PHILADELPHIA -(NC)- Pope John Paul II did not "cover up" a scandal involving the U.S. branch of a Polish religious order, said a spokesman for the Philadelphia Archdiocese, where the order operates a large shrine.

"The spokesman, Msgr. Charles B. Mynaugh, archdiocesan communications director, said public the provisions of a Vatican decree dated May 21 and issued with the approval of Pope John Paul.

"The provision's provisions were made public after a copyrighted story by the Gannett News Service alleged that the pope had quashed an investigation by Vatican appointees of the financial dealings of the U.S. branch of the Order of Monks of St. Paul the First Hermit, or Pauline Fathers.

"The order has 21 priests in the United States and 226 members worldwide. Its headquarters are at the shrine of Our Lady of Czestochowa at Jasna Gora, Poland, which has been under the order's care since 1982. In the United States, the order owns and operates the National Shrine of Our Lady of Czestochowa in Doylestown, Pa., a Philadelphia suburb. The shrine in Poland is dear to the heart of the Polish Pope John Paul, who visited the Doylestown shrine before becoming pope.

"In the May decree, Msgr. Mynaugh said, the pope reaffirmed that:

- The provisions of church law on loans and investments be observed by the Pauline Fathers at the National Shrine of Our Lady of Czestochowa in Doylestown;
- No permission to seek a loan be granted without the written observations of Cardinal John Krol of Philadelphia on the request;
- No appointments to positions of responsibility among the Pauline Fathers in the United States be made without consultation with the bishop of the place in which the appointment would be effective.

"It is no secret that there were problems of management and investment at the Doylestown shrine. Mynaugh said, that the provisions of church law on loans and investments be observed by the Pauline Fathers at the National Shrine of Our Lady of Czestochowa in Doylestown; and:

- No permission to seek a loan be granted without the written observations of Cardinal John Krol of Philadelphia on the request;
- No appointments to positions of responsibility among the Pauline Fathers in the United States be made without consultation with the bishop of the place in which the appointment would be effective.

"While this visitation was in process, corrections were made in the management of the National Shrine of Our Lady of Czestochowa," Mynaugh said. He noted that in 1976 Cardinal Krol launched a fund-raising campaign to pay off the more than $7.5 million debt then owed by the Doylestown shrine.

Less than a year after the (Continued on Page 19)

**Pope Cover Up Charge Denied**

WASHINGTON -(NC)- Pope John Paul II has appointed Msgr. William B. Friend, 47, chancellor of the Diocese of Mobile, Ala., to be auxiliary bishop of Alexandria-Shreveport, La., the apostolic delegate in the United States, Archbishop Jean Jadot, announced.

Msgr. Friend, a native of Florida, has served in his present position as chancellor for administration and vicar of education in the Mobile Diocese since 1975. From 1971 to 1975 he was diocesan superintendent of schools. For three years prior to that he was associate director and acting director of the Office of Educational Research at the University of Notre Dame.

Born in Miami, Oct. 22, 1931, Msgr. Friend attended Gesu Elementary School and Gesu High School in that city, the University of Miami, St. Mary College in St. Mary, Ky. He studied for the priesthood at Mt. St. Mary Seminary, Emmitsburg, Md.

Ordained May 7, 1959, in Mobile by Archbishop Thomas J. Toolen, bishop of Mobile, he held teaching and administrative positions in Catholic high schools in Florida and Alabama from 1959 to 1968 and also served in the parish ministry in both states.

He did graduate studies at the Catholic University of America in Washington, where he earned a master's degree in education, at the University of Notre Dame and at the American Management Institute in New York.

"The 'Virgen de la Caridad' patron saint of the Cuban people, made her annual passage across Biscayne Bay from the Shrine on Bayshore Drive, Saturday, accompanied by a flotilla of smaller boats while Cuban youth, foreground, provide a path of flowers. Archbishop Edward McCarthy was chief celebrant of the Mass. More in the Spanish section.

**Ex-Miami Grad Is Bishop**

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**Seminary Marks 20th Anniversary**

All of Florida's Catholic Bishops will join Archbishop Edward A. McCarthy and South Florida priests in observing the 20th anniversary of St. John Vianney College Seminary during a concelebrated Mass of Thanksgiving at 8 p.m., Wednesday, Sept. 19 in St. Raphael Chapel on the campus at 2900 SW 87 Ave.

LOCATED ON a 33-acre tract, the seminary was founded in 1959 by the late Archbishop Coleman F. Carroll, shortly after his installation as First Bishop of Miami. At that time, Bishop Carroll revealed that Pope Pius XII had only one directive when the Vatican established the Diocese of Miami and that was that a seminary be provided to train a sufficient number of priests for the southern most Catholic diocese in the nation.

Ground was broken for the seminary on June 7, 1959 and candidates for the priesthood were welcomed in the fall of that year under the direction of the Vincentian Fathers. Through the generosity of donors to the annual diocesan development fund campaign, now known as the Archbishop's Charities, additional structures were built between 1959 and 1967 making the seminary one of the impressive educational centers in S. Florida.

Staffed by the Archdiocese of Miami since 1975 and under the direction of Miami's Auxiliary Bishop John J. Nevin, recently named chancellor for seminaries, the seminary, whose alumni includes more than 40 priests serving in South Florida, discontinued its high school program in 1976.

A two-year college program was complemented in 1977 by the beginning of a junior college program offered in cooperation with the major seminary of St. Vincent de Paul, also conducted by the Archdiocese of Miami, in Boynton Beach. TODAY BOTH the junior and senior college programs are offered in their entirities on the Miami campus with the senior program conducted as an extension center of St. Vincent de Paul Seminary. Presently, there are 70 young men preparing for the priesthood at St. John Vianney Seminary, whose patron, St. John Vianney, is also the patron of parish priests.

In addition to its specific responsibility for the spiritual and intellectual formation of college seminarians within an Anglo- Hispanic bilingual and bicultural setting the seminary is also committed to the establishment of ancillary educational services for the lay ministries.
Italian Night Set

An Italian Night will be held at Cardinal Newman High School, of Mary Immaculate Church, 612 Spencer Drive, West Palm Beach, on Saturday, October 6, 1979.

Dinner will be served at 7:00 p.m. till 9:00 p.m. followed by dancing from 9:00 p.m. till midnight.

Tickets are available all Masses or see Margie Arinoldo or Vito Perrone. Donation is $8.50 per person.

Italian Night is to benefit the Building Fund.

Workshop: Where are We?

A workshop "Where are We?" at the Changing Church in Florida, will be held at St. Stephen Parish Hall, 604 SW 19th St., Miramar, on Saturday, Sept. 29, 1979, starting at 9:30 a.m.

Persons interested should contact Sister Kathleen Power, SSJ, 234 George St., St. Augustine, FL 32084. Registration fee for the day will be $10.00, including lunch.

Official

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. SAMUEL DELANEY - to Associate Pastor, St. Thomas the Apostle Parish, Miami, effective September 5, 1979.

THE REV. TREVOR SMITH - to Associate Pastor, St. Patrick Parish, Miami Beach, effective August 20, 1979.

THE REV. DAVID PUNCH - to pursue higher studies in Houston, Texas, effective September 1, 1979.

THE REV. CARL MORRISON - to pursue higher studies at the Catholic University of America, Washington, D.C., effective August 24, 1979.

THE REV. JOSEPH HUCK - to pursue higher studies at Barry College, Miami, effective August 7, 1979.

THE REV. JUAN SOSA - to Co-Director of the Archdiocesan Permanent Diaconate Program, effective August 24, 1979, while retaining other assignments.

THE REV. MICHAEL McNALLY - to pursue higher studies at Notre Dame University, Indiana, effective August 24, 1979.

THE REV. EDWARD V. BROWN - to Co-Director of the Archdiocesan Permanent Diaconate Program, effective August 24, 1979, while retaining other assignments.

THE REV. CHARLES SULLIVAN, C.P. - to Priest Advisor, Archdiocesan Lay Ministry Program in the Palm Beach area, effective August 1979.

THE REV. NORMAN FORTIER - to Associate Pastor, St. Augustine Parish, Coral Gables, effective September 1, 1979.

Patricians Welcome Sisters

The Patrician Club of St. Patrick Parish, Miami Beach, will hold a luncheon to welcome the Sisters of Teresita and their staff on September 11, at 11:00 a.m. All school parents are invited. Reservations: 552-1375 or 754-1734

Meet the office pickups.

The SSS grime fighters. Brushes, mops, floor machines; every cleaning agent you could ever desire to pick up at the office.

They do in dirt, cut maintenance costs, and make it a lot easier for everyone to clean up at the office.

Call us, the men from SSS today. No office is complete without a few pickups to help you clean up your act.
Converting Catholics to Catholicism

Part II

In evangelizing the Active Catholic, we must remember that we are not "putting faith in" but rather "drawing it out." Quoting Archbishop Berdjin-nan, we must face the fact that we have "baptized pagans" in our parishes. These cultural Catholics, born into the faith, do not have a personal relationship with Jesus. The cultural Catholic needs to hear the message and then be invited freely to renew his profession of faith. The most crucial point of evangelizing the active Catholic, according to Mr. Mooney, is that conversion will only begin to become meaningful as a person is inserted into a Christian community.

Utmost sensitivity was urged in all areas of evangelization throughout the conference. We must be extremely sensitive to the person who does not have a personal relationship with Jesus. Sensible and personal methods of service to these members was offered by all men are made in the image and likeness of God. A particularly sensitive and gentle approach to evangelization within an ecumenical and inter-religious framework was offered by several parish representatives with experience in such an area. At the very beginning of an active parish program of evangelization which included knocking on the doors of every home in the area, a letter was sent to the pastors of every other denominational church in the area, carefully explaining the purpose of the program ("to reach inactive Catholics and people who have no church affiliation"), assuring them that the program was not directed to members of their churches, and asking for their prayer support for the success of the program. The ultimate goal was to bring many people into a richer, fuller relationship with Jesus Christ. The "Door-to-Door" team members were also carefully trained to respond in a similar manner. The success rate of these door-to-door campaigns was amazingly high. Out of every three inactive Catholics or unaffiliated church members contacted accepted the invitation and attended the six-parish mission that was especially designed to welcome the stranger.

