Paul VI Saw Death As 'Solution'

ROME—(NC)—Pope Paul VI looked forward to his death as a "providential solution" that would provide a "solution to the church and to better fortunes.

In a previously unpublished meditation on death that he wrote during his pontificate, Pope Paul called himself "a useless servant" and berated himself for not having admired sufficiently "his immense, mysterious, magnificent world, this universe of a thousand forces, a thousand laws, a thousand beauties, a thousand profundities.

The 2,500-word meditation was published in a special insert in the Italian Catholic daily, Avvenire, Aug. 5 to commemorate the first anniversary of Pope Paul's death, Pope Paul died Aug. 6, 1978. It was also printed in a number of secular Italian dailies and in the Vatican newspaper, L'Osservatore Romano.

An introductory article said the meditation was probably written after the pope drew up his will. The will was drawn up in 1965 with additions in 1972 and 1973.

The handwritten meditation reveals Pope Paul looking forward to death as a fulfillment of life with Christ, but torn by doubts and anguish over his own "littleness" and weakness.

While expressing the beauty of the world in almost mystical, poetic phrases, he asked himself: "Why have I not sufficiently studied, explored and admired the place in which life goes on? Such unpardonable distractions, such reprehensible superficialities!

In a particularly touching passage near the end he declared that he wished the church to better fortunes, "for I loved the church and lived his life for it but wished "that the church knew this."

THE MEDITATION opened with an observation on "the precariousness of temporal life and the inevitable and ever nearer approach of its end."

He said that "for some time I have had the presentment" that death is coming.

"Even more than the physical tiredness that is ready to give in at any moment, the drama of my responsibilities seems to suggest a providential solution my departure from this world, so that providence can take itself and lead the church to better fortunes," he said.

"Providence," he continued, "have I not sufficiently studied, so many ways of intervening in the formidable play of the circumstances that constrain my littleness. But that of my being called to the other life seems obvious, so that others may succeed, stronger and not bound by the present difficulties. "I am a useless servant.""

We thank you for sharing our dream that this great State which has heard for nearly five centuries, from the days of the early Spanish missions, the words: "Holy, Holy Lord: God of Hosts. Heaven and earth are full of your glory."

"This State that has been sanctified with the blood of the martyrs, of early missionaries and of the ChristianIndians" has truly become a coral sanctuary, "woven with the Everglades, with its stately palms as candles, the rippling of the waves its musical accompaniment, and millions of human hearts its altar from which rises the praises of the Lord."

Recently our president addressed our nation on the energy shortage. He also spoke, however, of the more critical malaise which has struck our country as he spoke of self-indulgence, sloth, unwillingness to sacrifice, materialism, it became apparent that there is an energy crisis than that at the fuel pumps. It is a spiritual crisis in the lives of our nation, our communities and our families. It is the lack of spiritual energy.

LISTENING—An Indochinese mother and her child listen intently as Pope John Paul II speaks from his balcony of his summer residence at Castelgandolfo. Singing out the small group of Indochinese visitors, the pope said, "I greet them with particular intense affection." The refugees were brought to Italy by the Vatican relief organization, Caritas.

Our great and beloved Holy Father, Pope John Paul II, has similarly sounded the warnings of society's deterioration under secularism and materialism, that has struck not only communist societies but capitalist nations as well. "Our consumer society," says the Holy Father in his first encyclical (Redemptor Hominis), "is incapable of either remedying the unjust social situations inherited from the past or dealing with the urgent challenges and ethical demands of the present. By submitting humanity to tensions that go astray.'

"This appeal to the Spirit, intended precisely to obtain the Spirit, is the answer to all the 'materialisms' of our age. It is these materialisms that give birth to so many forms of instability in the human heart."

Pope Paul VI said it as well in 1975 addressing the National Congress of Catholic Charismatic Renewal: "Nothing is more necessary for such a world, more and more secularized, than the testimony of this 'spiritual renewal' which we see (Continued on Page 11)"
Miami, Fla.—The program for Cuban political prisoners being processed for entry into this country “seems to be functioning more smoothly,” A. Dane Bowen, Jr., Acting Director of Cuban Affairs in the State Department, said in a July 26 letter to Archbishop Edward A. McCarthey of Miami.

This was in reply to a July 9 letter from the Archbishop to President Jimmy Carter, expressing concern over the speed in which these prisoners were being processed into the United States.

Mr. Bowen also told the Archbishop that the State Department has found “that many of the 400 political prisoners released each month have preferred to remain in Cuba.”

“Of those who have indicated a desire to come to the U.S.,” he said, “about 40% have been processed as of the end of last month. We hope to accelerate the processing on our side still further, so that we can have almost weekly flights until all the prisoners and their families who wish to come have been lifted to the U.S.”

Text of the State Department Letter follows:

“Dear Archbishop McCarthy:

Thank you for your July 9 letter to the President expressing concern over the speed with which Cuban political prisoners are being processed for entry into this country.

The Cuban Government indicated last December that it would release virtually all the political prisoners it still held at the rate of about 400 per month and permit them to emigrate, accompanied by their families. For its part, the United States Government announced that it would process these prisoners and their families for entry into this country under a parole program at essentially the same rate they are released, i.e., up to 400 prisoners per month, plus their families.

“The program began in January of this year. As of June 30, some 1,900 prisoners had been released. Processing was initially delayed by bureaucratic snags on both sides. In an effort to speed up the process on our side, we sent an inter-agency team to Havana last month headed by one of our former Consuls General in Latin America. That team has already turned in some recommendations for speeding up the processing. Another step in the same direction has just been taken by increasing our staff in Havana. When our respective interests ‘overlap’ i.e., when open flights were opened in Havana and Washington, it was mutually agreed with the Cubans that there would be a ceiling of ten on the number of personnel in each mission. We have now negotiated with the Cubans an increase in our missions, and we are assigning three additional consular officers to Havana.

“Concerted efforts have thus been made to resolve these problems, and at this point this program seems to be functioning more smoothly. Incidentally, we have found that many of the 400 political prisoners released each month have preferred to remain in Cuba. Of those who have indicated a desire to come to the U.S., about 40% had been processed as of the end of last month. We hope to accelerate the processing of our side still further, so that we can have almost weekly flights until all the prisoners and their families who wish to come have been lifted to the U.S.”

KC Installation

Father Michael J. Mulally General Assembly, Fourth Degree New Officers were installed by the Master Albert Vincent:


Help Latin Church

Dear Friends in Christ,

Our Holy Father, Pope John Paul II, emphasized his concern for the Church in Latin America when he personally visited Mexico last January for the Conference of Latin American Bishops.

We also must share his concern for the Church in Latin America where millions of our Catholic Brothers and Sisters are desperately in need.

One third of the world’s Catholics live in Latin America but many of them are un instructed in the basic teachings of our Faith because of the lack of priests and other religious.

The Annual Appeal for the Church in Latin America will be held next weekend throughout the Archdiocese. I thank you for your generous support of this Latin American Assistance Appeal. May our Lady of Guadalupe, Patroness of the Americas, watch over you and your loved ones.

