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Dreamer's Dream Coming True

By GERARD E. SHERRY

Bishop John J. Nevins is a great dreamer. His mother used to tell him that he lived in his dreams. And he used to tell her "Dreams come true."

Miami's Auxiliary Bishop and Chancellor of the Archdiocesan Seminaries recalls this in relation to his work with vocations. The late "Archbishop Coleman F. Carroll had asked him to leave the directorship of Catholic Charities and with a group of priests take over the St. John Vianney Seminary which the Vincentian Fathers were leaving in 1975 after 16 years of ministry there.

I FOUND it a very awesome request," Bishop Nevins said, "because I was not trained in any special area in education. But, the Archbishop said, we have to think of the future of the Church —not only the present—we will always need our priests and religious. You know there were not that many young men coming into the Priesthood were not great.

"When we first went there with our five dedicated priests to start — with 12 Seminarians in the college department— it was kind of a deflating experience. We began to wonder -how can we do anything? Then Archbishop Carroll would encourage us all the time about the work we were doing: 'You're doing great work — I hope you keep that same spirit up — give that same spirit to the young men— get out there and shake the bushes, so to speak. You're Vocations Director — get around, get out there and get the priests behind you. We've got to do it...we've got to do it.'"

The dreamer is seeing his dream come true—at least from the point of view of numbers in the Seminary — and Bishop Nevins is generous in his credit: "I think that it's because of the openness of our priests in our parishes —and the openness of our faculties in both Seminaries who are very approachable men, every one of them. We are gifted by the priests we have in our Seminaries.

"I believe we have to be careful in our processing candidates — to help each individual man who comes to us in the process to see if God is calling him. A good process is invaluable. I believe that during these years —the past four years—and in the present, we are recognizing that reason the pop, I think that even if we didn't have great numbers entering our Seminaries, for our Archdiocese anyway, we have the quality. Our priests in the parishes are looking for quality as well.

"So, when they recommend a young man to a visit coordinator give support to that young man, we weigh the pastor's or associate's interest in that man very heavily, because they live in that parish, they participate in the life of that parish and we do other processing —academic, as well as the particular interviews we have to have with them—but the weighing out of the pastor or associate's... (Continued on Page 13)"
High School Seniors and College Men:

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Island Ruined by David Gets No Help

The tiny island of Dominica—first land hit by hurricane David is in dire need.

Dominica is an independent nation located between Martinique and Guadeloupe in the Caribbean. It was almost completely devastated by David. The tiny nation has no connection with the Dominican Republic, also struck by David and with all of the aid is going.

IN AN EFFORT to assist this tiny nation and its people a group of Floridians have banded together to obtain donations of money, materials, food, clothing, etc.

They have obtained the services of Christian Aviation Fellowship, a Miami-based organization who will fly anything collected to Dominica on Oct. 1, 1979.

Dominica is the poorest island in the Caribbean. Everyone there is poor; there is no rich upper class. Their homes are shacks, built from bits of lumber and tin as they can scrounge the materials. Each family farms its own plot of land.

If you can help with a donation, food staples, building materials, clothing, etc., please take them to one of the locations listed at the close of this article. Checks may be made out to Bethel Presbyterian Church, with notation on the check to read, “Dominica Relief Fund.” All money will be used first to finance the relief flight, with any remaining funds going toward supplies.

Donation of goods should be taken to one of the following schools or churches as soon as possible.

In Ft. Lauderdale to arrange for pick-up call 735-1551, 722-2256, or 564-8079. In Miami please call 595-7943 and 821-5761.

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Pope May Convene the World's Cardinals

VATICAN CITY -(NC) - Although the Vatican has made no official confirmation, reports are circulating throughout the world that Pope John Paul II will hold an extraordinary assembly of all cardinals in November.

U.S. church officials confirmed that the special gathering of the world’s 130 cardinals will take place in Rome in November but gave no date for the assembly. A spokesman for one U.S. cardinal said Sept. 19 that “no particulars” of the assembly were known.

“There’s just a preparatory announcement,” he said.

Talk of the special meeting began Sept. 19 with an article in the Paris newspaper Le Figaro and was transmitted throughout Italy by the Italian agency ANSA. All of the news agencies quoted unidentified “high officials” in the Vatican.

ONE VATICAN source said it will probably begin Nov. 4, the feast day of St. Charles Borromeo. The meeting, presumably occurring between Pope John Paul’s trip to Ireland and the United States and his visit to the Philippines, was not expected to interfere with the U.S. bishops’ meeting Nov. 12-15, according to Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops.

Although the Vatican sources would not say what the topic of the possible meeting would be, speculation centered on several topics: Vatican finances, the traditionalist campaign of French Archbishop Marcel Lefebvre, a review of the pope’s year in office (which ends Oct. 16), or preliminary planning for a third Vatican Council.

Pope John Paul reportedly told the cardinals after the conclave which elected him that he would like to meet with them periodically to exchange views.

ANSA said Pope John Paul wants to make an “efficiency judgment” on the college of cardinals and emphasize its advisory role to the pope.

The issue of Vatican finances has been in the news recently because of reports that the pope plans to make public the Vatican budget before the end of the year.

Although he could do that without asking for advice, a decision by the college of cardinals to do so would probably be more impressive to the world and would emphasize the collegial nature of church decision-making.

A DISCUSSION of Archbishop Lefebvre, who was suspended from his priestly functions by Pope Paul VI, is less likely at the extraordinary session.

Pope Special on TV

A one-hour special depicting the life of Pope John Paul II and including highlights of his recent visit to Mexico will be aired on WCIX, Channel 6 at 9:30 a.m. Saturday, Sept. 29.

A Way for Laity to Take Part in Papal Masses Suggested

BROOKLYN, N.Y. -(NC) - Special ministers of the Eucharist could participate in papal Masses in the United States by taking Communion from the papal chalice, symbolizing the unity of the holy sacrifice and the union existing between the bishop and his flock.

Zirkel, who earlier had written that he could not in no way condone the bias against women implicit in the Vatican announcement, said in his editorial that the use of men and women as special ministers has become a familiar and accepted practice in the United States.

“Speaking for myself, I share the pain of some of our sisters, but recognize the recognition and a series of putdowns over the years,” said Zirkel.

“Papal recognition of special ministers—men and women—would be an appropriate tribute to the role of the laity and the role of women in the church,” Zirkel concluded that having the special ministers take Communion to those unable to attend the Masses would “increase the number who can participate in the joy and excitement of the Mass.”

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Archbishop McCarthy and Fr. Ignacio Morras 'Dig' new church.

It Ain’t Traditional

No, don’t clean your glasses. You’re seeing okay. Those are ceremonial shovels and we are “breaking ground” for the new St. Kevin school, indoors.

The reason is really simple. Upon his arrival Archbishop Edward McCarthy was observed staring up at the sky shaking his head...you said it, it started to rain.

The determined pastor Fr. Ignacio Morras was saying to the Archbishop: If it’s okay with you, we do it. That’s how the ceremony wound up on the plush carpet of the multipurpose building of St. Kevin.

After the homily and the blessing part of the ceremony, Fr. Morras, pulled the sliding doors that enclose the sacristy and announced —this is now our community hall and everybody got into the happy spirit of the “ground-breaking” —hypothetically.

Archbishop McCarthy and Fr. Morras, watched by a startled visiting Bishop Lucas Nwaogu of Warri, Nigeria, and Msgr. David Bushy of St. Brendan, held the traditional shovels, for the traditional groundbreaking, for the traditional picture —without the traditional digging.

Which is just as well since many traditional amateur shovelers have missed the distance of real dirt and the photographer in front. TG.
St. Boniface, Sets Healing Lecture

St. Boniface, 8330 Johnson Street, Pembroke Pines, will host Sr. Jeanne Hill, O.P., of the Racine, Wis., Community on Oct. 5, 1979 from 7:30 p.m. to 10:00 p.m.

