Orange Bowl Mass fever builds

Excitement is mounting among the priests, Sisters and lay people handling the myriad details of the Oct. 6 Orange Bowl Mass as the final days of planning are counted down.

The event is expected to be the largest Catholic happening ever in Florida and one of the largest in the U.S. THE MASS celebrating the Archdiocese Holy Year and marking the 20th anniversary of the Archdiocese. The Mass will feature a homily by Archbishop Fulton J. Sheen and by a Spanish prelate still to be announced since Cardinal Edwardo Pironio of Argentina had to cancel. Exile Bishop Eduardo Bosa-Masvidal of Cuba now living in Venezuela, will be a special guest.

A video address by Pope John Paul to the people of South Florida is planned, and to cap off the program, Archbishop Edward A. McCarthy will unveil a five-year plan of evangelization, based on the suggestions and needs expressed by the people during this Holy Year.

Orange Bowl gates will open at 6:30 p.m., with the preliminary program beginning at 7:30 and Mass at about 8. Those who can't make it by 7:30 are still encouraged to come for the Mass.

Many parishes have arranged bus transportation for those wanting it, especially for senior citizens. Metro Park-Ride buses will also be operating.

Seating by parish has been set aside with special seating for handicapped also available. However, no tickets are being issued and seating is voluntary, so "Christian" charity is urged.

EACH PARISH will be assigned an entrance gate and the parish is urged to organize ushers with banners to stake out seats in the assigned area at 6:30.

All the priests of the area are invited to con-celebrate the Mass. Scores of priests and Special Ministers of the Eucharist will distribute Communion and assist in authentication of the Mass.

Laity urged to full appreciation of vocation.

BY GERARD E. SHERRY

The Archdiocese will come to full bloom "only when our laity fully appreciate their own vocation and walk arm in arm with our priests and Religious in promoting the Kingdom of Christ."

This is the view of Archbishop Edward A. McCarthy on the second anniversary of his being welcomed to South Florida as the Coadjutor with the Right of Succession to the late Archbishop Coleman F. Carroll, who died July 26 last year.

"PERHAPS THE inadequate numbers of priests and Religious to respond to the needs of our day are a trick of the Holy Spirit to shock us into recognizing the rightful role of the laity in the mission of the Church," the Archbishop said. "Baptism and Confirmation, membership in the Church, are not only spiritual credit cards on which one draws to meet one's needs—they are also a commission to serve the Kingdom, the Lord, and one's neighbor. What is more, the experience of active participation in the ministry of the Church is one of the most effective means there is for creating appreciation of and interest in the Church.

"The laity have to be aware of their role. They must identify needs that most respond to their abilities. They require opportunities for training and they need assistance in authentication of their ministry."

"Relative to the loss of contact with many people, especially the Spanish-speaking Catholics, we must also be concerned about the proselytizing among them. This is evident by the number of churches appearing with Spanish titles—and even an announcement by one of the denominations of their intent to open a seminary in the Miami area to train ministers to work among the Spanish-speaking."

"The Church's role is to make Christ present in our diocese. Christ's presence is needed in thousands of more places than can be served exclusively by our priests and Sisters.

"Christ must be present in family life, in business and political discussions, in the hospital rooms of the sick and the dying, with the couple that needs prolonged marriage counseling, among our young people, on college campuses, among those who are seeking to learn to pray, wherever there is suffering or unrest or discouragement."

"The Archdiocese will only come to bloom when our laity fully appreciate their own vocation and walk arm in arm with our priests and Religious in promoting the Kingdom of Christ."

On this question, Archbishop McCarthy pointed with pride to the clergy, Sisters and Brothers in their various ministries in Southern Florida.

"WE HAVE an excellent clergy, sincerely dedicated to the service of the Lord and of their people and most cooperative with me as their Archbishop. I think that, in general, their morale is good."

"However, I fear that in many cases they are weary from the burdens of overwork. They are assigned to huge parishes, many are attempting to combine more than one assignment. In our Church today, the expectations of the clergy are ever increasing. Yet, busy as..."
Dearly beloved in Christ:
Holy Scripture tells us that Christ had a special love for children.
"Permit the little children to come to me, for of such is the Kingdom of Heaven."
A child belongs in its family. But the sad fact is that some families fail and it becomes necessary to care for a child away from its own home. Down through its history, the Church has always accepted this as a special responsibility and indeed counted it as a privilege.
The annual Good Samaritan Collection funds the operating expenses of the Catholic Home for Children, Bethany Residence and Boystown of Florida which serves the needs of dependent children throughout South Florida.
Over 900 different children were cared for during the past year. For many it was only a matter of a few days until they returned to their families. But for over 100 the prospects for a return to their families are dim. The Church must continue to care for them since they have no one else who cares about them.
Your generosity in the Good Samaritan Collection is their only hope. Jesus loved the little children. Will you join me and the devoted Sisters, Priests and lay people who care for them in doing the same?
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Archbishop of Miami

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Archdiocese of Miami Weekly Publication
Published every Friday at 620 Biscayne Blvd. Miami, Fla. 33138.

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Over 900 different children were

Over 900 different children were

Over 900 different children were

Over 900 different children were

Over 900 different children were

The Archdiocesan Family Enrichment Center has developed a six week Positive Parenting Program to which our parishioners are cordially invited.
It will cover the following topics: Understanding Children's Behavior, The Encouragement Process, Communication: How to Listen and How to Be Heard, Natural and Logical Consequences and the Family Meeting.
The series will be offered at St. Paul of the Cross in North Palm Beach. The program will run from 8:00 to 10:00 pm on Wednesdays starting October 11th. The fee for the workshop is $20 per person or $30 per couple.
For further information call the Family Enrichment Center at 661-0280 or Mrs. Munson at 626-1338.
Florida women are warned, anti-Catholic bias growing

JACKSONVILLE—Acknowledging that there is anti-Catholic bias in society, Catholics who are in the media, government agencies, and even the courts, it appears to be out of a brilliant and successful strategy to secularize nation in a systematic way.

That, he said, is the opposition faced by Catholics. He listed specifics: "hysterical opposition" to the Church's position on abortion; the defeat of tuition tax credit and the threat of President Jimmy Carter to veto such a bill; the appointment of the "very woman who helped legalize abortion" as the new IRS chairman, in "hysterical opposition" to the new IRS regulation; a Catholic paper may not poll candidates for public office on their positions for life issues and publish the results because if they do so, they would lose their tax exempt status.

Under the new IRS regulation, he noted, a Catholic paper may not poll candidates for public office on their positions for life issues and publish the results because if they do so, they would lose their tax exempt status.

Leaders of the legislative workshops were diocesan legislative chairman, including Mrs. Michael P. Savage of Fort Lauderdale representing Miami, moderated by Mrs. Edward Czyszewski of St. Petersburg. Mrs. Laurence J. Conway, of St. Anthony Church, Fort Lauderdale, and spiritual moderator for the Archdiocesan ACCW, was the homilist at the moderators' Mass.