Mr. George J. Clements, Coordinator of the Atlanta Archdiocesan Committee for Evangelization related that during their "Operation Homemaking" evangelization program in his own parish, St. Thomas Aquinas Church, Alpharetta, Georgia, a totally alienated former Catholic responded tearfully that before he had ever been invited to return to his own church. As a result of the door-to-door invitation, he came to the Operation Homemaking Mission and soon thereafter was reconciled to the Church and was receiving the sacraments again, for the first time in thirty years!! In explaining the methods of Evangelization through Crusades and Rallies, Mrs. Marilyn Kramar, co-founder of the missionary society, Charisma in Missions, reported that when her organization decided to try a new approach of Catholic evangelization in the form of large outdoor rallies, held in stadiums, similar to Billy Graham's rallies, they were convinced that the Seven Last Words of the Church were: "It's never been done this way before!" She described her team members back in 1972 as "a little group of risky people", totally committed to their accountability as Christians with the responsibility of evangelization. Quoting the Apostolic Exhortation, "Evangelii Nuntiandi", by Pope Paul VI, she stated: "...The Church exists in order to evangelize!" A rector of a large seminary in Manizales, Colombia, once told her, "The first Christians went out to evangelize and to baptize. We must now go out to evangelize the baptized" Her "risky little group" was blessed by Cardinal Timothy Manning of Los Angeles and now reaches throughout the world, with special concern for the people of Latin America and those of Latin heritage in the United States.

A convert herself, Mrs. Kramar admonished all of us Catholics, saying "The only thing I ever heard against you was that you had the Eucharist and you never told me about it!" Eucharistic Celebration is the focal point during these rallies, and the "altar call" becomes the "moment of actualized faith whereby Christ receives us unto Himself and seals us with His life and power to go forth and do likewise."

In the closing keynote address on "Evangelizing within an Ecumenical and Inter-religious Framework," Larry Tomczak, author and teacher, used 1 Corinthians 1:12 as a guideline: "For Christ did not send me to baptize, but to preach the gospel — not with word, but with power!" However, lest the cross of Christ be rendered void of its meaning! and continued: the 26th verse, "Brothers, you are among those called!"

"I sensed the fact that the people of this overly-sophisticated, secular world are hungering for God, and that it is of utmost importance for us to declare the simplicity of the Gospel message." The people

For Love of Children

Dear Friends in Christ:

Among the many works of charity sponsored by the Church, the care of children is among the most important. The Archdiocese of Miami operates the Catholic Home Service Bureau which serves the needs of dependent children throughout South Florida. Almost one thousand children received care during the past year. For most of these children it was only a few days before they returned to their families. But for over one hundred of these children, the Archdiocese provided greater care at one of our Archdiocesan homes.

The annual Good Samaritan Collection which benefits these dependent children will be held next week.

I encourage your continued generosity in helping these children who need our special programs.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Adoption Workshops

Catholic Service Bureau in Broward County, Children's Home Society, and the Department of Health and Rehabilitation will sponsor two evening workshops on Adoption Today: How are Adoptive Families Affected by today's changing values? The workshops will be held on September 18 and 25, 1979, at St. Thomas Aquinas High School, 2801 S.W. 12 St., Ft. Lauderdale, Fl. from 7:00 p.m. to 10:00 p.m.

Interested persons should contact Catholic Service Bureau, 2030 S. Dixie Avenue, Ft. Lauderdale, phone 522-2613, for further information as to programs to be held on each date.

Catholic Service Bureau

NEW YORK, NY—Fifty thousand pounds of relief supplies will be flown to the Dominican Republic as part of Catholic Relief Services emergency response to victims of Hurricane David.

Bishop Edwin B. Broderick, Executive Director of CRS, the official overseas relief and development arm of the Catholic Church in the United States, made this announcement August 31, 1979. Catholic Relief Services has made approximately $2 million in food, clothing, blankets, and funds and other urgently needed assistance available to survivors of Hurricane David.

"I am proud that our good Samaritans are at the side of those in need," said Bishop Broderick. "The people of the Dominican Republic have always been part of our moral and religious tradition and our commitment to assist them is unwavering."

"We are confident that our programs will have a significant impact on those in need," said CRS Program Director Mark Reilly. "We are committed to providing immediate first-aid assistance, and then after the emergency, to long-term rehabilitation and development assistance to the people of the Dominican Republic."

Catholic Relief Services was founded in 1943 with the purpose of providing immediate help to victims of war and disaster. Since then, CRS has served millions of people in 124 countries and territories.

Catholic Relief Services is the official overseas relief and development agency of the U.S. Conference of Catholic Bishops. CRS is the only relief agency of any religious denomination with a worldwide presence. Its mission is to work for a world free of hunger, poverty and oppression.

Catholic Relief Services is part of the worldwide Catholic relief effort, an effort which reaches to more than 110 countries and territories in Latin America, Eastern Europe, Africa, the Middle East, and Asia.

Catholic Relief Services is able to serve tens of millions of people each year because of the generous, worldwide support of millions of people who care.
**Religious Leaders Hit Tax Measure**

Chairman, Community Relations Board
Bishop Agustin A. Roman
The Archdiocese of Miami
Auxiliary Bishop
Rev. Gabor G. Nitsch
First Hungarian United Church of Christ
Hungarian Center of South Florida
Rabbi Joseph R. Narot
Temple Israel
Dr. Conrad R. Willard
Pastor, Central Baptist Church
Dr. Doyle L. Wetherington
Associate Pastor, Central Baptist Church
Moderator, Miami Baptist Association
Rabbi Herbert M. Baumgard
Temple Beth Am
Most Reverend Edward A. McCarthy
Archbishop, Catholic Archdiocese of Miami

**Women’s Guild Mass**

St. Mary Magdalen Women’s Guild Mass will be held in the church at 17775 N. Bay Road, Miami Beach, at 10:00 p.m., Sept. 16. Refreshments will follow the Mass.

**Calendar Party**

St. John the Apostle Council of Catholic Women will hold a Calendar Party in their school hall on East 4th Avenue, Hialeah, at 7:00 p.m., Sunday, Sept. 16, 1979. Reservations may be made by calling 686-9640 from 3 to 6 p.m. The meal will be served from 3 to 6 p.m. Refreshments will follow the meal.

**5th Anniversary Supper**

The 5th anniversary of Mary Immaculate Mission Church, West Palm Beach, will be celebrated in the church at 5:00 p.m., Sept. 16. The meal will be served from 3 to 6 p.m. Reservations may be made by calling 686-9640 from 3 to 6 p.m. Refreshments will follow the meal.

**Help heal the hurt**

We, the undersigned Catholic, Protestant and Jewish leaders urge citizens of our community to vote “NO” on the tax referendum of Sept. 18th. We stress that staying away from the polls could lead to the creation of social and economic havoc in Greater Miami. Devastating curtailment or elimination of necessary human services by the county will result if the tax referendum were to pass.

We point out that a vote for the tax referendum is a vote against humanity and that Judeo-Christian ethics demand a “NO” vote.

We call urgent attention to the fact that the needed human services such as health and child care, law enforcement, transportation and important parks and recreation services will be some of the services drastically curtailed or eliminated if citizens vote for the tax referendum.

**A Religious Medal for Your Pet**

**Help heal the hurt**

In the forests of Zaire, these Little Sisters of Jesus are bringing to the Pygmies the healing news of Christ’s love as they heal their physical hurts.

They are typical of the thousands of missionaries around the world who, in the name of Christ, are eager to serve their fellow citizens. Could you help them heal the hurts of soul and body?

Could you help them heal the hurts of soul and body?

I would like to help missionaries in their healing service. Enclosed is my gift of:

□ $1,000 □ $500 □ $200 □ $100 □ $50 □ $20 □ $10 □ $5 □ Other $_______

Name
Address
City Zip State

**BESS, KOLSKI & COMBS**

**Funeral Home**

Miami Shores 757-0362
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Coral Gables

**CALL ON YOUR CATHOLIC NEIGHBORS**

This well known, local, Catholic family owned funeral home has been serving the community since 1896. Let us personally attend to the many arrangements and details that are necessary during your family’s period of grief.

**A Religious Medal for Your Pet**

©ST. FRANCIS OF ASSISI—Protector of Animals

This beautiful medal of silver background is designed to attach to your pet’s collar, I.D. tag, license, bridle, or saddle.

To order, send $3 check or money order to:

ST. FRANCIS, P.O. Box 490003
Key Biscayne, FL 33149

**Help heal the hurt**

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Name
Address
City Zip State
Sewing the Seeds... People, Volunteers and Love at St. Louis Parish

By ROBERT O'STEEN
Voice News Editor
At St. Louis parish, CCD is not just a routine Tuesday night catechism session, to teach the kids a few religious one-liners each week until First Communion or Confirmation time.

At this thriving Kendall area parish, in south Dade, religious education is a basic commitment to evangelization, using dozens of volunteers, people-to-people, couple-to-couple and witnessing in the home.

"I think of it as being composed of the five P's," said Myrna Gallagher, parish Director of Religious Education for the past five years. "Prayer, Pastor, Personnel, Program and Participants.

"You must call on God to bless any program," she said, "thus the importance of prayer. To back that up, in addition to the individual's prayers, she said, the entire parish staff, priests, herself, youth and music ministers, meet each Tuesday morning and pray for the program, for each other or whatever need anyone feels - something that does not happen in too many parishes.

The Pastor is the next P, in this case Father David Russell. "It's his vision and his support that really inspires the program," she said. Ms. Gallagher, "as it does all the efforts of the parish.

Personal (the third P) starts with Myrna Gallagher, herself, a graduate of Barry College, holder of a Masters Degree in Education and in religious education. Though she prefers to talk about her volunteers rather than herself, she has taught CCD in tents, laundries, banks, jai alai frontons, and under trees at different type learning activities.

"Keeping the Flame of Faith From Dying Out'

By ANA M. RODRIGUEZ
Kyra Trinchet, a catechist's main duty is to "keep the flame of faith from dying out." She also believes religion is not taught, but lived. Since she has been a catechist for 31 years, she must know. Entering her seventh year as Director of Religious Education in Saint Peter and Paul, Miami, she tries to involve the parents in the religious formation of their children. She says she helps small communities in the classroom and that influence the families"

During the school year, she meets once a month with the parents of all her CCD students, and either discusses religious issues with them or conducts a Bible study, depending on the Liturgical season. "I think of it as being composed of the five P's," said Myrna Gallagher, parish Director of Religious Education for the past five years. "Prayer, Pastor, Personnel, Program and Participants.

"You must call on God to bless any program," she said, "thus the importance of prayer. To back that up, in addition to the individual's prayers, she said, the entire parish staff, priests, herself, youth and music ministers, meet each Tuesday morning and pray for the program, for each other or whatever need anyone feels - something that does not happen in too many parishes.

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"What I like the most," she says, "is seeing how the whole family worries that the faith that was handed to their children won't die out, but will continue to grow."