Sr. Jeanne will speak on the topic, "Born to be Free" - a presentation on healing.

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A New Way to Handle Death

By MSGR. BRYAN O. WALSH
Executive Director
Catholic Service Bureau

We all know that some day we will die, but few among us can identify with St. Francis of Assisi when he speaks of death as his sister. During my twenty-five years as a priest, I have been struck by the steady decline in the number of people who die at home. Most sick calls today seem to be made to the hospital.

AT THE SAME TIME, there is a growing conviction among many thoughtful people that a hospital is not the place to die. The fact is that for hospitals and health care professionals, death is a failure that they have not been trained to cope with. There are of course exceptions, especially among some nurses, who render extraordinary care to their dying patients.

A NEW WORD has entered our vocabulary, or rather, an old word has taken on new life and new meaning. The word is Hospice. Originally a medieval phrase for a way-station for pilgrims and travellers where they could be replenished, refreshed and cared for; it is used here for an organized program of care for people going through life's last station.

THE WHOLE FAMILY is considered the unit of care and care extends through the mourning process. Emphasis is placed on symptom control and preparation for and support before and after death, full scope health services being provided by an organized interdisciplinary team available on a 24-hour basis.

This modern day "Hospice" concept originated with Cicely Saunders, M.D., in England after the fly-out of St. Christopher's, a hospice for the dying poor and infirm and since spread to several other countries, including the United States. For the last fifteen years the Catholic Service Bureau has been working with interested persons and groups such as the Hospice of South Florida, Inc. in an effort to bring a hospice program to this area.

DR. RALPH WHELAN, a consultant with our agency has made extensive studies on the feasibility of such a program under the auspices of "We know that for many a dying person, there comes a stage in the process when he is capable of accepting death in peace and resignation."

The purpose of FSHO is to promote in Florida the principles of the hospice concept and to work with the National Hospice Organization for the same ends. The Knights of Malta, a Catholic Order of Chivalry, whose origins go back to the establishment of medieval hospices for pilgrims to the Holy Land, have contributed funds raised at the Palm Beach "Ball of the Knights", to help the Archdiocese of Miami develop a hospice program in South Florida.

Both the NHO and the FSHO have been organized because of a concern to preserve and protect the integrity of the hospice concept and to promote the development of appropriate legislation on the national and state levels governing licensure, certificate of need, Medicare and Medicaid payments and consumer protection. Each of these pose very big problems for the hospice concept, problems which must be resolved if the hospice movement is to accomplish its goal of...
To Live It's Necessary To Pray

The American Catholic Church's most respected living historian, Msgr. John Tracy Ellis, expressed several signs of the times at the recent dinner marking the 150th Anniversary of the founding of The Pilot, Boston Archdiocesan newspaper.

According to Msgr. Ellis, one of the major signs of the times is the "call to prayer." Taking note of a moral decline in society, he said a wide-spread "hunger and thirst" for prayer "is one of the most hopeful aspects of the uncertain, anxious times in which we live."

It is certainly true that we seem to have a contradiction--while the nation seems to be moving from Christian values, there appears to be an increasing longing for God.

This longing can certainly be satisfied in the development of a prayer life among Christians, because prayer by its simple definition, is the raising of the mind and heart to God. We are reminded in St. Luke to "stay awake, praying at all times for the strength to survive all that is going to happen and to stand with confidence before the Son of Man."

There has been much idealizing on prayer, but perhaps we should go back to the basic chatechetical understanding of it. There are four types of prayer: adoration, praise, thanksgiving and petition. Of course, prayer is also distinguished by the manner of expression--vocal, mental, private and public. Significantly, throughout the documents of Vatican Council II, the emphasis is on prayer.

We are also reminded by the late, lamented Pope Paul VI that "to live, it is necessary to pray... without it we cannot happen and to stand with confidence before the Son of Man."

In spiritual experience and inspiration.

Pope's Visit

Last week we published information on the itinerary of Pope John Paul II when he visits the United States October 1-7. Perusal of the places and events will show that the Pope's schedule is a crowded one, but that he will be visiting typical America--even though it is confined to five or six cities in the Northeast and Middle West.

Pope John Paul is no stranger to this country. He has been here before and he will be at home with us. Last week he asked that American Catholics prepare for his visit through prayer and other spiritual acts. This is typical of the Pontiff. He comes not as a head of State or a politician, but rather as a pastor of souls in search of justice and peace.

Some of us will be fortunate enough to have the opportunity of seeing him in person. Others will learn about the trip through the media, especially on T.V. Whatever way we participate in the visit, let us remind ourselves that it will be rich in spiritual experience and inspiration.

renewal to which the Holy Year must lead us: to know how to pray, and in order to pray really, to know how to meditate... we must dispose ourselves to talk to Christ, and through him to God. To that Christian God who came such a long way to meet us, to come down from heaven. This conversation marks a new and extensive religious life. In short, we must learn to speak with the Lord; to speak to the Lord. A direct, sincere talk on our part with the Lord constitutes a kind of special prayer... if the Archdiocesan program of Evangelization is ever to succeed, then we must become a praying people--at the Eucharistic celebration, privately as individuals and with our families, mentally, in meditation, and vocally in reciting such set forms as the Lord's Prayer and the Rosary. All this happens before, and it can happen again, and IS happening right now.

"Our Nation, under God" used to mean a lot. It still means a lot to me, and I am willing to stand up to the Atheists, aren't you? We should all join together by appealing to the National Conference of Catholic Bishops to fight the suit that Atheist Malvina Mary O'Hare has filed against Pope John Paul II, to show the Pope that we Americans are proud of our religious freedom and are not going to let a small number of Atheists walk all over us. LET US BE HEARD!

(H) Ella M. Dulude

Hooray for Fr. Greeley

To the Editor:

I'm happy to see that I'm not the only one to defend Father Greeley--I hope the Catholics who have virulently attacked him will examine their own consciences: after all, who was the person who said "Let he who hath not sinned cast the first stone..." It's a pleasure to know that The Voice is a progressive Catholic newspaper!

Barbara Schneeburg

Charity, Sex Don't Mix

To the Editor:

When the enclosed ad ran in the Miami Herald last week, we were so glad to have a chance to help these homeless people. Our kids dug through their drawers and struggled successfully over sharing favorite things Mickey Mouse sweatshirts and a long dress.

Our experience after bringing our goods to the Womesto 183rd St. Theater was negative, insulting and one I hope will not be left ignored by our Catholic community.

Please note the ad does not mention what the special children's show will be. (The Muppets movie is the current running feature.) It turned out to be a Jerry Lewis flick about outer space and astronauts. The film was sex-oriented from the introduction on.

I object strongly to being fed such junk when out with my two young sons. I do not think it's funny when a crazed spaceman can't control himself at the sight of a girl and draws nude pictures all over his spacecraft to pacify himself. I don't expect my children to laugh over a U.N. debate between the Russians and the U.S. because a Soviet girl was allegedly sexually attacked. Since this is kind of material considered "children's" fare. The manager told me it was already on TV, so what's so terrible. I feel a victim in my own sense here. We wanted to help people in need and walked into a very disturbing situation.

Can't we do something about the kinds of entertainment offered these days? As a parent, I am so sick and tired of having to edit the T.V. program, the records, the movies, etc. that our kids will see and hear.

Barbara Schneeburg

Let's Fight O'Hair

To the Editor:

After reading the article entitled "O'Hair Is At It Again", in your September 21, 1979 issue, I became extremely upset. I thought, surely someone will step forward and fight her. But the same day I read in the Hollywood Sun-Tattler on the front page that a spokesman for the National Conference of Catholic Bishops was quoted as saying, "if there should be a judgment against the Mass on the Mall, then the site will be transferred".

