

Need to shape public policy stressed

By JAMES E. FIEDLER

DENVER—(NC)— Much of the emphasis at the annual meeting of the National Conference of Catholic Charities (NCCC) here was on the need to influence and shape public policy, to try to "influence the course of society," as Cardinal John Dearden of Detroit put it in his keynote address.

In trying to shape society's "moral vision" on social issues, Catholic Charities people bring a technical and professional competence as well as experience, the cardinal pointed out.

IT WAS clear at the convention that Catholic Charities agencies have gone beyond the stage of simply giving handouts to the poor.

They are now actively engaged in "transforming and humanizing" society by supporting and urging the passage of specific legislation to benefit the needy and obtain justice for them—something some persons here described as "the Church getting involved in politics."

Many at the convention appeared to be strongly in favor of Democratic presidential candidate Jimmy Carter, who addressed a convention session.

Msgr. Lawrence Corcoran, NCCC executive director, told reporters that Carter "is more solidly behind programs" that concern the conference than is President Gerald Ford.

Although the NCCC does not support either candidate, Msgr. Corcoran said, he criticized Ford for vetoing legislation that the priest said would have helped the poor, the elderly, children and the unemployed.

SPEAKERS at the convention discussed hunger, welfare reform, the cost of social programs, abortion and unequal justice.

Hunger is more a lack of justice than a matter of food production, Gerald E. Connolly, executive director of the American Freedom from Hunger Foundation, told a

panel on world hunger.

"Hunger is a question of agricultural development, including political and economic neglect of rural areas in most parts of the world," Connolly said.

Panelists pointed out that

people who are hungry are hungry, for the most part, not because there is no food, but because they have no money to buy food.

Connolly called on the U.S. Catholic bishops to recognize that hunger is as worthy of

"hierarchical attention and activism" as a pro-life issue as is abortion.

The 1970s have taught two lessons, he said:

● The need for long-range planning to help nations with

temporary food supply inadequacies.

● The need for fundamental change in rural development. "This means," he said, "land reform on a massive scale in most countries, high-

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Fla. warned on 'right to die' law

The **VOICE**

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Joy of involvement in her vocation shows in the expression of this novice of the Servants of the Immaculate Heart of Mary, Immaculata, Pa. Oct. 10-16 has been designated Vocations Awareness Week by the National Conference of Catholic Bishops' conference of diocesan vocations directors.

In connection with this observance, a first in the U.S. Church, The Voice visited St. Vincent de Paul Seminary, Boynton Beach, to meet and reflect on the development of a faith community and vocation with some of the men studying for the priesthood (pgs. 4-5).

Why not plan a what?

ROME—(NC)— Why not plan a parish Ordensberufswerbungsarbeitsgemeinschaft?

That, according to the Information Bulletin of the Oblates of Mary Immaculate

here, is a German word with a "succinct and relevant" message for our times.

In German, the 39-letter word means "religious vocation workshop."



South Florida priests heard Archbishop Edward A. McCarthy speak during the Fall clergy conference held Monday at the Archdiocesan hall. Archbishop Coleman F. Carroll also addressed the assembly. The occasion

marked the first time that Miami's new Coadjutor Archbishop had spoken to the priests since his welcome to the Archdiocese on Sept. 17.

TALLAHASSEE— Florida's Catholic Conference has termed California's Natural Death Act, a "dangerous piece of legislation," and has expressed the hope that Florida, which has for seven years failed to pass Death With Dignity legislation, will not follow suit.

Emphasizing that on its face, the California law rejects mercy killing or euthanasia, Thomas A. Horkan, Jr., executive director of the FCC, warned that the terms of the law call for future legislation, clarification, expansion, or expansion, or perhaps retraction.

"It can only exacerbate the problems that exist in the treatment of the dying," Horkan said.

"Today physicians, who are human, treat dying patients who are also human. Each are completely different individual beings with different skills, attitudes, diseases and physical conditions.

"Almost two million people died last year, most of them from natural causes, and most of them with medical attention. Every death was different. And medical treatment was dictated by medical, personal, social, (and) perhaps by financial considerations but not by legal technicalities."

HE POINTED out that none of the doctors were sued or prosecuted for practicing medicine the way they saw fit even though some physicians prolonged life with extraordinary means and others did not use such means; some terminated extraordinary means while others did not.