Last year, over 250 children, from pre-schoolers to high school students, took part in the program. This year, registration is still open, because "I never close the doors," says Trinchet.

Although the main goal of the program is to prepare children from public schools to receive the sacraments, surprisingly "I have more children not involved in sacramental programs than the number being prepared for their First Communion," says Trinchet.

In the classes, she says, she tries to "integrate them into small communities," where the faith can grow.

To SATISFY the majority of the parents, 95 percent of whom are Hispanics, the classes are taught in Spanish but the books are in English. The children, she says, can read better in that language.

According to Trinchet, the biggest difficulty lies in "finding good catechists".

In Saint Peter and Paul, 22 teachers and auxiliaries take care of no more than 20 children every Saturday from 9:30 to 11 a.m. Each teacher has an auxiliary so that at times, there is Bible study once a week "so the teachers will not only be competent in catechetics but also will be living ministers."

"Misunderstanding," she said, "can also be frustrating, when someone doesn't share your vision of what can be, such as a parent who doesn't see why part of the program has to be in the home instead of sending the child off to class every time."

Then on the other side of the coin, there's the volunteer who came in to offer her services, who had polio and is confined to a wheelchair. And two women came in one day offering to teach English, but one had terminal cancer. She said when she died her sister would take over. And a boy who was too young to go to camp and said he would pray for me if I prayed for him. We became prayer partners.

These are the things that make it worthwhile for Myrna Gallagher who will never see most of the fruit that grows from the seeds she has planted in hundreds of hearts at St. Louis parish:
Catechetical Sunday, Sept. 16

Catechetical Sunday will be held this weekend—September 16. The theme is “Bringing the Word to God’s Family.” It is an appropriate theme because it reflects the relationship of catechesis to several other priorities in the Church’s life, namely the family, the parish as an extended family, and evangelization. It is expressed most clearly in an explanation of the theme issued by the U.S. Catholic Conference. It says:

“The WORD is the self-revelation of God in Jesus to whom we humans can respond in faith and enter into an intimate relationship with him, the source of our life. Evangelization is the proclamation of the Word of God to those who are hearing it for the first time.

Evangelizing is a work that is central to our mission as the Church. Catechesis presupposes evangelization, i.e., catechesis can be effective only when a person has heard God’s Word and is responding in faith.

The unique character of catechesis is that it nurtures faith in God that has already begun, by helping one become a member of believing communities in which relationship with God can be deepened. Often, however, catechesis is directed to individuals and communities who, in fact, have personally not had the Word effectively proclaimed to them and have not made personal acts of faith in response to Him.

This situation is often most true in the case of persons baptized as infants, who are being catechized or were catechized. It is presumed that they have heard God’s Word, and are responding to Him in faith when, in actuality, this has not happened.

Within the Archdiocese of Miami, programs are available at the parish level which will translate the theme into reality. We urge all our readers to participate.

On Women

“Women won’t be allowed to assist the Pope.”

That was the headline in many newspapers this weekend. The story referred to the fact that the Vatican has told U.S. Church officials that such Ministers of the Eucharist are not to be used at Masses celebrated by Pope John Paul II during his visit to the U.S. in October.

The headline was misleading and factually incorrect. What the Vatican said was that as there would be sufficient priests and deacons available at these Masses for the distribution of Holy Communion, the use of the laity in this capacity would not be necessary.

The use of the “Extraordinary Ministers of the Eucharist” began in 1973 to aid priests and deacons in the distribution of Communion. The norms on the use of the special distributors, both lay and religious, point out that they are only to be used to distribute the Eucharist promptly, especially in large congregations.

It is expected that enough priests will be available to distribute Communion at each of the Pope’s Masses. In Washington, for instance, 1,500 priests and deacons from surrounding dioceses will be recruited for this task at the Pope’s Mass on the Mall October 7.

Still, some Catholic feminist organizations have responded with outrage to the Vatican’s action and they interpret the Vatican move as an effort to keep women from assisting at the Papal Masses. However, in actual fact, both religious and lay women and lay men will not be used—but this will not affect their participation in the Papal Masses in October, for they are already included in the Liturgical participation as Scripture readers and gift bearers.

We support all efforts to give religious and lay women a greater share in all phases of Church life, including the Liturgy. However, we think in this case, the over-reaction of some Catholic feminist groups is unnecessary. There has been no change in the regulations covering the use of Extraordinary Ministers. It is simply a case of enough priests being available and if this is so, the use of Women Religious or the laity in this capacity would not be necessary.

Offensive Cartoon?

To the Editor:

A recent cartoon on the editorial page (8-24-79) depicting two children sitting at a table cutting a loaf of bread into chunks, with the caption: “I think we’ve got this ‘breaking bread together’ thing down pretty good,” is not only tasteless, but distressing to many of us. I showed the cartoon to friends and several high school seniors and they all reacted negatively. Surely there are Cartoonists available who are Catholic Optimists with a deep abiding love of their Faith. Such artists’ work would more likely produce positive images and messages we could all enjoy and profit from.

In the same issue we noticed a reference to the American Church in an editorial “On Rights.” There is no American Church. It is the Roman Catholic Church in America. A great difference. Unfortunately, the media generally refers to the Church in this way, but it should not appear in a Catholic diocesan newspaper.

We appreciated reading the editorial on our late beloved Cardinal John Wright. In a few words it told of the great loss we all feel on the death of a true Prince of the Church. Thank you.

Mrs. E. James Morehead
Lauderdale By the Sea

CCD and Mortal Sin

To the Editor:

School bells have rung, and now it is back to C.C.D. classes.

I am wondering why parents aren’t given the “Under pain of Mortal Sin!” ultimatum. We were given when raising our families in the 1950’s. Now it is “grave responsibility.”

Eleanor Meyers
Lighthouse Point

MATTER OF OPINION

Beingsethised, than, by God’s mercy, with this ministry, we do not play the coward; we renounce all shameful conceit, there must be no crooked ways. No sinning of God’s Word: it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God’s sight [2 Corinthians 4:1-2].

LETTERS TO THE EDITOR
Perhaps most of us rarely advert to the fact that when we go to Mass there is a veil drawn between us and the altar. Indeed the celebrant himself who stands in the center of the mystery does not always remember, no matter how he tries to be recollected, that the eyes of the body are closed.

What really happens at Mass, we never see. The veil is too heavy to be pushed aside. Our sense vision is too dull and weak to see more than the actual ceremony.

It is not that anything is kept from us. The altar is in plain sight. We can watch the liturgy as it unfolds and attach meaning to every step. We can listen carefully to every word of the readings, watch the preparation of the gifts, enter into the spirit of the canon.

A STRANGER to the Mass sees only a man clad in strange robes handling bread and wine. But the air of reverence touches him. The serious attitude of all impresses him. However, he is bewildered, lost in the strangeness of earth's most unusual celebration. Never could it dawn upon him that beyond what his senses report there is a drama being reenacted, so meaningful, so colorful, so awe-inspiring that it draws the angels and saints of heaven to share in it.

Our blindness at Mass—the blindness which faith exacts—reminds us of Our Lord's way of dealing with people on earth. "Their eyes were held" when they looked at him. The veil was in place. What did they see? Only a man, surely a most impressive man, most compelling in word and deed, but made of flesh and blood like the rest of us. They noticed he was subject to cold and hunger and thirst, grew tired and disheveled from walking dusty roads, liked to spend time with close friends.

Even the apes saw only this. However on one occasion he took three of them to a mountain top and pulled the veil aside slightly. Just enough to see something of his glory, only as much as they could bear to see. Even that partial revelation so dazzled them they fell to the ground in astonishment and fear.

Peter, James and John came down from the mountain of the Transfiguration with an indelible impression on their memories. The other apostles saw no change in Jesus. But the three who had seen his face shine as the sun, his garments become as white as snow, realized as never before that human eyes, where God is concerned, are blind and misleading.

Later, another of the apostles, Thomas, was to kneel before the risen Lord and adore him as God. Not because he was suddenly granted a vision of the divinity of Jesus and was compelled to fall to his knees. But because he had stopped looking at Christ only with the eyes of the body and began to see with child-like faith through the eyes of the soul. Only then did the spiritual vision of Thomas increase in strength and depth that he could look at Christ the man and yet see Christ the Son of God.

A few of the saints while on earth were privileged to see at Mass something of the hidden glory. But this isn't for the rest of us. Like the nine apostles down in the valley, we have to develop the eyes of the soul to see beyond the appearance of things. Only faith enables one to see "more than meets the eye.

AS OUR FAITH increases, so does the splendor of the Mass. This partly explains why so many are drawn to daily Mass.

As faith grows, the human priest disappears and Jesus stands at the altar. The sanctuary is filled with the heavenly host, with whom we join at the Sanctus in praising God. "heaven and earth are filled with your glory."

The bread is gone. Calvary emerges with the figure of the Crucified Christ. The wine becomes his precious blood, the congregation the human race waiting at the foot of the cross to receive countless gifts of redemption.

This is the Mass—with the veil between the altar and us. God wants us to see through this—by not a miracle revealing the body of Christ, but with the sight supplied by faith. He wants us to penetrate the barrier and be cosharers in the mystery along with the priest and come down from the Calvary of the altar with the strength and conviction of Thomas who found it hard to see when his faith was weak.
The Meaning of Marriage

By EUGENE GEISSLER

When at the end of World War II I returned home from overseas after three years, I took for granted my wife would be waiting for me. She was. Our first child, who had been born shortly after I had left, was there too, well cared for and well prepared for my coming home. When I held out my arms to her she came to me. We picked up the pieces easily where we had left off. It had been a long, lonely wait for us but through it all we never doubted each other's love and faithfulness.

But the meaning of marriage is love and faithfulness. If it were possible to distinguish these two things and speak of them separately, I would say that the meaning of marriage is above all, faithfulness. Faithfulness is the measure of true love.

Let me look at the question another way. One morning lately when I was praying, the word seeped through to me that the God who created me out of love is faithful to what he has created. He never deserts me; he never turns away from me; his love is always there. It is truly a kind of marriage, as the mystics say and the Song of Songs says, between God and every man, and the essence of that marriage too is love and faithfulness.

"How good it is," says Psalm 92, "to proclaim your constant love every morning and your faithfulness every night." Then one day I was grieving over a marriage that was falling apart. I did not know what to do or what to say or which direction to turn. My heart was sad. A few days later I was singing the "covenant song" based on Psalm 85. It came to me as a flash that love and faithfulness belong first to the Lord, and it is sharing his love and faithfulness that makes a marriage last forever. Apart from the Lord, marriage has no such guarantees.