Devotely yours in Christ,

†Edward A. McCarthy

Archbishop of Miami

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Priestly Education Committee Named

BY GERARD E. SHERRY

Archbishop McCarthy has appointed a Committee on the Continuing Education of the Clergy and has named Father James Murtagh, of St. John Vianney Seminary as its Chairman. He will be assisted by Jesuit Father John Edward, Pastor of Gesu Church, Miami; Father James E. Quinn, Pastor of Nativity, Hollywood; Father Emilio Vallina, Pastor of St. John Bosco Church, Miami, and Brother Miguel Campos, Associate Director in the Archdiocesan Religious Education Department.

In an interview Father Murtagh said he preferred his Committee's work to be "continual formation—not just academic education, but spiritual formation, with the integration of Gospel values into our lives."

"THERE IS A GREAT need for it in all professions, and in the priesthood as well," Father Murtagh said.

"Priests are going to remain within the Church, and who have been in touch with a lot of developments, perhaps, have been concerned about is the just academic education, but we need for it in all professions, and in the priesthood as well, Father Murtagh said.

"We will have to work to develop qualities and shape the connotations with the word. We have to work to discipline the priests—and that would be very important, too—a regular program in which a priest can register and earn a degree through a program. And Sabbaticals, too.

"I see the Committee as looking at total operation of the priests—the different possibilities where the priests find enrichment. Maybe giving them three months off after ten years, so that they can go somewhere, for instance like in Rome where they have two sessions for priests ordained ten years or more."

FATHER MURTAGH said that a lot depends on the priesthood itself, as they are confronted with the need for continual formation and the demands it will make upon them.

"That is the biggest concern," he said. "The priests themselves during the clerical dialogues here stressed the number one priority in their lives was continuing education. Quite readily they came through. But still, it seems they will be skeptical or suspicious about what we are going to offer. Our experience of this in the past is unfortunate. Very little has been done—there have been many committees, but little has happened. So, it will be understandable that many priests will not expect much will happen in this year.

"The priests themselves see the need of it, but they have not become convinced that the Archdiocese of Miami is serious about recognizing or responding to that need."

"I suppose you might say a certain formation continued to take place, but it was more directed towards the revision of the seculars, the rituals that we have in the Church, and the like. The priests, of course, had to be familiar with them and the concentration was on changing liturgy, changing rituals—"the sabbaticals, too."

FATHER MURTAGH said he would like to get away from the mentality that by graduating from a school of higher learning, somehow a person has completed his or her education.

"A priest's education, formation is never complete. I am unhappy with the word 'continuing education' because I think it turns the priests off. They have bad connotations with the word. But, to say continual enrichment and formation that must take place—hopeful for the Seminarians who are ordained, this is the mentality they already have. They are not finished—they are not complete—when they leave the Seminary.

"They are just beginning to learn the process, that requires not just the experience in the parish, but it also requires formal, disciplined input. I think you can divide the priests into two groups somewhat. You have priests who were ordained around the time of Vatican II and since Vatican II, and are pretty familiar with some of the ideas of Vatican II, but still the integration of those ideas has not taken place as well as it might.

And there are priests prior to Vatican II who have had a very difficult time adjusting to a different kind of Church, a different kind of celebration of the liturgy, and celebration of the Sacraments. For many of them, it seems to me that the anchor they had is no longer there, and that they are in greater need of reassurance and help to be even the younger priests. But, they are the most difficult groups to motivate. Changes and many things that have been taken place have tended to threaten them, and I think it was because they were presented in perhaps too unfeeling a way. Consideration has not been given to priests who have worked really, laboriously in their parishes."

FATHER MURTAGH thinks that his Committee's programs will fit very well into the Archdiocesan Program of Evangelization. He said:

"The whole notion of Evangelization, of course, is so general and so broad, anything we do, I suppose, will fit under the category of evangelization. But, the special impetus in the next five years, perhaps our goal—should be that all our priests be given an opportunity to be enriched, and to become more thorough evangelizers."
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inventor/manufacturer of hand-held computer that translates from one language to another, started preparing for his business career at Miami-Dade Community College. You can choose from 39 university parallel programs or 56 occupational programs. When are you going to start your career at Miami-Dade Community College?

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owner of multi-state insurance agency, started preparing for his career at Miami-Dade Community College. You can choose from 39 university parallel programs or 56 occupational programs. When are you going to start your career at Miami-Dade Community College?

Marla Alexander,
Dade County elementary school teacher and a member of the first graduating class of M-DCC, started preparing for her career at Miami-Dade Community College. You can choose from 39 university parallel programs or 56 occupational programs. When are you going to start your career at Miami-Dade Community College?

Jose R. Bahamonde,
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A federal district court judge in Milwaukee has barred CETA Jobs barred

in church-run elementary and secondary schools.

Michael Bolger, an attorney for Milwaukee archdiocesan schools, said he is sure the ruling will be appealed. U.S. Catholic Conference officials had no comment on the decision.

"Such involvement, in turn, would lead to excessive government entanglement with religion," he said.

The regulations said church schools may employ CETA workers in the following capacities:

• Cafeteria or food service work, including clerical, custodial or maintenance work related to food service.

• Diagnostic or therapeutic speech or hearing services, including clerical work related to those services.

• Custodial or other jobs related to students’ safety and health.

• Any function including secretarial work, involved in providing support services in federally funded or regulated programs in church schools.

The administration and grading of state-prepared tests.

Custodial child care after school hours.

The principal places of interest, including Madaba and seeing Mt. Nebo where Moses saw the Promised Land and is buried.

Members of the Pilgrimage will drive through the Mountains of Moab and down to the River Jordan—the route probably followed by the Israelites crossing at Allenby Bridge, continuing to Jericho, visiting the ancient and Modern Cities, the Dead Sea and Qumran, before driving through the Jordan Valley to Samaria and Nazareth.

Three days in and around the Holy City of Jerusalem with visits to Bethlehem, Mount of Olives, the Temple area, Bethany, Emmaus and Ain Karem. Mass will be celebrated daily at one of the principal shrines, including Bethlehem, Gethsemane, Calvary and the Tomb of Christ—also the Way of the Cross from the Praetorium of Pilate to Calvary, and the Tomb of Our Lord will also be part of this Holy Land Pilgrimage. Msgr. Walsh will give Spiritual discourses on the Holy Land and sacred places visited.

PERSONS interested in joining the Florida Holy Land Pilgrimage should contact Holy Land Pilgrimage, The Voice, Box 38-1059, Miami, Fla. 33189, or Catholic Travel Office, Suite 520 at 1018-19th Street, N.W., in Washington, D.C. 20036.

MSGR. SCHOMMER stressed that teachers should be ministers, committed to service to others. "It's the Christian teacher's responsibility to take Christ's message and make it as enticing as possible through an atmosphere of love, joy, peace and prayer."

He said teacher unions were "no threat" to Catholic schools if they were "truly unions of Christian teachers."

Bruno Mann, currently with the National Opinion Research Center and beginning the job as director of in-service programs for the NCEA in September, agreed that teachers should be creative ministers. He said that didn't mean religion teachers only, but anyone who teaches.

About 200 teachers and administrators from 10 states attended the annual event.

Haitian Aid

Due to a typographical error last week an incorrect number was given for those who wish to help Haitian refugees with clothing, furniture, food or other goods. The correct number for the Catholic Service Bureau is 754-444.

Father Boniface Fils Aime, Vicar General of the Diocese of Port de Paix visited Archbishop Edward McCarthy and met with the community of Amor en Accion on July 25th, 1979. His visit was another step in the developing relationship between the Archdiocese of Miami and the Diocese of Port de Paix, in Haiti. Below, a poverty stricken part of Port de Paix.

