At the wire

Abp. Lefebvre 'no support'?

There is “almost no support” among English Catholics for dissident Archbishop Marcel Lefebvre, according to a team of sociologists from the University of Surrey who have been conducting indepth interviews among a sample of nearly 200 Catholics. Writing in The Guardian of London, one of the team, Peter Reilly, said that their probe into Catholic attitudes toward changes in the Church suggests that few Catholics in England would line up behind the archbishop in opposition to papal authority if he broke from the Church. “But,” he added, “whilst the Vatican can count on the support of most Catholics, in the main it is a passive kind of support.”

Ethnic comedies mushroom on TV

Television situation comedies about various ethnic groups “mushroomed” during the 1975-76 television season, but most were based on ethnic stereotypes, according to the U.S. Commission on Civil Rights. The commission made several comments about portrayal of ethnic characters in a larger report that focused on treatment of women and minorities in television programming and employment.

Keep your land, farmers advised

Farmers plagued by inflation, poor market prices and lack of government aid should hold on to their land in spite of it all, said seven Chilean bishops whose dioceses cover agricultural areas. “The man who already has a piece of land must fight and not sell it,” they said in a joint pastoral letter titled “Hope Unites Us.”

Indians thrive with papal aid

A rural project launched by Pope Paul VI during his 1968 visit to Colombia is helping 847 Indian families in Cauca province. A report on the Pope Paul Rural Development Fund said that since 1968, after an initial investment of $3 million in farmland and equipment and technical aid, the Indian families have been able to start 57 community businesses.

Hispanics seek ‘clout’ on behalf of family, youth, and minorities

By JAIME FONSECA

WASHINGTON — (NC) — In their drive for recognition by Church and society, Hispanic Catholics are demanding access to decision-making positions to protect the family, to seek an end to discrimination and injustice and, to help illegal aliens and farmworkers.

Hispanics also see a great need to minister to the aspirations of youth in America, their own young included, to improve both public and private schools, and to give women a greater role in Church affairs and a public life.

These are among 30 or more proposals made at the second National Hispanic Pastoral Encuentro held in Washington Aug. 18-21 by 1,100 delegates and other representatives of the estimated 12 million Hispanic Catholics.

ENCUENTRO organizers said these proposals came directly from the grassroots, after a consultation lasting four months with more than 100,000 Hispanic meeting in local, diocesan and regional gatherings to present their needs and aspirations.

“We intend to keep their freshness and style, and especially their message intact,” said Father Mario Vizcaino, who coordinated the Southeast region. There was also representative input from the Far West, the Midwest, the Northeast, the Northwest and the Southwest.

Encuentro delegates and observers discussed evangelization, Church ministries, human rights, political responsibility, bilingual education, and ways to reach unity within ethnic pluralism during 36 workshops and six plenary sessions held at Trinity College in Washington.

Most of the regional findings and proposals were amended before their approval and incorporation into a final document. Debates were spirited and often tense.

Two deacons to be ordained

FORT LAUDERDALE — Two seminarians studying for the priesthood of the Archdiocese of Miami will be ordained to the diaconate at 5:30 p.m. Saturday, Aug. 27 in St. Clement Church.

Archbishop Edward A. McCarthy will confer the Order of Deacon on Yates Harris and Robert Lynch, both of whom study at Pope John XXIII Seminary, Boston.
Hispanic bishops denounce racism

WASHINGTON — (NC) — Saying they speak for the voiceless millions of Hispanics in the United States, eight bishops denounced among other injustices, "institutional and personal racism both from within and from without the Church."

They also denounced "discrimination in language, culture and education; political under-representation; poor housing and few job opportunities" afflicting Hispanics.

They are more flow from an economic system which prices economic advantages over individual human worth," said Archbishop Robert F. Sanchez of Santa Fe, N.M., and seven other members of the U.S. hierarchy, in a statement Aug. 22.

The others, all with Hispanic roots, are Bishop Rene Gracia of Pensacola-Tallahassee, Fla., and Auxiliary Bishops Juan Arzube of Los Angeles, Gilberto Chavez of San Diego, Patricio Flores of San Antonio, Francisco Garmandia of New York, Manuel D. Moreno of Los Angeles and Raymundo Pena of San Antonio.

"WE COMMIT ourselves to work for the betterment of the situation of Hispanics everywhere, those in streets and squares, in factories and barracks, in fields and mines," they said. They mentioned janitors and maids, the undocumented illegal immigrant "living in the shadows," and the unemployed.

"Our Hispanic brothers and sisters are all who profess one faith and envision one brotherhood, whether Mexicanos or Puertorriqueños, Mexican-Americans, Cubanos, Dominicanos, Spanish-Americans, Chicanos, Central Americans or South Americans. No matter the flag or national origin—somos Hispanos (we are Hispanic).

"Aware of a history filled with both pain and promise, struggle and rejection, we hear the voices of Hispanic people crying out in deep faith for liberation from sin and injustice," the bishops said.

The statement was released shortly after Hispanic Catholics closed four days of deliberations on their lot, both temporal and spiritual, at Trinity College in Washington.

THE EIGHT bishops, who attended the Encuentro, praised the effort which they considered "a success," adding that they felt encouraged by the hope it offers of better days for Hispanics in the Church and in American society.

Their statement was released on the feast of the Queenship of Mary, who under the title of Our Lady of Guadalupe is widely honored throughout the New World in the 16th century and throughout history against many adversities.

"WE BELIEVE this faith is our greatest gift to the United States," they said, and went on to explain other Hispanic values.

Our concern here is not simply to recount a history of misdeeds, but to voice proudly those values which make our people great, the experience of the extended family; the worth and dignity of the person over any structure or institution; the esteem in which the name and honor of the person is held.
react to Encuentro

presentation was interrupted by applause several times. He expressed pride in that about 70 per cent of the final document on the topic had been drawn from the Southeast Region report.

"Over all I feel very positive about the whole thing," he said. "The presence of so many bishops is assuring. I think we have to take advantage of their good will."

"I feel very happy about the contribution of our delegates. It became obvious to me that we have to be more present in national affairs like this, for we were able to show that we are a better image of us Cubans, for we were able to show that we are not reactionaries and that we have developed sensibility to the needs of the Chicanos, Puerto Ricans, migrants and other Hispanics. Perhaps we still need to be understood better."

Juan Figueras, another Miami delegate, expressed disappointment at the fragmentation of the first voting session.

"It showed me that this is part of a whole process and that we still have much to learn." 

"I am very happy that we have good dialogue with other groups. I feel our vision is less emotional. We came here with the idea of representing the grassroots in the Archdiocese of Miami, and not our personal interests," he said.

Figueras presented the theme of Unity in Pluralism at one of the workshops. He was impressed by the simplicity of the bishops' setting up the workshops and learning from the people. He still finds there is much room to grow as a group.

"Most resolutions have great value but there are a few contradictions."

"One resolution under human rights calls for the right to vote for resident aliens, while another on political responsibility calls for the Hispanics to become citizens and thus be able to participate in the political process. I don't think we should interfere with constitutional laws." 

"I feel this is all part of a process and having gone through this, perhaps we shall be more mature in these aspects for the next Encuentro," Figueras said.

"I was surprised at the diversity of views and problems shared and how everything came together there."

Castaneda was recording secretary at one of the evangelization workshops. He was also chosen as the youth representative of the Southeast to the National Youth task force which resulted from the Encuentro which was backed by Bishop James Rausch of Phoenix who offered his diocese for meetings.

Miguelos Rivera, migrant youth delegate from Our Lady Queen of Peace, noted:

"This is the first time I attended a meeting like this. It was a very nice experience to see so many people from so many places coming together and giving their concerns. We really felt together."

"I feel the migrants got pretty good support, but even to support us they had to know about our problems. Perhaps those who did not, were not that aware of our situation."

Milagros Rivera participated in the workshops on Integral Education and spoke on the need for respect of culture even at the kindergarten level.

"My general impression is very good," said Araceli Luaces of Miami. "Because we were able to present our views and because of the opportunity of meeting the bishops and priests and being able to work with them side by side."

"I was disappointed by some of the youths that separated into their own workshops, rather than contribute to the workshops with the adults. As a result, there was no time to discuss their proposals, and their contributions don't show in the general conclusions."

"I was impressed by the openness of the bishops and their willingness to hear the participation of so many people, in spite of their difficulties with the language."

"The Encuentro will benefit us all, not only migrants but the whole American Church," Julian Cortes, migrant delegate from Our Lady Queen of Peace parish said.

"I was pleased to introduce an amendment to the resolutions, where we migrant workers seek a meeting with the American Bishops, but without intermediaries. Too often by the time our messages get to them they get distorted," he said.

The amendment was defended by one of Miami delegates, Dr. Cecilia Alegre who said the bishops need to have more close contact with the grassroots. The assembly voted in favor.

**Bishops' observations**

(Below are reflections by various bishops attending the Encuentro on the meeting.)