According to the California Act, the doctor's treatment of the patient depends on first, whether or not a "Directive to

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Lourdes... 'like heaven'

Nun tells feelings she had when she saw Mary's apparition site

By ROBERT O'STEEN
Voice News Editor

"It's something very hard to describe. It's like heaven on earth," said Sister Lucilla, her eyes almost closing at the beauty of the memory.

She was describing the feelings she had experienced a few days earlier when she had been wheeled up to the grotto at the Shrine of Our Lady of Lourdes in Southern France.

"I thought to myself, 'Is this the place where Mary actually was?' It's not possible to go there without this feeling or without a benefit. I have received a deeply spiritual benefit and I am much better able to bear it now..."

The thing she bears began a long time ago and had doctors baffled for years.

Sister Lucilla Gilligan, O.S.F., now stationed at St. Francis Hospital, Miami Beach, was a teacher for 30 years in New York City where she was raised.

ONE DAY her knees buckled under her and she fell down. She got back up, but that was the beginning. It got



Sister Lucilla, victim of nerve disease, knits while talking about her visit.

worse. Sometimes her knees would give way at a congested intersection near St. Anthony's school in Greenwich Village, or sometimes in a corridor of the school itself. That was in the 1950s. "The doctor couldn't explain it so he said it was all up here," she said, tapping her head knowingly.

But her knees would swell and there was pain. Doctors still couldn't find any clear cause so they called it arthritis and prescribed aspirin. She had long stays in hospitals, her knees packed in ice while extensive tests were made.

"In 1961 I fell and hurt my knee and had to have an operation to remove cartilage." She then went from teaching to obtaining her masters degree in library science and became a certified medical librarian which was easier on her legs.

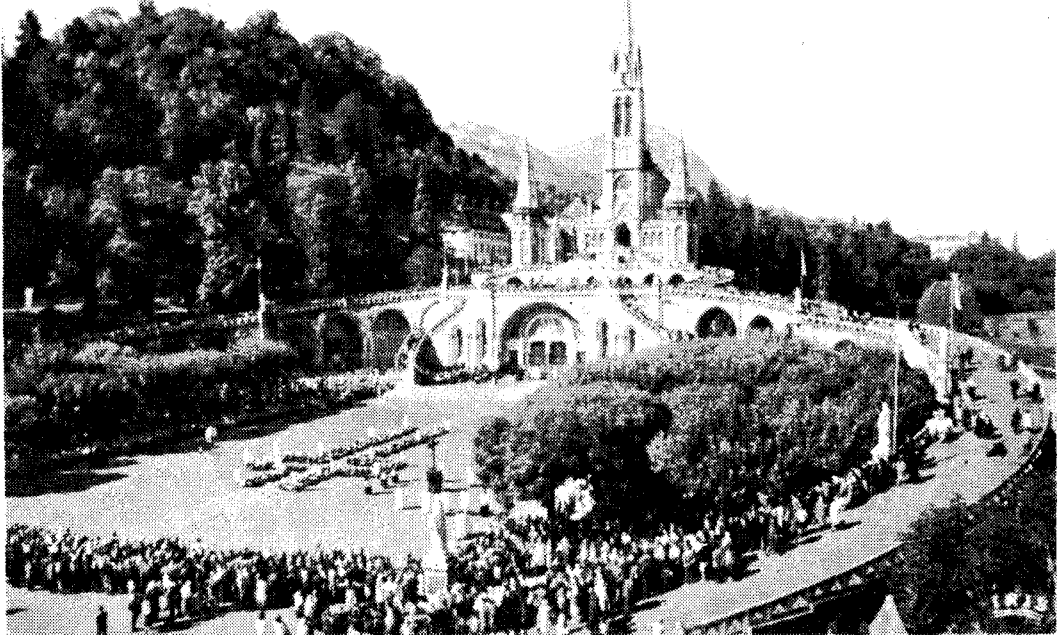
As the years went by she felt worse.

"The doctors ran every test possible but couldn't find any cause. They still thought it was arthritis. But I began losing control of my hands too and by this time, around '69 or '70 they were more advanced than before and decided I had muscular dystrophy," she said matter-of-factly.

"AS IT TURNS OUT, I haven't dystrophied and now they feel my problem is more like muscular sclerosis."