CETA JOBS BARRED

A federal district court judge in Milwaukee has barred the use of public service employees under the Comprehensive Employment and Training Act (CETA) in church-run elementary and secondary schools.

Michael Bolger, an attorney for Milwaukee archdiocesan schools, said he is sure the ruling will be appealed. U.S. Catholic Conference officials had no comment on the decision.

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The administration and grading of state-prepared tests.

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Shepard Broad, Chairman Morris N. Broad, President

Catholic Schools DO Build Faith -- Study

MADISON, Wis. — (NC) — Preliminary findings of a new study on young Catholics done by the National Opinion Research Center in Chicago seem to indicate that attendance at Catholic schools helps build stronger faith in young people.

That's what William McCready, senior study director at the center, told Catholic educators attending a week-long conference in Madison. The conference was sponsored by the National Catholic Educational Association.

A final report won't be out until winter or spring, McCready said, but the findings so far show that Catholic school attendance has a kind of "resuscitation" effect on young Catholics who leave the church come back to full participation.

McCready said the study of Catholics 14-30 years old seems to reaffirm the 1974 landmark investigation. One finding then was that a combination of a religious father and parochial school education led to stronger faith on the part of the child.

"These studies have shown that side by side with our schools is a very important part of our culture," said McCready. "We shouldn't replace them."

He said that since American immigrant days Catholic schools have attempted to pass on Catholic values. Now Catholics are no longer primarily young working class, but middle class and increasingly upwardly mobile people.

Yet there's still a "good dose of anti-Catholicism" around, McCready said. And he said he's afraid Catholics are "very shy" about asserting their values.

"The great unfortunate disaster is that we might become like everyone else in society. We've come too far to give up now," McCready said.

He said that's very important today, because "being hopeful flies in the face of all the facts. Ours is an outrageous religion."

"Public education has paid very little attention to ethnic heritage," McCready continued. "This is an area in which Catholic schools can shine."

Other speakers at the conference also stressed the importance of Catholic education. Mgr. Mark Schommer, superintendent of schools for the Diocese of Green Bay, said that "faith-filled" teachers are the key to quality Catholic education.

Voice Holy Land Tour Gets Response

More than a hundred inquiries have already been received about The Voice-sponsored Holy Land Pilgrimage being led by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities. The pilgrimage will leave Miami October 18 and return October 29.

Travel arrangements are by the Catholic Travel Office of Washington, D.C. for the all-inclusive price of only $1,063.00.

MSGR. WALSH says he intends the pilgrimage to be a "spiritual experience" and he will celebrate Mass and give homilies at all the famous shrines, retracing the footsteps of Christ in the Holy Land. There will also be a time set aside for more active and side trips to other historic places. Here is the itinerary:

• Pilgrims will depart Miami and other parts of Florida for New York’s John F. Kennedy International Airport to connect with Royal Jordanian Airlines 747 Jumbo Jet Flight to Amman, the capital of the Hashemite Kingdom of Jordan "The Gateway to the Holy Land."

• On arrival Amman pilgrims will spend a full day visiting the principal places of interest, including Madaba and seeing Mt. Nebo where Moses saw the Promised Land and is buried.

Members of the Pilgrimage will drive through the Mountains of Moab and down to the River Jordan—the route probably followed by the Israelites crossing at Allenby Bridge, continuing to Jericho, visiting the ancient and Modern Cities, the Dead Sea and Qumran, before driving through the Jordan Valley to Samaria and Nazareth.

• Three days in and around the Holy City of Jerusalem with visits to Bethlehem, Mount of Olives, the Temple area, Bethany, Emmaus and Ain Karem. Mass will be celebrated daily at one of the principal shrines, including Bethlehem, Gethsemane, Calvary and the Tomb of Christ—also the Way of the Cross from the Praetorium of Pilate to Calvary, and the Tomb of Our Lord will also be part of this Holy Land Pilgrimage. Msgr. Walsh will give Spiritual discourses on the Holy Land and sacred places visited.

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**One Faith Community**

Several weeks ago we received a letter from a reader objecting to "the Cuban section" in the Voice. It was, to our mind, an appalling piece of bigotry, and we published it fully aware of the consequences. This, because it denotes a terrible failing on the part of all of us within the Archdiocese—or so-called Anglos, Hispanics and so on.

Our Hispanic (not Cuban) section is published weekly to serve the spiritual, language and cultural needs of several hundred-thousand of our Catholic people in South Florida. And a recent professional survey of The Voice and its readers showed that a majority of the non-Hispanic think the special section provides an essential service to all the People of God in our area.

But the terrible failing we all have is in not working towards the full integration of the Faith Community which we call the Church. This is especially important for our Archdiocese, with its many diverse ethnic and cultural groups. The Church provides all kinds of special apostolates or ministries for these groups—but the one basic weakness is that it engenders a state of mind which either clamors for or accepts a separate but equal form of ministry.

All our people require special ministries responding to the needs of language, cultural traditions and distinctive responses to Liturgy and Sacrament. While this is to the good in the here and now, we must at the same time work toward programs that will eventually help us arrive at a Faith Community which embraces all the various cultures and spiritual traditions, so that parishes are not Cuban, Haitian, Irish, Anglo or Lithuanian, etc.—but are Catholic!

While we respond to the various needs of the various groups—it is the same ministry of evangelization from all of us to all of us. There is nothing more dangerous to parish or archdiocesan unity than that of perpetuating separate but equal facilities or programs. The peculiar circumstances within the Archdiocese of more than a decade ago, warranted specialization—and for the most elementary of reasons—language and culture. But now is the time when we must all pray and work toward full integration in every sense of the word.

The blame for our current failings cannot be attributed to any one group—we must all share the responsibility. What may appear on the surface as unity in direction, often is keeping us apart from each other. We must establish programs on the parish and archdiocesan level which will educate and encourage us to a more Christian acceptance of each other—each keeping his ethnic, cultural and religious traditions—but still one single unified Faith Community with a common purpose.

Here we are not talking about an American "melting pot" theory, theology or political transition. The European immigrants of long ago (and their children) have repudiated all that. The unity which we must seek is beyond theory or politics. In practice it is the acceptance of each other as we are-reaching out to each other under the same Jesus, the same Lord, the same Church.

**Nicaraguans**

South Florida has become the haven of countless refugees, fleeing from political or economic repression. And our people are to be lauded for their constant manifestation of compassion and their willingness to provide help.

However, the recent influx of refugees from strife-torn Nicaragua becomes of special concern. Local government and various private agencies, including our own Catholic Education and Social Services, have responded with as much assistance as they can immediately give. Still, the special problems of the Nicaraguan refugees should not be left to the sole responsibility of local agencies—it is the prime responsibility of the Federal Government. It is the U.S. government which permitted the refugees to land here and it must therefore assume the major program of service to them. Local governmental and private agencies have limited resources—and in recent times these have been stretched, sometimes almost beyond capacity.

The Federal Government should move quickly to grant asylum to these Nicaraguan refugees. Only in this way, can they secure work permits which will help them help themselves. Right now, the situation is that many of the refugees, former supporters of ousted dictator Anastasio Somoza, claim that if they return home they will face retribution by the new regime.