"I will celebrate your love forever, Yahweh," the chorus of the song goes. "Age on age, my words proclaim your love. For I claim that love is built to last forever, founded firm your faithfulness." He looked at everything he had made and said it was very good. In a way of speaking, he fell in love with what he had made and took responsibility for it in love and faithfulness. Because a man and a woman love each other, then marry. They create a marriage with their love. They are true to what they have created by their faithfulness, and thus build a home around it. They take responsibility for it in the image of God.

In all the vicissitudes of life I have never questioned that marriage means faithfulness, fidelity, till death do us part or, to use a more contemporary word, commitment. What kind of love is it that does not talk like that, think like that? Should anything less be even mentioned among us who call ourselves married?

We can search the Scripture or we can search our own hearts: Love is meant to last forever. The "I love you" of marriage is a single-minded love — you alone and always. That is also what the sex act says in which all is given, nothing is held back, and the meaning is deep and full. What marvelous things God has given us because he loves us. What a marvelous thing we have done in creating a marriage with the help of the Lord. It is indeed a foretaste of heaven when love and faithfulness surround it.

When I did come back from the war and we started our life over again, I built a house, dug a well, fathered a family and planted not one but a thousand trees. I look out upon those trees now, over 30 years later, and what I see is faithfulness. The seedlings I planted have been faithful. They have suffered wind and winter, drought and even neglect, but they have grown into tall trees in which the birds of the air build their nests.

All around me I see the faithfulness of nature and nature's God. Only man is not always faithful. God speaks to us through everything that he has made, and one of the words he speaks over and over again is faithfulness.

The Meaning of Marriage

By FATHER CORNELIUS J. VAN DER POEL, C.S.Sp.

The word caring has many meanings. In our context I like to describe it as "the active expression of loving concern." This is what we mean when we speak of the caring of spouses and of parents. Their caring contains a richness which escapes human language the story of the human dimension.

Caring does not ask for a reward, the happiness of the other is its reward. However, the happiness of the other contributes also to the growth of the giver. Husband and wife become more aware of their personal value through the experience of mutual care. Caring is a growth process for all who are involved.

The caring in the parent-child relationship expresses this growth process even more clearly. The helplessness of the baby demands a concern which is totally a response to the needs of the child. The baby cannot give any reward. Its being and its trust is the reward for the parents. When this is understood the parents can develop within their own persons a deeper sense of concern for others which is so typically and exclusively human.

The attitude of selflessness in the parents is experienced by the child. Even a newly born baby derives from the parents a sense of human goodness a sense of personal value. The unselfishness of the parent is the source of future happiness and self-acceptance in the child. Caring is a source of happiness and growth; it is a source of personal richness and human dignity.

For this reason the human being is created "in the image of God." It is indeed a foretaste of heaven in all the vicissitudes of life. That is why we can search the Scripture or we can search our own hearts: Love — you alone and always! That is what the sex act says in which all is given, nothing is held back, and the meaning is deep and full. What marvelous things God has given us because he loves us. What a marvelous thing we have done in creating a marriage with the help of the Lord. It is indeed a foretaste of heaven when love and faithfulness surround it.
Love Can Move Mountains

By ANGELA M. SCHREIBER

The house was strangely quiet. The older children were keeping the little ones busy. The father of the house attempted light conversation from time to time. In between, he and the children would say a prayer together.

Worry lined his still-young face. They prayed. They waited. They hoped.

Finally, the telephone rang. The man grasped the receiver, hesitated a moment, then answered. "Mr. Fiedler, this is the doctor," the voice on the other end of the wire replied. "I'm sorry. We've done everything we can for your wife." Then he paused a moment and went on. "It's just a matter of hours."

Then quietly he said, "I'll go to their right away." He called the children and told them, "I'm going to see Mommy for a little while."

The oldest child, Patrick, asked, "Daddy, how is she?"

Jim put his arm around him. "Son, it's up to God. He hears our prayers. And while we don't always understand, we can always trust his judgment."

"The drive to the hospital seemed interminable."

Finally he walked into her room. He felt a numbness. He took her still hand. It was warm. Her breathing was irregular. But she lived. How could he not hope? Although she was in a coma, he told her softly how much he loved her.

Hours passed. Her breathing grew steadier. Jim's hope persisted. The hours grew into days—six days—and Mary was on her way to recovery.

Mary who was deeply loved. Mary who had shared his joys and his sorrows. Mary who had borne him two children and who had opened her love to take two more children—one a handsome American Indian boy, and the other a little black girl with dancing eyes.

"Tonight," he thought, "I can tell our two sons and two daughters that their mother will be coming home. Thank You, God."

For all of them, the waiting became bearable. Ten weeks later, Mary came home. But she was a still Mary. She was paralyzed on her left side. She could barely speak.

Mary could not rock the little ones and sing to them. Even carrying on a conversation with Jim was difficult.

In her nearly silent, slowed-down world, her own hope grew dim. The doctors kept telling her that she would walk fairly well again; she would be able to speak again with ease. The therapy sessions were grueling, and oh, so slow. How could she try so hard and seemingly accomplish so little?

Jim was patient. But working full time, then coming home at night to another day's work was difficult. There were children's lessons to listen to, meals to cook, cleaning to be done. The two older children quickly learned to take over some of the household chores, but they weren't old enough to do a great deal.

And Jim spent countless hours telling Mary that she could be better. Their lives had undergone abrupt change. Each of them, including even the youngest child, had to become more self sufficient. Patience was not always forthcoming. And Mary had to fight depression.

When Mary thought she could not accomplish something, Jim would sometimes shout at her, "You can. You can. You have to do it!" And Mary would try harder. Finally, she would manage it.

For many months, each day was a new challenge for all of them. The challenges were tiring, sometimes disappointing, sometimes fulfilling. But little by little, Mary improved.

What a joy it was when she knew she could take care of her home and family again. There were still some things she could not do—she could not drive a car and she still retained some paralysis. But their lives had come back to normal.

Then Jim was suddenly taken ill. A series of tests revealed that he had diabetes. His hospital stay was several weeks. Mary had no way of getting to the grocery store, taking the children to school functions and doing the countless things that require transportation.

She realized suddenly, that things were reversed. She would have to take care of Jim for a while. And she would simply have to learn to drive again. Mary managed it all.

Illness struck the Fiedler family nine years ago. Since then, they have struggled, wept, felt exasperation and great joy. In some ways, their children are old beyond their tender years for they have learned compassion, known exultation and great joy. In some ways, they are young beyond their tender years for they have struggled, wept, felt exasperation and much has been expected. But they have been witness to and participants in a home filled always with great love.

When Mary needed Jim, he was there saying, "Yes, you can." And he was always present. She had to respond but to reach new goals neither of them had dared to dream of.

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Evangelizing Catholics In Their Own Churches

(Continued from Page 2) want simplicity, strip away the externals and give them Jesus!" We each first must come to personal confrontation, recognize our need for repentance and conversion and then witness to others. It is not enough to give a declaration of our faith; we must give a demonstration of a changed life." Fulfilling his formula for evangelization of Repentance, Conversion, Witness and Invitation, he asked the members of the audience who had not received Jesus Christ into their hearts as personal Lord and Savior to have the courage and humility to stand up and commit their lives, one hundred percent, to Jesus. A surprising number of approximately 85 percent of the participants stood to accept his simple, unemotional and straightforward call. Elderly nuns, with tears streaming down their faces, stood; priests of all ages and orders stood; lay people from all walks of life stood. We were evangelized!!!

At the closing Special Unity Mass and Commissioning Ceremony, held in the National Shrine, each of us renewed our faith commitment, was commissioned by the Main Celebrant and Homilist, the Most Reverend William D. Borders, Archbishop of Baltimore, as evangelists!!

So, to paraphrase a song presented by high-stepping and “prayerfully strutting” song-and-dance man, Father Tom Smith of Pittsburgh... "Move over, Billy Sunday, Move over, Billy Graham... HERE WE COME!!! (With a spirit of boldness and truth...gently, unafraid, sensitively and prayerfully!!)

No Agreement Between Archbishop Lefebvre and Pope

VATICAN CITY—(NC)—A Vatican spokesman said reports that suspended Archbishop Marcel Lefebvre had reached an agreement with Pope John Paul II on issues that led to his suspension from the priestly ministry in 1976 are "without foundation."

"Regarding press reports on the Lefebvre case, it is noted that it is still under examination by the Vatican," said the spokesman, Father Romeo Panciroli, director of the Vatican press office.

"There has been no change in the situation of this bishop since his illegitimate acts under the pontificate of Paul VI, which he recently repeated," Father Panciroli added.

The West German magazine Stern recently reported that Archbishop Lefebvre had reached an agreement with the pope which would allow him to celebrate Mass in Latin in the Tridentine rite named after the Council of Trent. That rite, in use throughout the Western Catholic Church since the 16th century, was replaced by a new order of Mass authorized by Pope Paul in 1969.

The 73-year-old French-born Archbishop Lefebvre, founder of the Fraternity of St. Pius X, has opposed the Second Vatican Council’s decree on religious freedom and its decree on ecumenism as well as its liturgical reforms.

Archbishop Lefebvre has announced he will be in Paris Sept. 23 to celebrate the anniversary of his priestly ordination. He is also scheduled to hold a press conference on that day.

Card Party

Catholic Widow and Widowers Club will meet on Monday, Sept. 17, 1979, at 8 p.m. at K of C Hall, 3571

Pope Cover Up Charge Denied

(Continued from Page 1) campaign had by the time it reached $3 million in pledges and Cardinal John Cody of Chicago had presented a check for $500,000 to Cardinal Krol, chairman of the National Czeschowka Trust Appeal.

Charles Tilden, corporate trust vice president of the First National Bank of Minneapolis, which once extended credit to the Pauline Fathers at Doylestown and which represented Catholics in the Midwest who had purchased more than $14 million worth of construction bonds for the shrine, told NC News the bank has court judgments against the Paulines Fathers and all of their real estate for the payment of debts. "They have not repaid us," Tilden said.

The bank has received $3.2 million raised by Cardinal Krol and others in the fund drive, he said. About $2.7 million is still owed, he added.

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And nothing to conceal

CHORUS
Walk with me — I'll be your companion
I may not have an awful lot to say
You can be anything you want to
And anytime you want to walk away
it's OK

Chances come — fortunes go
And I don't know what lies beyond the crossroad
Since I'm trying to travel light
I get no past or future on my mind
Through all my reflections — one thing is plain to see
Knowing I'm alone
Means more than anything to me

Written by: Carole King

The Time Bomb of Youth Unemployment

By MSGR. GEORGE G. HIGGINS
NC News Service

District of Columbia Mayor Marion Barry has been criticized during the summer months for his failure to find jobs for thousands of Washington teenagers. Barry's critics feel he ought to be able to get minority youths off the streets and onto jobs for nearly half of all unemployed persons in the last five years.