Beneath the smile and the tranquil surface of the little nun in the wheelchair there is something hidden, something only she can know. And only when asked does Sister Lucilla acknowledge the part about the pain and sleepless nights and years of aspirin which only helps a little and a stronger drug she has to use when she just can't bear it. "Getting through the night is hard sometimes," she said with a little intake of breath the only sign of any interior struggle. (She asked that none of this even be mentioned and only relented after much persuasion based on the possibility that it might help other sufferers.)

"I am perfectly willing to carry my cross and I want to carry it willingly," she said, which is one of the reasons she



Thousands visit Basilica every day during open season, Easter to October.

went to Lourdes, not to seek a miraculous cure, but gain spiritual enrichment.

SHE MADE the nine-day trip with about 280 other mostly handicapped or ill persons as part of a tour organized by the Catholic Travel Office in Washington, the 21st such annual event.

Sister Lucilla spent most of her time there at the grotto itself, where in 1858 a 14-year-old peasant girl, Bernadette Soubirous experienced the apparition of the Blessed Virgin who told her to dig, causing a spring to issue forth which has caused countless miraculous cures to occur, though Our Lady's message was for prayer and penance and that a chapel be built at the spot.

"We started with Mass at the grotto and I usually just stayed and prayed. Someone would always come back and get me later. I never had to ask. Someone would just be there at the chair to take care of me.

"Everyday at 4:30 they had the procession all around the grounds and there would be thousands there, every afternoon. It must have been a mile, and someone would push me without asking. And there is a candlelight procession every night winding all around the grounds and then up the ramp to the shrine. My chair couldn't go up the ramp but it was a beautiful sight to watch."

HER FACE lights with the glow of someone who has been in the presence of the Blessed Mother herself when she talks of Shrine and the

grotto which is around to the side of the Basilica structure.

"There is such a feeling of inner peace. It is like you're in heaven talking to Mary. You can just sit here for hours and the time just passes by. There are thousands of people coming and going all day and yet there is total silence. No one talks," said Sister Lucilla in hushed tones.

In addition to spigots located outside the grotto, there are the famous baths which she said are a unique and vivid experience.

After passing through the single door, she said, she had to undress completely, then was wrapped with a cold wet towel, carried by six attendants down to the baths and dipped.

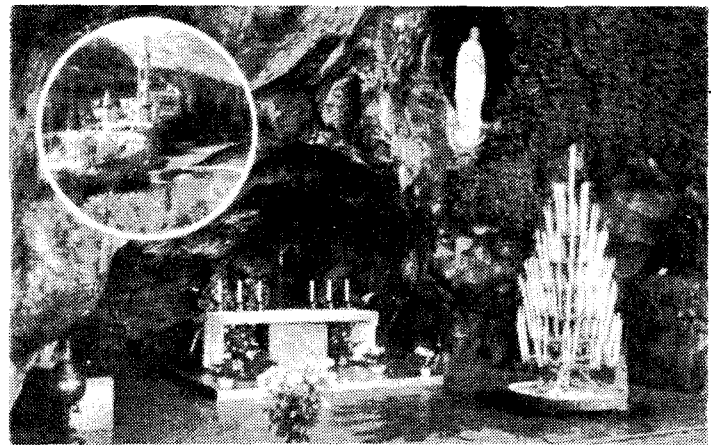
"It is the coldest thing! Yet you don't feel chilled. You're only in a second and

then out. And they don't dry you, but you find that you are dry almost within seconds. And you are thinking 'This is the water that Bernadette dug for!'"

SISTER LUCILLA decided when she was 8 years old that she wanted to be a nun. She taught school 30 years, worked 10 years in the library and six years at the Hospital where she works in a clerical position in Central Supply.

"I don't want to drop out I want to keep working," she said, after 46 years of working for God, almost 20 years of it enduring progressive illness.

"I guess I'll spend the rest of my time getting closer to God," she said softly, and you could see in her eyes the look of peace of someone who has felt the presence of Mary.



Grotto where Bernadette saw Mary in 1858 and where spring (now covered over and diverted from original path) sprang forth.

