Holy water it's not, but to Alberto Meza, a native of Chile, this faucet water probably feels heavenly after running 20 miles before stopping for a refresher in Johnson's Mound Forest Preserve near Aurora, Ill. Meza took up running after he was kicked off a soccer team in Chile for being overweight. Another thing that made the water feel so good—he still had 30 miles to run in the 50-mile race in 90-degree heat.

Hyde amendment goes into effect

WASHINGTON — Secretary of Health, Education and Welfare Joseph A. Califano Jr. said he has ordered an end to federal funding of abortions for welfare mothers.

Califano's move came immediately following District Judge John F. Dooling's decision to vacate a restraining order which had blocked enforcement of what has become known as the Hyde Amendment, passed by Congress last September.

The Hyde Amendment was struck down by Judge Dooling the day it was to take effect, and has remained unenforced while legal battles raged about it.

In June, the Supreme Court ruled that states are not obligated to pay for abortions, and instructed Judge Dooling to reconsider an injunction against the Hyde Amendment in the light of that decision. On July 27, Judge Dooling issued a restraining order barring enforcement of the ban while he considered new arguments by pro-abortion lawyers.

THAT RESTRAINING order was finally set aside Aug. 4, but Judge Dooling agreed to listen to additional arguments from the pro-abortion side.

Enforcement of the Hyde Amendment means HEW "will provide federal financial participation in the cost of abortions only where the attending physician, on the basis of his or her professional judgment, has certified that the abortion is necessary because the life of the mother would be endangered if the fetus were carried to term," according to Califano.

"The legislative history of the Hyde Amendment however, makes clear," Califano said, "that the amendment does not bar funding for certain medical procedures. Specifically, the conference committee report interpreting the Hyde Amendment states as follows: 'Nor is it the intent of the conferees to prohibit medical procedures necessary for the termination of an ectopic pregnancy or for the treatment of rape or incest victims, nor is it intended to prohibit the use of drugs or devices to prevent implantation of the fertilized ovum.'

"Thus," Califano continued, "federal funds will continue to be available for such medical procedures.

ACCORDING to the secretary, "Treatment for rape or incest victims is, however, limited for these purposes to prompt treatment before the fact of pregnancy is established."

Nellie J. Gray of Washington, president of the March for Life, and active in the lobbying effort on behalf of the Hyde Amendment, cautioned against a too optimistic interpretation of the effects of the new developments.

"It was unfortunate that Judge Dooling waited so long to permit enforcement, because each day meant more babies killed," said Miss Gray.

And there remain many difficulties with the present state of the funding law as far as she is concerned.

"FROM CALIFANO'S statement, I am not convinced that he is doing all he could to stop federal abortion funding."

There are loopholes, she said, in the law, stemming from the conference committee report that accompanied it back to both houses of Congress last summer.
Deacons told: seek 'gutsy' ministries

NOTRE DAME, Ind. — (NC) — Permanent deacons of the United States were told to seek out the "gutsy" ministries of the "street" and were warned against the danger of becoming liturgical functionaries during the first national Diaconate Institute for Continuing Education, held at Notre Dame University Aug. 4-7.

"The ministers of the street are not necessarily members of the clergy," said Bishop William Mc-Manus of Fort Wayne-South Bend. The Church, he said, includes these diminishing parishes" as "out; those on the streets," he said. "YOU ARE out there in the street where the Church needs to be," the bishop told the 100 deacons and 50 wives attending the meeting.

Msgr. Ernest J. Fiedler, executive director of the U.S. bishops' Committee on the Permanent Diaconate, said he believes other permanent deacons have three major concerns today: the betterment of relations between priests and deacons; the danger of becoming liturgical functionaries; and the problem of clericalism, with deacons as one step in the authority structure.

"I admit I was quite a shock to all of them," he said. "An abbot and ribbon don't make anybody...You need to be recognized as a man of service, a living sign of the sacrament of service." The liturgical ministry, he said, only takes on its proper aspect when the deacon is recognized for his service in the community.

Auxiliary Bishop Joseph Crowley of Fort Wayne-South Bend told the deacons not to be discouraged that "it will take a long time before we of the Church find the role you are trying to fulfill." Msgr. John Egan, director of the Center for Pastoral and Social Concerns at Notre Dame, praised the diaconate movement, saying that the deacons had come through despite "hostility and apathy" from some of the clergy.

Father Joseph N. Clements, executive director of the U.S. bishops' Committee on the Permanent Diaconate, said the one thing that is not new to Father Clements was the administrative step of Holy Cross, Indiantown, when it became a parish after being a mission of St. Joseph's, Stuart. At the same time he also was in the United States was the Mission of Pahokee to which he traveled each week.

"It was rather difficult being the only priest in the Indiantown parish." In addition to travelling I learned to do my own cooking and housekeeping, as well as the parish's clerical work. When I finally turned in my last car, there were 170,000 miles on the speedometer," he said.

FATHER Clements was ordained to the priesthood for the Diocese of Miami by Bishop Carroll in June of 1962.

A native of Stuart where his parents, Mr. and Mrs. Joseph J. Clements are members of St. Joseph parish, Father Clements attended elementary schools there prior to entering St. Andrews Seminary, Rochester, N.Y. He was graduated with a Bachelor of Arts degree from the University of Notre Dame, Norwood, Ohio and completed his theological studies at the American College, Louvain, Belgium.

Father Clements' first assignment was at St. Brendan's, Miami, (1962-64) where he served as assistant pastor. Among his other assignments as assistant pastor were St. Elizabeth's Pompiano Beach (1964-65); Little Palm, Palm Beach (1965-68) and St. Joseph's Miami Beach (1968-69). He served in the mission of Holy Cross Indiantown with the mission of St. Mary's in Pahokee, from 1969 until 1977.
House stands firm on abortion funding

WASHINGTON — (NC) — The House of Representatives refused to back down from its tough anti-abortion stand, and voted again Aug. 2 to prohibit all government funding of abortions except to save the life of the mother.

The 238-182 vote was aimed at reinforcing the House’s strict position in light of an impasse within a conference committee which is seeking to resolve difference in the House and Senate versions of a $60.1 billion appropriations bill for the Departments of Labor and Health, Education and Welfare (HEW) for fiscal 1978.

The House stand is identical to one taken last year, but differs from its earlier vote this year which would have totally eliminated federal funding for abortions. The Senate voted this year to allow exceptions for situations where the mother’s life is endangered, where pregnancy resulted from rape or incest, or where the woman’s doctor considered abortion “medically necessary” for any physical or psychological reason.

It is now up to the Senate to decide whether to accept the House language or continue to demand softer language with more exceptions. The Carter Administration is said to favor the House language.

House floor manager, Rep. Daniel Flood (D-Pa.), had asked for another vote on the issue in the House after the impasse was reached. “A large vote for it this time will send a clear message to the other body” that the House will not back down, Flood said Aug. 2.

Rep. Henry Hyde (R-Ill.), author of the original House amendment, noted that the Supreme Court has ruled that “even though abortion is legal, there is no constitutional right to have it paid for by public funds.”

Rep. Louis Stokes (D-Ohio) and others argued that the House ban would deprive women of the right to abortion simply because they cannot pay for it. Stokes asserted that, according to HEW predictions, there would be 291,000 illegal abortions, 25,000 illnesses or injuries, and 250 deaths if the ban were put into effect.

The ban would only affect the approximately 260,000 to 300,000 women each year who have abortions funded by the Medicaid program for low-income women. It would not prevent anyone from having an abortion paid for with their own funds.

Service Bureau gets new director

Joseph R. Novack, M.S.W., has been appointed executive director of the Miami Regional Office of the Catholic Service Bureau effective Aug. 1.

Novack, whose appointment was announced by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, succeeds Roger Schwinghammer, now diocesan director of Catholic Charities in Fargo, N.D.

The former Planning Director for Catholic Community Services, Newark, N.J., is a graduate of LaSalle College, Philadelphia, and Fordham University School of Social Work. He was employed by Catholic Community Services for 13 years and has had a variety of experience in both direct services and social service administration.

As executive director of the Miami Regional Office of CSB, Novack will direct the agency’s programs of adoption, family services, and senior citizen and foster care in Dade County.

He and his wife Janice are the parents of six children and will be members of St. Andrew parish, Coral Springs.

The Catholic Service Bureau Regional Office is funded by grants from United Way, the Archbishop’s Charities Drive and private donations. It is accredited by the Child Welfare League of America and has a staff of 18 professional and nine office personnel.