Black teenage unemployment alone is now at 40 percent nationally and much higher in several Eastern cities. The unemployment rate for minority youths is worse than it was for the nation as a whole during the depths of the Depression. For black youths the situation almost certainly will get worse before it improves.

The situation is aggravated by a continuing pattern of employment discrimination and by the fact that blacks and other minorities tend to concentrate in central cities where economic decline in recent years has been the worst.

This poses a basic question for the nation: Is a permanent underclass emerging in the United States and, if so, what does this portend for the future health and stability of urban society? Herbert Hill, labor director of the National Association for the Advancement of Colored People, said recently that the situation contains within it the potential for widespread violence and tension far greater than those of the urban riots of the late 1960s.

The roots of the problem are so complex as to be almost unfathomable, ranging from the more obvious racial discrimination, lack of education and training — to the less so — national economic growth and demographic changes. Then, too, the ghetto world of poverty, broken homes, welfare, dwindling job opportunities, high illegitimate birth rates and rampant crime does little to motivate its residents to seek legitimate work. This is particularly true when the available jobs are low-paying and without any future, when much more money can be made more easily through illegal activities.

Lest anyone conclude that I am against federal efforts, let me underscore the respect I have for such initiatives as the Job Corps and CETA.

SCHOOLS, churches, unions and private employers will have to become much more involved in wrestling with the problem than they are at present. They will have to help policy makers address some questions as: what can be done to expand private hiring and training for youth? What is the most effective role of education in employment training? How can schools be made more effective instruments in readying youths for work experience? How can the exodus of inner city people and the problem of discrimination be overcome?

Some will argue that the cost of meeting the crisis is simply too high. If we adopt this approach, I believe that in a few years we will have an irreparable problem: a permanent underclass created with all its alienation, anger and despair. We will find this far more costly for all of us than facing the problem now with all the resources at our command.

Just Knowing You're Not Alone

By CHARLIE MARTIN.

Sung by: Carole King
1979, Colgems — EMI Music

Carole King's latest album release is titled "Touch The Sky," which seems very appropriate, for Miss King's style and talents often uplift a listener's spirit.

"Walk With Me" comes from this new album and characterizes the feelings of loneliness that we all have at times. Loneliness can take many forms, from classes and colored, often touching our lives in surprising ways. The song speaks of a traveler through life, headed in no particular direction, and looking for a companion to share some time together. The traveler puts no conditions on where they will go, as long as they go together. Consequently, "you can be anything you want to, and any time you want to walk away — it's OK."

There's an element of sadness in this song, for the traveler's lack of direction is also a lack of roots and life purpose. Each of us is given the freedom to create these areas of meaning in our life. Yet, as the song says it is possible to wander aimlessly through life's time, "travelling light," with "no past or future on my mind." Such a lifestyle also brings the loneliness mentioned above, and this type of loneliness is a deep, gnawing, emptiness. A life lived without purpose or direction becomes a life of desperation, depending on "chances and fortunes that come and go."

For many of us this important sense of life direction is not easily found. We search many areas of work possibilities, attempt to build differing types of relationships, and explore several kinds of tasks and goals. We live with a restlessness that seems never completely gone.

Searching in this way also can bring loneliness, for we wonder if we will ever find a life that fulfills us. This type of searching does have meaning. We must continue to believe in ourselves and try to live with a level of honesty and integrity demanded by our person. We should not be tricked by the standards that society holds up as the criteria for success — these important aspects of life, our personal honesty and integrity, cannot be measured by such tangibles as dollars earned, degrees, or years of seniority. All of these items are good, but the sense of life direction is the standards of our personal worth.

To try to be Christian in our society is to be a special kind of searcher. Our values, questions, and hopes ask society to look beyond the comfort of security to our mutual responsibility for each other and the common good, and even to the right to the quality of life future generations deserve. Christians search for a way of living that encourages the step-by-step evolution of the world into the Kingdom of God, a kingdom without self-centered selfishness or greedy consumerism.

Carole King ends her song with these thoughts: "Through all my reflections, one thing is plain to see — knowing I'm not alone means more than anything to me."

None of us can completely escape all of the loneliness of life, but neither do we have to fear that we will be left totally alone. God's Spirit dwells in each of us, and is light to show the way to bring others into our lives. Even in our most searching and loneliest moments, we can be sure that God walks with us.

Look around. Many brothers and sisters also stand by our side, and by believing in each other's strength, we can keep risking to change the world.

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Popular Piety: Toward a Pastoral Solution

By FR. JUAN J. SUSA

At a time when the Church continues to renew itself from within to announce to all people the liberating experience of the Lord Jesus, the Church must incorporate in this process all the healthy elements of the popular piety of the cultures She serves.

Many claim that our youth do not care! Young people today, they say, do not care to go to Mass; they look bored but do nothing about it. Yet, within the youth sub-culture there is a tremendous interest and love for the figure of Jesus, not only as a man, but as Savior and Redeemer.

OURL YOUTH relate to symbols present in the Biblical accounts such as friendliness, a sense of the sacred, a sense of intimacy, as a man, but as Savior and Redeemer. What is the role of the Church in relation to the family, to the parent, to the child, to the young person? The Church can help to make the faith attractive and relatable. This can be done by incorporating symbols within the religious traditions of the youth, by making use of these symbols when they are present in the liturgy, the classroom, CCD, youth groups, and any Church gathering, the youth can only relate to an intellectual input which can indeed be boring.

When these symbols are not present in the liturgy, the classroom, CCD, youth groups, or any Church gathering, the youth can only relate to an intellectual input which can indeed be boring. When these symbols are not a part of the experiences of our youth, they themselves can only relate to whatever everyone else is doing.

This principle of incorporating healthy cultural symbols within the Church's efforts toward the evangelization of all is a catechetical tool that can be applied to other groups in the Church, especially the family. Years ago the theory of the melding of churches, which motivated and forced everyone to assimilate into one American culture, forbade many of the Catholics in the United States to keep up in the tradition of their parents or grandparents.

Today, the new principle of ethnic identity as the basis for a re-discovery of Church is at hand. Not only should people not be ashamed of the traditions of the past, but much more so they can uncover in these traditions a richness that can support them in their faith-experience.

THE UNITY of Christians today, therefore, is not based on looking alike, talking alike, praying alike, or acting alike. These external manifestations can never become the criterion for a healthy Church. The unity of Christians today is based on a re-discovery of the presence of the Lord Jesus within the historic traditions of our Church and within the religious traditions of the cultures that have embraced the Church. While each culture will express its faith slightly differently according to their popular piety, there are many common elements that can be celebrated together by all cultures.

One such symbol is that of Mary, the Mother of God and our Mother. The figure of Mary as the servant of the Lord, this evangelizer par excellence continues to be the strongest symbol of unity for families and for senior citizens, and youth alike. As part of the popular piety of all cultures, her role in the life of Jesus and in the life of the early Church can truly become an inspiration to us who pledge to continue to proclaim with our lips and our actions that God is alive and well in our community. The challenge is ours then: to make of popular piety the starting point of a new evangelization.

New Canterbury Archbishop Wants Closer Catholic Ties

LONDON — (NC) — Anglican archbishop Robert Runcie of St. Albans, 57, has been named archbishop of Canterbury, head of the Church of England, after the resignation of Archbishop Donald Coggan, who will formally retire in January.

Bishop Runcie, who has headed the St. Albans Diocese since 1970, will be the 302nd archbishop of Canterbury.

He told the press conference Sept. 7, that he hopes with God's help he will be able to help steer the Anglican Communion in the right direction.

The Church of England, he said, is "a most lovable and a most infuriating body." But he said it could be used as the vehicle for God's will and purpose in the world, and added that he was happy to serve it in the way he had been called to do. He said he hopes he will not be buried by memoranda and papers so as to run danger either of living immersed in the church ghetto or of being a platitude machine outside it.

People feel frustrated about the Anglican Church, he said. "They don't know what its processes are, they don't know what its intentions and policies are."

He said he looks forward to closer unity with the Catholic Church, but added that his belief is that the Church of England is part of the one, holy, catholic and apostolic church. But, he said, the time is past when Anglicans can try to solve their problems without taking into account their relationship with the Protestant, Catholic and Orthodox churches.

St. Anthony School

St. Anthony School, the very first parochial school in Broward County, has begun its 54th year of education of Catholic youth in Fort Lauderdale, under the direction of Father Laurence J. Conway, pastor, and Sister Frances Elizabeth, Principal.

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He told the press conference Sept. 7, that he hopes with God's help he will be able to help steer the Anglican Communion in the right direction.

The Church of England, he said, is "a most lovable and a most infuriating body." But he said it could be used as the vehicle for God's will and purpose in the world, and added that he was happy to serve it in the way he had been called to do. He said he hopes he will not be buried by memoranda and papers so as to run danger either of living immersed in the church ghetto or of being a platitude machine outside it.

People feel frustrated about the Anglican Church, he said. "They don't know what its processes are, they don't know what its intentions and policies are."

He said he looks forward to closer unity with the Catholic Church, but added that his belief is that the Church of England is part of the one, holy, catholic and apostolic church. But, he said, the time is past when Anglicans can try to solve their problems without taking into account their relationship with the Protestant, Catholic and Orthodox churches.

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Under a colorful Big Top, 2,500 people gathered to participate in the ground blessing ceremony at the site of the new Church of Saint Louis... but not at the same time.

In a unique departure from the traditional 'groundbreaking' with speeches and ceremonial shovels, Fr. David Russell, pastor of St. Louis, 7270 S.W. 120 St., repeated the ground blessing following each of the 7 regular Saturday and Sunday masses, held in the large outdoor tent.

"We wanted all our worshippers", Fr. Russell said, "who worked and sacrificed to build their new church to witness the beginning.

The modernistic building features a circular shaped church that will seat 650 people, with a clear view of the centered sanctuary. There will be an adjacent sacramental chapel for smaller groups and services.

The site plan will encompass all existing buildings: family center, classrooms, rectory and the present church which will be used for parish activities, all interlocked by an outdoor patio of the church grounds.

"We hope" Fr. Russell added, "to have Archbishop McCarthy here to dedicate our new house to the Lord within 12 months."

"To all who need comfort - to all who need friendship - to all who are lonely and need companionship - to all who want sheltering love - to those who sin and need a Savior - to those who would serve a living God - whosoever will - this church opens wide its doors and in the name of JESUS says - Welcome!"
State Right To Life Convention, Sept. 29

Florida Right to Life Annual Convention will take place September 29 at the Howard Johnson Convention Hotel, near the intersection of the Florida Turnpike and Interstate 95.