Noting the Gospel story of the Samaritan woman, Father Conway said:

"This is the portrait of the woman who knows Christ and just can't keep the Good News to herself. She not only has to tell someone, she has to tell everybody. Our Council women are somewhat like this Samaritan woman. Their portrait is outlined in service, in spreading the Gospel, in channeling the Living Water of the Grace of Christ.

"You leave your bucket of material cares at the well and, even more convinced than the Samaritan of Who it is you have met, face off to the town to bring the Good News of salvation to others," Father Conway said.

Archbishop reflects on Church of Miami.

(Continued from Page 1)

they are, they do not have adequate time for study, prayer, reflection, and relaxation, or to prepare to meet the new demands. It is imperative that they be affirmed and that we be able to relieve them of their burdens.

"Religious Sisters and Brothers working in Southern Florida find it to be exceptionally dedicated wide to their responsibilities. They too, are frequently meeting the frustrations of excessive demands and at times, frustrated as well by the changes in religious life and declining numbers. They too need our support and encouragement."

In assessing the current situation, the Archbishop made these other points: "Our faithful, who have the strength of representing many cultures from within and without the continental United States, are willing generous, cooperative and interested in sanctification. They bring a special creativity and enthusiasm to the characteristic of new growing communities.

"We are especially enciphered with the community by our Hispanic people. I believe the good Lord is leading our people of South Florida for the loving way in which they accepted the some 400,000 refugees from Cuban communism.

"We have, under the dynamic leadership of the late Archbishop Carroll, developed many institutions of services of all kinds to the needs of our people. Our Catholic Service Bureau annual budget is over $7 million.

"We give thanks to the good Lord for the many organizations and movements of the laity that flourish within our Archdiocese and for a system of education that includes two seminaries, two colleges, many primary and secondary schools and a strong CCD program.

"In our Holy Year consultations we believe we have an overall need for a deeper living of our Faith, growth in knowledge and understanding of the Gospel, and a more genuine response to the Lord's teaching in our personal, family, parish, neighborhood and community lives. We, of course, will address ourselves to this in the five-year program of evangelization we are about to undertake."

What are the major concerns of Archbishop McCarthy in relation to his Ministry of Services to the People of God in Southern Florida? He put it this way: "Among my top concerns are the vast number of people who are Catholic in name, but not enjoying the full life of the Church. They are not associated with us in our Sunday liturgies, and are indifferent generally to living the life of Christ entrusted to us.

"I am concerned about the growing influence of Santarita among our Spanish-speaking people. I understand that there are more than 60 religious goods stores in our Archdiocese which are centers for promoting this cult and are attracting our Catholic people from the full living of their Faith.

"I am concerned about the great numbers of Catholic Haitians moving into the community with whom we have not been able to maintain full contact.

"I am concerned about the youth of our Archdiocese. Thank God there seems to be a reawakening of interest in religion among our young people, but they are not adequately represented when we worship together or attempt to promote our programs of peace and love and joy and justice and union with our Father in Heaven.

"I am highly concerned about the state of marriage and family in the Archdiocese. Unfortunately, many of our people are unable to resist the pressures of the times. Families, instead of being as they should be the greatest support of Christians attempting to live true to the Gospel, are deteriorating. Especially, I am troubled over the too often overlooked victims of the situation—the children.

"Our growing Archdiocese has a vocation crisis. While the response is beginning to improve, yet we..."
'Church membership a commission to serve.'

(CONTINUED FROM PAGE 3)

aren't able to meet the desperate need for more clergy and religious in order that we might establish new parishes and schools, meet the requirements for more clergy religious as campus ministers, chaplains in hospitals, prisons and airports, and for additional social services to our people, to say nothing of preparing for the needs of the future.

"The needs and opportunities of the Church at this time in South Florida are so great that one of our prime concerns must be rallying the laity to their rightful role in the general apostolate and service of the Church.

"I BELIEVE we must also be more concerned about the role of the Church in the community at large, in communications, in ecumenical relationships, and in the shaping the relevant impact of Christian ideals relative to such issues as casino gambling, abortion, treatment of the insane, etc."

"An example of breakdown in community relationships is the fact that the public school system actually opposed to tax credits for parents whose children are in parochial schools, and both Senator Stone and Senator Chiles voted against this basic right of parents."

"The voice of the Church needs also to be heard more in intellectual circles. I should like to see chairs of Catholic Theology established on several of our university campuses.

"Finally, as I see it, we must have continued concern about establishing processes for planning and evaluating the effectiveness of our efforts."

Among the things that Archbishop McCarthy sees as in need of further planning and evaluation are the ecumenical efforts in the Archdiocese. He observed:

"There are ecumenical relations and dialogue programs in many areas of our Archdiocese. I personally have been serving as Chairman of the dialogue group sponsored by several of our university campuses.

"I DO FEEL that ecumenical dialogue needs to be increased and that we are approaching the time when we must address ourselves to the issues that stand in the way of unity. I believe that one indication of the ecumenical relationships that do exist has been the great number of expressions from representatives of others faiths of sympathy on the death of Pope Paul VI and of good wishes on the election of Pope John Paul I."

Archbishop McCarthy said a high priority concern is the Christian family and the steps necessary to consolidate it within the Church and the civic community.

"I am highly concerned about the state of family life as is reflected in the number of divorces and the problems in relations between parents and children."

Our best friend, Mary Louise Maytag, has already met our benefactors, Archbishop Carroll and Mr. Thomas Madden.

We are sure that from the Heavenly Home, they are looking on all of us and protecting us.

Thank you for what you did for us, Mary Lou.
Archbishop reflects on Church

"The crisis has been acknowledged," the Archbishop said. "The family crisis has been acknowledged internationally by the Holy See and nationally by the American Bishops who have set family life as one of their priorities."

"The approach to strengthening the family is multi-faceted. Our Family Enrichment Center is promoting many of the programs which, it seems, are needed to strengthen the family. First of all, the experience of good family life is necessary for those who will become the fathers and mothers of the future."

"There needs to be good remote and immediate

sound concept of the meaning and responsibilities of family life. There needs to be programs of support for couples in their efforts to be true to their family responsibilities. These programs can come from the parish, from movements and organizations that are directed to strengthening family life."

"There needs to be programs in parenting and other services to assist parents in meeting crises that occur. Parents and children as well need advice and encouragement in learning to pray together and communicate together and be sensitive to each other's needs so as to develop a true faith community."

One thing is for sure—Archbishop McCarthy has set extremely high goals for himself and the Catholic community in Southern Florida.

The years ahead are going to be busy ones for all of us. That is why the Archbishop wants the Holy Year Rally at the Orange Bowl on October 6 to be the best attended Catholic event ever. It will be launching pad for a great spiritual renewal and for programs of formation—all this, in order that the new evangelizers of the Gospel message will be fruitful and positive in their varied ministries.