Archdiocese of Miami Appointments

The Chancery announces that Archbishop McCarthy has made the following appointments, effective as of August 17, 1977:

- THE REVEREND WILLIAM HENNESSEY—to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes, and Archdiocesan Assistant Superintendent of Schools.
- THE REVEREND ROGER J. RADLOFF—to Assistant Pastor, St. Richard Parish, Miami Beach, while retaining other assignment.
- THE REVEREND JOHN O’LEARY—to Administrator, San Inidrito Parish, Pompano Beach.
- THE REVEREND THOMAS F. MULLIANE—to Assistant Pastor, St. Edward Parish, Palm Beach.
- THE REVEREND BERNARD KIRLIN—to pursue higher studies.
- THE REVEREND JOSE P. NICKEE—to Assistant Pastor, St. Mary Magdalen Parish, Miami Beach, while retaining other assignments.
- THE REVEREND LUIS CASABON—to Assistant Pastor, Sts. Peter and Paul Parish, Miami.
- THE REVEREND PEDRO JOVE—to Vicar Econome, Our Lady of Guadalupe Parish, Immokalee.
- THE REVEREND FELIPE ESTEVES—to pursue higher studies.
- THE REVEREND VICTOR BABIN, S.S.C.—to Assistant Pastor, Blessed Trinity Parish, Miami Springs, and Spiritual Director Monsignor Pace High School, Opa Locka.
- THE REVEREND ADALBERTO MALATESTA—to Assistant Pastor, St. Vincent Parish, Margate.
- THE REVEREND EDWARD LYNCH—to Assistant Pastor, St. Gregory Parish, Plantation.
- THE REVEREND WILLIAM DAVIDSEN—to Spiritual Director, Christopher Columbus High School, Miami, while retaining other assignment.
- THE REVEREND FRANCISCO SAN-TANA—to Spiritual Director, Notre Dame Academy, Miami, and Archbishop Curley High School, Miami, while retaining other assignment.
- THE REVEREND RAFAEL PEDROSO, S.D.B.—to Assistant Pastor, Our Lady of Divine Providence, Miami, and Spiritual Director, Immaculate-Las Salle High School, Miami.
- THE REVEREND BRENDAN SHANNON—to Spiritual Director, Mary Immaculate High School, Key West, and Assistant Pastor, St. Mary Star of the Sea Parish, Key West.
- THE REVEREND RONALD LUKA, C.M.F.—to Family Life Center and Assistant Pastor, St. Helen Parish, Fort Lauderdale.

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"Serving South Florida Over 30 Years"
Hispanic Catholics seek to enrich culture

By JAIME FONSECA

(One in a series of articles reporting on preparations for the Second Hispanic Pastoral Encuentro, scheduled for Aug. 18-21.)

One reason Hispanics are demanding more voice in Church affairs is that they feel their religious traditions can make an important contribution to the whole Catholic community in the United States, according to an interview preceding the Second Hispanic Pastoral Encuentro Aug. 18-21.

Most Spanish-speaking peoples have kept their Christian faith, although leaders recognize their need to know it better and understand its implications in everyday life.

"We need to apply the message of the Gospel to all aspects of society, and that means we must know our religion well," said a recent survey among Mexican-Americans.

Elaborating on these feelings at the grassroots, Father Virgil Elizondo, of the Mexican-American Cultural Center in San Antonio, Tex., said the Hispanic contribution has positive areas to start with:

"Hispanics express their faith in the fiesta, a celebration of life itself. Such an attitude is a living acceptance of the paschal mystery of Easter."

He pointed out that Hispanics keep their spirits in spite of widespread poverty and privation. Mexican-American and Puerto Rican families, for instance, earn between $7,000 and $9,000 a year, or from $4,000 to $6,000 less than the national average for a family of four.

"Again, Hispanics bind together faith and family, as we can see in their home lifestyle, and in the way they practice religion. The closely-knit family includes all relatives. The family as a group shows special love and respect for the elderly as part of tradition. It also feels closer for the children as a promise of a better future."

From such an outlook, Father Elizondo ventures, one can expect a viable pastoral plan that will open doors to the contribution of the Hispanics to the overall Church structure, and at the same time foster religious vocations. The ratio of priests to laity for English-speaking Catholics ("Anglos" to the Hispanic) is one to 800, while among Hispanics the ratio is one to 12,000.

Recognition of their shortcomings along with their virtues is the main theme running through preparations for the second Encuentro to be held in Washington, D.C., under sponsorship by the U.S. Catholic Conference. A similar Encuentro was held five years ago.

The effort encompasses a mosaic of national origins: Puerto Ricans, Mexicans, Cubans and immigrants from every area in Latin America.

"There is an unbounded enthusiasm for the Encuentro," said Paul Sedillo, a Mexican-American who heads the secretariat for the Spanish-speaking at the USCC. "There is ample consultation at the grass roots," he added, pointing to the dozens of diocesan and regional reports arriving at his desk.

There are Hispanic groups in the 170 dioceses of the nation, although only 70 have pastoral activities especially for the Spanish-speaking.

Leaders are still trying to define the reality of a Hispanic tradition out of many subcultures, and they see some common bond.

"We are many peoples with an integrated past, rich in the Catholic faith, history and cultures," says another document on the subject.

"Our common faith has endured to the present. It is one of our greatest gifts to the Church in America."

Leaders point to another difficulty for Hispanics in seeking to contribute to the life of the Church. They call it cultural neglect and discrimination by the dominant "Anglo" structure.

Even in the formation of the fewer than 200 native Hispanic priests there have been cultural flaws, said Archbishop Robert Sanchez of Santa Fe, N.M. He complained at a vocations gathering last year that many Hispanic priests have been "anglicized" during seminary training. He added that it is "unhealthy," culturally speaking, to separate these Hispanic youths from their roots.

At the other end of the Hispanic range, an itinerant catechetical institute which follows the migrant farmworkers, said the main struggle of these people is to keep their identity while trying to earn a living in often hostile surroundings.

Hispanics in urban areas also have misgivings about parishes, judging from the input for the August Encuentro.

Bishop Rene Gracida of Pensacola-Tallahassee, Fla., is of the opinion that the cultural neglect is perpetuated through history books and stereotypes. There is recognition for the British and the French in the making of this nation, but little account of the Spanish feats in North America.
ENCUENTRO II -- "a significant event for all of us!"

By ARACELI CANTERO
Voice Spanish Editor

"If we are to be serving our people, then we have to help them live their faith and preserve it, and this we have to do by taking into account their culture."

Speaking from his office in the Chancery, on Biscayne Blvd., Miami, was Archbishop Edward A. McCarthy. On his lapel he was wearing the distinctive Encuentro button, which pictorially depicts church bells calling the different Hispanic groups from their roots, into the unified but pluralistic community of the Church.

Archbishop McCarthy will attend the Second Encuentro as a delegate and will also be the principal concelebrant at one of the main liturgies for the expected 700 delegates.

Speaking to The Voice about the significance of this coming national event, he expressed his concern that the meeting may not evolve into something merely sociological or on a "horizontal" plane. "My concern is that the emphasis on evangelization—which is the theme of the Encuentro—may not be shifted too much towards emphasis upon the horizontal," he said. "But at the same time, even Pope Paul's document on Evangelization, two years ago, did also touch on horizontal aspects," he said.

With those who might not understand the need for such an Encuentro, Archbishop McCarthy would share his own pastoral views. He firmly believes, with the Church, that "faith is expressed and lived differently by each culture."

"I do not see the coming Encuentro as a divisive thing in the Archdiocese, but as an earnest apostolic work of one group of our people, who realize they have a particular expression of faith because of their language, history and culture...

"We have examples throughout history, of people who lost their faith because of being transferred to a different culture which they found difficult to understand..." he added.

"I do believe this Encuentro will be a significant event for all of us, mainly because of the process that has been followed which can serve as a model to different groups within the Church," he said, referring to the months of reflection which have preceded the meeting.

Following common guidelines, every diocese in the country has conducted reflection meetings to come up with a grassroots assessment of needs in the evangelization of the Hispanics. Conclusions and evaluations were then fed to the national Spanish-speaking Secretariat which has coordinated the elaboration of position papers and the structure of the Washington meeting. Some 700 official delegates and observers are expected to attend, including 25 American bishops and other Church officials from Latin American countries.

Recently nominated as a member of the Ad Hoc Bishop's Committee on the Hispanics, Archbishop McCarthy admits he has no basic objection to the conclusions to be presented by the Southeast Region at the Second Encuentro, yet he explains that his present concern is the re-structuring of the whole Archdiocese.

Migrant workers talk about themselves

(From a cartoon from a booklet produced by Mexican-American migrant workers, during their reflection process toward the Second Encuentro)

- "The rich Church does not know our condition; it does not share in our way of life.
- Priests preach about things which do not relate to us.
- We feel like strangers in church, without a voice, without power or respect.
- The parish structure is not a help to us. We feel we must belong to many parishes but in reality we belong to none.
- We feel there is more brotherhood in other religions.
- We are migrant workers. Wherever we go we feel as foreigners.
- Our community is constantly changing - some come and others go.
- When we come to own anything, then we have to leave..."

Correction

The story in last week's Voice concerning the Southeast Regional En
cuentro, said there were 26 million Spanish-speaking Catholics in the U.S. It should have read: 26 per cent of the total Catholic populations is of Hispanic descent.

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There have been an awful lot of self-righteous arm-chair moralists lately condemning the persons who looted stores during New York City's recent blackout. Enough of them to make a person ill at hearing so much religious pomposity. Carl Akers, Denver's local "Eric Sevareid," even charged that the looters were simply out to get "something for nothing" and said he couldn't feel sorry for them. If they were hungry, why didn't they buy at the grocery store? he asked with apparent indignation.

Some have expressed sorrow for the small businessmen in New York who were "wiped out" and the looting an injustice toward owners of the businesses.

There have been at least a few who have called the looters "animals." "What hypocrisy!" What ignorance! Those looters weren't acting like savages or like animals. They were acting like human beings—human beings so often frustrated and angered by their social environment, by society, by the slums and the poverty in which they find themselves. They are human beings, and yet in so many ways not treated as such. They are distrustful of others in their society, of storeowners and other businessmen, of politicians, of the police, of welfare workers—of all those who dominate their lives daily, yet do not seem to be able to help them break the chains of poverty.