"I am very impressed by the seriousness of the Hispanics in the pastoral planning which they see essential to the apostolate of the Church. Obviously, the people here are very concerned about creating programs that will really meet the needs. In doing this, I think they are creating a model that can be followed by all." — ABP, EDWARD A. MCCARTHY, Miami.

"If the really valuable conclusions are accepted and acted upon by the NCCB and by others, some of the bishops will have to implement them and certainly it will change the whole Church in the United States." — BISHOP RENÉ GRATICA, Pensacola-Tallahassee.

"Five years ago we hardly got 200 people to participate in the first Encuentro and this time over 2,000 had to stay behind because of the lack of room. These were people who, having participated in the reflection process wanted to be here at least as observers." — BISHOP PATRICK FLOREZ, San Antonio, Tex.

"I have come here to listen in order that I might learn." — BISHOP FRANCIS MUGAVERO, Brooklyn, N.Y.

"No longer can we take for granted the kindness, understanding, the patience which has been characteristic of our Spanish-speaking brother throughout the centuries. We must now recognize the honesty and sincerity of your voices being raised, not in anger or in consternation, but a voice being raised seeking only for justice and equality of opportunity in the Church and in society." — BISHOP RAYMOND GALLAGHER, Lafayette, Ind.
Hispanic Catholics seek recognition

(Continued from page 1)

challenge.

But with typical Spanish courage and frankness they set their demands before the American people, in the words of one Puerto Rican delegate.

Evangelization, preaching and living the Gospel, should start with the Church itself, its leadership and people, said one set of resolutions.

"WE WANT a Church united, poor and humble, embracing the whole community, giving fair recognition to all men and women as members of the People of God," delegates said.

Hispanics also made a strong bid for the integration of their traditions and culture into the liturgy and parish life, and for the recognition of the small, intimate Christian communities they seem to prefer to the large institutional parish.

They urged the Church hierarchy to improve the number and quality of ministries to Hispanics, not only in diocesan life, but to such groups as prison inmates, migrant farmworkers, the elderly and the sick, prostitutes, divorced persons, drug addicts, homosexuals and the handicapped.

"Youth as the hope of the future should be the special concern of the Church," another set of resolutions said.

DELEGATES thought increasing the number of permanent deacons chosen from the grassroots would help to solve many of the problems of Hispanics.

The Catholic school system, from primary level to higher education, should make an effort to "educate the whole person, free from prejudice, discrimination and oppression," another set of proposals stated. It added that poor, or nonexistent bilingual and bicultural programs are responsible for Hispanic children their identity, and for the large number of school drop-outs.

Hispanics said they felt that while democracy is theoretically within the reach of every American, "the reality is that cultural, political, economic and social discrimination have kept them forgotten citizens."

"We lack political education and maturity," one proposal said, "as we lack enough of our own political leaders."

Other proposals sought a political coalition to overcome these handicaps, and sought Church help in education Hispanics about their political rights and duties.

THERE was also self-assertion of ethnic values among the various groups of Hispanics: Mexican-Americans, Cubans, Puerto Ricans and other Latin Americans.

We favor the integration never the assimilation of these groups into the ethnic mosaic of America, the Hispanic said, adding that this should be part of the total effort at integration of blacks, Indians, Asians and others.

They asked Church authorities to recognize in their pastoral and liturgical activities the religious value of Hispanic traditions, such as, they said, respect of the human person, love of family life and devotion to the Virgin Mary.

In an opening message Pope Paul VI told Hispanics at the Encuentro to seek cooperation with the rest of Catholics and "build unity within legitimate pluralism, and furthermore liberate men and women (from sin and injustice) in pursuit of wholesome freedom."

Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, told the Encuentro to "do everything to liberate your people from injustice and other evils; but to be productive, that effort cannot be divorced from the Gospel."

HE THEN said, obviously in reference to his recent appeal for the human rights of the unborn and the aged: "We are also struggling for recognition of human rights in the midst of the secular society. We desperately need your witness by your respect of human life, your love of family, your devotion and love to motherhood and Mary."

At the closing Mass he con-celebrated with 50 bishops and 70 priests at the National Shrine of the Immaculate Conception. Auxiliary Bishop Patrick Flores of San Antonio listed the gains of Hispanics, but urged efforts to make still greater gains.

He spoke of improvement in wages for farmworkers, of the benefits of bilingual and bicultural education, of gains at the polls and government as part of civil rights moves, of an increase in the number of Hispanic bishops, priests and Religious.

"But we are not satisfied. We have to multiply these gains," he said, referring to the fact that Spanish-speaking Catholics make up 25 percent of the total Catholic population.

"Hispanic Catholics are no longer a sleeping giant after centuries of oppression. They are on their feet, on the march," he said.

MAYOR Walter Washington of Washington joined the Encuentro's final session to remind Hispanics that his city had to wait 104 years to be able to elect its own government. The nation's capital has a large black majority.
Family Center opens Monday

By ROBERT O'STEEN
Voice News Editor

The American family of today has been born of its roots by modern living.

That is the belief of Terry and Mimi Reilly, directors of the new Archdiocesan Family Enrichment Center which opens Monday.

"Whether we like it or not," said Terry Reilly, "the extended family (including aunts, uncles, grandparents) living together or nearby is a thing of the past.

"Up to the 1950s half of American families still had "extended" members living with them, and these additional family members would tell stories and pass on family traditions," he said.

THUS, YOUNGER members developed a sense of family roots. But because of mobile American society the extended family today has been reduced to the "nuclear" family (parents and children only) with this family nuclei often moving from place to place, having no geographical or family roots.

This, say the Reillys, weakens the family and leads to many of the problems seen in society today.

And that is why Archbishop Edward A. McCarthy invited the Reillys to launch a family life program, providing them with a facility at 183 St. and 12 Ave. NW, Miami.

Telephone number is 651-0280. The Reillys invite questions, inquiries and ideas about services.

Meanwhile, they are organizing their programs which will work largely through the parishes, with each parish, hopefully having a volunteer Family Life Couple to direct the program in their parish.

THE REILLYS will be contacting the parishes soon and also hope to speak to the pastors at a Clergy Day about the services available to them. Also an open house will be announced in the near future at the Center which was formerly the residence of the Sisters of St. Joseph Cottolengo.

The Center includes living quarters for the Reillys and their five children, conference rooms with visual aids, a resource room with books, films and cassette tapes relating to family life, offices, guest bedrooms and a chapel where Masses will be celebrated.

In addition to the Reillys the FEC includes Father Ronald Luka, C.M.F., who came here from Baton Rouge and has extensive training in family matters and who will initially head up a marriage preparation program.

The other staff member of the facility is Mrs. Carol Parrell of Visitation Parish, who will be administrative assistant. She and her husband Pat, who is an FBI agent, have six children and are the past Executive Secretary Couple of Marriage Encounter, South Florida, and have been in the Christian Family Movement for 8 years.

"I AM EXCITED about the whole concept," she said. "When we first heard Archbishop McCarthy talk about a family center we wanted to be a part of it, because we feel a commitment to family life is important."

Relating family needs to this geographical area, Terry Reilly said, "Especially in South Florida, the families are mostly from other places and are nuclear families that don't relate strongly to each other.

"So that's where the Church comes in," he emphasized. "The Church gives the family a relationship to other families in the Church community."

The parish, he said, should be a community of faith, a kind of spiritual family through which other families can relate and have a form of "extension."

Helping families do this at the parish level is the reason for having the Family Center.

"TELEVISION is another reason family members don't relate to each other enough," said Mimi. "Twenty years ago this was not a problem," she said, with families talking, working or playing games without the distraction of television.

"Every night was family night," she said.

But now, they said, a supportive ministry is needed, and a "family night" once a week with planned activities for all the members is one of the main projects they will be establishing in the parishes through the parish family life couples. The Reillys are preparing a new family night slide-and-lecture presentation to be given in interested parishes. Thousands of families were participating in family night in the Diocese of Phoenix where the Reillys were Family Life directors before coming to the Miami Archdiocese.

OTHER AREAS the Family Center will be dealing with are marriage enrichment, marriage preparation parenting, natural family planning, and ministry to divorced and separated (one of the Reilly's highest priorities).

The Reillys said Archbishop McCarthy is the main force behind the Family Center.

"I still remember a beautiful talk I heard the Archbishop give that showed his love of the family. He referred to the family as:

""The precious cells of Christ's Church."

On Monday the Family Enrichment Center will begin nurturing those cells.

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Miami, Florida | THE VOICE | Friday, August 26, 1977 | Page 5
Elvis, the man, the image, values

By Fr. John Dietzen

Q. A few weeks ago you referred to the saints and seemed to refer to them some of our "fellow Christians." Isn't it true, however, that the Catholic Church does not recognize non-Catholic saints? (P.A.)

A. First of all, other Catholics are our "fellow Christians" also. That phrase does not automatically refer to Protestants.