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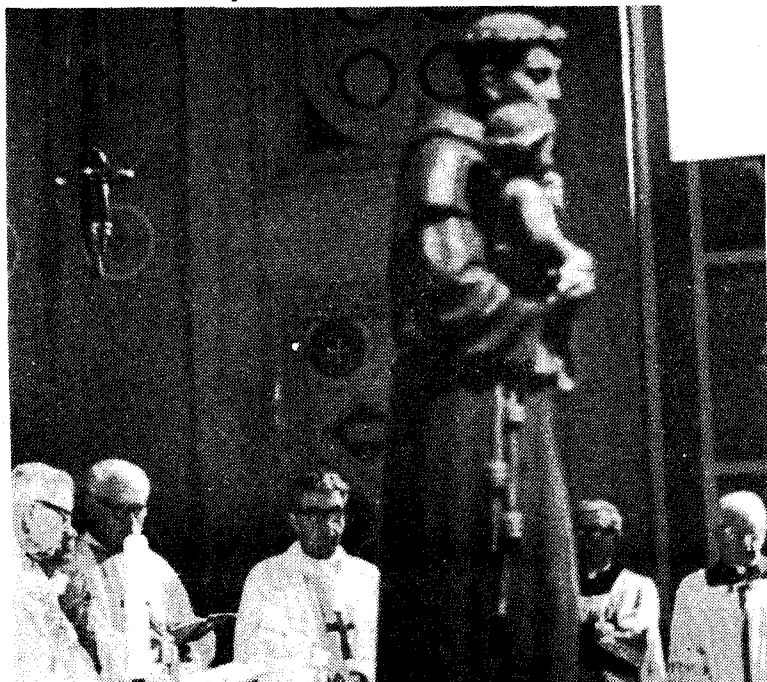


Adrian Dominican Sisters who staff St. Anthony School greet Archbishop Carroll shown talking with Sister Hyacinth, O.P., right; and Sister



Francis Elizabeth, O.P., center, principal. At right, Mrs. Anne Summers, one of the first pupils enrolled at the school, and her son, John, now a

student, talk with seventh grade teacher, Margarita De La Cruz.



Archbishop Coleman F. Carroll was the principal celebrant of last Sunday's Mass marking the 50th anniversary of the opening of St. Anthony School, Fort Lauderdale. In the foreground is a statue of St. Anthony of Padua, recently brought from Italy by a parish benefactor.

Community health meet, part of nationwide study

A two-day conference on community health resources for Hispanics sponsored by the Dept. of Health, Education and

Welfare, will be attended by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, and other representatives of archdiocesan facilities.

Dept.; Dr. Aurea Pogio, Office of Community Affairs, City of Miami; Dr. Raul Quadrado, dean, School of Health and Social Services, Florida International University; Benito Sandler, director, Clinica Borinquen; Mrs. Georgiana Montero, Cuban Assistance Program; Dr. Justo Regalado, director, Los Viejos Utiles Program (senior citizens) and Juan M. Portuondo, M.D., U. of Miami Medical School.

Mass for deaf set in Hollywood

A Mass in sign language for deaf adults and deaf children will be offered this Sunday, Oct. 17, at 12:30 p.m., in the parish hall of Little Flower Church, 1805 Pierce St., Hollywood. Father James Vitucci, director of the Apostolate to the Deaf, will be celebrant.

Refreshments and social hour will follow the Liturgy.

Accompanying Msgr. Walsh to the conference which opens Thursday and continues through Friday at the downtown Howard Johnson Motel will be Sister Rojo Edita, M.D., medical director at Centro Hispano Catolico, downtown Archdiocesan Spanish center; and Mercedes Campagno, Miami Catholic Service Bureau.

The regional meeting is one of several being held throughout the country and is part of a nationwide study that the government is doing to determine the problems, issues, health care utilization and other priorities pertinent to minority groups and disadvantaged peoples.

Expected outcome of the series of meetings, in which health care providers and consumer representatives from the Hispanic communities will participate, will be recommendations to the Health Resources Opportunity office of HEW.

Other South Floridians expected at the conference are Father Mario Vizcaino, professor at Florida International University, chairman, Cuban National Planning Council; Jose I. Lasaga, Ph.D.; Dr. E.L. Matta, Sarasota County Health

DYA sets first 'anything goes' day for Oct. 16

"Almost Anything Goes," the Archdiocesan Youth Board's version of the television show, is set for Saturday, Oct. 16, at 10:30 a.m.

The day for all youth groups has been carefully planned for months and at least 20 youth groups from around the Archdiocese have already registered.