We are not interested in the politics of the situation and make no judgments on the former conduct of the refugees. Right now, they are in need and it is up to the Federal Government to speed their processing so that they can begin supporting themselves and relieve the pressing burden their arrival has placed on local civic and private groups. South Florida welfare agencies have lived up to their responsibilities to these refugees, but it is time the Federal Government moved with all deliberate speed.

**LETTERS TO THE EDITOR**

**Crime and the home**

To the Editor: The July 20 issue of "The Voice" contained a gem of wisdom far too long ignored in our country.

The Director of Christian Chaplains at Los Angeles County Jail, Rev. A. B. Cowie, attributes our crime rate to a lack of Christian education in the home, a lack of discipline in the home, a lack of father being the head of the house, and the mother looked up to and adored as wife and mother.

Mr. Cowie goes on to say he believes schools have let down the bars, blames crime in the schools and its permission by questionable politicians.

My plea is: "Awaken American Parents!!"

MRS. C. R. MEYERS
HALLANDALE

**Do you need help?**

To the Editor: We Catholics of South Florida have a wonderful service available to us called Catholic Service Bureau, Inc. for people who are in need of special services that not too many people are aware of.

I was having a serious depression and anxiety problem which had reached a point that I felt I could not cope with anymore. Thanks to a friend who told me to call Catholic Service Bureau, I have been greatly helped by Fr. Flanagan who is a trained psychologist on their staff. He has been teaching me how to cope with my problem and the results have been very rewarding to me.

Catholic Service Bureau, Inc. have been receiving the help I needed at a very crucial time and my life. If you are having a problem, don't hesitate—call them.

Maria T. Seiss
N. Miami Beach
Knowing Mary leads you to Christ

By MSGR. JAMES I. WALSH.

The coming feast of the Assumption reminds us that Mary was in her teens when she said, "From henceforth all generations shall call me blessed." Inspired by the holy Spirit, she made that bold proclamation while speaking of her Magnificent presence in the person of her cousin Elizabeth. It was at the very beginning of the divine plan of redemption. She had not yet seen the face of her Son. Bethlehem’s awe inspiring event was months in the future. She was known then only by a few relatives and friends, and indeed, throughout her lifetime she would remain in the background, silent, almost unnoticed. And yet she predicted that until the end of time and worlds to come, she would proclaim her blessedness, "because He who is mighty has done great things to me."

LOOKING BACK over Christian history, it is a remarkable thing to see how Mary’s words proved true. From the days of the Apostles she was looked on with the greatest reverence and love. Imagine how deeply interested and curious the first converts were about Our Lady. Think of the questions they asked the Apostles. What was she like? How did she look? Did she resemble her Son? How did she speak? How did she bear his passion and death? Did He appear to her first? How did she die?

It was natural for Christians who hungered for all possible knowledge about Jesus to study the character and influence of His Mother. And it was inevitable that a knowledge of Mary’s privileged place in the redemptive plan led to the next step—according her honor in proportion to her greatness in the eyes of God.

In the centuries of persecution under the Romans there was not much chance that the humble dwelling on the Galilean hillside could ever be dedicated to Mary. But when the church came out of the catacombs, love for the mother of Jesus began to be shown in every way man could give expression to his ideas.

The Council of Ephesus defined once and for all the truth that she was truly the Mother of God, and the spontaneous rejoicing of all Christians made her the Virgin of the Rosary. It seemed to enflame the hearts of later generations with the same joy and the same desire to sing her praises. As the centuries went on, some of the greatest masterpieces in painting, literature, architecture and sculpture were inspired by her shrines in various parts of the world, but above all privately in the depths of a Catholic’s heart.

This is the more important aspect of her blessedness. No person who has true devotion to Mary can ever really put into clear words what she means to him. He cannot explain the strength and consolation the conviction of her relationship with God has brought him. He thinks of her as intimately as he does of his own mother because he knows that she too is his mother in a very real sense.

As he loves his mother and expects love in return, so he loves and sacrifices in union with Mary, confident that because Jesus gave her to us through the apostle John she regards him as her own. His sense of unworthiness will never turn him from her. On the contrary, it will push him to Mary’s side with the hope of being cleansed and strengthened. She as a good mother will take into account his weakness and slowness and supply what he lacks.

The Christian with genuine devotion to the Mother of the Lord never loses sight of the prime fact—Mary exists only to lead us to Christ. She is the gate, not the house. She is the means, not the end. Whoever loves Mary necessarily loves God. Whoever knows Mary is sure to know Christ.

Whoever seeks Mary will find her Son—and that alone is reason enough for all generations to call her blessed.

A Different Kind of Generation Gap

By DICK CONKLIN.

In the 1960’s the phrase "Generation Gap" meant the kind of invisible barrier that separated the under-30 age group from the rest of society, or teenagers from their parents. But that kind of generation gap, as timeless as it may be, is nothing compared to the gap we are developing here in Florida.

The other day I heard on my car’s CB radio a disturbing conversation between two youthfully sounding voices about an elderly couple they were following on busy I-95. "Let’s run these old ‘senile citizens’ off the road," said one. The other radioed back, "Yeah, they are going too slow—right in our way. Too old to drive anyway."

Many young married couples feel alienated from their local parish and its activities, which are often populated by retirees. Many "shop around," looking for "younger" parishes where they feel more at home. Some churches add to the discomfort by asking parents with young children to sit in the back of the "lounging room" in the back of church.

Certain kinds of discrimination against the very old or the very young seem to be on the increase. The average age of a school population is becoming more and more visible in Florida. Often the motivation is financial, as the dwindling segment of working taxpayers balk at supporting a growing elderly population, and older voters refuse to support building new schools. One legislator ran a one-man drive for legalized mercy killing by citing the costs of keeping patients alive in state institutions.

A University of Miami professor proposed more state-funded abortions to avoid future welfare payments to poor families. In both cases their proposals appealed to some people, although so far the majority is on the thumbs down.

Throughout South Florida young couples are finding it more and more difficult to find affordable housing. Many condominiums, which represent much of the available real estate, have "adults only" restrictions which prohibit young families from buying. A Broward County newspaper recently described young couples who wanted to move from their apartments into a condominium where they are living in tents, moving from campground to campground every two weeks to comply with local laws.

All are trying to save enough money to put down a down payment on a home. Meanwhile, a few blocks away luxury condominiums are boarded up, awaiting the return of winter visitors.

In Palm Beach County a recently-enacted Equal Housing Opportunities Ordinance prohibits discrimination against families with children in the sale or rental of housing. A Human Rights Council will have the power to force compliance.

But on a personal scale there is much we can do to bridge the generation gap while promoting respect for life from cradle to grave. For example, in many areas groups like the National Youth Pro-Life Coalition and the Catholic Youth Organization have taken on projects to aid the elderly, like making regular visits to nursing homes or to older people living alone.

One Catholic school Diocese of St. Petersburg had a Grandparents Day, on which students were encouraged to have children to sit in the car with grandparents or an elderly person from a nursing home. In New York pro-life doctors and nurses are volunteering their time to do periodic blood pressure checks free of charge.

Most South Florida Catholic parishes already have a Friendship Club or Golden Age group to bring retirees together. In some parishes there are also family enrichment programs to aid the younger segment—such as an after-school education, Marriage Encounter, and the Christian Family Movement. One good way to bridge the Church’s generation gap is by finding some common ground between the various organizations—such as a joint project that can all share in, like a volunteer transportation program for isolated older parishioners or a babysitting service for couples attending Mass.