ARCHDIOCESE OF MIAMI

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

THE REVEREND MIGUEL GONI to Pastor, Christ the King Parish, Perrine, effective September 27, 1978.

THE REVEREND JUSTIN SINGLETON to Assistant Pastor, Sacred Heart Parish, Lake Worth, effective September 28, 1978.

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By MSGR. AGUSTIN A. ROMAN
Chaplain, Shrine of Our Lady of Charity

The recent celebration of the Feast of Our Lady of Charity, brings to mind a happening 38 years ago. It was a conversion which has triggered many other conversions.

This year 1978 marks the tenth anniversary of the installation of Thomas Merton in the great Feast of Heaven. This singular man, perhaps the mystic "par excelence" of American culture, at the inception of his conversion went in pilgrimage to el Cobre, Oriente, Cuba, to visit Our Lady of Charity at her Shrine, spending a few weeks in Cuba.

His autobiographical description of the pilgrimage presents Merton to us as a man that enjoys and can interpret the faith of the simple people, like a man at ease with the lowly while being an intellectual.

Merton, the young scholar seeking God, converts to Catholicism at age twenty four. He comes from a Protestant family that in his own statement: "...they were Protestant. but you could never find out precisely what kind of Protestants they were. They put money in the little envelopes that came to them from Zion church, but they never went near the place itself. And they also contributed to the Salvation Army...and sent my uncle and brother to the choir school of the Cathedral of St. John the Divine."

Unknowingly to him, these and other similar experiences in his life kept in him a religious sense, a religiosity. His life before his conversion was a search, like the thirsty seeking water, sometimes in a frenzy, in a frantic run seeking the infinite. He describes this, too, in his autobiography: "It is a law of man's nature, written into his very essence, and just as much a part of him as the desire to build houses and cultivate the land and marry and have children and read books and sing songs, that he should want their common dependence on God, their Father and Creator."

Following his conversation, and considering becoming a Franciscan, he went as a pilgrim to El Cobre during the Easter Season of 1940. In this pilgrimage God beset him with graces.

"Every step I took opened up a new world of joys, spiritual joys, and joys of the mind and imagination and senses in the natural order, but on the plane of innocence, and under the direction of grace... I was learning a thing that could not be completely learned except in a culture that is at least outwardly Catholic. One needs the atmosphere of French or Spanish or Italian Catholicism before there is any possibility of a complete and total experience of all the natural and sensible joys that overflow from the Sacramental life."

He was surrounded by the Cuban popular piety, which spoke to him...

"...splendid altars shining with caviar retablos or rich with mahogany and silver; and wonderful red gardens of flame flowered before the saints or the Blessed Sacrament...little (Continued on Page 7)
Visit to Cobre influenced Merton

(Continued from Page 6)

buses that are the terror of delighted in calling "furious Cuba." Arriving finally at El Island by bus, which he composed a poem, a song for La Caridad del Cobre where he promised Mary:

"There you are, Caridad del Cobre! It is to you that I have come to see, you will ask Christ to make me His priest, and I will give you my heart, Lady; and if you will obtain for me the priesthood, I will remember you at my first Mass in such a way that the Mass will be for you and offered through your hands in gratitude to the Holy Trinity, Who has used your love to win gratitude to the Holy Trinity, offered through your hands in Mass will be for you and for me the priesthood, I will intercede before Christ her Son, so they be kept firm in their faith.

The great Feast in her honor celebrated every yeat at the Marine Stadium is perhaps the greatest outward manifestation of the same faith that initiated Thomas Merton in contemplation.

Jacksonville gets new editor

JACKSONVILLE — Bishop Paul Tanner has announced the appointment of Father Terrence Morgan as editor of "Community," the weekly diocesan newspaper which appears in the Florida Times-Union and the Gainesville Sun.

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The confession of a San Francisco pilgrim

Kevin Starr at the Vatican

This article is reprinted from the August 31 issue of the San Francisco Examiner. Mr. Starr is a member of the regular daily column of that newspaper.

ROME — I did not come to Rome merely as a journalist. I came also as a pilgrim to renew my Roman Catholic faith.

And so it was yesterday that I found myself on my knees at Venerable English Martyrs College, offering a rosary to Cardinal John Henry Newman, the English theologian, convert and primate of England and Wales.

His eminence heard my stumbling confession. After repeating my shabby third-rate sins to the kindly cardinal, I asked him to pray for me, that I might rise again in the realm of reality and truth.

The cardinal counseled me simply and forthrightly, in the manner of an ordinary parish priest, then assigned me my penance — five Our Fathers and five Hail Marys. As he intoned the Latin words of absolution, a great wave of peace descended over me.

Like nearly every Catholic of my time and place, I have criticized, mocked, and opposed my vote on the tuition tax credit. Nevertheless, a growing number of us are now beginning to think carefully about this proposal in next year’s session.

This, in the long run, might have been used for textbook, diagnostic testing, and other instructional equipment and services. The fact is, the money for this program was deleted from the bill (H.R. 4911). I voted for the amendment that was introduced by Sen. Fritz Steedman (R-Idaho), and opposed my vote on the tuition tax credit.

Unlike many of my colleagues who voted the same way, my objection to this tax credit for tuition for private educational institutions was not philosophical. For the past ten years, I have been working at the problems of private school parents, and would like to see the federal government take a more responsible role in helping them.

As I sat before the martyr’s picture, I was not sure if I was able to live up to it. How appropriate, I thought, that I should have gone to confession to Cardinal John Henry Newman, the English theologian, convert and primate of England and Wales. In the late 15th century on the site of Roman stables used for chariot racing teams.

The church was there to hear my prayers. She always has been, and ever will be. 

As I knelt to wash me the cardinal before whom I knelt to wash me in the chapel walls of the church was there to hear my words of absolution, a great wave of peace descended over me.

The legislation that passed the Senate on Aug. 15 was limited, I voted for the amendment that was introduced by Sen. Fritz Steedman (R-Idaho), and opposed my vote on the tuition tax credit. Unlike many of my colleagues who voted the same way, my objection to this tax credit for tuition for private educational institutions was not philosophical. For the past ten years, I have been working at the problems of private school parents, and would like to see the federal government take a more responsible role in helping them.

As I knelt to wash me in the chapel walls of the church was there to hear my words of absolution, a great wave of peace descended over me.

Sen. Rared (Dick) Stone

Pro-life message real, not shrill

A recent editorial titled “Cause just —some rhetoric not so” came across as a smooth piece, but some of the phrases used and points made which the author considered jewels were really chards of glass that cut deeply.

The communications media for the past ten years has been so malicious and damaging to the public — and should be renewed my catholicism in an English Catholic college. My early years had been marked by a growing awareness of their community, their concern for hurt feelings that day or delay it, but it will not change the momentum of our movement nor will an attempt to question the credentials of those in the pro-life movement on other social issues.