If you mean does the Catholic Church acknowledge the presence of holiness in other Christian churches, and in the members of those churches, the answer is by all means yes.

In fact, in at least one instance, the Catholic Church has actually canonized (officially declared as a saint) a non-Thousand went to the holy Christian. This occurred a few years ago in the canonization of a group of African young men who were murdered for their faith late in the last century. They are known as the Martyrs of Uganda, and one of their number was an Anglican.

You are probably aware that, with perhaps one exception, the Roman Catholic Church is the only western Christian church which has any custom such as canonization. Thus, there are no Protestant "saints" in that more formal or official sense.

Q. I am acquainted with a non-Catholic who seems to be Franciscan, even though he belongs to a different "order." We have several different groups that I know of here in our own city. How many different kinds are there, and why are there so many? Can you tell them apart? (T.O.)

A. It is said that one of the three unities every group doesn't know how is common among among the Sisters. Most Franciscans are identified by the initials O.S.F. — Order of St. Francis. Most Franciscans are identified by the initials O.S.F. — Order of St. Francis. Congress on Evangelization

MINNEAPOLIS—In a letter to Bishop John R. Roach, Archbishop of Saint Paul and Minneapolis, Cardinal Villot, Vatican Secretary of State, described Pope Paul VI's joy at hearing about the National Congress on Evangelization which is being celebrated here, starting today, Aug. 26 through Aug. 28.

Cardinal Villot said: "The Holy Father is confident that the National Congress will provide an excellent opportunity for deep and prayerful reflection on God's work and on the task of evangelization that is shared by all who belong to Jesus Christ."
sometimes we forget that there is considerable difference between not understanding God and misunderstanding him. No one either can, this life or the next will understand God perfectly. The more we learn about him, the more we see there is to learn. So obvious heaven can never be boring.

However, we can be grateful that God has given us enough information about himself, so that, while no one is capable of understanding fully the divine perfections, still there is no need to misunderstand him.

Misunderstanding of God can come either from lack of knowledge or lack of docility. The cure for the first is more information for the mind; the cure for the second is a change of heart, a cure for the first is more information for the mind; from lack of knowledge or lack of docility. The never be boring.

views with the same glance the past, present and the way God looks at us and the world around us, of God.

things which appear to contradict the providence fully the divine perfections, still there is no need to misunderstand him. So obviously heaven can

So many things in life become clearer or make sense when we become convinced God always takes the long-range view of our lives. This means that he not only sees today, but also our last day. When he considers anyone of us he views with the same glance the past, present and the future. He cannot regard us without seeing the whole pattern of our life, from conception and birth, through maturity and adulthood, to the moment of death, and beyond in eternal life, face to face with him. All this is before the eyes of God. None of it can be partitioned off in segments standing alone, as we are them. He sees it all in the now of his divine wisdom. This is the divine viewpoint.

To face with him. All this is before the eyes of God. Therefore, the second is a change of heart, a faith demands is still there. But it does no violence to faith. On the contrary, it reasserts it. Why does God permit evil? The long range view underlines his intention of bringing good out of it. It means take the mystery out of puzzling events of day to day living, but we can say that some apparently contradictory matters now are a little more in focus and make some sense to our limited minds.

Take the most common objection about the providence of God. How is it that so many good people suffer in this life, while the wicked seem to enjoy prosperity. This problem is as old as old as religion. St. Augustine measured the dimensions of this faith obstacle and gave this impressive answer. "To the divine providence," he wrote, "it has seemed good to prepare in the world to come for the righteous good things, which the unrighteous shall not enjoy ; and for the wicked evil things, by which the good shall not be tormented."

But as for the good things of this life, and its ill, God has willed that these should be common to both; that we might not too eagerly covet the things which wicked men are seen to possess, and fearlessly shrink from the ills which even good men often suffer." Augustine's explanation is 1500 years old. It doesn't take away the mystery. The veil which

I have no doubt whatever that many of my attitudes and assumptions reflect the kind of sexual prejudice which drives many modern women straight up the wall.

Patterns of response accumulated over a lifetime cannot be uprooted by a simple decision.

Nevertheless I am convinced that the social change which is loosely identified as the women's movement will come out to be one of the most significant developments of our time.

As I follow some of the bruising battles now taking place within this movement, I am left that I'm just too happy to be an outsider in this controversy.

From the safety of my sideline position, it would seem easier to bring Menachem Begin and Yasser Arafat to some sort of compromise than to do the same thing with Phyllis Schlafly and Gloria Steinem. In several states, the battles to control the delegations to the Women's Year meeting in Houston have been as rough as anything you're likely to see at a national political convention. But of this right comes, I suspect, from the fact that most of these women are not playing political games, jockeying for personal advantage or control of institutions. They are drawn into involvement by the issues themselves, and these issues—whether it's the Equal Rights Amendment or abortion laws—involve basic values on which they're unwilling to compromise.

A couple of congressmen can tear each other apart during floor debate and then go out and have an enjoyable dinner together. There's going to be none of that separation of issues from among the opposing forces in Houston. The convictions run too deep.

Whatever the outcome on issues like the Equal Rights Amendment and abortion legislation, the main thrust of the women's movement seems inevitable.

That development, as I see it, is a change of social attitude, a change which seems each woman as being first a person, with individual qualities, aspirations, rights, rather than as wife, secretary, nun or any of the other traditional roles.

In our racial prejudice, we tended to think of a "black doctor" rather than of a person who became a doctor, who is 40 years old, who is losing his hair, who happens to be black.

In the same way, we still think of a "woman lawyer" or a "woman scientist" as though sexual identity overshadows all other personal qualities.

But the change is already taking place. It's very deep in the consciousness of younger women. It's influencing patterns of marriage, industry, law, etc. It's not a matter of rejecting all the traditional activities of women. But it does mean that the person will think in terms of choosing to remain in the home, as wife and mother, instead of sliding into this role because society

assumes there is nothing else she can do or should do.

During a time of transition, many of the people who are caught in the middle will suffer. I do not think that puny humans will never last.

We can all get to our feet and contribute to the discussion here. Glance back some years and with the advantage of hindsight reapproach some events which at the time seemed tragic or destructive or just plain very bad luck. Having traveled some years since then and better able now to put it in the proper perspective of our whole life, often we have to concede that God brought good out of evil.

Whoever thinks God's dealings with him are harsh or unjust should adjust his eyes patiently toward the long range view. Look at the life after life. The portrait God has of us is filled with eternal lines and everlasting colors in which have blended smoothly and beautifully the sorrows and abominations of the present time.

What an advantage in daily living, this divine viewpoint. It opens the door to the comfort and consolation of resignation to the Lord's will. The conviction of his goodness outweighs the inclination to doubt his providence.

Whoever makes a habit of living with the long view will not understand God perfectly, but perhaps more importantly right now, he will not misunderstand him.

By Msgr. James J. Walsh

No need to misunderstand God

Reflections of a dinosaur

The Voice / Miami, Florida / Friday, August 26, 1977 / Page 7
New parish center to be built

WEST PALM BEACH—Construction is expected to begin shortly for a parish center to be built in St. John Fisher parish here. Groundbreaking ceremonies are expected to be announced by Father William Lynch, pastor.

Jesuit with familiar face

New pastor at St. Ann's

WEST PALM BEACH—The new pastor of St. Ann parish is no stranger to the area since he came to Miami as a small boy and has served in other Jesuit parishes in South Florida.

Priests get newsletter

A newsletter for the priests in the Archdiocese of Miami has been inaugurated with a Sept. 30 edition entitled "Inter Nos" (Among Us). It is edited by Father Michael Greer, assistant to Archbishop Edward A. McCarthy in consultation with Father Charles Ward, S.T.D., Chancery librarian.

Memorial Mass for Abp. Carroll

LIGHTHOUSE POINT—A month's mind Mass for the repose of the soul of Archbishop Coleman F. Carroll will be celebrated at 7 p.m. today (Friday) in St. Paul the Apostle Church.

Family training

Specialized training in family therapy and education, counseling, social change, administration and management, and sports administration is included in the Masters of Science degree program offered at Biscayne College.

Hospital names pastoral head

WEST PALM BEACH—Father Raymond P. Hubert, M.S., has been named Director of Pastoral Care at St. Mary Hospital. Certified by the National Association of Catholic Chaplains, Father Hubert was ordained in 1958 at St. John Fisher parish, established by Archbishop Coleman F. Carroll during the summer of 1963, has approximately 600 families.

Days of the Year

1977

- O.M.I. when final city building permits have been issued for the new buildings which will be located on the west side of the church on North Shore Ave. At present the time the original Mass center serves as a parish hall and Oblate Fathers of Mary immaculate who administer the parish reside on 40th St. The parish church was completed eight years ago.

- St. John Fisher parish, established by Archbishop Coleman F. Carroll during the summer of 1963, has approximately 600 families.
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FLORIDA

Miami, Florida / THE VOICE / Friday, August 26, 1977 / Page 9
New Irish Primate named

VATICAN CITY—(NC)— Pope Paul VI has named Msgr. Thomas Fee, 53, archbishop of Armagh, Ireland’s primatial See.