Why should we allow this Atheist to push us around by moving our site? We must protect our rights. Are we all, Christians and Jews alike, going to sit back and allow the freedom of Religion to be taken away from us? It has happened before, and it can happen again, and IS happening right now.

(Mrs.) Ella M. Dulude

Hollywood.
Sickness of An Institution

By REV. ANDREW M. GREELEY

The priesthood is institutionally sick. I use the word "institutionally" in this context to convey the same notion as does the adjective "institutional," when it modifies "racism." "Institutional racism," means not that individuals are racist, but rather that the social structure (established patterns of relationships) and the culture (the norms and values that govern a community) have racial bigotry built into them independently of the intentions or the responsibility of any individual member of the community.

In the same way, established relationship patterns and value systems of the priesthood are badly disturbed independently of the responsibility of any particular priest for that disturbance.

Let me prove my assertion with four points:

1) CAN YOU imagine dentists being indifferent if they discovered that most of their patients thought they were less than excellent at filling cavities? Can you imagine surgeons being untroubled if most of their patients thought they were not very skillful with the scalpel? Yet 80 percent of American Catholics are not ready to rate their sermons as "excellent," and the priesthood is totally undisturbed by this negative judgment on its professional competence.

2) CAN YOU imagine a lawyer seriously boasting that he knew nothing about contract law, or an airline pilot casually admitting that he was quite indifferent on matters of navigation? Yet how often does one hear a priest say, "I don't know anything about theology, but..." One can substitute the sociology of religion or scripture or any of the other disciplines about which a priest ought to know something. Not only is such a sentence uttered with bland indifference to its impact, but it is often spoken as though it confers special merit and special insight on what comes next, as though ignorance of professional disciplines actually was a credential that reinforced a priestly statement.

3) CAN YOU imagine accountants or insurance brokers arranging and planning their professional work on the basis of ideological platitudes this explicitly anti-intellectual? Yet the two most powerful thought systems guiding the exercise of the priestly office today are neo-fundamentalism and the vulgar Marxism of liberation theology, both systematically anti-intellectual-unconcerned with nuance, qualifications, evidence or scholarship.

4) FINALLY, CAN YOU imagine any of the professions so obviously and explicitly using envy as a means of social control as does the priesthood? There is, of course, envy in every human profession, but can one imagine, say, a college professor using the potent weapon of envy to explicitly reinforce the lowest common denominator of mediocrity. The professor who does something outstanding is well rewarded with professional esteem even if he is subjected to the negative sanctions of envy. The priest who does something well merely gets the envy. All esteem is reserved for the mediocre.

This is a powerful indictment and I want to reassert again that I am not charging individual priests with responsibility for the institutional sickness of the priesthood as a profession. We have all inherited a set of values, expectations, patterns of behavior which were shaped in the past and which were strongly inculcated in us in our seminary years of training and in our early years in the priesthood. We need a thorough and deep-reaching reform of the structure and the culture of the priesthood. It is amusing to listen to enthusiastic priests demand reform of every other institution in society and not examine the beam in their own eye.

Doubtless I will be inundated with nasty mail from priests because of this column. After all, fathers, the very letters you write only prove the validity of my argument.

More On Black-Jewish Relations

By MSGR. GEORGE G. HIGGINS

As a church bureaucrat working out of a national office, I belong, as do many of my colleagues at the United States Catholic Conference, to a variety of non-sectarian organizations and serve on a number of outside committees or boards.

Of course, some of these assignments are not only more important but also more interesting than others. The one that interests me as much as any other—and the one that I will sorely miss being associated with when time eventually runs out on me—is the leadership Conference on Civil Rights (LCCR).

The leadership Conference is a voluntary, non-partisan association of more than 100 autonomous national organizations (including a number of Catholic agencies) seeking to advance civil rights for all Americans through government action at the national level. By civil rights LCCR means not only the establishment and enforcement of rights in law, but also the realization of social and economic conditions in which alone the fulfillment of these rights is possible.

The LCCR operates within the framework of the following principles and commitments:

1. IT IS COMMITTED to an integrated, democratic, pluralistic society in which every individual is accorded equal rights and equal opportunities and equal justice without regard to race, sex, religion, ethnic origin, handicap or age and in which every group is accorded an equal opportunity to enter fully into the general life of the society with mutual acceptance and regard for legitimate differences.

2. IT BELIEVES that this goal can and must be achieved through peaceful, democratic means and within the American political system.

3. THE RESPONSIBILITY for achieving these goals is shared by all Americans who believe in justice and equality. Accordingly, there can be no distinctions based on race, sex, religion, ethnic origin, handicap or age among those engaged in the common effort to achieve them.

The unique character and value of the LCCR was again brought home to me very forcefully at a recent meeting of its executive committee, held shortly after Andrew Young resigned from his post as U.S. ambassador to the United Nations. By this time all the world knows that Young's highly publicized resignation resulted, unfortunately, in a round of unseemly charges and counter-charges between the leaders of some (but not all) black and Jewish organizations. What very few people know, however, is that within the LCCR—which includes in its membership approximately 50 black and Jewish organizations—the two groups, which have worked closely with one another for many years on behalf of civil rights for all Americans, are continuing to do so as effectivley as ever in a spirit of mutual respect and with sensitive regard for legitimate differences.

I went to the executive committee meeting halfway expecting the black and Jewish members of the committee to be, at the very least, ill at ease with one another in the aftermath of the Ambassador Young controversy. I should have known better than that. Actually, when the Andrew Young issue was raised, it was discussed calmly and objectively in an atmosphere of complete mutual respect. This was in marked contrast to some of the intemperate, headline-seeking rhetoric used in other forums by some black and some Jewish spokesmen not associated with the LCCR.

At the end of our LCCR discussion of the black-Jewish issue, both groups unanimously agreed that, while from time to time there will almost inevitably be differences of opinion between them on specific issues, these differences would not be exaggerated and, above all, should not be permitted to distract the two groups from their joint commitment to civil rights. They also agreed that the Ambassador Young controversy had been blown up out of all proportion (quite irresponsibly in some cases) and that the time had come for both sides to cool it and get on with the work at hand.

Miami, Florida / THE VOICE / Friday, September 28, 1979 / Page 9
We Need One Another
--a children's story

By JANAAN MANTERNACH

One day Jesus' good friend Paul was sitting at his desk writing a letter. He was living for a time at Corinth, the great city in Greece. Until Paul came to Corinth, the people there had not heard of Jesus. Paul told them about Jesus. Many Corinthians became Christians, followers of Jesus.

Paul was trying to finish a letter to other Christians at Rome. But he kept being interrupted. As he was writing, he heard people arguing and fighting outside his house. Finally he went to the window. Paul was surprised to see that the people who were arguing were Christians. He knew them well. Paul was sad to hear them fighting among themselves.

"I know I'm right," one man was shouting. "I'll do whatever I please," said a sassy woman. "I wouldn't do a thing for you," a Greek Christian woman was saying to a Jewish Christian. "You're just a woman, what do you know about it?" scoffed an old man.

"Why should I give you any money? I work hard for what I have," another young man added. "Each of us is different. We should use our different talents to help each other."

"That's right," Paul said, "so stop being so selfish. Work together instead of fighting with one another." Paul went back into the house. He sat down again at his desk. He was happy with his example of the body. The Corinthians understood him well. So he decided to use it in his letter to the Romans.