But it all begins on a personal level. A little patience when a crying baby interrupts your thoughts or an older driver slows you down. A little sensitivity to the special needs of the very young and the very old and the laws that protect and provide for these personal commitments not to "keep your distance", to go a little more than halfway, to do a little bit more.

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Peter: An Incredible Denial

By Father John J. Castelot

The other night I spent a few relaxed hours visiting socially with a couple who have been deeply involved in parish activities and now, in addition, serve as ministers of Communion on weekends. Our informal conversation centered around the church and various programs of which they presently are a part.

I felt a great warmth, joy and satisfaction within me as I drove home that evening and reflected upon the enormous change in their lives brought about by a half dozen years of such involvement.

This spiritual success story is not an isolated instance. My experience with several dozen ministers of Communion reveals the same pattern: A reluctant and sense of unworthiness in the beginning, then a gradual acceptance, a taste of joy and even some positive shifts in their personal behavior.

At one point I asked them to write down their reactions when initially invited to serve as ministers of Communion and their sentiments after having served in that capacity for a period of time. The responses were both informative and inspirational.

"As you know, my first reaction to lay ministers in the Catholic Church was a negative one. I guess I still had that feeling when you called and asked me to become one for our parish."

"But after thinking about the change in the church over the years and discussing with my wife, I decided I also should be able to change to more modern concepts."

"I have never regretted that decision."

Another's hesitation was based on a sense of his own unworthiness:

"Sure I have been involved in the parish through the years, but I was no angel in my younger days. Thoughts of my past life with those foolish, shameless and arrogant episodes rose before me. How can I take our blessed Lord into my hands and distribute to people, many of whom are so much more worthy than I?"

The example of St. Augustine, whose "Confessions" he had read by chance while in Italy during World War II, helped him work through that obstacle.

One of our first appointees suffered some rejection: "The majority of the parish accepted this change, a few were critical and voiced their objections—even to the point of seeking me out at my place of employment and indicating they would never receive Communion from me."

Quite often special circumstances highlight this privilege for the ministers and touch them deeply:

"I felt a great nearness to the Lord the first time my children received Communion from me and I noticed the tears in my wife's eyes as I lifted the host and said, 'The Body of Christ.'"

"As a minister of the cup for the first time, I felt as I gazed into the chalice a nearness that is beyond description. It was as if I could reach out and actually touch his face."

Taking the Eucharist to the sick bears with it a unique dimension for ministers of Communion. A father who every week carries the Lord to his handicapped daughter writes: "When I come home after Mass each Sunday, she is in a very somber mood with her hands clasped. I read to her from the missalette and give her Communion. One thing for certain: She looks forward to it and so do I."

Another middle-aged man has brought the Lord Sunday after Sunday to an ailing older gentleman unknown to him before he began this ministry to the sick. The result: "The friendship between myself and my spiritual brother has deepened over the last year to a point where I believe both of us can face his imminent death with a joy of Easter resurrection."

One single woman detected a significant improvement in her behavior after serving in this post: "There were some personal, not good living habits I was battling with. They now are completely eliminated from my life and lifestyle."

The father of six speaks for many when he states: "There are no words in the dictionary which describe the feeling experienced prior to and during the actual distribution of Communion to my fellow parishioners. It is as being close to God as ever possible without seeing him in person."

Eucharistic Ministers Grew in Faith

...This very night before the cock crows twice you will deny me three times.

This time she points him out to the bystanders, and he gets really uncomfortable, although they deny me three times. But as the narrative now stands, he just moves away from his connection with the prisoner. He hardly comes across as a model of consistency.

Somehow or other, a particularly sharp-eyed and nosy servant girl recognized him as he sat warming himself by the fire: "You, too, were with Jesus of Nazareth." Startled Peter begins to sweat. "I... I... don't know, I... I... don't understand what you're talking about!" This is the impression conveyed by the two verbs in the Greek. In the simple form of the story, Peter would have fled at this point, not wanting to take any further chances. But as the narrative now stands, he just moves away from his connection with the prisoner, sensing that she has the fisherman, in his turn, squirming on the hook.

The awkwardness of Mark's account alone—not always evident in translations—has led to the interesting and not implausible suggestion that behind it lay two originally separate versions of the story. One would have told of just one question, one denial, and Peter's hasty departure, followed by the crowing of the cock (Mark 14, 66-68).

This would later have been expanded to its present form, with the triple denial and the double cockcrow. The enormous change in their lives pale into insignificance before the arrest but careful not to reveal his connection with the prisoner. He

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the Holy Spirit bring about today in the most diverse regions and environments. Its manifestations are varied: deep communion of some with the close contact with God and faithfulness to the commitments undertaken; in prayer it is often community prayer, in which each one, expressing himself freely, helps, supports and nourishes the prayers of the others; at the base end, at the basis, at the basis, at the basics, everything becomes possible. Hence this need of praying him, thanking him, marvels that he works everywhere around us and in us. Human beings motivated by again it without, he is with God, what is called the vertical dimension, “without which man is irremediably mystified.”

But, my beloved, as we embrace a full joyful living of our baptismal and eucharistic calling to faith, prayer, love, let it not be in the depressed, morbid spirit of running from something, of responding to a crisis, rather, let it be in the joyful spirit of running to something — rather to someone — to Jesus the Lord. Let it not be simply turning from darkness; let it rather be turning to the shining light of the Gospel. Perhaps the malaise we experience today in the rising of ugly, angry, foul waters, forcing us to scale the mountainsides. Hatred and fear of suffering are a gift. But attraction and love of what is good, — Him who is all goodness, — is yet a greater gift.

For too long perhaps, as we emerge from Jansenism and the Puritan mentality, we have been motivated by again it without, the adequately corresponding motivation of love and of joy. Today, fear as a motivation for any ministry’s work is being discredited perhaps because of disbelief in God and his divine retribution, of disinterest in religion, of disregard for human justice, and suffering is disguised by the moricitan’s makeup and the delusion of drugs and alcohol.

Into our dull and fearful and distracting lives, into the darkness, must come the light of Christ. Christ has died, Christ has risen, Christ will come again. We must put on a happy faith, our lasting dwelling place is not in Calvary or in Gethseman, it should be on Tabor, the Mount of Transfiguration; not at Golgotha, but at the Holy Sepulchre, the Tomb, listening to the angels: “He has risen, as he said, alleluia.” It should be on the heights of the Mount of the Ascension. It should be on the heights of the Mount of the Ascension.

(Continued from Page 1)

We seek ecstasy by experiencing with participation in decision making, with inadequate sensitivity to individual gifts and roles, with free play to vanity and, at times, a very superficial vision of priorities in the kingdom. But, gradually, there seems to have come a realization that in the kingdom of Christ we are not called to lord it over one another; we are called to be servant to the servants of the Lord.

In the second stage of post-Vatican II evangelization, through the mysterious movements of the Spirit, there came a fruitful expansion of ministry in the church. New ministries and organizations appeared, older ones were revitalized as the people of God sought in-depency in the Spirit, and the will to minister to one another and to their world. But the Spirit has continued to enrich the Church in the growing realization that ministry must be enabled and enriched by the nourishment and the motivation of prayer life especially the Eucharist.

