dios. La parroquia es el lugar donde se da a entender la parroquia, la parroquia es el lugar donde se da a entender la palabra de Dios, y por tanto, la parroquia es el lugar donde se da a entender la Iglesia.