The pro-lifers are deeply aware of their community, national, international, and charitable organizations. The implication of Archbishop Quinn’s statement which so many quick to say cannot speak for the unborn until you have solved the problem of war, hunger, international justice, and care for the aged. Our experience has been that those who use this type of rhetoric quickly turn their backs on us and very carefully say nothing about the suffering of unborn children while they bask in a fog of moral superiority. We do not need this type of counsel. It is not warranted and it is obviously selective in its application. Archbishop Quinn has given such a demand on those fighting for racial justice, for women’s rights, or for social justice that it is not warranted.

What the abortionist does has caused the incredible ferment called the pro-life movement with its concern for all human life. It has surfaced in Congress where it will continue to boil until the Constitution is restored to its original function of protecting all Americans. The press can speed that day or delay it, but it will never deny us our right.
Scripture's meaning must be sought

It is reassuring these days to learn that perhaps more people are reading the Scriptures than ever before. This can only be good. Among these there must be many people who are "unchurched"—who are not affiliated with any religious group. What they are learning about God and his Son and the Spirit of the Lord can be rescuing them from indifference or antagonism and giving them a hunger for the full truth which God has revealed.

So with that as a brief preface, I don't want to sound a note of sour grapes or seem to downgrade what many are gaining from the Bible, especially from the Gospels.

THERE IS a danger in reading the New Testament of treating it like a smorgasbord for the rest of one's life. It is alright to do this temporarily when one has never read the Scriptures and finds a new delight. But not to make a career out of it or to fashion one's own religious beliefs a la buffet.

One can look over all the spiritual delicacies, dip into this or that thought, take away a little of it or overload one item to the exclusion of all else. Much is passed over as not appetizing, perhaps not good for them. What they like, they take. What does not strike their fancy, they ignore.

This is why religious groups are sometimes founded with only one aspect of the teaching of Jesus. For instance, if one feels baptism is not necessary, one will not relish all the text dealing with the necessity of being baptized.

Some have no taste for the Holy Eucharist. Hence, they pass over quickly the subtly beautiful sixth chapter of St. John, in which the promise of the Great Commission is set forth in purposeful detail.

For the moment, one specific text will suffice. Jesus said, "None of those who cry out, 'Lord, Lord,' will enter the kingdom of God, but only the one who does the will of my Father in heaven." This text is often passed over by many of us, maybe because it is such a bluntly worded warning. In this case Jesus was not trying to warm anyone's heart and give an emotional lift. He was being realistic to the point of frightening us.

HIS WORDS, in effect, mean that some people who are very familiar with the plan of redemption and who speak to Christ as an intimate will not be found in the kingdom when the trial of earth is over. Some who may be well known as good Christians and firm believers, who may be considered faithful churchgoers and workers who have never deliberately lifted their hand against God or religion, may not have the benefit of salvation. It's not a pleasant thought.

The message given by Christ is this. These people did indeed know him and granted him and had a certain respect for him. But they failed in one great matter—they did not do the will of his Father.

Obviously, Jesus considers doing the will of the Father of more importance than anything else in religion or out of it.

St. Matthew quotes Isaiah who voiced the complaint of God in the Old Testament: "This people honors me with their lips, but their heart is far from me in vain do they worship me, teaching for doctrine precepts of men."

This divine observation may embrace us at one time or another. It means so many things. At one extreme are those who insisted on altering truths and laws of Christ in his name, to be pleased at such opposition to the will of his Father. It means those who worship God "in the heart," and in so doing deny homage to God and contradict the will of the Father who demands adoration and reparation in public service from all his creatures.

IT SURELY includes those in the Church who are Catholic by name, but pagan in business or politics; or those who still consider themselves without blame despite being remarried after divorce and who lightly say they can "do" everything except receive Holy Communion and go to confession, as if these things are not the will of God.

St. Paul was tough about this. He kept repeating that the holy lamp "charity" runs the destiny of a follower of Christ, no matter how many great things he seemed to be accomplishing. Even those with gifts, prophecy or insights into mysteries, or those whose faith was so strong they could move mountains—even these could be excluded from the kingdom of God for failing to do the will of the Father.

Where do we learn the will of God? How do we carry it out? It is the will of God that we believe all that Christ, His Son, taught us and left in his church. Secondly, we must obey what God has commanded.

So we find the will of God in the present moment, in the duties of our life. We find it in the crosses and trials that come to us and demand resignation to his will. We find it outlined in all our dealings with neighbors, in our daily prayers and Sunday worship.

We cannot treat God's Word like a buffet. We need all that he has revealed. We must do his will in all things.

Carter aide choice hits human rights

President Jimmy Carter has appointed Sarah Weddington to fill the presidential advisory post left vacant by Midge Costanza. Dr. Carolyn Gerster, president of National Right to Life, said that the choice "reflects contempt for the millions of American voters who cherish human life and believe that it must be protected." Why all the fuss?

A review of Carter's record on abortion might be in order. As a candidate he openly criticized the Catholic voter as a "born again Christian" and supporter of human rights. When asked about his position on pro-life issues he once replied, "Even one abortion is too much!" With opponent Gerald Ford's neutral record and his wife Betty's well-known support of abortion, Carter easily captured the support of many Christian voters.

NATIONAL PRO-LIFE leaders received assurance that the administration would keep the channels of communication open. But just a few days after Carter's inauguration nearly 100,000 people marched on Washington in the yearly observance of the national legalization of abortion. A delegation had tried to meet with Carter, and the White House announced his appointment has closed the door of the White House to pro-life leaders but we do fear it will make equal access to the President difficult. We hope and request that the President will make extra efforts to provide us access to him in order to express our concerns and convince him of our determination to stop the killing of over one million unborn Americans through induced abortion each year in our country," Dr. Gerster said.

People who are interested in learning more about the pro-life movement and the variety of positive alternatives to abortion and euthanasia are urged to attend the Oct. 14 all-day session, at a registration cost of $10.00. Reduced hotel rates are also in effect for those attending. Contact: Convention '78, 4526 Alrix Drive, Orlando, FL 32809.

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Teaching children religion

By WENDY SOMERVILLE WALL

Time was drawing near for our son's first penance and a parents' meeting was called. We assembled in the GYM, a mixed bag of adults, jeaned and pink-striped, first-child-young and last-child-wear. Over coffee it became apparent that we shared, with varying degrees of concern, what are our children learning about their religion and what is our role in it?

NO ONE QUARRELED with the observation that "religion certainly isn't being taught as it was in our day." A few expressed genuine regret for the demise of the gold Baltimore Catechism's neat questions and answers. A few applauded reservedly the colorful new texts with talking animals and scarcely a mention of dogs.

Most recognized that the children are encouraged to develop a real social conscience, something generally missing in an era when we "brought" black and yellow babies in far-off missions and seldom bothered with inequities close to home. But the majority of us felt that our children were not learning doctrine. We missed the security of a quiz to test knowledge and felt uncertain about launching our own program.