Archbishop-elect Fee is president of St. Patrick’s College in Maynooth, the Irish national seminary. He succeeds the late Cardinal William Conway, who died April 17.

Born Nov. 3, 1923, in Crossmaglen, in the archdiocese of Armagh, Msgr. Fee is a priest of that archdiocese. Irish sources in Rome said that he visits home frequently, is well known there and was presumably a favorite of the priests of the archdiocese.

He has a “keen interest” in Northern Ireland and is “intimately acquainted” with the problems of that strife-torn region, the Rome sources said.

Armagh is located in Northern Ireland, but the archdiocese covers territory both in the north and in the republic.

The seminary at Maynooth has had some difficult times in recent years and Msgr. Fee’s administrative ability was also cited as a factor in his appointment.

He is a fluent speaker of Gaelic, the native tongue of Ireland, and is well known in the movement for the revival of the language.

After studies at St. Patrick’s College, in Armagh, he entered St. Patrick’s College, Maynooth, in 1940, where he obtained a bachelor’s degree in Celtic studies. He completed his theological studies at St. Peter’s College in Westminster.

Ordained to the priesthood in 1948, he was assistant pastor in Clonfeacle. He then obtained a master’s degree in history at the University of Dublin and another master’s degree in history at the University of Louvain, Belgium.

In 1953 he was named professor of modern history at St. Patrick’s College, Maynooth. He became vice president of the college in 1970 and the president.

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Page 10 / Miami, Florida / THE-VOICE / Friday, August 26, 1977
Should we expect spectacular signs?

By FATHER JOHN J. CASTELOT

In every age and culture there have been people claiming to have a "hot line" to heaven. Some were sincerely exercising the ability to know and reveal the divine will. Others were quacks, preying on the anxieties of people who wanted to make sure the god—or God—would smile on their various ventures. In antiquity there were officials in the royal court whose task was precisely this: to tell the king whether the gods thought he should go to war or, if he did, whether he would win. And there were more than enough "seers" for the common people to consult.

In the early days of Israel the priests exercised this function. People came to them primarily "to consult God" (Dt. 33, 8-10), to learn the divine will in specific cases. Just how the priests arrived at their answers is not altogether clear. We are told they used the ephod, Urim and Thummim for this purpose, but we have little information on the exact nature and functioning of these instruments. The ephod was an article of priestly apparel, a sort of apron, the material and form of which varied. In, or in a burselike affair attached to it, were kept the Urim and Thummim (Ex. 28,30).

WE HAVE no clear knowledge of what these two objects were: sticks, stones, dice? At any rate, they were of contrary signification, like two coins, one indicating "heads," the other "tails," God's will would be determined by a process of elimination, going from the general to the particular. "If you draw Urim, I shall do so and so; if you draw Thummim, I shall do the opposite." Depending on the emergence of one or the other, further determination would have to be made, until a precise determination of God's will was at last obtained.

Though this process smacks of superstition, actually it was a humble act of confidence in God's interest in human affairs. The willingness to abide by the decision, accompanied by the elimination of all human factors, testified to the trust of the suppliants that God would manifest His will through His appointed representatives. Later, if the ephod and Urim and Thummim had been especially impressive, were an extreme rarity in the careers of the classical prophets.

THE PROBLEM was aggravated by the fact that they consistently preached an unpopular message and ran into fierce competition from false prophets. The latter also claimed a divine mission and usually managed to tell the people what they wanted to hear. The competition sometimes broke out into violent confrontation (1 Kgs. 22,1-38; Jer. 29,1-17). In just about every case the true prophet was vindicated only after his death, when subsequent events showed that he had been right, after all.

It was the same with Jesus. He, too, had a divine mission, but He, too, met with vehement opposition and was not really understood even by those closest to Him. The Father vindicated Him, too, by raising Him from the dead. But it was only then, in the light of their experience of the risen Christ, that His followers began to penetrate the mystery of His identity and His meaning. In the light of the Spirit they grew in understanding, an understanding different from that by which people ordinarily come to grasp truth. St. Paul discusses this in 1 Corinthians: "Since in God's wisdom the world did not come to know him through 'wisdom,' it pleased God to save those who believe through the abusurdity of the preaching of the gospel. Yes, Jews demand 'signs' and Greeks look for 'wisdom,' but we preach Christ crucified—a stumbling block to Jews, and an absurdity to Gentiles: ...The Spirit we have received is not the world's spirit but God's Spirit, helping us to recognize the gifts he has given us...For, Who has known the mind of the Lord so as to instruct him? But we have the mind of Christ (1 Cor. 1:21-23; 2:12, 16)."

EVEN WITH "the mind of Christ" the Christian community faced situations for which there was no simple answer. There were different "prophetic" voices raised even within this context, and who could tell which was right? Paul did not just silence them all; that is never a solution. His working principle seems to have been: "Do not stifle the Spirit. Do not despise prophecies. Test everything; retain what is good. Avoid any semblance of evil" (1 Thes. 5:19-22).

We have the mind of Christ and a guarantee of the essential truth leading to salvation. But especially on the personal level we are often faced with serious choices. If we wait for God to reveal of inaction. He has given us intellects and wills to ponder and make mature decisions. We can only pray that He will approve and bless our course of action.
God’s will never a neat sche

By MARY MAHER

It may be easier to know what God’s will is not than what it is. That is one way of saying what Eastern Orthodox theology says about the capricious character of our knowledge of God: We know more of who He is from what we do not know than from what we claim to know. I do not suggest, as the philosopher Nietzsche did, that God is a capricious character, abstracted in the sky, One who keeps us under His sway by the power of His evasion or delusion. But use the term “the will of God” and for most people it conjures up all sorts of learned images. For some, it means a plan or a plan in God’s mind about our future—a sort of religious Amtrak scheduling of our destinations. Use the term as a convenient cover-up for catastrophes in our world which defy human reason and challenge human justice. Such as: earthquakes which usually wipe out those already afflicted because they cannot afford to live other than on flimsy land. For some few I know, the will of God is equated with knowing when opportunity knocks and exactly when to open the door to it. They hear “the Lord has heard the house millions from the crisis event in which a friend needed pants, so he picked up a bolt of tent canvas and made the first of several million levis. The will of God is perceived as a series of “good breaks.”

The Hebrew Scripture speaks a good deal about God’s will as primarily involving a relationship with God. It does not speak of God’s will as a design model for predestination. The Torah, the Law, intends to guide man to receive God’s loving kindness. It stresses God’s faithful nature more than man’s. This makes a good deal of difference when we come to concretely talking about what God wishes of us. It means, first and foremost, that the events of our lives, the hands or forces of God’s care of us more than measurement of our goodness. We are good—that God has assured us of. Scripture invites us to learn wisdom about this will by awaiting meanings in our lives. The Torah was a guidebook, not a prison manual for the human setting. It is wisdom more than the way to it. Rabbi Heschel put it this way: “To fulfill the will of God in deeds means to act in the name of God, not only for the sake of God; to carry out in acts what is potential to His will. He is in need of the work of man for the fulfillment of His ends in the world.”

JESUS RESTRESSED that the main tone of His Father’s will was mercy. He acted in the sentiment of His Hebrew liturgy, “beati sunt” (happy be they). God’s love was not a sacrifice, but a lived relationship with us. God brought man to God in reaching out, as God does, to embrace mankind with compassion for its weakness and invitation to its strength. Jesus was more a nurturer of the human setting than its measurer. He presented God’s will in the way He lived—that was a crisis to some who wished Him to categorize rather than to show in His own flesh its original meanings of God’s will. Theologians tell us that all our human acting is multi-motivational. We act for many reasons. To say that of us, whether the choice is a marriage partner, job or dress, is to say that we act consciously but we are also greatly influenced by vestiges of unconsciousness in ourselves. We learn God’s will little by little in our lives—it is a never a neat scheme. We don’t consult a drawing board, even one moral, for its primary meaning. God’s will is in our lives. Not long ago I saw a magnificent sculpture in an art exhibit near Lincoln Center. This sculpture by Thelma Hillman places a dozen or more caryatids or artistic design so that, standing before it, one gets a marvelous number of images of self. Lovely and strong—images—not of the distorted funhouse sort. All these images are the person who stands before it. Hillman calls it “Shalom.”

THE WILL of God in our behalf may be like this. It is not one thing, one plan, a crisis to some who wish God with God. In many ways it calls us toward ourselves and others. It involves knowledge of ourselves which comes with both success and failure. It means love that has healed as well as wounded us. It means trust when that is easy and also when it is hard.

The will of God is seen in all the scriptural personalities. It meant for Moses and Jeremiah a going on without assurance that they knew the outcome. It meant fruitfulness for Ruth; Jeremiah grumbled about it. It meant healing for Magdalene. One thing is sure: It is only by reading one’s own heart with reverence that one can even a minimal description of “the will of God” is possible.