"We who know and love Jesus," Paul wrote, "are like the body. Some of us are like hands, others like feet, or eyes or ears. The body of Christ needs each of us. Each has something special to bring to the body. The whole body is healthy and happy when all the members work together."
Interaction and Maturity

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

Maturity is not for sale in the supermarket. It cannot be bought anywhere because it is a function of wholeness that develops slowly within the individual. No one has ever grown up with maturity; they do so in their own ways and at their own paces. Maturity is much needed in human life but understanding it is very difficult.

In an effort to capture some of its underlying characteristics, we may describe maturity as "the physical and emotional ability to deal effectively with the conditions of daily life in accordance with one's age and position." The most important factor is perhaps that there is an ability to deal with conditions of daily life. This means that maturity expresses itself in human behavior, particularly in one's relationship with others.

If behavior and interpersonal relationships play an important role in the expression of maturity, they must also have a great influence on its development. This means that one must grow toward maturity, but growth demands human interaction. In normal circumstances human beings need other persons to deepen their personality and to increase their sense of meaningfulness for themselves and for others. A clear example of this is the relationships between husband and wife.

The creation narratives tell us that we are created in the image of God. But God is not a figure that is "turned-into-himself." God is a dynamic self-realization, expressing himself in loving concern. The mystery of God has been revealed to us as loving interaction through which growth and sanctification is given. As creator God gives us life and he expresses a continued concern. As redeemer he gives himself for our sanctification. It is God who is actually creator and redeemer by giving life and holiness, the human being created in the image of God must become himself through reaching out to others.

The Scriptures state this clearly: "It is not good for the human being to be alone. There must be another person to whom the individual can reach out with a sense of equal dignity." Interhuman relationship, particularly the man-woman relationship, is a call to growth and perfection through mutual exchange of personal values.

A healthy conjugal relationship is not primarily based upon physical qualities, social status or financial solvency. Underneath any external quality is the formulated or unformulated awareness of the need to be recognized as an individual with a personal value.

One becomes an authentic individual only as a member of an authentic community. And herein lies a strange and, at the same time, enlightening paradox: One finds self-fulfillment in unselfish being-with-and-for-others. The individual is by no means annihilated thereby. On the contrary, one is expected to realize his potential to the full; one can share only to the extent he can share.

We have gifts that differ according to the favor bestowed on each of us. One's gift may be prophecy; its use should be proportionate to his faith. It may be the gift of ministry; it sould be used for service. One who is a teacher should use his gift for teaching; one with the power of exhorting should exhort (Romans 12:8-9).

If all of this is true of the community at large, it is at least equally true of the basic unit of that community, the family, the body of Christ in miniature. In giving to each other, the individuals grow in every way. Their mutual concern and dedication are a negation, not of the individual, but of individualism, not of the ego, but of egocentrism. Here, too, the bond of unity is love, and love has been defined in its essence simply as "letting be." Obviously this does not mean that we simply "let each other be" in the sense of ignoring, paying no attention.

But rather that we contribute positively and with creative love to letting others really "be," really develop all their thrilling God-given qualities as individual human beings. Far from demeaning, it is ennobling.

"A healthy conjugal relationship," Father van der Poel writes, "is not primarily based upon physical qualities, social status or financial solvency. Underneath any external quality is the formulated or unformulated awareness of the need to be recognized as an individual with a personal value."

"By FATHER JOHN J. CASTELOT"

"Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ, and individually members one of another." Or, as he put it so strikingly in Galatians: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Galatians 3:28).

WE ARE JOINED together in a unity which can best be described as organic. It is not the extrinsic unity which binds the members of a club or society, who come together to accomplish a specific purpose. They remain quite distinct individuals who just happen to be working together toward a common goal, and their community of operation can self-destruct at will. Not so the Christian community, which is not an organization but an organism, like a vine with many branches (John 15) or a human body, to use Paul's very significant figure.

It would be difficult to imagine a unity more vital, more organic than that which joins together all the varied parts of a body, all of which share in the same life principle. So intimate is this union that, apart from it, the individual member has no meaning. The hand, for instance, is an amazing instrument: flexible, strong, astonishingly versatile, beautifully expressive—as long as it is part of the whole.

An amputated hand is not really a hand any longer. It is, in fact, a monstrosity. Following Paul's analogy, it is the same with the individual Christian. He is wonderful, gracious, loving and lovable as a contributing and sharing member of the community. Apart from it the individual has no meaning.

One becomes an authentic individual only as a member of an authentic community. And herein lies a strange and, at the same time, enlightening paradox: One finds self-fulfillment in unselfish being-with-and-for-others. The individual is by no means annihilated thereby. On the contrary, one is expected to realize his potential to the full; one can share only to the extent he can share.

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Questions, Answers on Human Life Issue

...the following interview on Right to Life was conducted with Thomas A. Horkan, Executive Director of the Florida Catholic Conference. Questions were asked by Jerry Butterfield, Community Relations Director of the Pensacola-Tallahassee Diocese:

What is a Human Life Amendment?
It would be an amendment to the United States Constitution which would effectively reverse the Supreme Court's rulings in Roe v. Wade and other cases if the right to abortion was declared a constitutional right.

What is Roe v. Wade?
It is a Supreme Court ruling that declared a woman's right to abortion as a constitutional right.

What is the Twenty-seventh Amendment?
It is the amendment that would be proposed by Congress to reverse the Supreme Court's decisions in Roe v. Wade.

Why do you say that the Supreme Court's decisions conflicts with human knowledge?
Our knowledge of the embryo and fetus has expanded enormously in the last 15 to 20 years. We now know that there is a heartbeat 18 days after conception; brain waves at least by the 24th day after conception. CBS recently telecast another in their series on the human body, this one on the eye. It showed photographs taken within the womb to show the development of the eye in the third week after conception, and showed an unborn child of 12 weeks reacting to the bright light being used for the photography, by raising his arms to shield his eyes and then turning within the womb so as to face away from the light. What CBS did not report, but what was reported in a news magazine was that the unborn children being photographed were awaiting abortion. Our society can rejoice in the marvelous fetal development, and then turn around and destroy that life. Has a Supreme Court ruling been reversed any other time by a constitutional amendment?
Yes, the Dred Scott decision was reversed by the Thirteenth Amendment. In 1895 the Supreme Court ruled in Pollock v. Farmers Loan and Trust Company that a federal income tax was unconstitutional, only to be reversed by the Sixteenth Amendment.

The amending process in the Constitution is designed to clarify our freedoms and liberties and to prevent any branch of government from subverting them (as the fundamental right to life has been subverted by the Supreme Court's rulings on abortion). Either the states may call for a Constitutional Convention to propose an amendment, or Congress can propose one.

Hasn't legalized abortion improved maternal health?
The statistics refuse any such claim. Maternal mortality and abortion related mortality had both declined significantly from 1942 to 1969, with the advent of sulfa drugs and antibiotics. A leading U.S. gynecologist, writing in the American Journal of Obstetrics and Gynecology, has stated, "There has been no major impact on the number of women dying in the United States since liberalized abortion was introduced." In fact, the total number of abortion complications a woman faces in U.S. hospitals has increased from 9,000 in 1969 to 17,000 in 1977.

Why should the Catholic Church get involved in this matter?
Why doesn't it simply preach to its own members, and let other people follow their own consciences?
If this were simply a matter of individual morality, that is what the church would do. But it is not. It is a question of social morality, of human rights, of the dignity and worth of each individual person. The church has long advocated the rights of immigrants, of the working man, of prisoners, of migrant workers, of the poor, and in this case, the unborn. The church acts in each of these instances pursuant to the charge of our Lord, "Whatever you do to the least of my brothers, you do to me.'
Holy Family Holds "Catholic 40-60 Widows-ers meeting on October 5, 1979, and School Association will at the Nativity Church Parish supper at the 7:30 p.m.

jewelry, Christmas crafts, will present Boutique '79, on information call: 989-1910, Hall, 700 W. Chaminade

Arts - crafts, porcelain, Fl. 10:00 a.m. to 6:00 p.m. Saturday Sept. 29, 1979, at Parish, 4020 Curtis Parkway, Miami Springs, Fl. on Sunday, Oct 7, 1979 from 1:00 p.m. to 6:00 p.m. Tickets

October 1, atl:00 p.m. in the parish hall, at 8670 Byron Avenue, Miami Beach.