Contestants must arrive at St. Thomas Aquinas High School, Fort Lauderdale, no later than 10:30 a.m. to sign in and receive instructions.

Everyone who comes pays \$1, contestants and spectators alike.

For any additional information call: Dade, 757-6241; Broward, 525-5157; and Palm Beach, 833-1951.

Jesuit Fr. Lang notes 50 years

The 50th anniversary of his entering the Society of Jesus was observed last Sunday by Father E. Cecil Lang, a former provincial of the New Orleans Province of the society.

The 67-year-old priest, who now serves as an assistant in St. Ann parish, West Palm Beach, was the principal concelebrant of a Mass of Thanksgiving in the Church of the Gesu, Miami, where he had formerly served.

A native of New Orleans, Father Lang attended Mt. St.

Michael College, Spokane, Wash. and was then a member of the faculty at Jesuit High School, Mobile. In 1936 he began theology studies at Falconberg, Holland, and when WW II seemed imminent was recalled to study at the St. Louis University School of Divinity.

Following ordination on June 21, 1939, he taught for a brief time in Grand Coteau, La. and then became an Armed Forces chaplain stationed in Italy. He was named assistant

to the Provincial Superior of the New Orleans Province after the war and subsequently was rector of St. Charles College, Grand Coteau, as well as the rector of the Jesuit House of Studies at Springhill College.

After being named Provincial in 1961 he inaugurated a missionary program in Brazil where there are presently 11 Jesuit priests working. After his term of office as provincial, Father Lang spent three years as an assistant pastor in Gesu parish.

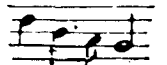
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No room for stereotypes in faith

By FRANK HALL
Voice Features Editor

For many people, a seminary is a mixture of the unknown; often a place imaginatively built on stereotypes and Hollywood movie images. The men who go there are usually a combination of Bing Crosby or Donny Osmond, depending upon your age. Certainly, there is often the aura that holiness is something superimposed once a student enters. What is often unobserved is the struggle, hard work, and sense of commitment each man goes through as a seminarian on his way to ordination.

JORGE Miyceres, originally from Cuba, is in first year philosophy. He says,

"Often people think once you're a seminarian or ordained you have a free passport to heaven. They don't realize that we're as human as they are. We need prayers as much as they do."

For Jorge and other students at the major seminary in Boynton Beach, becoming a priest isn't living a little boy's dream. Talk to any one of them and you get the total understanding that here is a man who through prayer, follows what he believes is God's will for him and works hard toward that end.

As these men come together in the seminary for



Seminarians (from left) Mike O'Brien, Jack Barrow and Jorge Miyceres.

their training, they form a community, hopefully, a faith community. Such a faith community exists at St. Vincent de Paul Seminary.

"THE way you can judge a faith community, I believe," says Pablo Navarro, a third year theologian originally from Cuba now living in Miami, "is

the way we're all growing.

"By faith community, though, we tend to think of a community of saints but I think we're in the process and, speaking for myself, have a long way to go. I do think we have to build a faith community in the seminary because if we don't have it here where we're trained, living day to day life with each other, we really can't offer this to people we come in contact with."

Second year theologian Michael O'Brien notes that, "When I first came here I was shocked because I expected to see a real Christian community but I equated Christian community with 'living saints.' As long as we're striving for holiness we're going to stumble. And this is an understanding for me because I thought I was walking into a Garden of Eden. I see now that it really is a Garden of Eden because we are all working, after the Fall, to be reunited totally with God."

Mike continues, "We're all here on different levels of faith which is fascinating. I think there are different forms or styles of development of faith. Some like to do it in a traditional form while others will read secular authors and grasp God and that's their prayer. Then, I think, there's a strong way of the Charismatic form of prayer today which is growing through the Church."

"THESE THREE styles are here and they all blend. That's the Church today. We're

not an ideal faith community but certainly we're on the road to growth."