By FATHER JOSEPH M. CHAMPLIN

“Bless me, Father. It’s been 10 years since my last confession. You see, Father, my wife just died, services are tomorrow and I wanted to receive Communion at the funeral Mass.”

That sounds, of course, like a probably middle-aged widower admitting his sins to the priest and seeking reconciliation with the Church.

In point of fact, however, it was a 24-year-old seminarian confessing to one of his classmates here in the North American College at Rome. They were role-playing in an attempt, under this writer’s supervision, to master the mechanics of the new rite for the sacrament of Reconciliation and to develop their skills as future confessors in the United States.

LAST FALL two unused side chapel areas of our seminary were converted into quite attractive rooms of reconciliation. They provide the option recommended by our American bishops of either anonymous, behind the screen or open, face-to-face confession. These have been used with positive results each Wednesday afternoon during the regular period for celebration of that sacrament. However, we have also found them extremely valuable in the preparation of our deacons for their soon-to-begin ministry of healing and forgiveness. Each of my students was asked to prepare two hypothetical confessions, one of a man, the other of a woman, one for an anonymous, the other for a face-to-face arrangement, and, if they so desired, one to include some sexual sin.

They selected a partner and together signed up for an hour of this role-playing exercise. The experience was taped and recorded after each confession (the student thus was penitent twice and priest twice), I solicited their own observations, then gave my lengthy comments. Later in their rooms they listened to the recorded and learned from their own performances.

TEACHERS OFTEN do not realize immediate fruit from their labors and frequently never hear of the impact they made. It may be a decade later when some students recall lessons learned in school years earlier. This confessional role-playing project, however, was an exception. In every instance I could detect growth and improvement in the seminarians universally commented on how productive the hour had been. These future priests face a double challenge with regard to this sacrament. They must acquire the art of being good confessors and, at the same time, they must learn to introduce and teach the revised ritual of the sacrament of reconciliation. In itself it is a delicate, painstaking, task; the latter, and equally fragile and long-term project, requiring considerable skill and sensitivity.

As a priest for 21 y I watched with mixed emotions as my youth struggled, then grew calm with the revised ritual and the hypotetical, but true to life, confessions. Most were very grateful understanding; a few, sighing and rigid. Most found it arrangement more as “not effective, but dealt success.”

THESE FINE young men of the initial awkwardness, displayed an ease with personal prayer, scriptural read/ creative penances. The extent to which the words over the penitent’s mouth was improved clumsy for them; it was a time for this to attain its meaning the richness it possess in. The example of reconciliation is to be set by our Lord and with the Church.

The tendency, almost universal, to give swift, easy, immediate advice was absolutely wrong. Every student. I truly believe, will benefit from these sessions, will be inclined to listen...
How do I know His will?

By FATHER ALFRED McBRIEDE, O.PRAEM.

"Ah sure, it's the will of God isn't it." Who has not heard this calm and assuring statement from our grand-parental generation? How easily the devout seem to discern the will of God. So quickly to the lips that phrase springs when there was need to find meaning in a tragic situation or the way out of a dilemma that seemed to have no reasonable solution. To bring up the will of God appeared to bring acceptance and end the matter.

By contrast, how seldom one hears of the will of God these days. Now it's all the will of persons. If God has anything to do with the situation, one couldn't tell from the way people speak of their tragedies, illnesses, problems and heartaches. What do you hear instead? Listen to this: Whatever will be, will be. It's all up to you. No way. There's no light at the end of the tunnel. Cure what you can, endure what you can't. I never promised you a rose garden.

THROWN BACK on human resources alone, people today resort to a kind of gorged despair. Accepting the faith-less way of solving human torment, people must settle for the cold comfort of stiff upper lip proverbs and currently fashionable axioms of hopelessness. Not knowing how to cope with the suffering and the pain and the puzzlement implied by tragic situations or murky complexities than anyone wants to give them credit for.

Both are disloyalties to the Holy Spirit who moves within our hearts to ask us to think. It is the rich interaction of a busy mind and fervent heart that moves toward the disclosure of the will of God. Thinking without praying leads to despair. Praying without thinking leads to presumption.

Thinking without praying leads to despair. Praying without thinking leads to presumption. Both are disloyalties to the Holy Spirit who moves within our hearts to ask us to think. It is the rich interaction of a busy mind and fervent heart that moves toward the disclosure of the will of God. The affair is neither magic nor mechanics. It is both a problem for the mind and a mystery for the heart.

The whole matter requires time, meditation, thoughtful and prayerful waiting. It demands a personal expectation that God will reveal His will in his good time, though there is now a need to find meaning in a tragic situation or the way out of a dilemma that seemed to have no reasonable solution. To bring up the will of God appeared to bring acceptance and end the matter.

Thinking without praying leads to despair. Praying without thinking leads to presumption. Both are disloyalties to the Holy Spirit who moves within our hearts to ask us to think. It is the rich interaction of a busy mind and fervent heart that moves toward the disclosure of the will of God. The affair is neither magic nor mechanics. It is both a problem for the mind and a mystery for the heart.

The whole matter requires time, meditation, thoughtful and prayerful waiting. It demands a personal expectation that God will reveal His will in His good time, though there is nothing to stop us from working on the time factor. It's not that God is arbitrary; it's just that deep and tragic matters cannot be dispensed within an instant. Depth moments in life ask for depth response. Surely the will of God can still be found. Think and pray about it.
Can the Scriptures actually be lived in ordinary life? Can the words of God be applied to everyone, to the lives of people living in the world? Miss Lubich says:

"All of us can live it, whatever our vocation, whatever our age, our sex, our social situation, because Jesus is Light for every man who comes into this world. With this simple method we re-evangelize our souls and with them the world..." If you find this new weekly column of value and helpful, don't keep it a secret. Share your experiences of living the Word of Life with others.

The column is geared not only to ordinary events into something special: "This day started at 3 a.m., when Maria, who is eight months old, decided to wake up and stay up. I had gone to bed at midnight and at 3 a.m., I was not ready to get up. I really prayed that she would go back to sleep but she didn't. I began to think of what it was going to be like during the day because I usually find it very difficult to function with little sleep and I have six children to take care of." I remembered the word of life which was "...and no one will take away your joy." of our spirituality is that we are to make progress in sanctity together.

If each reader attempted to live the specific Scripture verse each day of the month, in unity, there could be a powerful impact on society itself in South Florida.

One woman was trying to live the above Scripture verse recently and had the following experience which is shared as an example of how living the Word of Life can transform ordinary events into something different:

1. Discuss this statement: "Once a king lived in the will of God these days." What was good about it? What did God like about the will of God? What did the king have to do with God's will? Discuss.

2. In general, how do people manage to discern the will of God? Discuss.

3. Discuss this statement: "Ultimately, the Word of God can solve all problems." Discuss this experience. What did the speaker mean when he said this?

4. In the early days of Israel, who were the "prophets"?

5. How did the speaker determine what the will of God was?

6. In Acts, read Chapter 2, verses 15 through 18. What was the purpose of the prophets? How were they usually addressed by the people who heard their messages?

7. Discuss this statement: "The Father revealed His Jesus...by raising Him from the dead. But it was only then, in the light of their experience of the risen Christ, that His followers began to penetrate the mystery of His identity and His mission." Discuss.

8. How did the speaker deal with the different "prophetic" voices that were raised? Discuss.

9. What course should we follow in attempting to discern the will of God? Discuss.

10. What should we do if we are not sure about the will of God?

Discuss:

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LECTOR: La respuesta de hoy será, Señor Escucha nuestra oración.
LECTOR: Para que el ideal del Cristo humilde guíe al Santo Padre y a los obispos cada día en el servicio de Dios y los hermanos, oremos. Señor, escucha...
LECTOR: Para que nuestro vivir cristiano se caracterice por la humilde sumisión a Dios y a su voluntad, oremos. Señor, escucha...
LECTOR: Para que jóvenes y padres crezcan en el amor y mutua comprensión, con apertura de corazón y paciencia, oremos. Señor...
LECTOR: Para que el Señor nos dé vocaciones al sacerdocio y la vida religiosa, para que todos los llamados a servir en las diversas misiones de Cristo, sostenidos, fieles y santos servidores de la familia de Cristo, oremos: Señor...

The column is geared not only to living the Word of Life with others. The useful experiences, the insights, and the graces received through living the Word of Life, were put in common and had to be shared in common, because one of the demands...
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School starts Aug. 29

Elementary and high schools in the Archdiocese of Miami resume classes on Monday, Aug. 29, according to the Dept. of Education. Classes will be suspended for the Labor Day holiday on Monday, Sept. 5.

Charismatic seminar

LANTANA—A charismatic seminar is slated for Sept. 2-5 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Father Brennan Manning, T.O.R. will conduct the conferences and music will be provided by Jeanne Zuidema. “The Christian Vision” is the theme of the four-day conference and prayer ministry will follow teaching each evening.