That the first of all ministries, the source of all, is that of the Father, praising the Lord for calling us to the Kingdom. This renewal of prayer, this spiritual renewal, liturgical and spontaneous, is the life of the people of God a new vision, a new sense of mission, a new identity, a new feeling of being beloved by the Lord, a new spiritual joy in their calling. They are indeed revisiting Tabor, the Tomb of the Resurrection, the Church of the Ascension, the upper room of Pentecost.

As we review the pilgrimage of the church and of the Lord’s people in our day, we might well seek to read the signs of the times to ask where the Lord is leading us, what the Spirit is asking us.

How does he wish us to respond to the spiritual energy crisis of our times, to the social, the materialism, the moral deterioration? Why, on the other hand, is the Spirit giving us a new vision and experience of the calling of the Christian? Why has the Spirit awakened in his people a new sense of mission and of the importance of prayer?

The church has given us the answer — the Holy Father, the Synod of Bishops, the vicar of Christ, your bishops of Florida. The answer is, we are being called to a new period of high renewal of the church, evangelization and I, in the name of your bishops of Florida, challenge you, beg you to commit yourselves and the gifts the Spirit has given you to evangelization. Commit yourself, your families, your parishes, your professions, to the task of transforming this world in which we live to conform to the Gospel of Jesus Christ. Our proclaiming the Gospel, to responding to the Gospel.

The first to be converted must be ourselves. Converted, renovated and reconverted in the spiral of reaching up, to the Lord and out, to our brothers and sisters in the faith who have been burned away, his feet had been burned away. Our brothers and sisters who have been alienated from our community and as we invite them to come home again to Jesus. Thirdly, we must reach out to those who have never had the gift of faith to share with them the pearl of great price which is ours.

And how, my beloved, how shall we evangelize? How shall we have Jesus, come, Lord Jesus, come? I say evangelization must fly on five wings: faith, prayer, love, community, a universal sense of vocation. We must proclaim our faith in Jesus and in his Gospel by word and action. In proclaiming, transforming and permeating our own lives and the society in which we live. It must be a conversion, a transformation, a new memory lesson, but a commitment, a conversion in the way we live. It must be spiritualized, it must be deepened. It is one of your gifts as charismatics — to give fervor, a much needed fervor, to faith.

The realization of my beloved, calls for response to faith by prayer, liturgical and private prayer, in the liturgy, in the proclamation, of God’s love for us, our calling, by which we worship the Lord, communicate with him, discers his will and hands, and live the gospel life. Again, my beloved charismatics, your love for one another, that love which gives, gives to the evangelizing community. Thirdly, evangelization means calling forth within the community, the life of love, the response to Jesus in our personal lives and in the lives that we influence with love, not mere sentiment, not mere an affective love. By this, the Lord said, they will know we are his disciples, by the love we have for one another, the love of which the Scripture says, “If I speak with human tongues and angelic as well, but do not have love, I gain nothing.”

Love never fails. Prophecies and visions and tongues will pass away. I say evangelization must fly on five wings: faith, prayer, love, community, a universal sense of vocation.

And, my beloved, you will not be evangelizers unless you have a deep sense of vocation, a profound realization that the spirit has called each and everyone of us, beloved charismatics, to a mission to make our own way a contribution to his Kingdom, through prayer, love, community, vocation. These are the five great essentials, the wings of evangelization. In a special way, you have been called with them and I call upon you to share these gifts with your brothers and sisters in the name of Jesus.

On another occasion, I told the story of an experience I had as a young priest, in the dead of night the phone rang and I heard the excited voice of the rector of the seminary shout: “The whole place is burning down!” I dropped across town and, long before I arrived at the seminary, I could see with the smoke and the red, orange, white, yellow against the black sky the awful truth that, indeed, the seminary must be burning. As I stooped, fire was all about me. Then I saw, from the roof, fire was all about me. And, I heard from the roof, the Spirit is leading us, what the Spirit is leading us, what the Spirit is leading us.

The right to lie meets the wrong to lie. The right to life meets the wrong to life. The right to know, the right to information, to learn, the right to know what is wrong but rejoices with the truth; there is no limit to love’s forebearance, to its trust, to its hope, its power to endure.”

Love never fails. Prophecies and visions and tongues will pass away. I say evangelization must fly on five wings: faith, prayer, love, community, a universal sense of vocation.

In the Dec. 8 national Marian celebration, has been announced. Inquiries about rules should be mailed to Rev. Virgil Funk, 1029 Vermont Av. NW, Washington, D.C. 20003.

Mary Magdalen Guild

St. Mary Magdalen Guild

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Paul VI Saw Death As 'Providential Solution'

A Miami Right to Lifer, Yolanda Cruz of Little Havana's Comite Pro Vida (Spanish for Pro-Life Committee) has received a special commendation from Mayor Maurice Ferre. Miss Cruz, confined to a wheelchair as a result of cerebral palsy, graduated from Florida International University with a Bachelor's Degree in Social Work last month. She received a standing ovation from the FIU student body at the commencement exercises, and again at the Miami city commission meeting when the mayor presented her the award, "for her dedication in living her life to the fullest and achieving heights which are an inspiration to others." Yolanda Cruz has strong feelings about the abortion issue, particularly when someone advances the opinion that children diagnosed as "imperfect", born or pre-born, should be left to die. "Nobody has that right," she says. "Only God, as the Supreme Being, has the right to grant or take away a life."

Miss Cruz has received two civic awards, one from Liceo Cubano and another from the Cuban Lion's Club, for outstanding work performed in her community, despite her handicaps. She has promoted her pro-life views through papers written in college and has authored a book of 92 poems, called "Trincheras de Canto". Her plans for the future, including work toward a Master's degree, include working with the parents of handicapped children, "since we achieve practically nothing by rehabilitating a child if we do not work with all persons in constant contact with him. Rehabilitation involves everyone."

Abort the Imperfect? Hardly, Says Yolanda

"Therefore, I pray that the church knew this, and that I had the power to communicate it as a confidence from the heart that one has the courage to say only at the very last moment of life," said Pope Paul.

POPE PAUL expressed his love for the church which he said motivated his service. "But I wish that the church knew this, and that I had the power to communicate it as a confidence from the heart that one has the courage to say only at the very last moment of life," said Pope Paul.

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St. Dominic Groundbreaking Set

Archbishop Edward A. McCarthy will preside over the groundbreaking ceremonies of the permanent church of St. Dominic on Sunday, August 12, 1979, at 3:00 p.m. The parish was established on April 24, 1963 and was entrusted to the care of the Dominican Fathers of the Province of Spain.

The parish includes the area south of the Miami International Airport to SW 8th St. and extends west from Le Jeune Road to the Palmetto Expressway.

Services had been held in the auditorium of Fairlawn Elementary School and in Our Lady of the Assumption Ukrainian Catholic Church. The present temporary church was accommodated into such from the auditorium of Milton Cohen Children's Hospital, which was built in 1926 on Flagler and 42nd Avenue.

The new church will be in a fan-like shape and will accommodate 875 persons. A small chapel for daily services will also be incorporated into the new building.