They are, at least, according to sociologists, "politically disinclined," as well as biologically so, as though they were animals in a zoo. Is it really so difficult to understand, to have an understanding of persons treated in that way? Is it so hard to feel with their frustration and anger, their desire to strike out at someone or something? And what more likely target than a storefront that has so blantly and teasingly displayed those "baubles" of life constantly advertised as life's essentials—jewelry and TV sets and liquor and "airplane-instrument-panel" radios and those "leisure suits" that no one ever wears during leisure time? Those who would ask, if they were hungry, why didn't they simply rob a grocery store? are ignorant of—or have forgotten—what it means to be really poor. Even a TV commentator should have understood, or at least have heard, that man does not live by bread alone.

And another thought occurs: Why do all of the hypocritical moralists come out of the woodwork when someone else robs a store? Why aren't they ranting and raving about the degrading discrimination, unjust employers, the scandalous misleading advertisements, the unscrupulous businessmen who cheat their customers and their employers, the loan sharks who steal from the poor, and the storeowners who overcharge and foist off inferior products on the poor? Why do our vociferous moralists only seem to voice their condemnations when some poor black kid steals a bauble? Has our Christian charity and understanding become so twisted and jaded that from the comfort of our living rooms, we put more importance on the theft of a TV set than on the theft of a decent life from so many? (Denver Catholic Register)

Unfair to the elderly

President Carter's secretary of commerce, Juanita Kreps, has reportedly suggested that Social Security retirement payments—now generally available at age 65—be deferred to age 68.

There is a fundamental lack of morality in the idea that millions of Americans who have paid their Social Security taxes for decades should be penalized. By age 65, many Americans will have paid their own money—matched by employer contributions—for as long as half a century.

Millions of middle-aged and elderly citizens have built their private retirement plans around the expectation that the United States government would keep its word. Many private pension plans are geared to begin payments at age 65 as a supplement to expected Social Security benefits. It is not those who have paid into the Social Security fund for three, four or five decades who should now be denied benefits they have helped to pay for.

If a large private pension fund were to run out of money, there might well be calls for a congressional investigation. Federal officials are too casual in suggesting that the government's own obligations be shrugged aside. It is shameful to suggest discriminating against the elderly. Their ability to earn money often declines just when medical costs increase. And because of their limited income, they often suffer most from the effects of inflation.

By Fr. John Dietzen

To what extent can Catholics take part in rites of other faiths?

Q. We know that the Church has changed a lot in matters pertaining to Catholics and Protestants. What are the rules now about the extent we can participate in ceremonies of other faiths? (Ill.)

A. Your question is very general, so my answer will be very general, too. But I hope it tells you what you need to know.

Prayer services involving Catholics and Protestants are fortunately more and more frequent. Those services focus on common interests such as peace, Christian unity, social justice, and similar concerns. In this type of ceremony, Catholics are not only permitted but encouraged to share, whether in a Catholic or Protestant church or other location.

Catholics may also attend official liturgical ceremonies of another faith, on occasion, for any good reason—friendship or relationship with a member of that congregation, duties of public office, or even out of a simple desire to be better informed. "Official" ceremonies are those carried out, according to the proper books and rites, by the minister—such as the usual Sunday worship, the rite of the Lord's Supper and so on. However, participation in the sacraments of another church, such as Baptism or the Eucharist, is generally not permitted. Theologians of most other churches agree with the Catholic position on this matter since Vatican II: "Celebration of the sacraments is an action of the celebrating community carried out within that community, signifying the oneness of faith, worship and life of the community." (Directory of the Secretariat for Promoting Christian Unity, 1967)

Q. Isn't the Catholic religion the same for all, or do the rich people have more privileges? A new book on the Kennedy family tells how Jackie Kennedy was allowed by Cardinal Cushing of Boston to marry Aristotle Onassis after she gave him the cardinal some expensive gift. This was after President Kennedy died, and Mr. Onassis had been divorced. I have a dear friend who could not get permission to marry a divorced person. Why the difference? (Tex.)

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The Roman Rota, for example, the highest Catholic "court" dealing with marriage matters, publishes a yearly report on the decisions it has made, and on the number of those for which no financial compensation was received. Each year it is clear that ability to "pay" has no relationship to the outcome of the case. From my own experience, the same is true of tribunals at other levels.

As this column has pointed out several times, few marriage cases are exactly the same. No matter how similar they appear to the outside observer. You and the author are right; apparently assume the Jackie-Aristotle marriage was approved and blessed by the Church. This was not the case, since his divorce from his former wife was not recognized by the Church. (In fairness to them, however, it should be said that the marriage laws of the Roman Catholic Church differ in this matter from those of the Eastern Orthodox Church to which Mr. Onassis belonged. It seems that according to his church he was free to marry Mrs. Kennedy.)

As for Cardinal Cushing, there is no record, to my knowledge, that he "allowed" this marriage. He merely noted that only God knows who is a sinner and who is not, and that the occasion was called for an exercise of "charity, love, and mutual respect and esteem." That's still good advice.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 61606.)
There are three danger signs we should watch in our lives

By Msgr. James J. Walsh

Pope Paul seems to use every occasion to speak of the problem of faith. Usually before large audiences he stresses this most important aspect of our lives. Some time ago, he touched on the loss of faith, and it’s worth repeating.

He said three things can cause faith to weaken gradually and then die—ignorance, of faith, and it’s worth repeating. That ignorance should lead to a flabby faith and ultimately to its disappearance is rather obvious. I’m not speaking here about the Christians who have been denied a chance to learn about their religion and who are inching along without even a clear understanding of the fundamentals. They can indeed be comforted by Jesus’ assurance that to whom little is given of the time on religious reading that he gives to them little is expected.

Rather we have in mind the many who could quite easily grow in knowledge of religion and the Bible, if they took the time and made the effort. Recently a man admitted that if he put one tenth of the time on religious reading that he gives to studying the sports page, his faith would be much stronger. Well, no one is expected to give up an interest in sports and substitute religious education, but what he said is true. If our priorities were sharpened up, we would indeed be more eager to learn about Jesus and his Church.

The important point there, however, is to learn about the Church from right sources. If I attempt to live an adult life on the meagre knowledge gained in elementary school catechism and then turn to weekly news magazines for supplementary information, I am preparing myself for confusion. Or if I read in the daily papers or in periodicals a radical, sensational treatment of a religious topic and swallow it all without questioning it or checking the matter in the religious press, I’m not helping build a solid faith.

It cannot be stressed too often that we have been given official teachers by Christ. We have the Church he founded to preserve his teachings with the support of the Holy Spirit. We have his vicar on earth, Pope Paul, and 3,000 living successors of the apostles as his teachers. We learn from them what to believe, how to shape faith. All other reading may be good and helpful, if we accept it for what it is, namely, one person’s opinion, one unofficial reflection on Christianity.

Secondly, Paul said human respect, as a habit, can weaken faith. It is not uncommon to hear Catholics appeal to non-Catholic friends when another unpopular stand of the Church gets into the news. They are embarrassed by the Church’s teaching on abortion, divorce or birth control. They make soft, compromising statements, such as, “Well, maybe because the Church is so old, it takes her a little longer to catch up with what is going on in the world…”

Human respect. It’s a kind of spiritual cowardice. If a person claims to be a Catholic, other Catholics expect him to be loyal to his Church. They must have a certain quiet contempt for the Catholic who shows uneasiness when his Church is strongly supporting the sacredness of human life, both in the womb and among the aged and handicapped, as if such a stand against the popular view is a sign of senility or backwardness. The Lord said you are either for me or against me. There’s no in-between position.

This form of human respect, when allowed to harden and become a way of life surely dries up faith.

Finally, conformity to the crowd usually results from ignorance and human respect. Here is where the Catholic is apprehensive about being called an odd bird because of his identification with the “old morality.” He is forgetting that a genuine follower of Christ is bound to be different from the crowd, not in appearance or in his work, but in his attitudes and convictions.

Nowadays it seems easier to succumb to the temptation to get in line and march with the bandwagon group, to accept the popular view, to have the “old morality”. For example, if we do this, inevitably we begin to think the way the non-believer thinks, to adopt his viewpoint, to use his philosophy of life in vital matters. Then one day we realize we have come a long way from the teaching of Christ and his Church.

That’s one part of the spiritual tragedy. The other is this—take one more step and attempt to justify one’s attitude by saying, “Well, everybody’s doing it—it doesn’t really matter that much nowadays.”

At that point the light of faith is flickering. It can go out. Ignorance, human respect and conformity. They are danger signs.

Why does this generation fear babies?

No one is likely to be surprised to hear that the birth rate in the United States is at its lowest point ever.

The statistics for last year showed that only 14.7 children were born for every 1,000 Americans (the figure was 18.2 in 1970; 23.8 in 1960).

Most of us can easily convert these numbers into human lives if we take a few minutes to think of the young married people we know.

While statistics have implications for national planning, for educators and businessmen, as a priest I am more concerned about what this reality means in the lives of individuals.

The most dominant characteristic I see among the younger people I know is a consistent reluctance to accept responsibility for new lives. They might be the best-educated group of children raised with so much freedom of choice, with so few experiences of restrictions imposed by limited resources, with so few demands for their own contribution to the family welfare.

Think of their experience in growing up during the affluent years after the war. Their parents probably faced financial problems but these had relatively little impact on the lives of their own children. They had all they needed; they were able to obtain most of what they really wanted.

Our society gave great attention to these children. More concern was given to their opinions, their attitudes, their freedom than ever before. Our laws sought to make it possible for them to obtain as much education, as they could achieve. They were surrounded with choices; they encountered relatively few limitations or obligations arising from the needs of others.