Those interested in participating may do so on a daily basis, making their own provisions for lodging and meals or may stay overnight. It is emphasized that conference themes are for ADULTS only and not for children and those under 16 years of age.

Charismatic Prayer and Praise is scheduled for 7:45 p.m. on Friday; at 10 a.m., 4 p.m., and 8 p.m. on Saturday and Sunday and at 2 p.m. on Monday. Masses will be celebrated at 8 p.m. on Saturday and Sunday and on Monday.

Additional information may be obtained by calling the retreat house at 582-2534.

Elderly services

“Problems Carrying Out Comprehensive Services for the Elderly” will be discussed by Congressman Claude Pepper at 4 p.m., Tuesday, Aug. 30 in Room C of the Conference Center at Miami’s Mercy Hospital.

The newest class of trainees in the hospital’s visiting aide program will be graduated during the program.

Pre-Cana courses

HOLLYWOOD—Pre-Cana courses for those planning to be married within the next six months are scheduled to be held in Nativity parish during September.

All conferences will begin at 8 p.m. in the parish hall 5327 Johnson St. on Sundays, Sept. 11, 18, and 25.

Lectures will include persons qualified in the area of sexuality, economics, and medicine.

All those planning to be married must participate in the conferences for which they will receive a certificate of attendance.

Hospital accredited

St. Francis Hospital, Miami Beach, has received a two-year accreditation from the Joint Commission on Accreditation of Hospitals.

It is the result of an on-site survey by field representatives of the Joint Commission with the assistance of hospital employees.

St. Francis Hosp.

Dr. Stanley Jonas has been reelected president of St. Francis Hospital Medical Staff.

Other officers are Dr. Raymond Simmons, vice president; and Dr. Rene A. Tarrado, secretary-treasurer.

Dr. Warren H. Siegel, Dr. Charles Schwartz and Dr. Donald Minervini are members of the executive committee.

Broward County

ST. BONIFACE Women’s Club, Pompano Pines, will sponsor a “Mad Hatters” evening on Wednesday, Sept. 7 at 8 p.m. in the parish hall. Plans will be discussed for a Sept. 28 card party.

LAUDERDALE Catholic Singles will have a picnic, field day, and sports events on Sunday, Aug. 28 at Tradewinds Park. Members will meet at noon at 4400 NW 39 Ave., Pompano Beach.

ST. VINCENT parishioners will sponsor a dinner and dance at 8 p.m., Sept. 3 in the parish center, Margate.

Reservations may be made by calling 974-1875 or 974-2469.

NATIVITY parish, Hollywood, will sponsor its 14th annual golf tournament on Wednesday, Aug. 31 at the Hollywood Beach Country Club. For further information and tickets call 983-8332 or 987-7566.

ST. BARTHOLOMEW Men’s Club will install new officers during the 11 a.m. Mass on Sunday, Aug. 28. The first meeting of the club is slated for Sept. 1.

Dade County

CORAL GABLES KC Council have elected new officers. William L. Kennedy is grand knight; John Coagrove, deputy grand knight; Michael Montana, chancellor; John Benedict, recorder; Robert Smith, warden; Joseph Becera, treasurer; Russell Peters, advocate; Leo D. Feeny, Julio Hernandez, Charles Costello; Lester Kreider, financial secretary. Father Michael Gigante, O.M.I. is the chaplain.

MAMI BEACH KC has named John H. Dunnavant as grand knight; Wilbert Fischke, deputy grand knight; Mario de Marzo, chancellor; Linwood Pangborn, recorder; John Ingraham, warden; Charles Liston, treasurer; James P. Mangus, advocate; Mike Alvardo and Thomas Mankin, guards; Carmine Bravo and Frank Peterson, trustees.

MARIAN COUNCIL KC will sponsor a Labor Day picnic on Monday, Sept. 5 at the council hall, 13300 Memorial Hwy., North Miami. Tickets are available now at the hall.

Palm Beach County

ST. FRANCIS OF ASSISI Ladies Guild will sponsor an “Italian style” pot luck supper on Sept. 6 in the parish hall, Riviers Beach, Mass celebrated at 6:30 p.m. will be followed by dinner and a short business meeting.

ROSARIAN ACADEMY West Palm Beach, will present the jazz band of Yank Lawson and Bob Haggart at 8:15 p.m., Sept. 10. Tickets may be obtained at the school, 807 N. Flagler Dr. or by calling 825-5131.

HOLY SPIRIT parish, Lantana, will sponsor an enrichment seminar for teachers Monday, Aug. 29 through Wednesday, Aug. 31 from 10 a.m. to noon in the church social hall.

Mrs. Mary Ann Miller, Religious Education Coordinator, is in charge of arrangements. For further information call her at 586-5855.

KC Fourth Degree, Father Andrew Dobson, General Assembly, West Palm Beach, has elected new officers including Charles Coates, navegador; Robert Sullivan, capitán; Richard Cleveland, pilote; James McCabe, admiral; John Gierer, comptroller; John McLaughlin, purser; Frank Angotti, scribe; Lionel Carrigan, Vincent Carrelli, and Laba Kail, secretaries; Theodore Gosselin, Emerson Doherty, and Raymond Borneman, trustees. Father Charles Sullivan, C.P. is friar.

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MOVIES—TV-RADIO

Film Ratings:
National Catholic Office for Motion Pictures

AMUSEMENTS MOVIES—TV-RADIO

Film Ratings:
National Catholic Office for Motion Pictures

Dubious news for parents, Bad News Bears are back

The Bad News Bears are back again in "Breaking Training," a film which may be dubious news for parents who agreed with the Catholic Film Office that the original 1976 film was chiefly offered for entertainment the sound of preadolescent bantering and acting like adult delinquents. Well, it wasn't that bad the first time, and the sequel is passable, too. But the idea is wearing thin.

The Bears are latter-day reenactors of the mischievous, incorrigible Little League baseball team. The first movie, with Walter Matthau and Tatum O'Neal directed by Michael Ritchie, combined wacky irreverence and fresh sports humor to spoof effectively the male chauvinism of win-or-else amateur athletics. For the second round, there is less behind-camera talent involved and the message is entirely conventional. Can the ragtag, multi-racial Bears (somehow now supposed to be California champions) get their psyches together in time to beat the super-serious Texas champions in the big game at the Houston Astrodome? Unfortunately, you can bet on it.

Most of the original players are back (a year older and somewhat less cute), and William Devane rescues the father who returns to pull the team together and become reconciled with his precociously obnoxious son (Jackie Earle Haley).

The off-field humor is occasionally questionable (the kids take off for Texas in a van by themselves after persuading their parents that a retarded groundskeeper is their new coach), but the father-son entanglement is credibly touching. The Astrodome finale has spectators roaring with delight.

"Breaking Training" works against the goofy, goofy expectations of kids movies, and thus maintains its appeal to that hard-to-please 10-16 age group. For them, it may be better than the first. It's unlikely that this series will get better, but there's always hope. The original writer and director, plus Tony Curtis, are set for "The Bad News Bears Go to Japan." (Not Rtd., PG)

TV Mass change

The TV Mass on WPTV, Channel 5 will air at 8 a.m., instead of 10 a.m., effective Sept. 1. This change will be for the Fall schedule only and will change again in January, 1978.

Life After Life on 'Closeup'

Dr. Raymond A. Moody, M.D., author of the best seller "Life After Life," says that the out-the-body experiences of several people who were pronounced clinically dead and then revived, on Christopher Closeup at 10 p.m. over WCIX, Channel 8, on Sunday, Sept. 4.

In 11 years of researching this phenomenon, Dr. Moody has found over a dozen common elements in the hundreds of "near death" experiences that he has studied.

Carol Tipton simultaneously translates this program into Sign Language.

SINCE SEPTEMBER

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Ballet's anniversary special

The Canadian Broad- casting Corporation's 90 minute production of The National Ballet of Canada's GISELLE, a tribute to The National Ballet's 25th anniversary, will be presented at 8 p.m. on Tuesday, Aug. 30, on Channel 2.

GISELLE features Karen Kain, a principal dancer with The National Ballet, in the title role of the peasant maid who is betrayed by the handsome Duke Albrecht, danced by Frank Augs-tyn. Within Frits dances the ethereal Queen of the Willits.
OUR COMMUNITY IS OUTRAGED!

WE ARE FACED WITH A 50% REDUCTION OF FIRE & RESCUE PROTECTION IN SOME AREAS OF OUR COMMUNITY.

The NEW proposed budget plans are to Shut Down at least two of our double company Fire Stations to Single Company Stations, with NO further Emergency Medical Rescue Units for your protection and Safety.

YOUR PROPERTY, HEALTH & LIFE SHOULD NOT BE OVERLOOKED!

THE DADE COUNTY FIRE DEPT. IS ALREADY FAR BEHIND THE GROWTH OF OUR COMMUNITY.