St. Timothy's Beatles Concert

St. Timothy's Youth Group is sponsoring an evening with the Beatles, on Sunday, October 7, 1979, at 7:30 p.m., in Queen of Peace Church. Ft. Lauderdale. Cost: $3.00. Bring own lunch.

Halloween Party

The St. Lawrence Council of Catholic Women will hold a Bunko Halloween Party on October 8, 1979, at 8:00 p.m., in the cafeteria at 2200 NE 191 St., North Miami Beach. All women of the parish are invited to attend and bring a friend.

St. Boniface Women Meet

St. Boniface Women's Club will hold its next monthly meeting on Tuesday, Oct. 2, 1979, in the parish hall, at 8380 Johnson St., Pembroke Pines, at 8:00 p.m.

Singles Club Meets

The Catholic Singles Club of the Palm Beaches (18-44) will hold its monthly general meeting on Sunday, Oct. 7, 1979, at St. John Fisher's parish hall, 7:30 p.m., 4001 North Shore Drive, West Palm Beach. Contact Roger Semet, 611 Aspen Dr. West Palm Beach.

Scouter Workshop Ft. Lauderdale

There will be a Scouter Development Workshop held for all adult scout leaders on Saturday, October 6, 1979, 10 to 4p.m., at Queen of Martyrs Church. Ft. Lauderdale.

Blood Day

St. Timothy's Catholic Church, 5400 SW 102 Ave., will host a bloodmobile by John Elliott Community Blood Center on Monday, Oct. 1, from 4 to 9 p.m. The bloodmobile will be located in the Queen of Peace Hall.

According to the bloodmobile chairperson, Conleta O'Connell, the goal is 200 participants. Over 100 people participated in St. Timothy's last blood drive in late April. Father Michael Gigante added festivity to the atmosphere by playing the organ for the donors. He is planning an encore performance during the October 1 bloodmobile. Refreshments were prepared by the Ladies Guild.

Also invited to participate in St. Timothy's bloodmobile are Trinity Presbyterian, St. Paul's Lutheran, and Westwood Baptist churches.

The blood donated at St. Timothy's will become part of John Elliott's inventory which supplies blood to patients in 83 area hospitals. Approximately 140,000 units of blood are required each year.

Those wishing to pledge a blood donation are asked to call the church office. 274- 8224.

Holy Family Holds Square Dance

Holy Family Women's Club will sponsor a Square Dance party, Saturday, Sept. 29, 1979, from 9:00 p.m. to 1:00 a.m., at the Holy Family Parish Hall, 14600 NE 17 Avenue, in North Miami. Caller Marvin Hertz will provide a variety of music between square dance sets. Complimentary Cake and Coffee. Tickets $3.00 per person.

Women Meet in Miramar

St. Stephen's Council of Catholic Women in Miramar will meet on Oct. 4, 1979, at 8:00 p.m., sharp, in the new trailer. Newcomers welcome.

Women Meet at St. Joseph's

St. Joseph's Catholic Women's Club will hold its first Fall meeting on Monday, October 1, at 1:00 p.m. in the parish hall, at 8670 Byron Avenue, Miami Beach.

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Hospice -- A New Way to Help the Dying

(Continued from Page 5)

helping the dying person and his family.

IN A RARE display of positive thinking, the Florida Legislature, during its last session, passed an Act providing for the creation of "hospice" programs in the state. The law goes into effect on July 1st, 1980 and provides that no person nor organization in Florida may use the word "hospice" or "hospice program" unless they have a license from the Florida Department of Health and Rehabilitative Services.

This ACT was developed by a coalition of persons and groups throughout the state who have taken the lead in trying to bring hospice services to our communities. Extensive help was given by the Florida Catholic Conference in Tallahassee. This law requires that any such program must be autonomous, i.e., not under the control of a hospital, nursing home or home health care agency. It must be non-profit and its services must be available to the dying regardless of the person's ability to pay. The Act was passed unanimously by the Legislature with strong opposition from some health care providers.

This legislation is a giant step forward in bringing hospice to Florida. The State now has the mechanism for licensure, certificates of need and consumer protection. What remains to be done is to solve the question of third-party payments for hospice-type services under Medicaid and Medicare and health insurance plans. The problem arises from the emphasis in hospice on palliative care and supportive services, including services to the family rather than "treatment" which is what these funding sources can pay for under current laws and regulations.

The federal government, in particular, is rightly concerned that unless this is carefully planned, it may open the door to a whole new health care empire which could bring

more inflationary pressure to the already bloated health care industry. The U.S. Department of Health and Human Services has invited interested groups to apply for research and demonstration grants in this area.

Meanwhile, it will be up to philanthropy and charitable organizations to support the efforts of those community-based groups which are sincerely committed to the hospice concept. Cost-wise, inpatient hospice care falls between that of skilled care in a nursing home and care in an acute hospital.

At the present time this is about $65.00 per day, per person.

However, inpatient hospice care, while very essential, is only a very small part of the whole program.

The average length of stay is about ten days. Most hospice patients die at home, cared for by their family, friends and neighbors. But family, friends and neighbors need support and knowledge they need to cope with bereavement and the sense of loss when death finally comes. This is why the Archdiocese of Miami is actively supporting the establishment of a hospice program in South Florida.

Many difficulties remain to be overcome but it is our hope that active participation in hospice programs will one day become a normal activity of parish life, offering opportunities for personal service and strengthening the bonds which bind together the members of the worshipping community. In such an environment, which stands in sharp contrast to the clinical coldness and impersonality of the hospital, the dying person has a unique opportunity to render one last service to those he loves.

We know that for many a dying person, there comes a stage in the process, when he is capable of accepting death in peace and resignation. When those around him are in a position to understand this interior situation, the roles are often reversed and the dying person who trusts God in his inescapable position can become the witness of faith and indeed the comforter of his loved ones.

In all of this there is a great challenge and a great opportunity offered to the religious community. Here is something new and yet something very old which offers each of us a special opportunity for Christian service.

The first Board of Directors of the Broward County Nursing Home join Msgr. Bryan O. Walsh, director of Catholic Charities, for a progress view of the building (not a hospice) scheduled for completion by Sept. 1980, in Lauderdale Lakes. Left to right, Cy Case, president; Msgr. Walsh; Philip Lucia, sec'y; Louis Moellers, Jack Cooney and Jack Miller, members and Joe Spinelli, executive director of the home. Board members not present, Thomas Walker, Frank McDonough, Dr. Erdman, Ferdinand Heeb and Ray Braggioli.
College Seminary Marks 20th Anniversary

By GEORGE KEMON

Over 300 people met at St. John Vianney College Seminary on Sept. 19, and joined in celebrating the 20th anniversary of the first seminary to be located in the diocese.

A dinner and Mass with Archbishop Edward A. McCarthy as principal celebrant was held on the 33 acre campus located at 2900 S.W. 87th Street, Miami.


The homily was delivered by Bishop Nevins, Auxiliary Bishop of Miami, and outgoing president of the Seminary. Speaking about the founding, progress and hopes for the seminary, Bishop Nevins remarked that, “We thank God the Spirit today for all his good gifts and all the faithful young men whom he has chosen for the Church now and in the future.

“The outgoing president of the seminary went on to say, “The priestly spirit of St. John Vianney continues to be realized here at the Seminary in the lives of fine and lively men from all parts of Florida and Puerto Rico. We ask God’s blessing on us during this year of formation.