THE GUIDELINES in the children's books and notes brought home from the teacher stressing the primary role of parents in teaching children religion added to our frustration. Unlike the "new math" which parents can leave to the experts, the "new religion" is something we parents are supposed to know about.

The guidelines laid heavy emphasis on parent-child discussions and participation projects. We did not hesitate to point out how much easier it is to ask for memorized answers than to initiate a conversation about sharing around the dinner table.

We asked, "Is religion just a value system, loving and caring, God in a flowered felt banner and truth baked in a chocolate cake?" "Do children ever get beyond the symbolism of the media message to the lesson within?" "Has the Catholic faith become so watered down that love your neighbor is all there is?" "Did Jesus ever intend that there be nothing more?" "Faith without good works is dead" was an almost incidentally youthful, but for my children it is the essential admonition. I thought about

"If anyone doubts that it is the peculiar and inalienable office of parents to educate their own children, let him go to the dens of beasts and the nests of birds and be wiser." — Characteristics from the writings of M.B. Ullathorne, 1889.

So much easier to ask for memorized answers than to initiate a conversation about sharing around the dinner table!

HAVING MINGLED among conversation groups, the elderly monsignor was sensitive to our problems and dealt with them in his talk. One father greeted the announcement that the children would be tested before being permitted to receive Communion with a stern nod of satisfaction. The monsignor then gave us his criteria for passing: "We must be satisfied that the child understands that God loves him. And he must know that he shows his love for God by being good to others." Then he smiled and said, "I've never had to fail a child."

He reminded us, too, of three adages that have earned their familiarity by their wisdom: "If you become a teacher by your pupils you'll be taught;" "A little child small lead them;" "Let the little children come to me...The reign of God belongs to such as these. Trust me when I tell you that whoever does not accept the kingdom of God as a child will not enter into it" (Lk 18, 16). In preparing our children for their first penance, he urged us to establish a daily routine of prayer, playing and participating. And he and suggested a bedtime talk as a good way to end the day.

Nothing that a popular poem, "Children learn What They Live," hangs in many homes, he added "If a child lives with religion, he learns to believe."

ANSWERS NEVER come easily to me. I see both sides of a question, and it takes a while for me to sort it out. I sent my son to the reconciliation room for his first penance with some reluctance. But when he emerged grinning broadly and skipping joyfully, his contagious enthusiasm made us eager for the sacrament.

"Should be memorize an Act of Contrition?" I had anxiously asked his teacher the week before. "No, he can make one up," she said. And he did. Finally, I began realizing that he is learning doctrine but they are his words. His answers prove that he does understand.

"We're all looking forward to first Eucharist as another step in his spiritual growth-and in ours."

As we watch him learn about his Christian heritage and accept it joyfully, we realize that we can indeed learn from him too.

The role of parents in teaching their children religion is to "lay heavy emphasis on parent-child discussions and participation projects. So much easier to ask for memorized answers than to initiate a conversation about sharing around the dinner table!"
The people in Jesus’ life: Mary

By FR. JOHN J. CASTELOT

The Gospels are statements of the church’s faith in the identity and mission of Jesus. As such they are selective in the data they give. Certainly Mary was in much the same way we teach our children. As faith is knowledge and wisdom has a role in which to grow.

A strong emphasis on the parent role encourages the family to grow all these virtues.

The Gospel accounts do not give us a very clear picture of motherhood. We can surmise certain things from the Gospels. Mary is mentioned in only one of the four Gospels. As such we lack the perspective given. Certainly Mary’s role is thus adequately described.

We can learn compassion and understanding. From understanding comes true-to-life note when it concludes with “My mother and my brothers are those who hear the word of God and act upon it” (Lk 8,21).

The MEANING of both versions is clear: True discipleship is much more than blood relationship. Luke alone has another passage with the same message. “A woman from the crowd called out, ‘Bless is the womb that bore you and the breasts that nursed you!’” (Lk 11,27,28). This is not a rejection of Mary, but a statement that her true blessedness lies in her discipleship. St. Augustine captured this truth in a memorable remark: “Mary was more blessed in believing than in conceiving.”

In the fourth Gospel Mary figures prominently in the story of the marriage feast at Cana, but only as an actor in a little drama designed to reveal her son’s glory. She appears as a real historical person, of course; three times the narrative refers to her as the mother of Jesus. But in the symbolism characteristic of the Gospel, she is something more, and this explains Jesus’ puzzled reply to her observation that “they have no wine” (Woman), “how does this concern of yours involve me?” My hour has not yet come” (Jn 2,3-4).

THIS IS JUST one of the many difficulties in what seems to be a simple enough story. Why “woman”? It is true that this was a respectful way for a man to address a lady, but there is no precedent for a son to address his mother. For John, the term symbolizes and theological. Mary turns up just once more in this Gospel (19,25-27), again she is called “woman.” In another Johannine writing there is mysterious “woman” who gives birth to the Messiah (Rev. 12).

In all three instances, the “woman” is the people of God, the church or (in Revelation) Israel. And so in the Cana scene Jesus is addressing not his mother so much as his church, and telling it that true discipleship is much more than blood relationship in his work before his “hour,” the hour of his passion-death glorification.

This hour can be anticipated in a sense, but only to foreshadow his glory. The Cana incident is called “This first of his signs” (Jn 2,11). This is the real point of the narrative as far as John is concerned. Jesus’ answer, then, was not a rebuff, since, in the context of the Gospel, it was not really intended for her personally.

SYNOPSIS

The Public Ministry of Jesus

knowledge and wisdom are virtues we encourage in our children. Since he way we teach children has changed significantly, we must be careful to instill in our children as faith a lived experience. Faith is knowledge and wisdom has a role in which to grow.

This IS disappointing. We should like to know more about her as a distinct individual and about her relationship with her son. But we can only read between the lines, and we must be careful not to read too much there.

Still, from the little we know about her and the relatively great deal we know about Jesus, we can make some fairly safe surmises. The first impressions Jesus must have experienced as an infant would have been the soft, protective warmth of her body, the sound of her voice, the sight of her smile.

IT WOULD HAVE been Mary, with Joseph, who taught him to walk and talk, coaxed him to eat, dried his tears, disciplined him. He learned his first prayers from her lips, came to know family customs, so deeply rooted in the religion of the Jewish people.

Too, she watched him grow into a distinct, independent young man and experienced the pain of the generation gap. Historical or no, Luke’s story of the finding of the boy in the temple strikes a true-to-life note when it concludes with the remark: “They (Joseph and Mary) did not grasp what he said to them” (Lk2,50). From what we know, we must conclude that their mutual relationship was warm and tender and sympathetic. Still, from the little we know about her, and very little is known, we must conclude that their mutual relationship was warm and tender and sympathetic.

MARY is mentioned in only one of the four Gospels. As such she is something more, and this explains Jesus’ puzzled reply to her observation that “they have no wine” (Woman), “how does this concern of yours involve me?” My hour has not yet come” (Jn 2,3-4).