With this formative experience, these young men and women understandably now have real difficulty when, in adulthood, they are called to accept those long-range restrictions on their freedom which will arise from parenthood.

They might be the best-schooled generation ever, but, their experience has left them wounded when it comes to making commitments like this.
AIDE TO 3 POPES SAYS: Church has a right to speak up on social issues

Several families from South Florida have returned full of enthusiasm from a nationwide conference in Estes Park, Colorado, sponsored by the Christian Family Movement to celebrate the family lifestyle. "Family 77" was a foretaste of what could be hundreds of families of many faiths all working together to provide models in a society that does not hold the family in high esteem," said Irene Tomonto who with her husband Bob are the new national CFM president couple.

As for the four-day meeting in Colorado, attended by 3,000 people of various faiths, she said, "I personally got out of it the experience of being together with people of other areas, sharing ideas and hopes concerning the family." That was the key to the meeting, interaction and mutual support at a time when the family is believed to be an institution in trouble. "I don't think there is any doubt that the family unit has taken some blows from the way our country has developed, said Ray Maldoon, of Indiana, who with his wife was the previous president CFM couple and who conceived this conference after 300 persons from 56 countries gathered in Tanzania three years ago for Family 74.

Mrs. Maldoon said Family 77 was designed to break down some of the barriers of isolation, to bring families together. "In celebration of the family" and to strengthen convictions about family relationships.

"...A foretaste of what could be hundreds of families of many faiths all working together to provide models in a society that does not hold the family in high esteem..."
Catholic singles...

Getting settled took a little effort, especially since, for some, it was the first tryout at pitching a tent—but in the end everything was all right, and members of the Catholic Singles Club enjoyed their canoeing and camping trip to Peace River, Fla.

The Club welcomes members between ages 21 and 35 and regularly organizes activities like beach parties, camping trips, religious discussions and work projects with migrant children and orphans.

Next Friday, Aug. 19, at 9 p.m. the club is sponsoring a "Dance Under the August Moon" at the Knights of Columbus Hall, 13300 Memorial Hwy., North Miami. The dance is open to the public. ($1 admission).

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<tr>
<th>Type of Account</th>
<th>Availability</th>
<th>Deposit</th>
<th>Compound Annual Yield*</th>
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<tr>
<td>20% Regular Savings</td>
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Where people come first.
Vasectomy not bar to marriage—Vatican

By JOHN MAHER

The Doctrinal Congregation has decided that a vasectomy, or sterilization procedure, is not a bar to a valid marriage.

The decree, published Aug. 5, reaffirmed the traditional Church teaching, however, that impotence, or inability to carry out the act of interspecies, is a valid bar to marriage.

The decree, which was announced May 15, said that the congregation "has always held that those who have undergone vasectomy, and others in similar conditions, insofar as their impotence is not certain, should not be prohibited from marrying."

It went on to say that after examining the practice of the congregation and after completing further studies, the congregation decided that:

* "The impotence which probably exists in the prior and permanent inability—either absolute or relative—of accomplishing conjugal intercourse.

The Congregation says that the traditional practice of the Rota, which has always been held that in such a case, the decree and ordered its publication."

It went on to say that in individual cases there are other conditions to consider, as was further discussed by the decree.

Traditional Church teaching, reaffirmed by the decree, has held that impotence, inability to have intercourse, is a diriment impediment to marriage, that it is, a factor which makes a marriage invalid.

The decree also says that a valid marriage, not at the moral superiority, but on the grounds of lack of true and lasting consent as an impediment to marriage, that is, the bond of an already existing marriage, is not necessarily required to be disrupted by the decree.

As far as future decisions are concerned, "that will depend on the Judge," Msgr. Lefebvre, dean of the Roman Rota, the Church's highest marriage court, said that the Doctrinal Congregation's decision is contrary to the traditional practice of the Rota."

Another example of a Church court, finding that such a factor was present, would issue a decree of nullity, the parties had not contracted marriage.

The decree also says nothing about sterilization of the female. This is in keeping with the traditional Church view that artificial contraception required the deposit of "true semen," or sperm, in the woman, but not anything about her ability to produce ova.

The decree says nothing about sterilization of the male; it is not necessarily required to be prohibited from marriage, not at the moral superiority, but on the grounds of lack of true and lasting consent as an impediment to marriage, that is, the bond of an already existing marriage, is not necessarily required to be disrupted by the decree.
What about social morality?

By Father John J. Castelot

In recent centuries the emphasis in Christian morality has been on individual responsibility: a person's duties to God, to himself, to his individual fellow human being—a sort of "one on one" morality. While not totally neglected, our responsibility to society and to the whole human family has not been put into especially sharp focus. At least subconsciously, many Christians have developed an attitude not much different from the one expressed in Cane's cynical question: "Am I my brother's keeper?" (Gn. 4,9). The Bible answers with a resounding "Yes, you are!"

Modern communications media have brought the wretched plight of the vast majority of humanity right into our comfortable living rooms and have made us, if we have a spark of conscience, very uncomfortable. One can hardly plead ignorance or remain unaware of mass starvation, racial injustices, inhuman and dehumanizing exploitation, mistreatment of minorities, and all the other crimes which cry to heaven for vengeance. God has given us this world and its riches to possess and enjoy, but not at the expense of other people. We are stewards of creation, charged with its wise and just administration. To condone its foolish or unjust administration is sinful; to remain indifferent, silent, and passive is to give at least tacit and sinful approval.

If there is one theme that runs throughout the sermons of the prophets, those revealers of God's moral will, it is the theme of social justice and of its criminal neglect. They were not unconcerned about individual, "one on one" morality, but their preoccupation with social morality overshadowed it.

The earliest of the so-called literary prophets, Amos, preached in the Northern Kingdom of Israel during a period of unparalleled prosperity, material culture, and sophistication. But hand in hand with all of this affluence went a callous disregard and exploitation of the disadvantaged. In the name of God he lashed out at the guilty. Typical is the following passage: "Hear this, you who trample upon the needy and destroy the poor of the land! 'When will the new moon be over,' you ask, 'that we may sell our grain, and the sabbath, that we may display the wheat? We will diminish the ephah, add to the shekel, and fix our scales for cheating! We will sell the lowly man for silver, and the poor man for a pair of sandals; even the refuse of the wheat we will sell!' "The Lord has sworn by the pride of Jacob: Never will I forget a thing they have done!" (Am. 6, 4-7)

Amos preached about 750 B.C., and in 722, after a period of recession and frightful anarchy, the Northern Kingdom fell to the Assyrians and was, for all practical purposes, wiped out.

Meanwhile, in the Southern Kingdom of Judah, Isaiah was sounding the same alarm; "The LORD enters into judgement with his people's elders and princes: It is you who have devoured the vineyard, the lost wrested from the poor is in your houses. What do you mean by crushing my people, and grinding down the poor when they look to you? said the Lord, the GOD of hosts... Your men will fall by the sword, and your champions, in war. Her ages will lament and mourn, as the city sits desolate on the ground" (Is. 3, 14-15, 25-26). No one paid much heed. and in 587 Jerusalem was sacked by the Babylonians and the people were dragged off into exile.

The New Testament is no less insistent on practical concern for the world's poor. Jesus proposed as the criterion of our final judgement nothing other than the way we have acted toward the hungry, the thirsty, the lonely, the ill-clad, the sick, the imprisoned. He assured those who had met this criterion: "as often as you did it for one of my least brothers, you did it for me" (Mt. 25,40).

Even more challenging are Jesus' words to those who had just looked the other way and done nothing: "I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me." These will go off to eternal punishment and the just to eternal life. (Mt. 25,45-46).

Paul stressed the primacy of love in Christian morality (1 Cor. 13) and in so doing went to the heart of the matter, as Jesus did when He linked love of neighbor with love of God as the basic requirement of discipleship (Lk 10, 25-37). Finally, for an engaging and homey appeal for genuine Christian social morality and a firm statement of its priority, read ch. 2 of the Letter of James.

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Morality: How to live it!

By FATHER ALFRED McBRIEDE, O. PRAEM.

After years of hearing about morality in personal terms, parish audiences of recent vintage have been listening to moralizing about the social order. The so-called social gospel seems to have replaced the personal moral. It's every Christian's business. It's every Christians' business. You are comfortable and I am glad. But this is not everybody's situation." And he continued, week after week, to talk about his favorite subject. And Mrs. Santos continued to complain.

One Sunday after Mass, Father Yost suddenly had an inspiration. He invited Mrs. Yost to accompany him the next day on his visits to some parishioners. She said at first that she didn't have time. He said, "Well, I guess you simply don't care to see what I have to show you." Then he wished her a pleasant Sunday and turned to greet another parishioner.

Mrs. Santos was annoyed. She waited until everyone had left. Then she said, "Father, I've changed my mind. I'll join you tomorrow."

The next day, Father Yost greeted her cheerfully. He told her that they would visit some friends of his. During the ride, he didn't say a word about social justice. He stopped the car in front of a small house on a pleasant street. He rang the doorbell and a tiny, old lady, neatly dressed appeared. She invited them in. Father Yost introduced Mrs. Santos to Mrs. Burns.

"How is your husband today?"

"About the same as usual. But he'll be so glad to see you."

Mrs. Burns led them to the bedroom where her husband lay. The room was small and clean. He was thin and weak, Mrs. Santos thought. She left the priest and the old man alone and went into the front room with Mrs. Burns.