Bishop Nevins said that, “I wish to express a prayerful remembrance for the wonderful laymen who studied at this seminary and who are living witnesses to the Gospel of Christ in their chosen state of life. God’s peace to all the graduates and to the faculty and seminarians of our major seminary of St. Vincent de Paul.”

He concluded his remarks by recalling that, “Four years ago I prayed to the Spirit to fill the seminary which had only 12 students. He listened to the prayers of the priests and the faithful and blessed their labors.


Today, we are happy to say that the Seminary is full — thanks be to God!”

“If you and I continue our devotions to the Spirit, we will be able to say in a few years that the Seminary is double full. Let this be our prayer!”

The Seminary is a center of activity and culture.

A dreamer believes in the power of prayer.

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Collegiate, Seminary Marks 20th Anniversary

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MEX, Florida / THE VOICE / Friday, September 28, 1979 / Page 13
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**Hollywood School To Mark 30th**

HOLLYWOOD — Little Flower School will observe the 30th anniversary of its opening during a Mass on Thanksgiving at noon, Sunday, Sept. 30 in the parish church, 1805 Pierce St. Auxiliary Bishop John J. Nevins will be the principal celebrant of the Mass and priests of the parish will concelebrate.

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**Church at Parish Level - Workshop**

HOLLYWOOD — "The Changing Church in Florida" will be the subject of a one-day workshop beginning at 9:30 a.m., Saturday, Sept. 29 in St. Stephen parish hall, 6044 S.W. 19th St., and State Rd. 7, Miramar.

Sister Thomas Joseph, SSJ, former superior of the Sisters of St. Joseph of St. Augustine, will be the principal speaker during the sessions of the 16th Annual Religious Formation Conference.

Attending will be priests, Sisters Religious, Education directors, CCD teachers and others interested in the growth of the Church at the parish level.

Responders during the workshop will be Archbishop Edward A. McCarthy of Miami, Auxiliary Bishop John J. Nevins, Sister Mary Mullins, O.P. Associate Vicar for Religious in the Archdiocese of Miami and Miss Rosemary Kamke, Office of Lay Ministry and principal of Immaculata-La Salle High School.

Sessions will end with a liturgy at 2:45 p.m.

According to Sister Kathleen Power, S.S.J. of St. Augustine, said "people involved in the workshops have been and are in leadership in the Catholic Church in Florida during its most challenging times: Vatican II, growth in population, mixing of cultures and changes in mentality."

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A written examination for Foreign Service Officer candidates will be given on December 1, 1979, in 106 cities throughout the U.S. and abroad. Application deadline is October 19.

For an application and more information, write to: Board of Examiners, Room 7560, 2415, Department of State, Washington, D.C. 20520.

There is particular need for economic/commercial, administrative, political, information/tourist, cultural and consular officers. Employment would be in Washington and overseas.

Starting salaries range from $13,014 to $18,265.

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**FileName**
TO ALL PERSONS HAVING CLAIMS OR Demands Against the Estate of William E. Kosoff, late of Dade County, Florida, who died March 8, 1979, at Miami, Florida, in the County of Dade, Florida, Florida Probate Court, Probate Division, Case No. 79-6596.

YOU ARE HEREBY NOTIFIED that the Personal Representative of the above-named Decedent, Herbert H. Kosoff, has been appointed by the Florida Probate Court to administrate the estate of William E. Kosoff, late of Dade County, Florida, deceased.

Notice is hereby given that the undersigned, desiring to engage in business under the fictitious name of QUALITY DISTRIBUTORS at number 7715 NE 14th Street in the City of Miami, Florida, the personal representative of the above-named Decedent, Herbert H. Kosoff, whose address is 61 S.W. 78 St., Miami, Florida 33143, desires to use the fictitious name of "QUALITY DISTRIBUTORS" in the County of Dade, Florida, Florida Probate Court, Probate Division, Case No. 79-6596.

The undersigned hereby gives notice that the address of which is 31 Hobart Avenue, Port Chester, N.Y. 10573.

FILE NOTICE OF ADMINISTRATION

YOU ARE HEREBY NOTIFIED that the administration of the estate of William E. Kosoff, late of Dade County, Florida, deceased, is being administered by Herbert H. Kosoff, whose address is 61 S.W. 78 St., Miami, Florida 33143, and a copy of the claim to the clerk of the above court will be filed after the date of publication of this notice of administration.

The name and address of the attorney for the personal representative of this estate is HERBERT H. KOENIG, whose address is 6101 S.W. 76 St., Miami, Florida 33130.

The undersigned has obtained a copy of the claim to the clerk of the above court a written statement of any claim or demand they may have that challenges the validity of the personal representative's action and the determination of the nature of the uncertainty shall be stated. If the claim is contingent or unliquidated, the claimant shall deliver sufficient copies of the claim to the personal representative, and the personal representative of the estate is HERBERT H. KOENIG, whose address is 61 S.W. 78 St., Miami, Florida 33143, and the undersigned has obtained a copy of the claim to the clerk of the above court a written statement of any claim or demand they may have that challenges the validity of the personal representative's action and the determination of the nature of the uncertainty shall be stated. If the claim is contingent or unliquidated, the claimant shall deliver sufficient copies of the claim to the personal representative, and the personal representative shall notify the claimant of the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not presented within 30 days from the date of the first publication of this notice to the undersigned, the undersigned may thereafter by affidavit, or by any legal process, enforce the judgment of the court.

The undersigned has obtained a copy of the claim to the clerk of the above court a written statement of any claim or demand they may have that challenges the validity of the personal representative's action and the determination of the nature of the uncertainty shall be stated. If the claim is contingent or unliquidated, the claimant shall deliver sufficient copies of the claim to the personal representative, and the personal representative shall notify the claimant of the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not presented within 30 days from the date of the first publication of this notice to the undersigned, the undersigned may thereafter by affidavit, or by any legal process, enforce the judgment of the court.

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If you have been denied SOCIAL SECURITY BENEFITS, a sympathy address is available. Write to: Former Beneficiary Sec.; Judge is available to Help You FREE CONSULTATION.

- FORECLOSURE -

The undersigned has obtained a copy of the claim to the clerk of the above court a written statement of any claim or demand they may have that challenges the validity of the personal representative's action and the determination of the nature of the uncertainty shall be stated. If the claim is contingent or unliquidated, the claimant shall deliver sufficient copies of the claim to the personal representative, and the personal representative shall notify the claimant of the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not presented within 30 days from the date of the first publication of this notice to the undersigned, the undersigned may thereafter by affidavit, or by any legal process, enforce the judgment of the court.

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**OLQH Plans**

**Many Activities**

Our Lady Queen of Heaven plans to have a day of fun, fellowship and food on Sunday Sept. 30, at Birch State Park pav. No.1 and No.2. All parishioners are encouraged to come and bring their families, food for their family, plus something for the potluck table, to be shared by the entire parish family.

Our Lady Queen of Heaven women's guild is having its monthly meeting Oct. 2, Tuesday evening 7:30 p.m., at the Parish Hall, Forest Blvd, Margate. All women of the parish are urged to bring a friend. Many activities are planned for Oct.

The Harvest Hop dance has been changed from Oct. 6 to Oct. 20. A Mass in honor of Our Blessed Mother is set for Oct. 13 at 5:30 p.m., at which time, members of the guild will receive medals of Our Blessed Mother. Weekly rosary has been changed to Friday evening 7 p.m. Our thrift shop located in the Sun Coast Plaza, 441, which is operated strictly on donations and volunteer help has changed its hours to Mon. thru Fri. 10 a.m. to 4 p.m., Sat. 10 a.m. to 2 p.m. Small household items are now being accepted. Our Christmas boutique to be held on Nov. 17, is growing closer. Many women of the parish have been working on hand made articles since January. We have many beautiful things for the boutique, but more ideas and talents are needed. Arts and craft days for the boutique are held each Mon. 1 p.m. to 3 p.m.