Father Isidore V. Vicente is the pastor.
Aug. 20-24 - Teachers report
Aug. 23 - Teacher Professional Day - St. Rose of Lima Church
Aug. 27 - Students report

Sept. 3 - Labor Day - no classes for teachers and students
Oct. 24 - End of First Quarter - 42 days

Oct. 25 - Teacher Workday - no classes for students
About Professional Day - Lourdes / Epiphany Campus
Oct. 29 - Second Quarter begins

Nov. 1 - Holy Day - optional holiday
Nov. 22-23 - Thanksgiving, no classes for students
Dec. 21 - Christmas

Jan. 18 - Beginning of Second Semester (Third Quarter)
Jan. 7 - Classes resume
Jan. 17 - End of Second Quarter - 47 days
Jan. 21 - Beginning of Second Semester (Third Quarter)

Mar. 31 - Fourth Quarter - 42 days

Sept. 3 - Labor Day - no classes
Oct. 25 - End of First Quarter - 43 days
Nov. 22-23 - Thanksgiving, no classes for students
Dec. 21 - Christmas

Jan. 18 - Beginning of Second Semester (Third Quarter)
Jan. 7 - Classes resume
Jan. 17 - End of Second Quarter - 47 days
Jan. 21 - Beginning of Second Semester (Third Quarter)

Mar. 31 - Fourth Quarter - 42 days

Nov. 22-23 - Thanksgiving, no classes for students
Dec. 21 - Christmas

Jan. 18 - Beginning of Second Semester (Third Quarter)
Jan. 7 - Classes resume
Jan. 17 - End of Second Quarter - 47 days
Jan. 21 - Beginning of Second Semester (Third Quarter)

Mar. 31 - Fourth Quarter - 42 days

April 14 - Classes resume
May 26 - Memorial Day - no classes for teachers & students
June 10 - End of Fourth Quarter - 50 days - Last day for students
June 11 - Last day for teachers
Professional Day pending for Second Semester

Bilingual Bible Club
St. Francis de Sales Parish, South Miami Beach, conducted a Bilingual Bible Club for 30 children who were not attending any of the Government Programs in the Parks or Summer Schools, July 30-Aug. 3. During this Bible Club the children shared their Christian experience of Salvation, and enjoyed some activities such as manual work, theater performances, music and refreshments. The last day the children offered their parents a "Godspell" show with an exposition of their works. The Pastor Mgr. Orlando Fernandez, Vice-Chancellor awarded some Diplomas to all the children attending the Course.

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O-DEATH NOTICE
fax, Va. Daughter Mrs. George (Anna
and 13 grandchildren. Preceded in
Church. Survived by his wife Mary,
1979 at St. Clements Catholic Church
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August Sale! Gulistan Nylon Plush
One of our most beautiful and popular carpets! Easy to maintain. Soft and luxurious. Decorator colors.

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It's so beautiful, it looks custom made! Exceptional quality carpet that will give years of beauty and service. Fashion colors.

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Long wearing continuous filament nylon carpet in a smart cut and loop pattern. Glorious colors.

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One of the softest and most durable carpets made! 5-year wear guarantee. An array of colors for every decor.

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A dramatic chenille look of unusual texture for the utmost in luxury and ankle-deep feeling. 5-year wear guarantee. Gorgeous colors.

Florida's oldest and largest carpet chain... since 1924

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Fuertes Lazos Las Traen a Miami

Por ANA M. RODRIGUEZ

HACE 20 AÑOS, en Cuba, habían siete colegios teresianos. Hoy, en el exilio, no hay ninguno. Los deseos, sueños, oraciones y peticiones de sus ex-alumnas, sin embargo, pronto serán realizados.

Comenzando el curso, las madres teresianas se harán cargo de una de las escuelas más antiguas y prestigiosas de la arquidiócesis, St. Patrick en Miami Beach.

"A nosotros nos trajo a Miami exclusivamente...la fe de sus ex-alumnas", dice la madre Eva Maria Cusco, directora de la escuela. "LAS EX-ALUMNAS querían un colegio teresiano y no lo han dejado de pedir desde que salimos de allá".

Según la madre Eva, las hermanas planeaban pasar este su primer año en Miami, "estudiando, preparándonos, ambientándonos", para hacerse cargo de la escuela el año que viene. Estaban en proceso de buscar una que las necesitara para entonces, cuando el párrafo de St. Patrick. El Monseñor Joseph Cronin, le informó que se quedaba sin religión, ya que las hermanas dominicas de Adrian, Michigan, quienes habían llevado la escuela desde hace 50 años, no podían continuar.

EL INSTITUTO tanto en que las tomaran y comenzaran a enseñar este año, que las hermanas decidieron cambiar sus planes. "Estamos muy contentas", dice la madre Eva, porque "el colegio está bien organizado...Las clases son amplias...buenas, las escuelas tienen muy buen material, muy buena biblioteca y muy misterioso, magnifico mundo. este universo de mil fuerzas, mil leyes, mil bellezas, mil profecías".

La meditación de 2,600 palabras, fue publicada en varios periódicos italianos y en tinta (a la Pág. 1A)
Comunidad

- Picnic familiar.
- El Centro de Enriquecimiento Familiar anuncia que celebrará su picnic anual el domingo, 19 de agosto, de 10 a.m. a 6 p.m. El Centro está situado en el 18350 N.W. 12 Avenida, y la familia de todos nos dás las parroquias quedan invitadas.

- Ropa para Camillus
- El Asilo Camillus necesita ropa de hombre en tallas pequeñas. Si está interesado en donar algo, llame al 445-7670 después de las 5 p.m. o deje su donación en 1032 Sorolla Avenida, Coral Gables.

- Haga limpieza, ayude a necesitados
  Si tiene muebles, aparatos eléctricos, ropa u otros artículos que no le hacen falta, la Sociedad de San Vicente de Paul le pide que haga limpieza y se los regale a los necesitados. Para recoger llame al 688-8601. Las donaciones son deducibles del impuesto.

- Servicios para familias, matrimonios y alcohólicos.
- El Buro de Servicios Católicos ofrece ayuda profesional para personas con problemas matrimoniales y familiares. Para más información llame al departamento de Admisión Intalke al 764-3444.

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EDITORIAL

Trabajemos Juntos, No ‘Separamos pero Iguales’

Hace unas semanas publicábamos la carta de un lector que opina a la sección cubana* del VOICE. El lector, en nuestra opinión, la carta denota un espantoso fanatismo, y la publicamos, sabiendo las consecuencias, porque indica un terrible defecto de todos nosotros los miembros de la arquidiócesis—ingleses, hispanos, etc.

Nuestra sección hispana (no cubana) se publica semanalmente para servir las necesidades espirituales, culturales e idiomáticas de cientos de miles de fieles católicos del sur de la Florida. Una reciente encuesta profesional indica que la mayoría de los lectores no hispanos de LA VOZ piensan que la sección especial provee un servicio esencial para todo el pueblo de Dios de nuestra área.

Pero nuestro terrible defecto consiste en no trabajar por la completa integración de la Comunidad de Fe que llamamos la Iglesia. Esto es especialmente importante en nuestra arquidiócesis, con sus muy diversos grupos étnicos y culturales. La Iglesia provee todo tipo de servicios y ministerios apostólicos para estos grupos—pero la debilidad básica es que esto crea un estado de mente que pide a gritos o se acepta sin protestar, un ministerio separado pero igual.