"You know, I don't know what Henry and I would do without Father. Our Social Security checks aren't sufficient for our needs. Without Father and the parish, we would both be in a State-run institution. We only had one son, and he lost him when he was in his early 20s."

Gradually she unfolded her story to the stranger present. When Yost emerged from the old man's room, Mrs. Santos saw his gentleness. They continued their morning with other visits. Mrs. Santos saw some faces that were familiar ones. But they were people she had never known. Each had a story.

"Were you quiet on the way home. Her mind was too filled for conversation. The next day, she went to the rectory and asked Father, "What kind of organizations are there in the parish to help these people? Surely you don't do it all alone."

He smiled and answered, "Of course not. We have the Justice and Peace Committee. It's composed of parishioners from their teens through those in their 60s and 70s."

"Well, Father what do you have to do to be part of that committee?"

"You're on it right now," he replied.

"Today Father Yost and Mrs. Santos are close friends. Their Justice and Peace Committee helps the parish wrestle with social problems, bringing to the modern church—through personal moral claims that are put to the test—just as Jesus purified the temple."

Faith and Justice

By JOSEPH HOLLAND

Ten years ago Father Yost and Mrs. Santos did not get along too well because Mrs. Santos felt that her peace was disturbed at Mass by Father Yost's constant preaching on social justice. "After all," she kept telling him, "this is a nice middle-class parish. We do give money to special causes. Why do you keep going on and on about something that virtually does not exist in our community? Why don't you just do your thing with all the poor people you talk about and use the funds the way you see fit without bothering us with the awful details? St. Joseph's Church can't care the world's ills. Frankly, you disturb my peaceful meditation."

Whenever this conversation or a similar one took place, Father Yost felt an instant resentment which he tried to dispel. He explained, "There is more need right in this parish than you realize. Injustice has to be your business. It's every Christians' business. You are comfortable and I am glad. But this is not everybody's situation." And he continued, week after week, to talk about his favorite subject. And Mrs. Santos continued to complain.

In this process, the justice theme has emerged as a central theme. This is a change from what we knew before, but it is a change that the Spirit shows us. The redefinition took its place with the great social movements of the encyclical of Pope Leo XIII in the last century, "On the Condition of the Working Classes." Subsequent
FAITH

Today

...
inating it. There is the memorable scene when Rocky is discussing why he goes out with his girlfriend. He points out that neither he nor she are the greatest, but they have each other and there are going the best of it. They are going to make life good in spite of their limits. 

The musical theme which is presently available in at least three settings conveys so much of this sense of Rocky. The music is, for the most part, an instrumental fanfare. It is a straight-forward announcement that Rocky is a noble hero. And his greatness is the triumph that goes on within him. He knows he cannot win according to other people's standards, but he will win according to his own. He will set goals that allow him to feel he has made great use of his gifts. And regardless of other people's judgments, he will feel pride and peace.

The few words of the song give a related idea that is valuable. Rocky, the movie and the music, cannot be separate from the discipline of the training. A significant part of the movie is about his training, pushups and diet, punching in the meat refrigerator and jogging. "Trying hard now, it's so hard now. Feeling strong now, won't be long now." It is all heading towards the moment when he can feel he is as good as he can be, when he can run up the steps at the end of the Ben Franklin Parkway and know that he is no longer winded. At that point in the movie, the music peaked with "Gonna Fly now, flying high now."

This is the force of Rocky. It is about a person who refuses to be crushed to the earth by his limits. He chooses the much more noble course of picking himself up to do the very best he can. And so he sacrifices and trains, willing to struggle for the sake of his inner freedom. It is then that his spirit takes flight. 

The reason so many of us do not want to forget Rocky is that he is so much like us in the beginning, and so much like what we want to be in the end. Few of us can be great athletes or intellectual geniuses, beautiful physical specimens or great personalities. But we can be ourselves and life can be good. It only requires that we be noble of spirit enough to try. Rocky is a fine hero who encourages us to be realistic about ourselves. He calls out to us to accept our limits and also to believe in our possibilities. And then it is up to us to try. Rocky is about your inner nobility.

(Please note that the full text is not transcribed due to its extensive nature and the need for image processing limitations.)
Pontiff to observe his 80th birthday

VATICAN CITY--(NC)--

What do you give a pope for his 80th birthday?

Vatican officials are coming up with an answer to that question as Pope Paul VI prepares to celebrate his birthday Sept. 26.

Papal birthdays are usually treatements, marked only with a very private celebration by a pope and his closest associates.

But not so an 80th pontifical birthday.

Since World War II, the Church has solemnly celebrated the birthdays of two papal octogenarians. Pius XII turned 80 March 2, 1946, and John XXIII marked his fourth score Nov. 25, 1961.

On March 1, 1956, the Vatican post office received 300 pounds of greeting cards, 14,000 telegrams and 180 pounds of letters congratulating, Pope Pius.

A special series of Vatican stamps was issued and a church and student hostel were dedicated in Rome in honor of the birthdays of John XXIII in 1961.

Both Popes received the homage of dozens of special diplomatic missions, sent from various nations.

Special solemn Masses were celebrated in the presence of Church and civil dignitaries in St. Peter's Basilica for both Popes. The future Pope Paul VI celebrated the solemn Mass for John XXIII's birthday, with his predecessor presiding.

For Pope Paul's birthday, special ceremonies are also being scheduled. For his 80th birthday, 80 artists will present 80 works of art in his honor, according to Vatican sources. Festivities will start on the eve of the Pope's birthday with a televised Mass from St. Peter's. Famous boys' choirs from various European nations will sing.

The 200 bishop-participants in the world Synod of Bishops, opening Sept. 30, are expected to offer their own birthday present to the Pope who established the synod 10 years ago.

Solemn unveiling of a monumental bas-relief in bronze of Christ's resurrection will highlight birthday plans. The work, costing $340,000, is being assembled in the modern papal hall by Italian artist Pietro Pizzoni.

Besides tributes from the great, the Vatican will surely be snowed under with cards and birthday presents from thousands of ordinary Catholics throughout the world.

The Church observes the feast of the Assumption on Monday, Aug. 15, a holy day of obligation. This painting of the "Assumption of the Virgin" by Alberto Piazza da Lodi hangs in the Denver Art Museum.

Funeral services for Mrs. M. Phelan

Funeral services for Mrs. Mary Phelan, sacristain in St. Michael the Archangel Church for 18 years, were held in New Rochelle, N.Y.

Mrs. Phelan, who died on July 31 at the age of 84, in a convalescent home where she had resided for almost two years, was a pioneer member of St. Michael parish and from 1946 to 1964 was the sacristan. She also made all the vestments used by the parish priests and served as religion instructor for the mentally retarded. Many years she designed and helped to build the Church's nativity scene which is still used at Christmas in the parish church.

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THE VOICE / Friday, August 12, 1977 / Page 15
Free concert
A free concert by the 80-piece California Honor Band will begin at noon, Saturday, Aug. 13 in the New World Center-Bicentennial Park (Bayfront Park) at NE 10th St. and Biscayne Blvd.

Boys and girls ranging in age from 14 to 17 years comprise the band which is making an eight-day Caribbean tour which has included San Juan, St. Martin and St. Thomas.

Alcohol retreat
KENDALL—Another in the series of "Serenity Retreats" for those whose lives have been affected by the abuse of alcohol, directly or indirectly, is scheduled at the Dominican Retreat House, Aug. 26-28.

Father Fred Lawrence, Stirling, N.J., a veteran of 25 years experience in the field of alcoholism will conduct the non-denomination sessions.

For additional information call the retreat house at 238-2711 or 1-852-3112.

Sister at aged meet
WEST PALM BEACH—Adrian Dominican Sister Marie Grace Gibney, a member of the staff at Maurawood Residence for Unwed Mothers, recently returned from the third annual workshop for persons ministering to the sick or aged at Aquinas Institute of Theology, Dubuque.

Pastoral ministers from 41 U.S. dioceses and Canada heard lectures and participated in discussions and lab session integrating theological knowledge, professional competence, and faith experience of their lives and those they serve.

PB Serra meets
WEST PALM BEACH—Offers and trustees of the Palm Beach County Serra Club meet at 7:30 a.m., today, Aug. 12 at Manero's Restaurant, Palm Lakes Blvd.

Fr. Goss returns
Jesus Father Edward Goss, a former assistant at Gesu parish, will return to Miami Sunday, Aug. 14 to observe the golden anniversary of his entrance into the Society of Jesus during 11:30 a.m. Mass in Gesu Church.

He was a member of the faculty at the Jesuit High School, New Orleans; and for three years was an assistant pastor at Sacred Heart Church, Tampa. Most of his priestly life has been spent conducting retreats.

Hospital exec picked
WEST PALM BEACH—Thomas Denton has been named director of personnel at St. Mary Hospital.

A graduate of Florida Technological University who obtained a master of science degree at Rollins College, Winter Park. Denton was formerly personnel director at Orange Memorial Hospital in Orlando.
Marriage and Family Life.

Bishops' Subcommittee on Pastoral Bishops for their reflection on the foundations of marriage and family life. Terry Reilly is on the Bishops' Subcommittee on Theology of Family Life and Mimi is on the Bishops' Subcommittee on Pastoral Planning, and both are members of the Bishops' Commission on Marriage and Family Life.)

By TERRY and MIMI REILLY

When we refer to the foundations of ministry in family life, we first recognize that family life has had a place of importance throughout the recorded history of mankind.