AN HOUR allocated for long-range planning enabled us to start the analysis of our parish resources and needs. The list of 18 needs or weaknesses included a number of organizational needs. The first part mentions only “herself” but that this phrase includes Mary is indicated by the mention, in the second part, of her mother and brothers and sisters who have come looking for him, presumably to persuade him to come home with them.

When Jesus is told they are there, he asks his hearers: “Who are my mother and my brothers?” And gazing around at them he asks: “Who are my mother and my brothers?” (Lk 8,21). This is the real point of the narrative as far as John is concerned. Jesus’ answer, then, was not a rebuff, since, in the context of the Gospel, it was not really intended for her personally.
Local teens turn fantasy into reality for migrants

By FRANK HALL
Feature Editor

It was still dark when the bus pulled into Dadeland Sunday morning to load CYO teenagers and migrant youngsters for the annual trip to Disneyland. It wasn't much lighter when the same bus pulled into St. James Church or joined the second bus at the Hollywood Fashion Center. But you didn’t need sunlight to see the excitement and enthusiasm being generated.

Even Disneyworld—veteran Joanne Toth (it was her 20th trip) was busy jumping back and forth. She wasn’t just excited about going to Disneyland—she was also concerned about the responsibility of the trip being a success.

As president of the Archdiocesan Youth Board, she spearheaded the entire operation along with Andie Risman of St. Rose of Lima, Anne LeBlanc, St. Thomas Moore, Boynton Beach, and Matt Roebeck, St. Juliana, West Palm Beach.

If the four of them could have looked 12 hours into the future, they would have been reassured that the trip was to be a memorable one.

The annual outing, according to Matt Roebeck, is a sign to the community that young people are reaching out and are especially concerned about migrant kids.

Each parish CYO club is invited to raise money in a variety of ways to pay for a migrant youngster to go to Disneyworld. They are also responsible for paying their own way.

Tim McPadden of St. Bernard CYO, Sunrise, said, “we had a car wash and a bake sale to raise money and ended up with enough money to sponsor five kids.”

“I’m especially glad we had good weather,” said Jerry Cullin of St. Lawrence parish, Miami Beach. “It’s been pretty fun and the best part for me was watching the kids enjoy themselves and having a good time.”

Mickey Mouse and Dumbo may never have been as appreciated as they were that weekend because Disneyworld is a whole different world from a migrant camp. And the only problem seemed to be keeping up with the kids as they ran from one attraction to another. It became a test of endurance between the seven-year-olds and the 17-year-olds and the seven-year-olds won hands down.

As the buses were pulling out for the return trip to Miami, Pam Hooks of St. Luke’s CYO in Lake Worth rested back in her seat and observed,

“When the kids first got on the buses they were bashful and shy. Now, even though we’re all tired, the kids are smiling and happy and we’ve really become friends. I think it was a worthwhile day and I’m glad I was part of it.”

Dumbo the Flying Elephant was a favorite with young Janie Cayton and Jose Rodriguez who get flight instructions from teenage Megan Callegy of St. Lawrence Youth Group, Miami Beach.

The Archbishop spoke to the 550 students about the importance of the youth apostolate, explaining how much each individual could do to help others become closer to Christ in their daily lives. He appealed to them to show a strength of faith and to manifest the solidarity of faith by their attendance at the Orange Bowl Mass on Oct. 6.

Father Michael Greer has been appointed spiritual director of the school and will work with Father McGrath and Father Thomas O’Dwyer.

Abp. McCarthy at Curley H.S.


Father Gerald F. McGrath, principal, read the Gospel and introduced the student body to Abp. McCarth.

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Journal workshop in N. Palm


One of the goals of the workshop was to help people in the process of going deeply into their own "self" or "core" to the point where the individual comes in touch with the stream that feeds the well.

The 48 nuns were encouraged, during the weekend, to let go of a rational, analyzing attitude and to allow themselves to simply record the inspirations and images with which the mind and heart of each person is filled. A series of techniques for assisting in the quieting-down process, as well as the journal-recording process, were offered.

The workshop was sponsored by the Florida-based arm of the National Religious Formation Conference which is an association for Religious and diocesan priests concerned primarily about the spiritual growth of their communities.

Franciscan Sisters Marie Rita Kelly (center) and Luclan Walsh were commissioned as special ministers of the Eucharist by Father Patrick Brown, O.F.M., director of pastoral care at St. Francis Hospital, Miami Beach. Both Sisters are pastoral associates in the hospital.

Students named semi-finalists

Students from seven Catholic high schools in Broward and Dade Counties have been named semi-finalists in the 24th annual National Merit Scholarship Competition. They are:


New students welcomed at seminary

The Faculty and returning students of St. Vincent de Paul Major Seminary welcomed new students into the Seminary last week.

Everyone was due to return on Labor Day, and Tuesday, September 5, marked a Day of Recollection combined with a program of orientation. The day was divided into three areas: Spiritual life, Academic life and Apostolic work, key areas which form a complete picture of seminary life.

Opening the day was a talk by Fr. Garcia-Allen who outlined the Spiritual program for the year. Of special importance will be days of recollection spread throughout the school year culminating in the annual retreat in the spring.

Other speakers included Msgr. John McMahon who outlined the rather extensive Apostolic work program of the Seminary. Fr. Thomas Foudy, Dean of Men, stressed the importance of the Eucharist as a sign of our unity and strength as a Christian community. Fr. John Block, Academic Dean, outlined the Seminary's academic policies and goals for the year.

At the same time the Bishops of Florida, Archbishop Edward A. McCarthy of Miami and Bishops Paul F. Tanner of St. Augustine, Charles B. McLaughlin of St. Peterburg, Thomas J. Grady of Orlando and Rene H. Gracida of Pensacola-Tallahassee, met here at St. Vincent's and concelebrated Mass with the Faculty and the whole student body in the afternoon. Bishop Grady preached and stressed the need for commitment and holiness in the priesthood.

The 48 nuns were en-
The steering committee of the Physicians Guild elected the following physicians pro tem: James J. Rude, president; Matthew Bulkin, vice-president; Edward H. Georgia, secretary; Idelfonso Mas, treasurer; and Father Richard P. Scherer, moderator and spiritual director. A Mass commemorating the Feast of St. Luke, the Physician, will be held at St. Helen Church, Fort Lauderdale, Wednesday, Oct. 18, at 7:30 p.m.

Night of Praise

The Pastoral team co-coordinating the Charismatic Renewal in the Archdiocese will hold a Night of Prayer and Praise Thursday, Sept. 28, at 8 p.m., at Epiphany Church, Fort Lauderdale. Father Edward A. McCarthy will be the principal celebrant of Mass at 8 p.m. The evening will be one of intercessory prayer for the planning and success of the Holy Year celebration in the Orange Bowl Oct. 6.

Day for mothers

A refresher day for mothers will be held at the Dominican Retreat House, Kendall, Tuesday, Sept. 26, from 9 a.m. to 2 p.m. Father Tim Lynch, a Marriage Encounter team priest from St. Lawrence parish, will speak on, "The Future of the Church—the Family." Babysitting is available.