The ALL DAY meeting will begin at 9 a.m. and will feature Civil Rights activists, Erma Clardy Craven, Ms. Craven, a Social Worker and author of the book, "Abortion, Poverty and Black Genocide," is Chairwoman of the Minneapolis Human Rights Commission and has served in similar positions in New York City and Milwaukee.

The Convention, which brings together pro-life workers from around the State, will also feature panel discussion by doctors and nurses on the effects of the 1973 Supreme Court ruling on the medical profession, and news of the legislative effort aimed at the passage of a Right to Life Amendment to the U.S. Constitution.

Also addressing the convention will be keynote speaker Dennis Horan, co-author of "Abortion and Sexual Justice," a woman's movement leader Elizabeth Moore of Feminists for Life, and counsellors from State abortion alternatives agencies. The banquet speaker will be Rev. Bob Holbrook, President of Baptists for Life.

Registrations can be made through the Convention Committee at 4526 Alrix Drive, Orlando, Fl. 32209. Further information should be made by calling Howard Johnson's reservation system at 1-800-964-2000.

Sports, anyone?

If your parish is fielding a sports team--soccer, softball, volleyball, you name it--Boystown of Florida is eager to hear from your sports coordinator.

Since the Archdiocesan Catholic Youth Organization running a sports program this year we are looking for an outlet for our boys to participate in organized sports activities.
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA
PROBATE DIVISION

IN RE: ESTATE OF

CATHARINE PATRICIA O'DONNELL

IN RE: ESTATE OF

JULIA MAUREEN MURRAY

NOTICE OF ADMINISTRATION

NOTICE OF ADMINISTRATION

IN RE: ESTATE OF

CATHARINE PATRICIA O'DONNELL

IN RE: ESTATE OF

JULIA MAUREEN MURRAY

TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER INTERESTED PARTIES

YOU ARE HEREBY NOTIFIED that the administration of the estates of CATHARINE PATRICIA O'DONNELL, late of Dade County, Florida, and JULIA MAUREEN MURRAY, deceased, late of Dade County, Florida, has been commenced in the Circuit Court in and for Dade County, Florida, at 73 West Flagler Street, Miami, Florida 33130. The personal representatives of the estates are 1) CATHARINE PATRICIA O'DONNELL, deceased, late of Dade County, Florida, and 2) JULIA MAUREEN MURRAY, deceased, late of Dade County, Florida. Pursuant to Sections 736.061 and 736.063, Florida Statutes, the address of the office of our personal representative is 2-LEGAL NOTICE

As Personal Representative of the Estate of JULIA MAUREEN MURRAY, deceased, late of Dade County, Florida, I hereby give Notice of Administration of the estate of JULIA MAUREEN MURRAY, deceased, late of Dade County, Florida.

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA

PUBLICATION OF THIS NOTICE, to file any claim or objection they may have that challenge the validity of the personal representative or the venue or jurisdiction of this court.

ALL CLAIMS, DEMANDS AND OBJECTIONS must be in writing and must indicate the basis for the claim, the name and address of the attorney, and the amount claimed. If the claim is secured, the name, address and the nature of the security must be described. If the claim is unsecured, the amount claimed must be stated. If the claim is secured, the secured creditor is advised to file sufficient copies of the claim to the clerk of the above-stated court to ensure each copy to each personal representative.

A copy of this Notice of Administration has been mailed to the persons listed above. Within 3 months of the First Publication of this Notice of Administration, all persons having claims or demands against the estate are required, WITHIN THREE MONTHS OF THE FIRST PUBLICATION OF THIS NOTICE, to file any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the attorney, and the amount claimed. If the claim is secured, the name, address and the nature of the security must be described. If the claim is unsecured, the amount claimed must be stated. If the claim is secured, the secured creditor is advised to file sufficient copies of the claim to the clerk of the above-stated court to ensure each copy to each personal representative.

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LEGAL NOTICe of ADMINISTRATION
Publix, Western Airlines, Dole and Hawaiian Punch offer you a chance to win one of two fabulous Hawaiian Holidays during our Hawaiian Sale.

Win one of two exciting Hawaiian vacations sponsored by Publix, Western Airlines, Dole and Hawaiian Punch. Register at any participating Publix Market from Vero Beach to Homestead.

Prices effective Thurs, September 13th, thru Wed, September 19, 1979

DRAWING RULES
1. You must be 18 years of age to enter.
2. Register as many times as you wish.
3. Entries must be received by Wednesday, September 26, 9:00 PM.
4. Entries will be accepted only at participating Publix Markets from Vero Beach to Homestead.
5. Prizes do not include meals, accommodations, tips or other expenses.
6. Drawing to be held at 10:00 A.M., October 5, at Publix, 15010 Miami Lakes Drive East, Miami Lakes.
7. Winners must take their Hawaiian vacation before October 1980.
8. No purchase required. You need not be present at drawing to win. Void where prohibited by law.
9. Employees of Publix, their families, their advertising agency or representatives of Western Airlines, Dole, and Hawaiian Punch are not eligible.

PUBLIX HAWAIIAN HOLIDAY REGISTRATION

NAME
ADDRESS
CITY
STATE
ZIP
TELEPHONE

Drawing to be held October 5, 10:00 AM, Publix Market, 15010 Miami Lakes Drive East, Miami Lakes.

Clip and deposit at any Publix Super Market.
Todos los Obispos Católicos de la Florida celebrarán junto con el Arzobispo Edward A. McCarthy y los sacerdotes del Sur de la Florida el 20 aniversario del Seminario College St. John Vianney el 20 aniversario del Seminario College St. John Vianney, en la Misa Concelebrada de Acción de Gracias en la iglesia de San Agustín de la Florida, el 19 de septiembre, en la Capilla de San Rafael, en el Campo del Seminario, 2900 S.W. 87 Avenida.

Situado en un terreno de 33 acres, el Seminario fue fundado por el fallecido Arzobispo Coleman F. Carroll en el año 1939, al poco tiempo de su instalación como primer obispo de Miami. Por aquel tiempo el Obispo Carroll dio a conocer que el Papa Pío XII tenía como único fin, cuando el Vaticano estableció la Diócesis de Miami, erigir un seminario que preparase suficientes sacerdotes para la Diócesis católica mas al Sur de la Nación.

Se puso la primera piedra el 7 de Junio de 1939 y los primeros candidatos al sacerdocio ingresaron en aquel Otoño, bajo la dirección de los Padres Vincentinos. Gracias a la generosidad de los donantes que contribuían a la campaña anual para el Fondo de Desarrollo Diocesano, ahora conocida por el nombre de Campus de Caridad del Arzobispo, se fueron construyendo entre 1939 y 1967 edificios nuevos, que hicieron del Seminario uno de los centros educativos importantes del Sur de la Florida.

Desde 1975 el Seminario está dirigido por la Arquidiócesis de Miami, bajo la dirección del Obispo Auxiliar de Miami John J. Nevins, recientemente nombrado Canciller de Seminarios. El Seminario, entre cuyos alumnos se encuentran más de 40 sacerdotes que sirven en el Sur de la Florida, canceló su programa de high school en el año 1976. El programa de dos años de college se implementó en 1977 comenzando entonces el programa de Seminario St. Vincent de Paul, también dirigido por la Arquidiócesis de Miami, en Boynton Beach.

En la actualidad ambos programas, el junior y el senior, se ofrecen en su totalidad en el Campus de Miami: el programa senior se ofrece como prolongación del centro del Seminario St. Vincent de Paul. Hoy el Seminario St. John Vianney cuenta con 170 seminarios diocesanos que se preparan para el sacerdocio. El patrón del Seminario es St. John Vianney, patrono de los sacerdotes diocesanos.

Además de tener la responsabilidad específica de la formación espiritual e intelectual de los seminaristas, el Seminario también ha involucrado en prestar servicios educativos auxiliares a los ministros laicos.

**La fiesta de la Virgen Llamada a la Evangelización**

La celebración de Nuestra Señora de la Caridad en el Ma- renh Stadium ha seguido el mismo ritmo en los últimos años. La Iglesia de la Arquidiócesis se unió para honrar a María, la Madre de Dios y nuestra Madre, como punto de partida de una evangelización dinámica y real.

Fue como todos los años un espectáculo impresionante – este año mejor que nunca – que humedeció los ojos de esos diez mil cubanos del Exilio que acudieron humildemente a una nueva cita de honor con la Vir- gencita de la Caridad del Cobre y a pedirle desesperadamente que salve a su patria esclavizada.

Honor a Nuestra Señora de la Caridad exige algo más que una reunión de miles de personas en una demostración pública inigualable. Honrar a María es ser testigo de un proceso de crecimiento de fe que el pueblo hispano de la Ar- quidiócesis ha experimentado en los últimos dieciocho años. La celebración en el Mar- ne Stadium siempre se convierte en el toque final de una celebración que el pueblo cubano demuestra a su Obispo como compromiso fiel con la Iglesia que sigue viviendo bajo la pro- tección de Nuestra Señora.

Esta celebración, no obstante, es precedida por dem- ostraciones de fe extraordinarias de la que son testigos todos aquellos que cooperan en la labor evangelizadora de la Ermita de la Caridad en Miami.

María es el símbolo por el cual el pueblo se acerca más a Dios. La labor catequística de la Ermita enfatiza más que nunca en estos días la presen- cia salvífica de Jesús, verdadero Dios y verdadero hombre, que nos llama a vivir un mes- sage de amor y perdón con nuestro prójimo. En la Virgen encontramos todos el mejor ejemplo de evangelización que acerca el pueblo a la Iglesia que proclama la libertad en Je- sus y que transmite Su vida por los Sacramentos.

Estas ideas fueron expresadas juntamente por Mons. Agustín Román, Director Es- trictual de la Ermita y homilista de la celebración y por Mons. Edward McCarthy, Arzobispo de Miami. El Arzobis- po concluyó:

“En especial les pido que demuestren su lealtad a Jesús, a su Iglesia y a Nuestra Señora acudiendo a Misa los domingos y al orar con nuestras familias en nuestros hogares. Tratamos de intensificar nuestra fe en Jesús y de vivir sus manda- mientos de amor a Dios a nuestros semejantes.

“También vamos a invi- tar a nuestros familiares y amigos católicos, quienes se encuentran alejados de la Santa Iglesia, a que regresen al ho- gar y a los que no tienen Igle- sia ninguna, a que se conviertan en católicos.