**CCD 18th Year**

at St. Joseph's

St. Joseph School has begun its 18th year of Christian education, in Stuart, under the leadership of Father Matthew A. Morgan, pastor, and Sister Nora Leahy, Principal.

At the first meeting of the Home and School Association, held September 17, officers for the new school year were introduced to the audience. The new officers are: Mrs. Errean Kratochvil, President; Mrs. Kathy Carmody, Vice President; Mrs. Carol Felicione, Secretary; Mrs. Pam Feliger, Treasurer; Mrs. Andrea Ern, Program Chairman.

Sister Nora Leahy, principal, introduced the faculty to the members of the audience. Sister outlined the religious and educational objectives of St. Joseph School, along with her own personal goals. Upon adjournment refreshments were served.
Semana de Celebración de la Fe

El Papa Llega los E.U. el 1 de Octubre

Por JIM LACKEY

WASHINGTON — (NC) — Un año después de la muerte del Papa Juan Pablo I, el primer papa polaco Juan Pablo II llega a los Estados Unidos el 1 de Octubre para iniciar lo que podría muy bien llamarse toda una semana de celebración de la fe, por los católicos americanos.

Se espera que se congreguen grandes multitudes en los lugares visitados por el Papa. El Alcalde de Boston, Kevin White, previó que más de tres millones de personas se congregaran para la Misa del Papa el 1 de Octubre, en Boston. Se han alquilado autobuses en toda Nueva Inglaterra. Las autoridades de Chicago piensan que dos millones se reunirán en el Grant Park, el día 4 de Octubre para la Misa Papal. Des Moines, Iowa, la ciudad más al oeste de los Estados Unidos, se prepara para recibir grandes multitudes el 4 de Octubre, preparando para recibir gran número de evangélicos venientes desde el oeste.

En Washington, las autoridades comparan la multitud que se congregará en el Mall para la última Misa Papal el 7 de Octubre, con el millón de personas que se congregaron el 4 de Julio de 1976 para la celebración del Bicentenario. Muchos millones más seguirán el viaje por la televisión, desde su comienzo en el Boston hasta su llegada a Nueva York, Filadelfia, Des Moines, Chicago y Washington.

Un viaje nocturno llevará a Juan Pablo II a Roma, donde está prevista su llegada para el 8 de Octubre, 8 días después de su primer aniversario como Pontífice.

"Se usó la palabra carisma para referirse a él y a sus actuaciones", dijo el Obispo Thomas Kelly, Secretario General de la Conferencia Nacional de Obispos Católicos Americanos, a su regreso en Julio, cuando el Papa anunció oficialmente su primer viaje.

Pero el carisma del Papa o "su papel de superstar en los medios de comunicación" no es tan importante como su misión de lider espiritual de la Iglesia, afirmó el Obispo Kelly.

"En esta misión como supremo Pastor de la Iglesia -dijo- viene a visitar a los fieles de los Estados Unidos", dijo el Obispo Kelly.

Los organizadores del viaje Papal subrayaron que la principal razón por la que el Papa viene a los Estados Unidos es "la de dirigirse a las Naciones Unidas". En este sentido, el Obispo Kelly escribió que la visita de la Casa Blanca, se reunirá al día 6 de Octubre con el Presidente Carter en una serie de entrevistas privadas, y también tendrá recepciones con las autoridades del Gobierno Federal.

El Papa dijo en la Oración Divina Universal: "mucha importancia" a su discurso en la Naciones Unidas.

Durante su estancia en los Estados Unidos celebrará nuevas misiones. Algunas serán concentraciones numerosísimas al aire libre, como la Misa en el Boston Common; otras serán para asambleas limitadas, como la 1 de Octubre en Filadelfia, para los sacerdotes de toda la nación y un numeroso grupo de seminaristas.

Será el primer Pontífice que visite la Casa Blanca, se reunirá al día 6 de Octubre con el Presidente Carter en una serie de entrevistas privadas, y también tendrá recepciones con las autoridades del Gobierno Federal.

Estará la mitad del día 5 de Octubre reunido con los Obispos Americanos en Chicago. En Chicago se reunirá con un grupo de Hermanos y en (Pasa a la Pág. 4A)

Parroquia de S. Kevin se Construirá Escuela

El sábado pasado 22 de Septiembre, tuvo lugar la bendición de la Primera Piedra (Ground Breaking Ceremony) para la futura escuela de St. Kevin.

Los feligreses de St. Kevin presididos por sus sacerdotes Padre Ignacio Morrás y Padre Francisco Santana tuvieron el honor de verse acompañados por su Excelencia Arzobispo Edward A. McCarthy, monseñores y sacerdotes de la arquidiócesis de Miami.

La construcción de escuelas católicas ha sido un verdadero problema en nuestra arquidiócesis debido entre otros factores el alto costo de la construcción.

Desde un principio el proyecto tuvo el entusiasmo y apoyo del Señor Arzobispo, Padre Vincent T. Kelly (Director de Escuelas) y el Padre Vincent J. Sheehy (Presidente de "Temporariedades").

La Comunidad de St. Kevin unió esfuerzos; más de 600 familias firmaron las promesas (Building Fund Pledge), pero todavía necesita más ayuda para este proyecto que pasa de medio millón de dólares. El Señor Amaro Taquichal es el Arquitecto de la escuela, que será una edificio funcional de líneas modernas que contará con Pre-escolar y ocho salas de (Primero a Octavo grado). Cuando el proyecto total esté terminado contará con dieciocho salas.

El Comité de Construcción de la escuela se reúne regularmente cada 15 días. Ed FitzWilliam y José Arriola son los Directores-Coordinadores de dicho comité.
**MUNDO**

- Acuerdo entre el Vaticano y las Cortes de España
- Madrid (NC) - Las Cortes aprueban un acuerdo firmado en enero entre el Vaticano y España para ajustar algunas relaciones a la constitución de diciembre, que terminó la secularización de la elección a los obispos. Los acuerdos, que anulan el concordato de 1953, afectan al sistema educativo, a los sub-sidios estatales a la clero, así como a los militares y mujeres religiosas.

**El Arzobispo McCarthy presenta la Estola al P. Gilberto Fernández**

El Excelentísimo Señor Arzobispo de Miami Edward McCarthy invitó a Rdo. P. Gilberto Fernández como Pastor de la Parroquia de San Pedro y San Pablo en una significativa ceremonia que tuvo lugar en la misma Iglesia citada en el 900 SW 26 Road, en esta ciudad de Miami.

**Los estudiantes católicos víctimas de la violencia política**

La Iglesia se vio envuelta en serios problemas con relación a las investiduras, especialmente cuando se le llamaba “investigaciones”.

**Santos Pedro y Pablo**

Instalado Nuevo Pastor

El Club de Español y el Departamento de Lenguas Extranjeras del Río P. Gilberto Fernández presentarán una serie de películas culturales españolas en el Wiegand Hall. Todos los miércoles, comenzando el 3 de octubre, se tendrán estas proyecciones, en español y con subtítulos en inglés. Entre las películas que se presentarán figuran: "Lazarillo", "Don Quijote", "El gran teatro del Mundo", "Doña Perfecta", y "Federico García Lorca". Para mayor información y reserva de entradas, llame al: 758-3392, extensión 389.