The socio-economic functions of the family have certainly shifted over the centuries. Whether as a source of new manpower for military or agricultural endeavors, or as a means for sealing alliances of wealth and power, the most obvious function of the family was utilitarian and materialistic.

In contrast (seen from this distant perspective, at least), the Old Testament history of family as community, under the solidifying impact of Yaweh's covenant, introduced a deeper purposefulness and less pragmatic significance that remains with us today.

Centuries before the advent of Christ, the family was given the blessing of the sacramental life. BUT FAMILIES today are in a fear saturated environment. Fear dominates how families react to society in general and how persons react within their own family.

As a group, many families fear violence and ridicule. They suspect their own worth. As a result they put up an exterior shell. Family members struggle with their familial identity.

No image of poor self worth, but rather an image of poor and needy for Sixty Years. As a group, many families fear violence and ridicule. They suspect their own worth. As a result they put up an exterior shell. Family members struggle with their familial identity.

As a group, many families fear violence and ridicule. They suspect their own worth. As a result they put up an exterior shell. Family members struggle with their familial identity.

But families today are in a fear saturated environment. Fear dominates how families react to society in general and how persons react within their own family.

As a group, many families fear violence and ridicule; they suspect their own worth. As a result they put up an exterior shell. Family members struggle with their familial identity. When things reach a crisis they sometimes seek outside help but often fear and pride hold them back. Taken as a small society, families tend to see their negative side rather than their own beauty.

Jesus Christ and His Church call all persons not to live in fear with an image of poor self worth...families and family members have to be willing to admit and enjoy their goodness.

Jesus Christ and His Church call all people not to live in fear with an image of poor self worth...families and family members have to be willing to admit and enjoy their goodness.

Family members need to have ways, models and ideals to assist them in their continuing search and discovery. Beyond this, they need to have the courage to witness to others, the joys and sorrows accompanying their growth; they not only need to reveal this process within the family, but also to others outside of the family community.

Practical and real life models are important for today's family, but are not available in the quantity that they are needed. Enrichment programs are also needed, and these might be provided by parishes and diocesan programs, and need to spend time together creatively. They need to be encouraged to just be together as a family, yet in all our modernization families don't know how to simply be together. There are also needs to meet in the families of widows and widowers, and in separated and divorced relationships. Programs for support and education should be provided allowing single parents to know the community of Christ loves and supports them.

For many centuries married persons have been conditioned to believe that the celibate vocations of clergy and religious were the only "vocations." Marrying as an equally direct vocation from God is not at all a new idea, yet it still needs to be reintroduced and reinforced. Christ calls married persons to their vocation and gives them the power to live out this call.

There has been a popular shift to understand the purpose of marriage from seeing the goal of procreation and responsible parenting as primary and all other ends as subordinate to viewing all the old "primary" and "secondary" ends as coordinate. Personal growth and deepening of the marital relationship becomes as important as procreation. This shift is a positive, encouraging sign. When two persons come to see and believe that the goodness of self and the goodness in their spouse is the presence of God in them, Christian marriage is at a beautiful ideal. Such an ideal is a purposeful intention of spouses in marriage much less a primary reason for a Christian Catholic married relationship.

THE SEEKING out of this overall purpose is truly vocational. To be able to call one another into life and to discover the goodness that is God in each other is the foundation of Christian love. This love takes on an even deeper significance in the privilege of responsible parenting...of being able to create and nurture new persons in the community of God; of being able to call and nurture children into life.

Married persons and families in the Church are called into their life.-

(Continued on Page 18)
The Family can give ministry

(Continued from Page 17)

long relationship before the Christian community. In this way they witness to others and thereby call others outside the family community. In a real sense they witness their sacrament of love to the whole Church, the family being the beginning place of that witness.

We can see then that the family is really a precious cell of the Church's Christ. This cell is held tenderly by our Lord as the environment in which His love is to mature. This cell is interdependent on other cells, other families, the clergy and religious, in order for it and the whole Church to grow in love. So often we tend to concentrate solely on repairing these cells rather than feeding them. We often look only to the families in distress and ignore the ones who are in a more physically, emotionally and spiritually healthy condition. All these cells, both the ones that are in distress and the ones that are not, need food to grow. This growth certainly comes from the parish community, but also can and does come families supporting and affirming one another.

PRIORITIES

Married persons are often confused by the demands placed upon them. There is an obvious need for order in their lives and in their environment. Parents need to allow them to grow under their protection but at the same time to let them be their unique selves in their own way.

The next priority is the completed dimension of the family—the relationship between parents and children. Parents need to be tuned into the needs of their children, to see themselves as messengers of the Gospel to their children. Parents have the solemn responsibility to bring their children to the Lord especially in their young years; to never cease loving them, and to give them a community which they will recall in loving, nurturing environment. Then they'll be prepared to make decisions as they grow and proceed in their own life. Parents need to allow them to grow under their protection but at the same time to let them be their unique selves in their own way.

If children are put before the parents' relationship with God, the recall will lose sight of the source of energy of the parent-child relationship. If children are placed in a higher priority than the spouse relationship, then the mutual support and grace given in matrimony is overturned.

THE NEXT priority is the parents' occupational vocation: their means of earning a living or supporting the family. Whether as the breadwinner, or housewife, this mission is to be respected. Each strives to be the best at their respective task without making that job a total preoccupation.

The next priority is the ministry of serving the Church through the parish, in the contemporary Christian movements, or the community. Christians are called to share beyond themselves and their families. They are called to witness, to share love—the love the Lord has given them. They cannot hide their lamp under a basket; they need to let their light shine. Sometimes Church ministries become more important than the relationship with God, the spouse relationship and parent-child relationship. In other words, the Church ministry, too, can be misplaced.

During the traffic of daily living these priorities are jumbled and tossed about, moving up and down in time and energy placement. But generally these priorities need to be retained in principle and in fact for a Christian family to grow as a community of Christ. The priorities do relate to our relationships as persons. We know that as our love expands these priorities all become meshed and interdependent. The mature Christian sees them and uses them flexibly. Any prolonged change in this order of priorities will damage the strength of the family and its emotional and spiritual well being.

CONCEPTS AND DIRECTIONS

We usually consider the family as the receiver of ministry. We know that family life education in its traditional sense is primarily directed toward providing insight, ideals and concepts regarding healthy family life. Social service agencies provide help to families and distress that need assistance in certain problem areas.

Very seldom do we consider the family as the giver of ministry. This concept involves two forms: first the ministering within the family, to one another, and second to other families and individuals outside the family. It is easiest to grasp ministry to those outside the family. Yet the ministry within the family is of equal importance. It is God's priestly people becoming strong in the family than they can reach out to show God's love in caring for, and teaching and praying with, other people outside the family. This ministry of the family toward other people has always been an integral part of our Catholic tradition. In fact, the strength of the Church in a diocese or...
ENTERTAINMENT/ARTS

Major movies on TV

FINIAN’S RAINBOW (1968) (NBC, Thursday, Aug. 11): Francis Ford Coppola’s imaginative and delightful Broadway musical that spoofs the Irish, the rich and most of the myths of the Old South. There is fantasy, sentiment, and a great collection of Lane-Wright songs ("Glocca Morra," "Look to the Rainbow"), plus a light-footed performance of Forgett’s popin’ role in his hand-picked film dancing role. Pure joy; highly recommended entertainment for all ages.

PLAY MISTY FOR ME (1971) (ABC, Friday, Aug. 12): An adult horror flick of the knife-wielding madwoman variety with Jessica Walters as the sassy lady and Clint Eastwood and Donna Mills as the intended victims. Moderately slick but unsubtle; there is nice photography of California’s Big Sur country. Not recommended.

PAPER LION (1968) (NBC, Saturday, Aug. 13): The very slick and nifty film version about writer George Plimpton as a Peter Mittyish caper trying once as a quarterback for the Detroit Lions. Essentially a fine documentary on an odd summer camp, spiced by the wit and humanity of the real athletes, some of whom have gone on, like Alex Karras, to broader careers. Satisfactory family entertainment.

LITTLE FAUSS AND BIG Halsy (1970) (ABC, Sunday, Aug. 14): As in classic Disney, it’s the dazzling array of characters that save dumb Ryan O'Neal from the clutches of an over-dramatic voice, sudden fits of temper, naked greed, and a bumbling fireworks expert stooge named Snopes (shades of Faulkner!), and some amusing character defects (she’s a feminine cuddly, with everything but batting eyelashes. Unfortunately, stickiness has also become endemic to the recent Disney style, and "The Rescuers" has more sugar unbeknownst to those who long to be adopted (a maudlin and oddly dated touch). She is whisked away by a greedy lady pawnbroker (played by Medusa) to exploit her for a giant diamond in a lost pirate treasure cave deep in the spookly Louisiana bayous.