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'Hooper' clarifies Reynolds' mystique but still boring

By JAMES ARNOLD

In "Hooper," the audience gets to watch Burt Reynolds perform the world's longest list of weird physical feats-everything from jumping 150 feet or so out of a helicopter onto an airbag, to driving a truck down a highway in reverse at 55 m.p.h.

Whether Burt actually does all these gags or uses a stuntman or camera trickery is never clear. That ambiguity is nicely suited to the movie, which is about stuntmen and their special effects and the illusions they create for enchanted moviegoers and acrobatic spectators. (This aspect of movies is a close relative to the circus.) But Reynolds' image is such that it doesn't matter. None of his fans doubt that Burt, once a stuntman himself, could do it all if he must. If his insurance company would let him.

At first the idea of a movie about stunt people (some are women) seems to promise marvelous visual pleasure and excitement. The expertise is provided by several score of Hollywood's best and bravest, coordinated by Bobby Hess (who I believe actually does the helicopter fall), with the whole film directed by Hal Needham ("Smokey and the Bandit"), who began with Reynolds as a stunt coordinator.

We see serviceable versions of all the standard stuff, including cowboys and Indians, cars, motorcycles, fire, a marathon brawl, rope-swings off high roofs, etc. There is even a nifty, Evel Knievel-style climax, with a rocket-powered car soaring 320 feet across a gorge.

But it all quickly droops into monotony, and an odd truth dawns. Death-defying physical feats are exciting, fascinating. I'm afraid, only when they're done "live" - when there is real suspense, at least in the crowd of rubes looking on, about whether the stunt will break his neck. If it's on film, we not only know the gag has succeeded, but we never really see it: we see only an edited version. That's why a magic act can only be effective in a live performance.

Some movie people into doing one last "impossible" stunt (the gorge crossing), although he's likely to be paralyzed for life even if he survives, and his girlfriend (Sally Field) will leave him. None of these bad things happen, or have even a slight chance of happening: they're just plot gimmicks.

Otherwise, despite raunchy dialog and many vulgar moments, "Hooper" has two or three points worth adult interest. One is that it purports, perhaps validly, to show the kind of people who do movie stunts for a living. Finally, "Hooper" continues to clarify the potent mystique of Burt Reynolds, idol of today's youth, who has defined the current not-too-macho style: a tough man's man, rowdy, it up in bars and on the highway, but a bit scared of women, unpretentious, self-deprecating, irreverent, insecure, surrounded by symbols (horses, trucks worshipful). Gees and Jack Daniels, nice to kids and old folks. He could obviously be worse, but he's a man-child in his 40's not much different than when he was a halfback at Florida State. Maybe that's being eternally 20--is the new American Dream. (5, PG)

Loving Moment: Stephanie Brown, left, and Diane Baker play a troubled mother and daughter who achieve a better understanding of each other thanks to the intervention of a traveling puppeteer in "One of a Kind," an ABC Afterschool Special to be aired Wednesday, Sept. 27, 4:30 to 5:30 p.m.

ENTERTAINMENT/ARTS

Major movies on TV

By JAMES ARNOLD

Bad News Bears (1976), ABC, Friday, Sept. 22: Vineyard look at the institution of Little League baseball and its reflection of adult win-at-all-costs values. Gusty and uprowarious, with considerable compassion for the little athletes on the battlefield. Recommended for adults and kids age 10 and older.

Burnt Offerings (1976), NBC, Saturday, Sept. 23: Generally bottom-drawer shocks movie about the occult horror genre wasting the talents of Bette Davis, Karen Black, Oliver Reed and others. Not recommended.

Other side of the Mountain (1975), NBC, Sunday, Sept. 24: Wholesome, unpretentious, slickly crafted little three-handkerchief movie about the real-life troubles of Olympic-class skier Jill Kinmont, who became a paraplegic in a disastrous accident and courageously rebuilt her life. Recommended for adults and mature youth.

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Shouldn't pressure kids on grades

I've always marked the end of summer as the time when school back in session or when the Labor Day weekend is over. September 21st is the real end of summer, but I guess few ever recognize that. The "summer vacation" is something to reflect on, hopefully in a positive way and the beginning of school certainly adds more challenges to us as parents.

How do we really try to motivate our young ones to apply themselves at school? Or do we? I think we do; we need to encourage our children to do the best they can in school.

Unfortunately, we have made many mistakes in that area and I'm sure you have too. One of our mistakes is insisting on real grades. I think if we only concern ourselves with our kids getting all A's and B's, then we're forgetting that they're really just us and not that at stake. I must admit, it's awfully nice to be able to say of Wendy, "here's our A and B student." It feels good for us.

I really don't know what good it does for Wendy, and I think it does some real harm to some of our other children who are having a tougher time in school.

What really counts, I think, is that they try. The old stand by of "our present vacation" is still good. Remember those words of encouragement many of us received about being called right now, as a student, and so we have to do the best we can at that "vocation" while we're in school. If we don't want to use those exact words, but you might try encouraging your child by telling him to try his level best as a student. To give it his "best shot"

We parents need to support that effort by lending a helping hand or even being a bit of a nag sometimes. I encourage you to look beyond the grades to be first if its your disappointment for your reason, or if its your disappoinment because of a lack of application. Remember too, that everyone isn't capable of straight A's.

We can do so much more by seeing how we can help our child improve than by expecting a predetermined level of performance. So in a way, I think you can over communicate with your child's teacher, sit down with her or she can give you some ideas on what to do to help your child. If you do happen to have an A student, see if there are other ways they can improve their performance too.

I've often remembered the reminder that St. Paul gives us when he tells us all the different gifts each of us has in the church. Not all of us have the same gifts, but we do have to use them to the best of our ability. We'd suggest reading Paul's 1st letter to the Corinthians, Chapter 12 as a family. (1 Corinthians 12). --Terry Reilly

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En Puebla decidirán los obispos

El Documento de consulta ha cumplido su propósito... ayudar a definir la existencia de nuestras comunidades.

Así se expresó hace poco el presidente del Consejo Episcopal Latinoamericano (CEPAL) el cardenal Aloísio Lorscheider del Brasil.

Se refería al documento preparado por el CELAM para promover la reflexión en torno a la Evangelización en América Latina, tema de la próxima reunión del episcopado del continente en Puebla de los Ángeles, México.

El documento fue blanco de críticas por parte de teólogos y grupos de obispos para continuar o cesar la participación de agentes de pastoral en todo el continente y se tomaron en serio la tarea de comprometer a las bases en la reflexión, y apor-
Aprendiendo sobre causas matrimoniales

Por ARACELI CANTERO

Religiosas de toda la arquidiócesis, ejerciendo su minisión en diferentes arquidiócesis, asistieron recientemente a una jornada de trabajo con el padre Francisco Ramos, O.P., del Tribunal arquidiocesano para causas matrimoniales.