Todo nuestro pueblo necesita ministerios especiales que respondan a sus necesidades, tradiciones culturales y distintas preferencias a la Liturgia y a los Sacramentos. Mientras esto funciona bien ahora, debemos trabajar para crear programas que eventualmente nos hagan verosímil una Comunidad de Fe que recona a todas las culturas y tradiciones espirituales, para que las parroquias no sean ni cubanas, ni haitianas, ni irlandesas, ni americanas, ni lituanas—sino católicas.

Mientras respondamos a las necesidades de varios grupos, es el mismo ministerio de evangelización que viene de todos nosotros y va hacia todos nosotros. No hay nada más perjudicial para la unidad parroquial y diocesana que perpetuar programas separados pero iguales. Las particulares circunstancias que existen en la arquidiócesis hace más de diez años hicieron necesaria la especialización—y por las razones más elementales—el lenguaje y la cultura. Pero ahora es cuando todos debemos orar y rezar por una integración total, en todo el significado de la palabra.

No podemos culpar por nuestro presente fallo a ningún grupo determinado—todos tenemos la culpa. Lo que en la superficie puede parecer unidad de dirección nos está separando. Debemos establecer programas a nivel parroquial y diocesano que nos encienda y anima a aceptarnos más cristianamente—cada uno manteniendo sus tradiciones étnicas, culturales y religiosas—pero al mismo tiempo siendo una única y unida comunidad de Fe con una meta en común.

La unidad que buscamos va más allá de las teorías y la política. Es el aceptarlos unos a tal y como somos—uniéndonos bajo el mismo Jesús, el mismo Señor, la misma Iglesia.
Pablo VI Confiesa “Amé a la Iglesia”

(Viene de la Pág. 1 A)

L’Observatoire Roman con motivo del primer aniversario de su muerte, y se creo fue compuesta después de que el Papa hizo su testamento en 1965.

ESCRITA a mano, la me- ditación revela al Papa espe- rado en su muerte, “cam intró del cumplimiento de la vida con Cristo, pero también des- garrado por dudas y sufrimiento so- bre su propia pérdida y debilidad.

Mientras habla de la belle- za del mundo en un regreso casi místico, se pregunta: “¿Por qué no he estudiado, explorado y admirado suficientemente al lugar donde continúa la vida? Tanas distracciones imperdo- nables, tanas superficialida- des reprobables!”

Antes de terminar declara que ha querido a la iglesia y que ha vivido por ella, pero que ha hu- ber “que la iglesia supiera esto”.

La meditación comienza con una observación que me acon- cierda que la vida es una pro- curación que es la vida tempo- ral y el inevitable y siempre más conocido avancecimiento de su final”.

Dijo que “por algún tiempo...”

Papa Celebrará Misas Especiales por Pablo VI y Juan Pablo I

El Vaticano ha anunciado que el Papa Juan Pablo II cele- brará dos misas en septiembre para marcar el primer aniversario de la muerte de sus predecesores, Pablo VI y Juan Pablo I.

La Misa pública por Pablo VI tendrá lugar el día 18 de septiembre en la Basílica de San Pedro. El Papa ya celebró una Misa privada en Castelgandolfo el 21 de agosto, primer aniversario de la muerte del Sumo Pontífice.

El 28 de septiembre celebrará otra Misa en San Pedro, es- ta vez con la presencia del primer papa francés.

El Vaticano también anunció que el Papa visitará Canale D’Agordo y Belluno, Italia, pueblo natal y diócesis del Papa Pablo I 10 días antes de la elección del Cardenal Albino Luciani como Sumo Pontífice.

La Parapsicología, el P. Quevedo y America Latina

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Formación Sacerdotal Nunca Termina: Crean Comité de Educación Continuada

UN COMITÉ para la educación continuada de sacerdotes ha sido formado para ayudar el trabajo del obispo de Miami, Edward McCarthy, con el propósito de que todos los sacerdotes cientos crezcan intelectual y espiritualmente.

El Padre James Murtagh del Seminario St. John Vianney, director del comité, dice que "la educación, la formación continua ha sido una "amenaza" para las iglesias de nuestro tiempo, las iglesias que tienen pocos sacerdotes prometedor y en el futuro de la educación básica en el Seminario, tenemos que hacer algo al respecto. El Padre Murtagh dice que "la educación, la formación continua en el Seminario tiene mucho valor." El comité está formado por el director del Centro de Estudios, el profesor de la escuela de Seminario, el director de la Escuela de Seminario y el director del Seminario, el Padre John E. Quinn.

El comité trabaja en conjunto con el Seminario de Miami y otras organizaciones de la arquidiócesis, el comité está formado para desarrollar programas de estudio avanzado y talleres en áreas como el matrimonio, la sexualidad, la evangelización y la liturgia. También está formado para poder ofrecer retiros sábáticos.

"A los que más queremos darles tres meses de vacaciones, a los que aún tienen poca cantidad de tiempo para ellos, pero que en realidad se les dió una educación espiritual. Y que se les dio un programa que se termine de toda la arquidiócesis." dice el Padre Murtagh.

LUCAS ACTIVIDADES tendrán que ser coordinadas con las otras responsabilidades de los sacerdotes para que "éstos no estén sobre cargados". Durante los diálogos de los clérigos que se sostuvieron hace unos meses, los sacerdotes le dieron gran prioridad a la educación continuada, y eso es lo que el programa principal que se trata de establecer en la arquidiócesis.

"Sin embargo, dice el Padre Murtagh, "nuestra experiencia en el pasado ha sido deficiente. Muchos de los sacerdotes tienen un poco escépticos con el programa. "Los sacerdotes ven la necesidad, pero todavía no están comprometidos con la educación continuada. "Yo no podemos volver a esos programas, dice el Padre Murtagh. "Muchas de las actividades que fueron implementadas en el pasado han tenido que hacer, es algo diferente al continuo enriquecimiento.

El Padre James Murtagh, Director del Comité para la Educación Continuada del Seminario de Miami.

Recientemente, mucho de la concentración estaba en la nueva liturgia, en los nuevos sacerdotes está con los jóvenes en las escuelas católicas fortalece la fe. Los jóvenes en las escuelas católicas pueden tener un constante influjo de ideas teológicas en sus vidas.

"A Y HAY MUCHA NECESIDAD de la educación continuada en todas las profesiones, como también en el sacerdocio. Si los sacerdotes van a permanecer alertas deben de tomar una actitud de "espiritualidad". Las vidas espirituales pueden ser hechas por la predicción y su trato con las demás personas son enriquecedoras.

Otros miembros del comité son: el Padre James E. Quinn, párroco de Natividad en Hollywood; el Padre John E. Quinn, párroco de Gesu en Miami; el Padre Emilio Valli, párroco de San Juan Bosco, en Miami; y el Padre Miguel Campos, Director Asociado del Departamento de Educación Religiosa de la Arquidiócesis.

El 14 de octubre de este año, precisamente, se celebrará en Roma la beatificación del sacerdote que se ha dicho inicialmente con la forma de las hermanas en la compañía, el Padre Enrique de Osse.

Según la madre Eva, su beatificación es algo por lo cual todas las "teresianas" han rezado desde hace muchos años, y el hecho de que ésta se celebre al mismo tiempo que las hermanas abren la escuela en Miami, es como una gracia especial de Dios.

El 18 DE AGOSTO, para celebrar, finalmente, el sueto hecho realidad, habrá un Open-House en St. Patrick para todas las ex-alumnas "terezianas", que comenzará a las 2:30 p.m. con una merienda y terminará con una Misa.