And... There are some areas of our community that DO NOT HAVE the proper Fire & Rescue Service now.

According to the Revisions to the Fire Protection and Rescue Services Master Plan for the Miami-Dade County Area.

CURRENT EQUIPMENT SHORTAGE

10 Emergency Medical Units 11 Engine Pumper Units 6 Aerial Units

KENDALL DRIVE & SOUTH MIAMI & BIRD RD. AREA.
Emergency Medical Rescue Unit SW 107th Ave. & 4th St.
One Aerial Truck SW 107th Ave.
Emergency Medical Unit at U.S. 1 SW 104th St.
Fire Station at 87th Ave. & NW 12th St.
Fire Station SW 137th Ave. & Bird Rd.
Fire Station at SW 157th Ave. & Kendall Dr.

SOUTH DADE & HOMESTEAD AREA
Emergency Medical Rescue Unit at SW 160th Ave. & 288th St.
Fire Station in Florida City
Fire Station at SW 168th St. & 117th Ave.
Fire Station at Sagay Bay SW 208th St. & 77th Ave.

IVES ESTATES AREA
Fire Station at 195th St. & NW 2nd Ave.

OPA LOCKA
Fire Station in city of Opa Locka

NORTH MIAMI AREA
Fire Station at NE 197th St. & Biscayne Blvd.

Despite these shortages the budget proposes Further cut-backs of Equipment and personnel.

PROTEST these shortages to your elected officials! and

JOIN the rest of your Dade County neighbors August 31 at 7 PM at the Dade County Courthouse at 73 West Flagler St.

Paid for by the Metropolitan Dade County Association of Firefighters, Local 1403
Black Catholics want to share what we’ve learned

By JESSICA M. DANIELS
LOUISVILLE, Ky. (NC) — Drawing on the strength and experiences gained from their African and American heritage, black Catholics are in a position today to share with the rest of the Church what one black bishop called “the richness of what we have learned.”

Many of those “riches” were enumerated during talks at opening sessions of the National Black Catholic Clergy Ministerial Conference in Louisville Aug. 16-19.

Speaking were Auxiliary Bishop Joseph Francis of Newark, N.J. Black Catholics can show the rest of the Church how to strike a happy medium between being “prayer people and action people,” Bishop Francis told the more than 200 priests. He compared black Catholics to the characters in “The Wiz,” a black production of “The Wizard of Oz” which is currently a hit Broadway musical. “We have experienced some devastating tornadoes from the time of our ancestors to the present” directionless for so many which “kept us swinging years,” he said.

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Fraternidad y trabajo unió a más de 1,000...

(Viene de la página 24)

disciplina y puntualidad la sesión de apertura concluyó con una parcial paraliturgia preparada por la región del Medio Oeste. Cada una de las jornadas de trabajo en días sucesivos fue presidida por diversos miembros de la jerarquía.

Durante la plenaria de Evangelización, el Arzobispo de Santa Fe, Roberto Sánchez afirmó que la evangelización ha de ser "una unión viva" de cuatro elementos: Contenido—la buena nueva de Jesucristo que ilumina la historia. Compromiso—de personas que toman el riesgo del peregrinar de la fe y la acción por el amor a Dios y al hermano. Proclamación—la palabra de Dios y acción. Testimonio—nuestra acción personal que ofrece esperanza a un mundo que parece sin esperanza."

Los delegados de las seis regiones salieron a continuación al podio para presentar las aportaciones regionales sobre el mismo tema. "Queremos una Iglesia unida, que ha incluido a la comunidad y a la misión," afirmó Miguel Cabrera de Miami. Su presentación varió, pero para una unión viva se prolongó hasta más de una hora. Las presentaciones fueron interrumpidas por aplausos.

Durante las sesiones, las delegadas y observadoras se reunieron para reflexión en tareas. Después de la Eucaristía, la cena dio comienzo la primera sesión plenaria para votación del documento sobre evangelización que se prolongó hasta más de una hora de la madrugada. La reflexión espiritual del sábado estuvo al cargo de la región del Sureste. Un grupo de jóvenes de Miami en el seminario Vicario Hispano de la Arquidiócesis de Miami predicó durante el encuentro de la mañana sobre ejemplos de la Biblia hecha historia. Como la cubana Dona Panchita y el Obispo Antonio Maria Claret, y el santo americano John Neuman.

Preparada por la región sureste y a la comisión de jóvenes de Miami, la Eucaristía a la tarde fue concelebrada por numerosos obispos presidió el Arzobispo Edward McCarthy. Durante la procesión de ofrendas se le presentaron varios símbolos del Caribe, y la maqueta de la imagen de la Virgen de la Virgen de la Caridad que será entronizada el próximo 4 de septiembre en el Santuario de la Inmaculada Concepción, en Kimberly, Iowa. Muchos que hoy poseen. "Los que tienen más de la una de la mañana, tendrán que hacer un frente a la situación y que el dinero sea la principal preocupación de la sociedad, se le presentaron varios símbolos del Caribe, y la maqueta de la imagen de la Virgen de la Caridad que será entronizada el próximo 4 de septiembre en el Santuario de la Inmaculada Concepción, en Kimberly, Iowa. Muchos que hoy poseen. "Los que tienen más de la una de la mañana, tendrán que hacer un frente a la situación y que el dinero sea la principal preocupación de la sociedad," agregaron.

El Arz. McCarthy admira la exhibición de la región Sureste (arriba derecha) A la izq., Estevan Solis explica las regiones parlamentarias y abajo tomando un descanso en la hierba, Adriano García cargando la tumbadora para el folklore y la gente haciendo caja para comer.

**Universidad de un 65 por ciento de los papeles son interpretados por varones, que controlan su vida y la de los demás, y 2.3 por ciento mujeres de los mismos grupos. La Comisión recomienda que la Federal Communications Commission tenga poder legal de vigilar las políticas de empleo de las cadenas televisivas, y su distribución de élénicos.

**nación**

**WASHINGTON.—(NC) La Comisión Estadounidense de Derechos Humanos dio un informe que la televisión contiene menospreciando a la mujer y a las minorías étnicas. Más de un 65 por ciento de los papeles son interpretados por varones, que controlan su vida y la de los demás, y un 2.3 por ciento mujeres de los mismos grupos. La Comisión recomienda que la Federal Communications Commission tenga poder legal de vigilar las políticas de empleo de las cadenas televisivas, y su distribución de élénicos.**

**mi mundo y nación**

**WASHINGTON.—(NC) —El Arzobispo de Washington, monseñor Agustín Roman, dijo en una homilía sumida los logros desde hace años de la paraliturgia preparada por la región del Medio Oeste. Cada una de las jornadas de trabajo en días sucesivos fue presidida por diversos miembros de la jerarquía. Durante la plenaria de Evangelización, el Arzobispo de Santa Fe, Roberto Sánchez afirmó que la evangelización ha de ser "una unión viva" de cuatro elementos: Contenido—la buena nueva de Jesucristo que ilumina la historia. Compromiso—de personas que toman el riesgo del peregrinar de la fe y la acción por el amor a Dios y al hermano. Proclamación—la palabra de Dios y acción. Testimonio—nuestra acción personal que ofrece esperanza a un mundo que parece sin esperanza."

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Delegados de Miami, contememos de...

WASHINGTON—“No estamos aquí representando a nosotros mismos sino a un pueblo a quien nos ha dado el Señor. Haced que el Señor nos hable y nos forme, que nadie nos hable, que nadie nos dirija, que nadie nos guíe, que nadie nos guíe, que nadie nos guíe, que nadie nos guíe,...”

Esa era una mediana noche cuando uno de los delegados al Segundo Encuentro Nacional Hispano de Pastoral hizo su voz ante el réflexión por la base se realizó preciso, pero no por tonterías y la base de sus grupos respectivos necesariamente expresadas por introducir enmiendas no prestaba bien a intentos de in-

—Creo que la experiencia del Encuentro ha sido muy positiva. La presencia de casi 50 obispos es un signo de esperanza y tenemos que aprovechar nuestra voluntad e interés, dijo.

—A la aportación de Miami fue sustancial. Me hace pensar que debíamos estar más presentes en actividades nacionales aportando equidad y contenido.

Quisimos hacer que no todos los cubanos son reac-

cionarios y que de hecho tenemos sentido de Iglesia y sensibilidad para los problemas de chicanos, puertorriqueños, migrantes, todavía queda que sean mejor comprendidos.”

Adolfo Castañeda, delegado juvenil de la Arquidiócesis quedó sorprendido por “la variedad de gentes de diferentes cariz de la bíblica que puede unificar a tantos grupos,” comentó.

—Para mí, la emotividad de algunos debates es signo positivo de que hay interés y no in-
diferencia. Me siento enfriado por la experiencia por algo que será parte de mí para siempre. Creo haber aprendido a ver las necesidades de otros grupos,” dijo. El joven quedó como representante del sureste para el comité nacional juvenil que se formará con el apoyo del Obispo Raúl de Puerto Rico.