La jornada se dedicó a una puesta al día sobre la visión de la Iglesia sobre el matrimonio y el proceso eclesiástico en causas de anulación y convalidación. "Hemos de aprovechar la doctrina que nos da la Iglesia para fomentar y apoyar este importante núcleo de la sociedad que es el matrimonio," les dijo el padre Ramos, quien también explicó el interés de la Iglesia por no alargar innecesariamente los procesos.

Subrayó el hecho de que en la Iglesia no existe el divorcio, y que el matrimonio válido entre dos personas bautizadas y con fe es indisoluble. El padre Ramos explicó la labor de un tribunal eclesiástico que trata de discernir las causas que hayan podido impedir que un matrimonio sea válido, y con ello puede definir que tal matrimonio, de hecho nunca existió.


El padre Ramos explicó que el tribunal eclesiástico es un servicio a la comunidad cristiana, y que no hace falta tener dinero para solicitar su ayuda. Señaló que es importante para las religiosas y personal parroquial, adelantar a nivel local los pasos y requisitos para la iniciación de un proceso: Conocer la situación de las personas envueltas, su historia y las posibles causas de que su matrimonio no fuera válido.

Cito entre las causas: Por parte de los esposos: impedimentos de edad, de imposición, disparidad de cultos (sin petición de dispensa), consanguinidad. Por parte de la forma: si no se siguió la forma canónica establecida, o si falta del mismo consentimiento: falta de libertad, miedo, problemas mentales, errores sobre el pasado del otro, incapacidad en asumir las responsabilidades.

El padre Ramos dijo que antes de iniciar un caso es preciso discernir si existen causas. También facilitar los datos de las dos partes: Nombre, dirección, certificado de bautismo, lugar de matrimonio...y enviar la información al Tribunal, a través del párroco.

"Nunca se debe prometer declaración de nulidad," dijo, "si no se dispone de la dispensa...y el tribunal eclesiástico puede hacerla".

Señaló que como en todo juicio, una causa matrimonial implica a un abogado, que presenta las causas de nulidad, un defensor del vínculo matrimonial y un jurado que determina la nulidad. Después de ello y en caso de declaración de anulación, se pide la dispensa a la Santa Sede, la Asamblea Episcopal en Washington, D.C. El proceso lleva meses.

Miles celebrarán ... con música

(Viene de la Pág. 20)

voluntarios del norte de Dade acuden a la parroquia de la Inmaculada en todos los martes, donde ensayan en inglés y español con el padre Emilio Valdez," dijo.

"Tenemos todo un grupo de instrumentos cubanos para nuestra música criolla," añadió. El evento incluirá la participación de la soprano Virginia Alonso que interpretará el "Laudate Dominum" de Mozart.

Católicos del área del sur de Dade ensayan la música para el Orange Bowl. A la derecha la soprano Virginia Alonso que interpretará el "Laudate Dominum" de Mozart.

Más atención a divorciados...

(Viene de la Pág. 20)

La Comisión también urge a los sacerdotes para que prevengan los divorcios con una mejor preparación matrimonial de sus fieles.
Clausura del Año Santo
6 DE OCTUBRE
Festival de fe
y compromiso
ORANGE BOWL, 7:30 P.M.

Obispo Boza Masvidal invitado al Orange Bowl

Miles celebrarán compromiso evangelizador

Esta noche a cantar en español," dijo la Hermana Mary Tindel durante uno de los ensayos de música para el Orange Bowl. El coro, lo formaban voluntarios de unas 15 parroquias del sur de Dade, y aunque no todos hablaban en español, fueron ensayando en un castellano perfecto "Gracias Señor," "Pescador de Hombres," "Hoy Señor te damos gracias," y otras canciones que forman parte del programa, para el Festival de Fe y Compromiso del día seis de octubre.


"En Santa Cecilia ensayamos todos los viernes con el pueblo. Además los coros y (Pasa a la Pág. 19)

ATLÓPICO

SEPTIEMBRE
22, 1978

Es regimen de muerte," dijo la Iglesia en Nicaragua

En una carta dirigida al presidente Jimmy Carter, a través de la Embajada americana en Managua, los obispos de Nicaragua piden al presidente que interrumpa todo tipo de ayuda al régimen del presidente Anastasio Somoza, y que apoye en las organizaciones internacionales, las "justas demandas," del pueblo nicaragüense, que dramaticamente está clamando por una verdadera ruta democrática en su destino.

La carta de la jerarquía católica acusa a las autoridades nicaragüenses de ametrallar indiscriminadamente a la población en varias ciudades, de ejecutar en masa a prisioneros insurgentes y ejecutar con torturas a otros presos. También de efectuar entradas ilegales en gran número de hogares, utilizando la violencia y confiscando propiedades, y de torturas en las vías públicas, especialmente a la juventud, efectuadas por la Guardia Nacional.

La carta añade que "nuestra preocupación irá en aumento mientras el General Somoza continúe en el poder... y el único modo de que se mantenga es a través de la sangre. De ahí que es un régimen de muerte."

En días anteriores, los sacerdotes y religiosas que han tratado de interceder por la paz y ayudar a los heridos y refugiados, han sufrido también represión en manos de la Guardia Nacional, con ejemplos de éstos:

El arzobispo de Managua Mons. Miguel Obando Bravo, amenazado de muerte cuando acudió a la policía para gestionar la libertad de cinco sacerdotes del Colegio Calazans; estos fueron interrogados por horas y (Pasa a la Pág. 19)

Pide comisión vaticana

Más atención pastoral a divorciados

CIUDAD DEL VATICANO—(NC)—La comisión Internacional Teológica vaticana publicó un documento en el que recomienda mejor atención pastoral hacia los divorciados, incluso los que vuelven a casar no pueden acercarse a recibir la Comunión.

La comisión, que forma 30 prominentes teólogos, dice que "no se puede ignorar a los divorciados y vuelto a casar, sino que se les ha de ayudar como a otros cristianos que luchan por liberarse del pecado con la gracia de Jesús."

La Comisión es un cuerpo consultivo de la Congregación Vaticana para la Fe y la Doctrina. El citado documento también recomienda:

• Que los sacerdotes no asistan oficialmente en ceremonias matrimoniales entre bautizados que perdieron la fe.
• Que los bautizados que perdieron la fe, son incapaces de contraer un matrimonio sacramental.
• Que traten de avivar entre los católicos tibios, sus sentimientos religiosos.

Fue un doble compromiso: continuar edificando la comunidad de fe, y ahora...también el futuro templo. Pero los fieles de San Benito lucían bien contentos al colocar la primera piedra el domingo, y no dudan el parroco padre Jose Luis Hernando que casi lanzó la pala al aire. Todos disfrutaron de un picnic familiar y los jóvenes (arriba) compartieron sus juegos favoritos.

(Todos construir!)

Pasa a la Pag. 19)