“Yo les pido a ustedes, mis hermanos y hermanas en Cristo, que tomen parte en este programa de evangelización y acudan cuando oigan nuestro llamado. Yo les pido que acudan a Nuestra Señora de la Car- dad del Cobre para que tenga- mos gran éxito en nuestros es- fuerzos de acercar a más y más fieles a Jesús y a su Santa Madre.”

**20 Aniversario del Seminario St. John Vianney**

*Abp. Carroll, fundador*

(Más fotos en la Pag. 3)

Miami, Florida / THE VOICE / Viernes, Septiembre 14, 1979 / Página 1A
Recuento Personal de la Primera Conferencia Nacional de Laicos sobre la Evangelización

Evangélices-Papel que Desempeña el Laico Católico

Por SUSAN W. BLUM

(En dos series de dos partes)

Al evangelizar al católico activo, debemos recordar que no estamos “poniendo fe” sino que “estamos sacando la fe”. Haciendo nuestra la afirmación del Arzobispo Bernadin, decimos que “debemos aceptar el hecho de que tenemos ‘paga nos bautizados’ en nuestras parroquias”. Estamos sacando católicos, nacidos en la fe, que no tienen “una relación personal con Jesús”. El católico natural necesita oír el mensaje y ser invitado a progresar en él. El punto central cuando se trata de evangelizar a un católico activo es, según el Sr. Mooney, “que la conversión sólo alce na su significatividad en el momento en que la persona se inserta en la comunidad cristiana”.

El Sr. George J. Clements, Coordinador del Comité para la Evangelización en la Arquidiócesis de Atlanta dijo que durante el programa de evangelización “Operación Retorno al Hogar”, en su propia parroquia, Sto. Tomás de Aquino, en Alphretta, Georgia, un antiguo católico amargado-aliado, respondió que “el bien que se haya recibido muchas visitas de varios pastores de distintas confesiones para que fueron iglesias, nunca había sido invitado a regresar a su propia iglesia. El pensaba que nadie le importaba si volvía o no. Regresé como resultado de la Operación Estar al hogar y muy pronto se reconcilió con la Iglesia y de nuevo comenzó a recibir el sacramento de Primera Comunión por primera vez en treinta años.

Al explicar los métodos de Evangelización como pastores de la parroquia Gra das y los Rallies, la Sra. Marylín Kramor, co-fundadora de la sociedad missionera Carisma y Misiones, reportó que cuando su organización decidió adoptar un nuevo modo de evangelización católica al estilo de rallies en el exterior, en simulias, similares a los rallies de Billy Graham, estas son reconocidas con convenciones que la última vez, en Miami, fue en 2011 y se realizó el programa en un templo Católico desde hace 31 años, ella debe saber. Por lo tanto, como directora de los programas de educación religiosa de la parroquia San Pedro y San Pablo, en el sur de Miami, trata de enrollar a los padres en la formación religiosa de sus hijos. Dice que su objetivo es “crear una pequeña comunidad en la casa y poder influir en las familias”. Una vez cada mes durante la temporada escolar, los padres de los alumnos se reúnen en la iglesia y realizan un intercambio de ideas o un curso bíblico, según la temporada litúrgica, que no “se haya hecho nunca”.

Describió a los miembros del equipo de 1972 como “un pequeño grupo de personas”, total mente comprometidos con su fe y con la responsabilidad de evangelizar. La Sra. Kramor tomó las palabras de la Exhortación Apostólica “Evangelii Nuntiandi” de Pablo VI, y dijo: “La Iglesia existe para evangelizar”.

En una ocasión, el rector de un Seminario de Manzales, Colombia, le dijo: “los primeros cristianos salieron a evang eleizar y a bautizar. Nosotros tenemos que salir ahora a bautizar a los bautizados”. Su “pequeño grupo de personas arrinconadas” fue bendeci do por el Cardenal, Timothy Manning, de Los Angeles, y ahora este año, cada uno de los católicos, con una dedicación especial al pueblo de América Latina y a los latinoamericanos de los Estados Unidos.

La Sra. Kramor es una convertida; ella nos repite: “lo único que siempre tuve conmigo que tuvieran la Eucaristía y que nunca me hablaran de ella”. La Celebración de la Eucaristía es el punto central en estos rallies, y la “llamada al altar” es “el momento en el que Cristo nos asume en él y nos selle con su vida y su fuerza para ir y hacer lo mismo”.

Como colofón al tema de la Evangelización en un Sistema Eucuménico e Inter-religioso, Larry Tomczak, escritor y profesor, dijo: “...el mensaje de Cristo no me envía a bautizar sino a predicar el evangelio” (I Corintios 1-17) y continúa: “No desvirtuar la cruz de Cristo”.

Por ANA M. RODRIGUEZ

Kyra Trinchet piensa que la labor de los catequistas es hacer que la “fe no se abandone”. También piensa que “la responsabilidad de evangelizar a los católicos inactivos” es la responsabilidad de la Iglesia, un antiguo católico: “yo nunca cierro las puertas, estoy para dar la bienvenida a todos”. Aunque gran parte del objetivo del programa es preparar a los niños para recibir los sacramentos por primera vez, en el templo católico. Los catequistas no se reunieron porque “yo nunca cierro las puertas”.

El año pasado, más de 250 niños, desde las edades pre-escolares hasta aquellos que terminaban la escuela secundaria, tomaron parte del programa. La mayoría de las familias católicas del suroeste de Miami, trató de enrollar a los padres de los padres en los programas de Evangelización. La Sra. Trinchet dice que “yo no me atrevo a decir que la fe no se que debe entender en su trabajo. Aunque gran parte del objetivo del programa es preparar a los niños para recibir los sacramentos por primera vez en el templo católico. Los catequistas no se reunieron porque “yo nunca cierro las puertas”.

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Aunque gran parte del objetivo del programa es preparar a los niños para recibir los sacramentos, sorprendentemente "yo tengo más niños que no están en el programa de evangélicos", dice. "En las clases, se trata de integrarlos en pequeñas comunidades donde la fe pueda crecer.

Para satisfacer a los padres, el 85 por ciento de los cuales son hispanos, las clases se dan en español, así como las liturgias, pero los libros no están en inglés. Trinchet dice que los niños leen mejor en este idioma.

Según Trinchet, la mayor dificultad de su trabajo es "consiguiendo buenas catequistas".

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"En el Sur de Madrid, San Pedro y San Pablo, 22 maestras auxiliares cada sábado, de 9 a 11 a.m. cuidan de clases de no más de 25 niños. Cada maestra es asignada a una auxiliar, de manera que siempre hay por lo menos una persona enseñando a los niños.

"No tengo personas solteras, tengo dos mamás que están conmigo desde hace siete años, tanto mucha ayuda como la ayuda de Trinchet. Muchas de las auxiliares son jóvenes de escuelas públicas que quieren dar su tiempo a la labor catequística. Además de requerir que sus maestras estén certificadas por la Arquidiócesis de Miami, Trinchet exige que asistan a un entrenamiento que da todos los años durante la Cuaresma para las maestras de San Raymond, San Isidro y San Pedro y San Pablo. Para Trinchet, sin embargo, el más importante requerimiento de un verdadero catequista es que sea "testigo de Cristo en el hogar", dice. "Cualquier persona puede hacer con el libro, pero la catequista tiene que vivir lo que enseña o lo que enseña no llega al alumnado".

Catequistas Dicen “fe no se abandone”
**Mujeres Hispánas en el Festival Discuten El Papel De Los Media**

SAN ANTONIO — (NC) — La mujer hispana ya esta cansada de que los medios la estereotipen como aquella que "llevan frutas en el cabello" o como la "sirvienta"; la mujer hispana exige un cambio.

Ahora bien, si la mujer hispana quiere llegar a triunfar como productora de películas, escritora o directora, tiene que aprender el juego de las políticas corporativas.

Esta es una de las conclusiones a las que llegaron más de 60 mujeres hispánas durante el festival de los medios que se celebró esta semana en San Antonio. El evento consistió en un congreso para discutir la percepción de las mujeres hispánas en el medio de la comunicación.

En el congreso, titulado "Cine y Perspectivas Hispánicas: Camino Futuro", se abordaron temas como la masculinización de la industria cinematográfica, el lugar de las mujeres en el proceso de producción, y la necesidad de reflejar realidades más diversas en los medios de comunicación.

Carmen Tatolla, escritora de "Sourias", programadora para ser pasada en toda la nación por la PBS-TV, en Enero, dijo: "A medida que las latinas y los latinos vayamos haciendo películas, tenemos que tener mucho cuidado al usar como fuente los libros de texto americanos. Muchos de estos libros no pintan el cuadro total del mundo, y son versiones que huelen a machismo y a degeneración como "dulce y llorona", y al hombre hispánico como el super "macho" y el nunca amable".

"Tenemos que presentar a la mujer latina como una mujer profesional, una mujer fuerte que lucha por la igualdad, y al latino como un hombre amable, no como símbolo del machismo", dijo la Sra. Tatolla. También señaló que en esta lucha por desterrar los estereotipos antiguos, el hombre y la mujer hispanas deben trabajar juntos y no alienarse mutuamente.

Devotamente suyos en Cristo.

**La fiesta de la Virgen**

Nuestra Señora de la Caridad, como todos los años, hacia el Marine Stadium, donde la multitud la espera y la recibe, ondeando sus pañuelos. El Obispo Auxiliar, Agustín Román, concelebrante y homilista en la Celebración Eucarística de la festividad de Nuestra Señora de la Caridad.

Concedieron premios. El tema de este año estaba centrado en la mujer hispana en los medios. Uno de los premios se tituló: "Cine y Perspectivas Hispánicas: Camino Futuro".

En esta discusión, Grace Castro, consultora de una minoría propietaria de televisión dijo: "El futuro para la Chicana en los medios no es muy esperanzador a menos que ella se entere en las políticas corporativas. Las corporaciones americanas están estructuradas según el modelo del Ejército y los jóvenes tienen que aprender estas reglas de juego. En este negocio estamos muy mal entrenadas o sin entrenar.

En el symposium "Crítica de las actuales películas y video de la mujer hispana", se subrayó que quienes hacen las películas de escritores, productores y directores hispanos. Hubo varios symposiums de discusión. Las películas presentadas estuvieron abiertas al público en los dos días del festival, al 24-25 de Agosto. No se

**Carta del Arzobispo**

Queridos Amigos en Cristo:

De las muchas obras de caridad patrocinadas por la Iglesia, el cuidar de los niños es una de las más importantes. La Iglesia debe continuar cumpliendo esta responsabilidad porque muchos niños no tiene a nadie que se preocupe por ellos.