—Siento que algunos de los jóvenes del noreste lograsen separar a los jóvenes para talleres separados,” afirmó Araceli Lucas de Miami. En mi opinión hubiera sido mejor que aportasen en todos los talleres con los adultos, que es lo que se había acordado. Aunque lograron la formación del comité nacional, de hecho sus propuestas no se lograron discutir por falta de tiempo y la opinión de los jóvenes aparece poco en los temas finales.

—En general la experiencia del Encuentro ha sido muy positiva porque pudimos presentar nuestra visión y por la oportunidad de dialogar con los obispos. Quédé impresionado por su apertura y su escucha.”

Para Milagros Rivera representante juvenil de los trabajadores migratorios el Encuentro fue experiencia de unidad.

—Me sorprendió la fragmentación durante la primera sesión plenaria,” dijo Juan Figueras otro de los delegados de Miami.

—Creo que nuestra región aprendió, después de una experiencia aislada, que no tenemos por qué representar a la base.

Comentan obispos participando en Encuentro

Hemos visto unidad, fraternidad...

WASHINGTON—Más de 40 obispos de todo el Este, América Latina y España par-

ticiparon en el II Encuentro el pasado fin de semana. Su presencia y actitud de escucha es signo de esperanza para el pueblo. Así lo expresaron la, mayoría de los delegados y ob-

servadores entrevistados por La Voz. Para muchos era la primera tarea en las sesiones de votación.

Antonio tomó la voz cantante. Con lápiz y grabadora en la mano, el líder de la iglesia de San Antonio Texas, anunció algo que nos ha dado la confianza. SI

por ser una manifestación de lo que les introducía en la situación algunas de los delegados de Miami al Encuentro.

—Yo estoy dispuesta a per-

—Creo que los obispos se

—Personalmente no me

—Como chairman del comité de migraciones de la Conferencia Episcopal veo que los obispos tienen buena voluntad pero no siempre capitan las dimensiones de un problema particular que afecta a un grupo concreto de gente.

—Cuando se les ayuda a

Delegados de Miami, arriba, y abajo los reglas por profesores. Desde la izquierda Ángel Rosa, Arac-

luces, de españoles, Oscar Figueras y Cecilia Alegre. Abajo José María Rueda, una de las más jóvenes, desde la izquierda lisa, Salazar, Adriano García, de Camperón, Adolfo Bazar, Isabel Delcourt y Blanca Garcia.

—No en términos de la reflexión de la unidad, sino en el ambiente y desarrolló el Encuentro en sí, que deja mucho que desear. Existe demasiada confusión y desorganización. Desde luego no hemos mejorado desde el en-
cuentro de 1972.

—Siento que se nos dio buen

—Creo que el Encuentro está siendo una experiencia ejemplar por ser una manifestación de lo bueno que resulta de la in-

—Podemos hablar de la de la religión de palabra, de ser de gran caridad y la mayoría no quiere ofender o herir a los que presentan enmiendas poco pensadas.

—El resultado será que algunas conclusiones contendrán aportaciones imprácticas. Pero ello no me preocupa porque se igualmente impacta cualquier aspecto

—Creo que los obispos se muestran generalmente favorables hacia los problemas de los hispanos pero necesitan ayuda para llegar a entender, no solo a los hispanos sino a cualquier grupo étnico o emigrante...

—Como chairman del comité de migraciones de la Conferencia Episcopal veo que los obispos tienen buena voluntad pero no siempre capitan las dimensiones de un problema particular que afecta a un grupo concreto de gente.

—Cuando se les ayuda a

Hemos visto unidad, fraternidad...
y lo que se expresó en la reflexión local.

"Estoy contento de nuestra presencia en el Encuentro por el diálogo establecido con otros grupos," dijo.

"Creo que las resoluciones son de gran valor aunque muestran contradicciones. Una de ellas bajo derechos humanos pide el voto para los residentes en el país, mientras que en responsabilidad política se pide la concientización de los hispanos para que adquieran la ciudadanía.

"Me gustó el tema de responsabilidad política y del ministerio porque logré introducir una enmienda que yo hice palabra por palabra y no le cambiaron nada."

En su enmienda Cortés pide que "nosotros los emigrantes queremos una reunión con los obispos para que ellos conozcan las verdaderas inquietudes de nosotros sin intermedios."

"Queremos una junta con solamente puros campesinos porque tantas otras veces los que dicen saber más que nosotros, quitan y ponen y nuestros mensajes no se han podido traer.

Julian Cortés fue al Encuentro como delegado de los trabajadores agrícolas y siente que los días en Washington beneficiarán "no solo a los migrantes sino a toda la Iglesia."

"Lo que se expresó en la reunión anoche resultó algo complicado. La asamblea plenaria se prolongó mucho y yo tenía que hablar antes del festival, pero no había micrófono y yo tengo poca voz. No me pareció oportuno desarrollar el tema de Unidad en pluralismo, sino un simple saludo."

"Mi mensaje a los cubanos va más o menos en la línea de lo que habla preparado: que distingan entre la integración y la asimilación."
**Fraternidad y trabajo unió a más de 1,000 en Encuentro**

WASHINGTON — "Misa en español en la basílica de arriba" llena el cartel a la entrada del Santuario Nacional de la Inmaculada en Washington, D.C. Acostumbrados a ocupar los últimos lugares, más de un millar de católicos hispanos leyeron con sorpresa el cartel, junto a la escalinata del Santuario el pasado domingo 21.

Eran los participantes en el II Encuentro Nacional Hispano de Pastoral, convocado por la jerarquía americana para reflexionar sobre las necesidades pastorales de los hispanos.

El proceso hacia el II Encuentro había comenzado el pasado mes de febrero iniciándose la reflexión de la base sobre el tema de la evangelización.

Más de 100,000 hispanos han participado desde entonces en la reflexión que ha concluido con la aprobación de propuestas por los delegados de todas las regiones reunidos durante el Encuentro.

"Yo no podía dormir estos días pensando en los 500 delegados que iban a venir a Washington," comentó el Padre Frank Ponce, del comité organizador del Encuentro.

"Pero ya saben ustedes que nuestro pueblo se multiplica rápidamente, y hoy contamos aquí con 402 delegados y más de 700 observadores," añadió al comentar sobre las dificultades de alojamiento y necesidad de disciplina y responsabilidad por parte de los participantes.

"Si yo no fuera hispano quizás estuviera preocupado por las dificultades y problemas organizativos de estos días," comentó Pablo Sedilla Jr., Director Ejecutivo del Secretariado Hispano Nacional.

"Pero estoy lleno de alegría de ver la respuesta del pueblo."

Llegados a Washington antes de tiempo, unos 300 delegados ocuparon alojamiento provisional la primera noche. Algunos no devolvieron las llaves, causando trastornos en todos los planes de acomodamiento.

Durante la mañana del jueves los delegados participaron en sesiones de orientación y entrenamiento sobre el procedimiento parlamentario que se emplearía.

La convocatoria del Encuentro influyó mucho al decidir el lugar de la tarde en la Capilla de Trinity College, con las palabras de apertura del Arzobispo Joseph Bernardin Presidente de la Conferencia Episcopal, quien recordó el primer encuentro y los frutos de este en los cinco años transcurridos "Pero no basta mirar al pasado sino que hemos de aprovechar el futuro," afirmó, eligiendo el tema del evangelismo como tema del Encuentro.

En su saludo a los delegados el Obispo de Phoenix James S. Rausch Rausch, Chairman del Comité Episcopal para la comunidad hispana, hizo un claro llamamiento a la unidad, llamamiento que fue repetido por otros miembros de la jerarquía, en días sucesivos.

Con la fotografía del Santo de la tarde en el encuentro, los delegados participaron en la reflexión de la base sobre el tema de la evangelización.

Después de orientaciones prácticas, y llamamiento a la unidad, continuó el primer encuentro con una reflexión sobre la base pastoral que terminó con la celebración de la Misa en la Madre de Dios, el mensaje de los obispos.

"Como hermanos nuestros, y alimentados por la misma fe que nos mantiene a todos, estamos unidos a vosotros, la fe, la esperanza y el amor, la sangre, la cultura, la lengua y la historia," afirmaron los obispos en su mensaje a los delegados.

"Mientras sentimos el impacto de nuestra historia, llena de dolor y de promesa, lucha y rechazo, escuchamos las voces de nuestra gente hispana que grita desde la fe pidiendo liberación del pecado y de la injusticia," dicen los obispos, traslado de la identidad de los hispanos.

"Somos muchos pueblos con un pasado integrado, rico en fe, historia y culturas. Revelamos la mezcla del ibérico y el indio, el negro y el oriental. Somos un mosaic de tierras y tradiciones: un pueblo místico. El matrimonio de nuestras varias culturas se realizó a veces con la violencia y a veces pacíficamente... Pero a través de este doloroso proceso, la fe ha..."

(Continúa en la página 22)