As in classic Disney, "The Rescuers" is a dazzling array of characters we remember, starting here with archvillain Medusa, who is a marvelous caricature of all the seedy parts played by her voice-actress Geraldine Page—orange hair, blue eye-shadow, over-dramatic voice, lots of naked greed, Disney with a touch of Tennessee Williams decadence. She’s not personally as scary as earlier terrible Bad Mother figures in Disney—the depth of her meanness is stealing Penny’s beloved teddy bear. But she’s equipped with notable henchmen, a pair of lumbering alligators (Brutus and Nero) and a bumbling fireworks expert stooge named Spouses (shades of Faulkner’), and some amusing character defects (she’s a terrible driver, both of cars and a swampmobile). The TWO good guys who steal the show are a wacky albino-tomato-named Orville (voice by Jim Jordan, radio’s Fibber McGee) and a hard-buzzing dragon fly named Evrinud. Orville serves as his own somewhat sloppily improvised airplane, allowing a lot of gags to be worked off Bernard-Newhart’s famous fear of flying. The spity named Evrinud serves as motor for a bayou leaf-raft, spotters and wheezes like a real outboard, and makes as strong an impression as any Disney insect since Jimmy Cricket. There’s also an elderly, sentimental cat (Rufus) and a string of stereotyped swamp “redneck” animals who are mostly forgettable.

Several elements clearly make this a 1970’s cartoon. A point is made about the female agent Bianca being in charge of the search, although later she is played mostly as ultra-feminine cuddly, with everything but batting eyelashes. Most of the terrors are spectacular (like the fireworks) but harmless (when Orville gets sucked into the jet engine of Medusa’s swampmobile, he comes out mostly with ruffled feathers). Younger children are likely to be disturbed only by some vampirish bats and the scene where Penny and friends are almost drowned in the deep underground hole where they’re trying to pry the diamond out of a human skull.

"The Rescuers" brings the Disney company back into its mainstream specialty, the feature-length animated cartoon (this is the 32nd in the studio’s history, the first since "Robin Hood" in 1973).

While there are few surprises, that may be an asset in this kind of movie, as it is in the motel business. One critic you can’t argue with: my seven-year-old daughter, who can’t make comparisons with the previous "Snow White," "Dumbo," or "Sleeping Beauty." She was charmed out of her blue canvas tennies.

"THE RESCUERS" is based on contemporary stories by Margery Sharp rather than fairy tales, but the difference is superficial. Essentially we have a little kidnapped princess rescued from the castle of the Wicked Queen. Not by a handsome prince (this is a story apparently aimed at an even younger set of primary graders than usual) but by a team of special agents from Disney’s bottomless repertoire of lovable mice, the silken Bianca and the anxiety-ridden Bernard, modeled after their respective mouthpieces, Eva Gabor and Bob Newhart.

The heroine Penny is not actually a princess but a poor orphan who longs to be adopted (a maudlin and oddly dated touch). She is whisked away by a greedy lady pawnbroker (played by Medusa) to exploit her for a giant diamond in a lost pirate treasure cave deep in the spookly Louisiana bayous.

As in classic Disney, "The Rescuers" is a dazzling array of characters we remember, starting here with archvillain Medusa, who is a marvelous caricature of all the seedy parts played by her voice-actress Geraldine Page—orange hair, blue eye-shadow, over-dramatic voice, lots of naked greed, Disney with a touch of Tennessee Williams decadence. She’s not personally as scary as earlier terrible Bad Mother figures in Disney—the depth of her meanness is stealing Penny’s beloved teddy bear. But she’s equipped with notable henchmen, a pair of lumbering alligators (Brutus and Nero) and a bumbling fireworks expert stooge named Spouses (shades of Faulkner’), and some amusing character defects (she’s a terrible driver, both of cars and a swampmobile). The TWO good guys who steal the show are a wacky albino-tomato-named Orville (voice by Jim Jordan, radio’s Fibber McGee) and a hard-buzzing dragon fly named Evrinud. Orville serves as his own somewhat sloppily improvised airplane, allowing a lot of gags to be worked off Bernard-Newhart’s famous fear of flying. The spity named Evrinud serves as motor for a bayou leaf-raft, spotters and wheezes like a real outboard, and makes as strong an impression as any Disney insect since Jimmy Cricket. There’s also an elderly, sentimental cat (Rufus) and a string of stereotyped swamp “redneck” animals who are mostly forgettable.

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THE QUALITY of the art, while it has the familiar studio look, is infinitely better than kids are used to on dreadful Saturday morning TV shows, and reflects the 37.5 million budget and four years of effort by 200 craftsmen organized by producer and co-director Wolfgang Reitherman. Some stuff may be too pretty or cardboard flat, but there are moments of racy creativity (the alligators fiercely trying to blast the heroic mice out of a pipe organ, or Medusa using the gators as waterskis in the final chase). The soul of the effective Disney style is the magical lifelike character movements of this friendly menagerie of comic beasts and beauties.

Unfortunately, stickiness has also become endemic to the recent Disney style, and "The Rescuers" has more sugar than even Mary Poppins could tolerate. The songs are sweet as a lot of contemporary kids breakfast cereal. Penny and her teddy bear are now and then too much Shirley Temple, and the message about the necessity of belief and faith, even when things look darkest (a good message after all) comes on with the subtlety of Western Union.

The seven-year-olds are too young to mind; they’d still eat all the candy you could give them. Still, the young folks haven’t had much of anything good cooked up for them lately. They may swallow the sweets in "Rescuers," but they’ll remember Medusa, Orville, Evrinud and company long after the tummyache is gone.

**Rescuers: Good Disney**

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**TV Mass for shutins**

The TV Mass for shut-ins on Channel 10 at 10:30 a.m. Sundays will feature the following celebrants: Aug. 14th—Father John Farrell, O.S.A. of Biscayne College. Aug. 21st—Father John Farrell, O.S.A. of Biscayne College. Aug. 28th—Father John Fetcher of St. Louis Church.

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Miami, Florida / THE VOICE / Friday, August 12, 1977 / Page 19
Family can give ministry

(Continued from Page 18)

a parish is in direct proportion to the degree in which familes and family members understand their role as minister and actually get involved in the lives of other families.

This tradition is an honorable one and should be renewed. Today we help families and family members to understand their ministry within the family. Caring for members of one's own family is a ministry in healthy families. But how often is this regarded as a real ministry—fundamental and as profound and as necessary to our faith in the community of other ministries in the Church?

PASTORAL and catechetical support are needed so that families can grow in love of the Lord. We can see that family life ministry is more than ministry; it is a process, it is a system. It needs all the support the Church can give it. It needs recognition and in order for this to be promoted at diocesan and parish levels.

Yet, with all this, we see that the mission of the family is simple in its trust. It is the environment in which the community of life and love is experienced and internalized. The family is, or has the potential of being, an environment of open, growth-producing communication and mutual love. The family's mission is to be an environment of faith and trust in each member and in God; it is to be a "domestic church." The family, as the basic unit of society, provides the nurturing, teaching and encouraging needs which leads to the fullest expression of our covenant community, the Church, and helps each person to find that vocation proper to each person, in order that the Body of Christ will continue to be built.
Tres Religiosas Misioneras Guadalupanas del Espíritu Santo, realizarán su entrega perpetua al Señor y en servicio de la Iglesia el próximo lunes 15 de agosto, festividad de la Asunción de María. La ceremonia tendrá lugar en la Ermita de la Caridad a las 8:00 p.m. y será presidida por el Vicario Episcopal Hispano, Monseñor Agustín Román.

Realizarán su compromiso definitivo las religiosas: Maheleá Gutiérrez, de Mérida, Yc. México, que trabaja en la parroquia de San Juan Bautista en Guadalupe, Immokalee; María Antonia Zapata, de Monterrey, N. L. México, que trabaja en la misión de Santa Ana, Narana, y Rosalina Saula, de Morelia, Mich. México que trabaja en la parroquia de St. Philip Benitez en Belle Glade y Holy Cross, Indiana.

Fundada en 1930, en Morelia, Michoacán, México por el sacerdote francés, Padre Félix de Jesús Touger, es una Congregación de Vida Apostólica, con misión específica de evangelización y catequesis en los diversos ambientes.

Su radio de acción se extiende hoy día a toda la República mexicana, Honduras Británicas, Puerto Rico y en Estados Unidos; Nueva York, Massachusetts y la Florida donde llevan 14 años de servicio misionero.

La ceremonia del día 15 está abierta a todos los familiares y amigos que quieran compartir este día de alegría con las religiosas.

Católicos hispanos buscan enriquecimiento...

(Viene de la Pág. 24) organizan programas pastorales para ellos.

Los líderes hispanos se esfuerzan por definir la realidad de las tradiciones hispanas de entre la variedad de subculturas, tratado de identificar lo común:


“Nuestra fe comun ha perdurado en la comunidad muchos cristianos como valentía los excesos que deshumanizan al hombre,...”

“Vamos a trabajar los hispanos en los diversos ambientes. Sin embargo muchas gente actúa hostil.”

Tres misioneras Guadalupanas el Domingo 14 de agosto de 1977.

Asistió: Fr. M. F. Houghton, O. F. M., Theological Faculty, Saint Mary’s College, Indiana.

Viernes Domingo del Año
14 de agosto de 1977

Cortesía: Con humildad y confianza, peregrinamos en el camino de la fe, para que el Señor nos guíe a nuestro albergue.

LECTOR: La respuesta de hoy será: Padre, escucha nuestro artículo.

LECTOR: Por los pueblos de la Iglesia y por todos en la tierra, para que los líderes de la Iglesia, para que continúen sus esfuerzos por la formación de los fieles en el espíritu de la verdad, los movimientos de la Iglesia y comunitarios, para que sean armados de la fe. Léanme: Padre, escucha nuestro artículo.

LECTOR: Por las religiosas de la Congregación de las Religiosas Guadalupanas del Espíritu Santo, para que sigan trabajando en la formación de los fieles, para que sigan trabajando en la formación de los fieles, para que sigan trabajando en la formación de los fieles, para que sigan trabajando en la formación de los fieles, para que sigan trabajando en la formación de los fieles.