La Arquidiocesis de Miami mantiene distintos Hogares Católicos para niños, tales como el Catholic Home for Children, Bethany Residence y Boystown los cuales sirven y ayudan a los niños necesitados del Sur de la Florida.

Casi un millar fueron atendidos el año pasado. Para la mayoría, nuestros cuidados fueron solamente por unos pocos días, hasta que ellos pudieron regresar a sus familiares. Pero para más de 100 de estos niños la Arquidiocesis prestó una mayor asistencia en nuestros Hogares Católicos.

La colecta anual del "Buen Samaritano" que beneficia a los niños necesitados se efectuará la próxima semana.

Los exhortamos para que continúen su generosidad ayudando a estos niños que necesitan nuestra atención y todos nuestros cuidados.

Devotamente suyos en Cristo.

Arzobispo de Miami

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**NACION**

• Piden suspensión de Construcción de Planta de Energía Atómica.

HARRISBURG, Penna. — (NC) — Mons. Joseph D. Daley, obispo de Harrisburg, ha pedido que se suspenda indefinidamente toda construcción de plantas de energía atómica después del accidente en marzo de Three-Mile island, que quema en su diócesis. "Un respeto a la vida humana y un sentido responsable de administración de bienes naturales requieren que se posponga esa construcción, para que los científicos tengan tiempo de investigar una manera más segura de controlar la radiación, y de enseñar mejor al personal," dijo el obispo.

• Declaraciones de Leonel Castillo.

WASHINGTON — (NC) — La política de inmigración de los Estados Unidos "es una mancha vergonzosa para todos nosotros," declaró Leonel Castillo, quien deja de ser comisionado del Servicio de Inmigración y Naturalización el 1 de octubre. Prácticas que se remontan a un cuarto de siglo han resultado en millones de inmigrantes sin documentación, convertidos en "trabajadores casi esclavos" y el congreso no ha hecho nada por servir a varias propuestas de la Administración Carter, agregó en un discurso al Club de Prensa en Washington. Castillo es el primer hispano que llegó a este puesto. Los indocumentados, señaló, viven aislados y dominados por el temor pues carecen de la protección de las leyes laborales y otras.

• Renuncia alcaldesa de Roma.

WASHINGTON — (NC) — Carla Giulio Argan, alcaldesa de Roma desde 1976, renunció por razones de edad y de salud (70 años), diciendo que no había motivos políticos sino simple cansancio. Fue el primer funcionario comunista en este cargo en la Ciudad Eterna, centro de la cristianidad, y como tal se le viene con frecuencia en actos religiosos.
La Piedad Popular

El Desafío de la Iglesia Actual

Por el Padre
JUAN J. SOSA

Teólogos latinoamericanos han venido discutiendo por largos años el origen y las consecuencias de la religiosidad popular de sus pueblos nativos.

Estas discusiones no surgen, sin embargo, en un ambiente intelectual, sino que surgen bien de la experiencia pastoral de la Iglesia en ese continente. Mientras Europa sufría una corriente de secularización continua, por la que se iba perdiendo el sentido de lo sagrado en todos los aspectos de la vida religiosa, América Latina fue testigo de un crecimiento extraordinario de las prácticas religiosas populares entre sus campesinos.

El concepto de ‘religiosidad popular’ equivale a otra serie de expresiones utilizadas por teólogos y pastores tales como ‘teología popular’ o ‘catolicismo popular’, ‘la religión del pueblo’, o la ‘religion corriente de secularización generalizada...’

El Padre expresa:

...la piedad popular contiene una riqueza extensa de tradiciones populares que han sobrevivido el Concilio Vaticano II, aunque los líderes de la Iglesia no las hayan apreciado hasta hace pocos años, la piedad popular se encuentra íntimamente asociada a la cultura que la expresa. Por esta razón, cuando se analiza la consistencia de la piedad popular en nuestros pueblos, no se puede ignorar ni la cultura ni la Iglesia. Pienso en el Papa Vaticano II continuó explicando en su documento que 'la religión popular ofrece signos positivos de la fe que reflejan las necesidades simbólicas de los seres humanos:...

...comparta un hondo sentido de respeto y admiración por Dios: la paternalidad, la provisión, la presencia amorosa y constante... Esta religiosidad popular puede ser cada vez más, para nuestras masas populares, un instrumento de evangelización... Y es la piedad popular de nuestros grupos la que refleja una variedad de expresiones simbólicas.

Si se ignoran estas expresiones populares de nuestras comunidades, la Iglesia en nuestro medio puede sufrir. Ante esta realidad, a la vez tan rica y tan amenazada. Ante todo, hay que ser sensibles a ella, saber perceber sus dimensiones interiores y sus valores inherentes, estar dispuesto a ayudarla a superar sus riesgos. Aquí, queridos hermanos, esta religiosidad popular puede ser cada vez más, para nuestras masas populares, un verdadero encuentro con Dios en Jesucristo.

(Continuará la próxima semana).

Las Hispanos Dicen que Clase de Iglesia Quieren Encontrar

Camarillo, Calif. — (NC) — “Los hispanos quieren una Iglesia personal, una Iglesia que nos ayude a vivir como personas, que tenga en cuenta a toda la persona, espíritu y materia”, dijo el Obispo Auxiliar Juan Arzube de los Angeles en un simposio sobre la naturaleza de la Iglesia en el mundo hispano. Dijo que el simposio era “un mirar qué tipo de Iglesia quiere la comunidad hispana.”

El Obispo Arzube, presidente de la Comisión de Asuntos Hispánicos de la Región II de la Conferencia Nacional de Obispos Católicos, fue uno de los patrocinadores del simposio, al que asistieron más de 50 participantes. Los otros patrocinadores fueron el Cardenal Timothy Manning de ‘Los Angeles y el Secretario Hispánico de la Conferencia Nacional de Obispos Católicos.

El Obispo Arzube dijo que la Conferencia Episcopal de California (CEC) le solicitó dirigir el simposio. Sus propósitos fueron: hacer un encuentro con los hispanos en todos los países, presentar el simposio ante los Obispos, el Asistente Director de la CEC, el Dr. Jose M. Valero, el Obispo auxiliar de ‘Los Angeles, el Obispo auxiliar de San Francisco, el Obispo Philip Straling, de San Bernardino, Calif. El Obispo auxiliar de San Antonio, el Obispo auxiliar Gilbert Chávez de San Diego.

En el simposio el Obispo Arzube dijo que el simposio “intentaba construir sobre los documentos de la Comisión de Asuntos Hispánicos”.

Dijo que vio interés en una renovación personal interior, en una renovación de la familia cristiana y en una renovación de la parroquia “reflejando así la belleza de la Iglesia, hermosa, porque fue fundada por Cristo”.

“LO QUE ME CHOCA de este grupo”, comentó el Obispo Arzube, “es que existe una inquietud por construir dentro de la Iglesia la visión de Cristo en la Iglesia es el ambiente más fuerte. Creo que cada una de estas parroquias, como una inquietud por construir en la Iglesia la visión de Cristo”.

“El Obispo Straling dijo después de asistir al simposio: “Si me mira a la Iglesia desde arriba, entonces nunca se irá a ningún encuentro. Si se inquieta por el Crecimiento y en un encuentro con un grupo de gente en el mundo, entonces nunca se irá a ningún encuentro. Si encontráis en la Iglesia, o en la parroquia, oraciones, cultos, misas, que tienen de bueno, noble y meritorio.”

Mundo

• Envía condolencias el Papa Juan Pablo II

SANTO DOMINGO, Rep. Dominicana — (NC) — El cardenal Antonio Beras de Santo Domingo recibió condolences del Papa Juan Pablo II por "ellas víctimas y grandes daños", causados por los terremotos que afectaron a República Dominicana el huracán "David". Los primeros informes devaluaron en 800,000, incluso docenas de personas que se refugiaron en templos por no confiar en sus frágiles ranchos. También muertos en Dominica, Haití, Jamaica, Puerto Rico, la Florida y otros sitios del terreno continental de Estados Unidos.

El Catholic Relief Services, agencia de ayuda, inició un fondo de emergencia de $50,000.

• Reunión de la SEDAC para expresar solidaridad con la Revolución de Nicaragua

AMANAGUA, Nicaragua — (NC) — Reunió aquí la directiva del Secretariado Episcopal de América Central (SEDA), que representa a 52 obispos de Centro América y Panamá, para expresar solidaridad con la Revolución de Nicaragua y exhortar a los católicos a ayudar con generosidad a sus hermanos de aquel país. Entre las declaraciones, la de Vaticano II, de Pablo VI y las encíclicas desde hace siglos, como en "Hermana-Rosa Marta Zarate, (SEP) de la parroquia "reflejando así la piedad popular de nuestras masas populares, un instrumento de evangelización... Y es la piedad popular de nuestros grupos la que refleja una variedad de expresiones simbólicas. Si se ignoran estas expresiones populares de nuestras comunidades, la Iglesia en nuestro medio puede sufrir. Ante esta realidad, a la vez tan rica y tan amenazada. Ante todo, hay que ser sensibles a ella, saber percibir sus dimensiones interiores y sus valores inherentes, estar dispuesto a ayudarla a superar sus riesgos. Aquí, queridos hermanos, esta religiosidad popular puede ser cada vez más, para nuestras masas populares, un verdadero encuentro con Dios en Jesucristo.

(Continuará la semana próxima).

• Visita del Papa al Santuario de Nuestra Señora de las Gracias

VENICE, Italia — (NC) — En una visita al Santuario de Nuestra Señora de las Gracias el Papa Juan Pablo II recordó el inicio de la guerra fría, hace 40 años con la invasión de Polonia por las tropas nazis, cuan- do se desató "un huracán de fuego y destrucción..." cuya mem- oria es un estímulo para orar para que se acabe la tentación, la lucha entre los pueblos, las tensiones y el egoísmo que con frecuencia re- sultan en hostilidades y odios que son difíciles de detener.

• Comenta el Papa sobre Amor de Cristo por los niños

VENICE, Italia — (NC) — El Papa Juan Pablo II recordó el amor predelecto de Cristo por los niños "pulsa en el corazón de cada uno de nosotros y en el corazón de todos los niños de la República Dominicana. "

El Papa Juan Pablo II recordó que "al nacer cada niño en el seno familiar es el universal, que acompaña a su vida y a su crecimiento hasta la muerte", al participar en el Simposio de la Iglesia en el mundo hispano. Los niños son los que "den el clamor de las Gracias", para expresar solidaridad con el pueblo dominicano, porque "es nuestro en la Iglesia los-

La Piedad Popular