**Películas en Español**
La Iglesia nos llama continuamente a renovarnos desde nuestro interior para poder evangelizar a todos los hombres. En otras palabras, los cristianos estamos llamados a anunciar la libertad que vivimos en Cristo y que es posible para todos lo que le quieran encontrar. Es nuestra opinión que para realizar esta labor evangelizadora, la Iglesia necesita incorporar todos los elementos positivos y valiosos de la cultura de las culturas que componen el pueblo santo de Dios.

UN EJEMPLO clave puede ser la juventud. En circulos eclesiásticos se rumorea que la juventud no quiere vivir su fe en la Iglesia, sino de otro modo individualmente. No obstante, el joven se relaciona con símbolos comunes a Dios y a la Iglesia. La amistad es un sentido de lo sagrado, la necesidad de compartir la intimidad con otras personas, y la expresión de ser traicionado, entre otros, son símbolos viven- ciales que nacen de la experiencia humana y de la experiencia de los hombres y mujeres de fe que viven en Dios.

Aunque la Biblia proyecta estas experiencias vivenciales en el marco judeocristiano del que hoy formamos parte, el joven los lleva a asimilar totalmente a las mismas formas que en el marco de su cultura.

Cuando el joven pierde contacto con sus tradiciones culturales y símbolos religiosos, transmisiones por la familia, se dirige a otros símbolos sociales que llenan el vacío que siente; algunos de estos otros símbolos pueden ser el sexo, la droga, la bebida, y el materialismo.

LA GRAN riqueza cultural y simbólica de los grupos irlandeses, italianos, alemanes, franceses, eslovacos, negros, indios, cubanos, puertorriqueños, mejicanos, americanos y de otros grupos culturales, pueden ser el puentef a una experiencia de fe más dinámica y vivencial en la juventud. Cuando el joven crea con estos símbolos en la liturgia, la clase, el CCD, los grupos juveniles o cualquier otra reunión eclesial, su relación con la Iglesia es básicamente intelectual y puede dar como resultado en un vacío de sopesamiento.

Este principio nos lanza a incorporar lo más saludable y positivo de la piedad popular de nuestras culturas en el proceso de evangelización al que nos lanzamos.

LA PIEDAD POPULAR es de por si un instrumento catéquico inigualable que se aplica a todos los grupos y a todas las edades: comenzar a vivir la fe analizando los símbolos religiosos que comprometen a la familia con Dios y con la Iglesia.

La unidad de los cristianos hoy en día no está basada en la uniformidad de palabras, oraciones y expresiones religiosas. Por el contrario, la unidad de los cristianos nace de las tradiciones que la Iglesia ha mantenido como parte de su riqueza de dos mil años. En esta variedad de expresiones religiosas, propias de cada cultura, encuentra la Iglesia la mejor forma de expresar su distintivo 'católico' o universal.

DESCUBRIMOS en la Iglesia actual un ansia de redescubrir la presencia del Señor Jesús dentro de las tradiciones históricas de cada cultura que ha abrazado la fe. Católica, sin embargo, ha llegado a expresar su experiencia colectiva con Cristo en diversas formas que a su vez mantienen elementos comunes.

Uno de estos elementos, y posiblemente el más importante, es el del amor y la devoción a María, la Madre de Dios y nuestra Madre. La figura de María, y su misión en la vida de Jesús y en la vida de la Iglesia, es el símbolo de unidad que la piedad popular de todas las culturas expresa igualmente. María (puede) ser para todos una llamada a comprendernos mas a proclamar con nuestros labios y con nuestro testimonio de vida el anuncio básico de la fe: Dios vive y nos llama a compartir su Reino con todos.
Vigésimo Aniversario St. John Vianney

Reunión de Superiores Mayores y Obispos del Sur de la Florida

Por la HERMANA MARGARITA GOMEZ, R.M.I.

El 20 de Septiembre se reunieron en St. John Vianney los Obispos del Sur de La Florida con las Superiores Mayores de las Congregaciones Religiosas Femeninas que trabajan en el Sur de La Florida, y con sus representantes.

La reunión comenzó con la celebración de la Eucaristía, presidida por el Arzobispo de Miami, Edward McCarthy, y concedida por los Obispos Auxiliares de Miami. Roman y Nevin, y los Obispos O'Trady, de Orlando, Graciela de Tallahassee, y Larkin de St. Petersburg.

"Somos co-operarios" en la Iglesia local, dijo el Arzobispo McCarthy a la Religiosa. La reunión fue altamente proyectada y se desarrolló en un clima de fraterno intercambio.

La finalidad de la reunión fue la de intercambiar puntos de vista entre los Obispos y las Hermanas. Entre otros temas se habló de la necesidad de tener unas líneas generales acerca de las políticas seguidas por cada Diócesis, a fin de poder servir con mayor eficacia a la comunidad católica de cada lugar.

Es conveniente que haya una mayor comunicación tanto a nivel diocesano como arquidiocesano", dijo el Obispo Larkin.

Al hablar de cómo implementar el sistema de las escuelas católicas en el Sur de La Florida, el Obispo Roman dijo: "No deben dedicarse a la enseñanza en las escuelas católicas, lo que siembran más pronto o más tarde, da su resultado".

Se subrayó que la enseñanza es un apostolado plenamente válido y necesario, pero que también la Iglesia está pidiendo a las Religiosas que acudan a los más pobres y a las zonas menos atendidas, por lo que es preciso que se vea el ministerio de la enseñanza como un ministerio más y no como el único.

Finalmente se dialogó acerca del salario y de los planes de salud y de retiro que actúalmente están recibiendo las religiosas.

"Aprecio mucho el ministro-apóstolado de ustedes" dijo el Obispo Nevin a las Hermanas allí presentes. "Necesitamos su presencia en todos los ministerios de la Iglesia".

El Papa Dirige la Semana de Celebración de la Fe

(Viene de la Pag. 1A)

Washington recibirá a las religiosas de los Estados Unidos, a los obispos y a los representantes de la Conferencia de Religiosas, y a los presidentes de los Colleges Católicos y a los superiores de las Congregaciones Religiosas que trabajan en el Sur de La Florida, y con sus representantes.

La reunión comenzó con la celebración de la Eucaristía, presidida por el Arzobispo de Miami, Edward McCarthy, y concedida por los Obispos Auxiliares de Miami. Roman y Nevin, y los Obispos O’Trady, de Orlando, Graciela de Tallahassee, y Larkin de St. Petersburg.

"Somos co-operarios" en la Iglesia local, dijo el Arzobispo McCarthy a la Religiosa. La reunión fue altamente proyectada y se desarrolló en un clima de fraterno intercambio.

La finalidad de la reunión fue la de intercambiar puntos de vista entre los Obispos y las Hermanas. Entre otros temas se habló de la necesidad de tener unas líneas generales acerca de las políticas seguidas por cada Diócesis, a fin de poder servir con mayor eficacia a la comunidad católica de cada lugar.

Es conveniente que haya una mayor comunicación tanto a nivel diocesano como arquidiocesano", dijo el Obispo Larkin.

Al hablar de cómo implementar el sistema de las escuelas católicas en el Sur de La Florida, el Obispo Roman dijo: "No deben dedicarse a la enseñanza en las escuelas católicas, lo que siembran más pronto o más tarde, da su resultado".

Se subrayó que la enseñanza es un apostolado plenamente válido y necesario, pero que también la Iglesia está pidiendo a las Religiosas que acudan a los más pobres y a las zonas menos atendidas, por lo que es preciso que se vea el ministerio de la enseñanza como un ministerio más y no como el único.

Finalmente se dialogó acerca del salario y de los planes de salud y de retiro que actúalmente están recibiendo las religiosas.

"Aprecio mucho el ministerio-apóstolado de ustedes" dijo el Obispo Nevin a las Hermanas allí presentes. "Necesitamos su presencia en todos los ministerios de la Iglesia".

El Papa dirige la Semana de Celebración de la Fe.