LECTOR: Por las tantas que están en nuestras comunidades, muchas que son hermanas que sepan defender la verdad de la fe. Léanme: Padre, escucha nuestro artículo.

LECTOR: Por los jóvenes, que luchen a conozca a Jesús como Señor y juntos ellos mismos hagan de su propia fuerza para los que buscan el sentido de la vida, escuchen: Padre, escucha nuestro artículo.

Cortesía: Sabemos que la bondad con al amor a los pobres y amigos de nuestro Señor y la guía Jesucristo, le pedimos al Señor. Amen.

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

En TODOS SUS GRADOS DEL 1 AL 8.

Profesorado Bajo la Dirección de las religiosas de San José.

HORAS DE OFICINA DE 9 a.m. a 4 p.m.

130 N.E. 2 Street Miami Tel. 378-2061.

Evangelinización

1- NACIONAL: Queremos una Iglesia:

a) UNIDA, con una verdadera sensibilidad (cf. Medellín); en proceso de conversión permanente;

b) POBRE, espiritual y materialmente;

c) que sea una COMUNIDAD verdadera.

d) MISIONERA, que salga a buscar a los hermanos que lo necesitan.

REGIONAL: Proponemos la creación de un Centro Hispano de Investigación y Planificación de Pastoral en algunas regiones donde hispanos residen. Dicho Centro incluirá las siguientes funciones:

a) Investigación y evaluación de la participación del clero y laicos hispanos en las decisiones pastorales y de que se nos asegure la participación proporcional de los consensos Parroquiales.

b) La presencia de sacerdotes bilingües hispano-anglos, en parroquias donde la necesidad pastoral lo requiera.

c) La creación de una federación de pueblos de vida cristianas, unidos a la Iglesia y a la parroquia.

El Obispo René H. Gracida

Celebrante: El divino plan de salvación, que la negligencia cultural se interrumpe en la alma por los estereotipos... Se

LECTOR: Para que surjan en nuestra comunidad eclesial, elementos de nuevas formas de reflexión y de autoridad, para que Cristo sea el centro del mundo, Padre, escucha nuestro artículo.

Celebrante: Con humildad y confianza, peregrinamos en el camino de la fe, para que el Señor nos guíe a nuestro albergue.

LECTOR: La respuesta de hoy será: Padre, escucha nuestro artículo.

Celebrante: Sabemos que la bondad con al amor a los pobres y amigos de nuestro Señor y la guía Jesucristo, le pedimos al Señor. Amen.
El Arzobispo se dejó fotografiar mostrando en la solapa el botón del Segundo Encuentro que simbólicamente representó unos campanarios, llamando a los diferentes pueblos hispanos, desde sus raíces, a la unidad pluralista de la comunidad eclesial.

Asistirá al Encuentro como delegado y será principal con celebrante de una de las Eucaristías, donde predicará la homilía el obispo cubano en el exilio, Mons. Boza Masvidal.

Al conversar con La Voz sobre el signifcado del Encuentro para la Arquidiócesis y la Iglesia nacional, Mons. McCarthy expresó su interés porque las reuniones de Washington no queden en algunamente sociológico.

"Mi preocupación es la de que éste reúna a la evangelización —es el que entre el encallamiento sobre la Evangelización del Mundo Contemporáneo— de hace dos años, también tocaba otros aspectos sociológicos," añadió.

Para aquellos que no ven la necesidad de celebrar un Encuentro Nacional de Pastoral, el Arzobispo comenta y comparte su visión pastoral, ya que el "ciere firmemente que la fe se expresa y se vive de modo diferente por cada cultura."

"No veo en el Encuentro intenso de división, sino que veo en él un sincero esfuerzo apostólico, por parte de un grupo de nuestra comunidad eclesiástica, que se sabe poseedor de una expresión particular de la misma fe, que de su lengua, su historia y su cultura..."

"A través de la historia, hemos sido de gente que no perdemos, al encontrar, en medio de una cultura extraña y difícil, que no comprendía," añadió.


Según las directivas nacionales, del Secretariado hispano, durante meses anteriores la reflexión de las naciones, para llevar a cabo un proceso de reflexión desde la base, para establecer las necesidades de evangelización entre los hispanos.

Las conclusiones de cada diócesis y región han ido llegando a la oficina nacional que se han reunido su coordinación y los talleres y posiciones a presentarse el 18 al 21 de agosto en Washington ante la presencia de unos 700 delegados y observadores de toda la nación.

También se espera la presencia de unos 25 obispos americanos como delegados y algunos más de países latinoamericanos.

A Cantero

Movimientos apóstolos pueden aportar:

a) Atención a los hogares deshechos.

b) Ministerio organizado para atender hospitales, parroquiales y centros de rehabilitación.

c) Pastoral sacramental, ver el Sacramento como el resultado de un proceso de evangelización y no como un simple rito de tradición.

II. — Proponemos a los redefinir, acepta, respetar y valorar la vocación del seglar:

a) Proponemos que todo ministro de pastoral debe ser una persona que surja de una comunidad, que conoce y vive la cultura de dicha comunidad, y que crea y aúna culturalmente en torno a ella. Estas características le capacitan para encarar con su testimonio y dedicación el Reino de Dios en dichas comunidades.

b) Es necesario más liderazgo representativo de la Comunidad Hispana en la jerarquía local y nacional.

c) Órganos que se pongan a funcionar ministerios laicos, utilizando los laicos que ya son líderes y están comprometidos con la pastoral y Ministerio de la Eucaristía, Cataqueas...

II. — Proponemos que se cree el Diácono Permanente en aquellas diócesis que no lo hay tenido en cuenta las necesidades de las mismas. Estos diáconos deben surgir de la base y no deben ser clericalizados.

II. — Se necesita urgentemente una pastoral Juvenil, a nivel diocesano y nacional, y personal adulto religioso y laicos para realizarla. De ello seguirán vocaciones al sacerdocio y la vida religiosa.

IV. — Proponemos que todo ministro de pastoral debe ser una persona que surja de una comunidad, que conoce y vive la cultura de dicha comunidad, y que crea y aúna culturalmente en torno a ella. Estas características le capacitan para encarar con su testimonio y dedicación el Reino de Dios en dichas comunidades.

I.— Afirmamos nuestro deseo de ser Iglesia Profética que levanta su voz en contra de las violaciones de los derechos humanos y religiosos, y sus raíces en los sistemas políticos de derecho como de izquierda.

II.— Deseamos que el Eucaristía de cada puebl...
Católicos hispanos buscan enriquecimiento cultural

Por JAIME FONSECA

Una de las razones por las que los hispanos buscan tener más voz en los asuntos de la Iglesia es la de que sienten que pueden enriquecer a toda la comunidad católica con sus tradiciones, religiones, 

La radio afirmó que el documento del Papa Pío XII "toma una posición totalmente opuesta a la teoría del 'melting pot'." También lamentó al comentarista que la "teoría del 'melting pot' todavía prevalece en muchas naciones e incluso en la mentalidad de muchos católicos en posiciones de liderazgo y responsabilidad."

Según afirmó el citado editorial radiado, el ministerio de la Iglesia a los inmigrantes debe abarcar tanto a los que se preparan a emigrar así como a los que ya lo han hecho.

"Nuestra sociedad," concluyó la radio vaticana, "se inclina con demasiada frecuencia a tratar a los seres humanos como piezas de ajedrez en el gran tablero del mundo."

"La lucha de clases no es camino a la fraternidad", Pablo VI

CASTELGANDOLFO, Italia (NC) - La lucha de clases y otros intentos “forzados y artificiales” de unificar la humanidad, nunca llevarán a la fraternidad universal, dijo Pablo VI el pasado 5 de agosto.

Dirigiéndose a los peregrinos congregados en el patio de la residencia veraniega del Pontífice en Castelgandolfo, el Santo Padre afirmó que la meta de fraternidad universal “no será el resultado de la tiranía de unos hombres sobre otros, de una clase social sobre otra o del inflexible e intolerable totalitarismo.”

El Santo Padre calificó tales errores como “intensos forzados y artificiales de unificar la humanidad.”

La fraternidad universal, dijo el Papa solo puede llegar “a través de la extensión del reinado de Cristo ofrece a los hombres, un reino más allá de este mundo, pero que puede surgir de la catolicidad de la Iglesia la cual es una rica e interminable fuente de civilización terrena.”

"Dios quiso amar a todos los hombres sin distinciones," dijo el Papa.

Pablo VI exhortó a los cerca de 3,000 peregrinos a no tratar a la gente con diferencias por su raza u origen.

"Tengan siempre un corazón lindo para amar y servir... hagan su corazón tan grande como el mundo, tan grande como el corazón de Jesús,“ añadido.

El discurso del Papa continuó después el tema de la humanidad la que ha sido tratado el Papa en respuesta a la controversia del obispo disidente Marcel Lefebvre, que rechaza la doctrina del Concilio Vaticano II.

"Existe un tremendo entusiasmo para el Encuentro Nacional en toda la nación," afirmó Pablo Sedillo Jr., del Secretariado Nacional hispánico, que existen grupos de católicos hispanos en las 170 diócesis de la nación aunque sólo 70 tienen organizados programas pastorales para ellos.

Los líderes hispanos se esfuerzan por definir la realidad de las tradiciones de católicos hispanos en las 170 diócesis de la nación aunque sólo 70 tienen (Pasa a la Pág. 22)