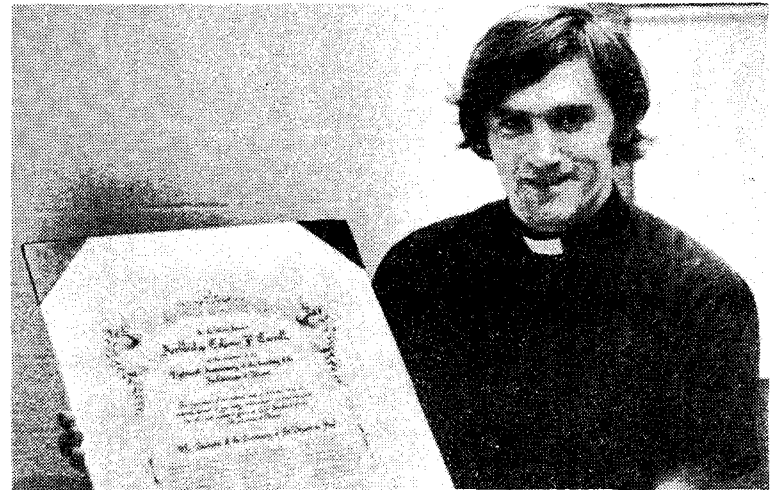
Agreeing with Mike, Rev. Mr. Ken Whittaker, a deacon from Miami, notes,

"There are problems in a faith community because you come together with a tremendous amount of plurality. I have different expressions, different talents, and different abilities in my spiritual life than other people here and I feel called to express those as I work towards a growth in spirituality.

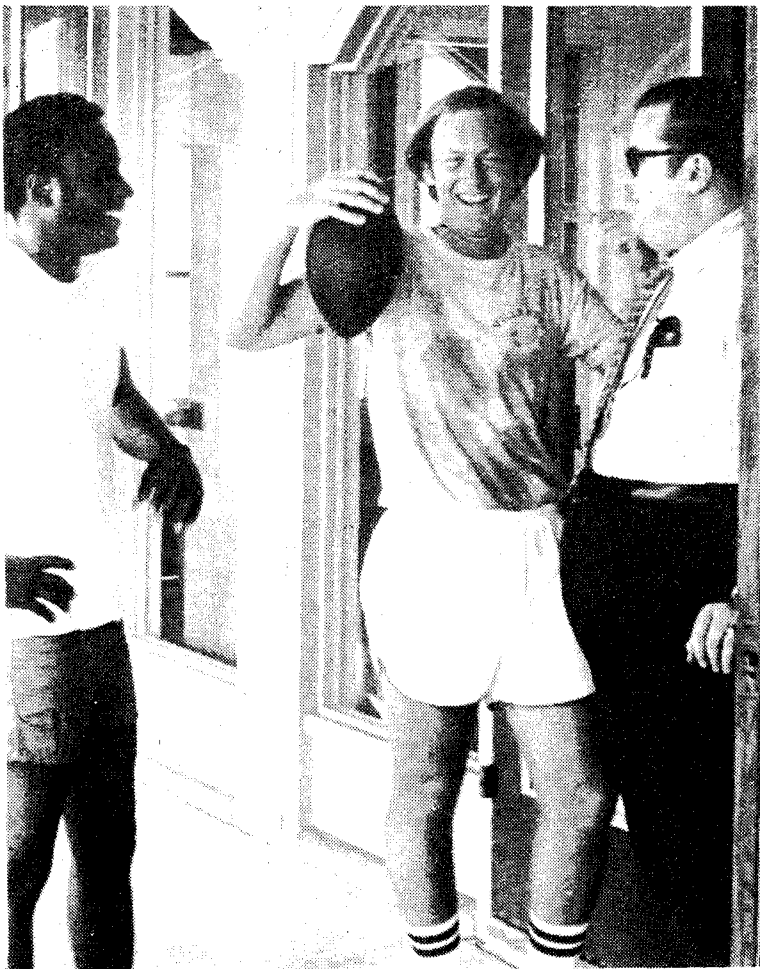
"WELL, 84 other people here are going through that same process and there's going to be a tension. As long as it remains a healthy tension with that respect for plurality then the love of Christ is realized and it's only that bond, that unity of Jesus Christ bringing us together, which marks us a faith community."

As an example, Msgr. James Walsh, spiritual director of the seminary, points out that,

"We have on the campus



Ed McLaughlin, president of the student council, had all the seminarians sign a special scroll presented to Archbishop Coleman F. Carroll on the 18th anniversary of the Archdiocese.



Enjoying a light moment (from left) Jim Boddie, Roger Lund, and Professor James Maney.

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community at St. Vincent's seminary

little groups who meet together regularly to pray. Some of us have small groups which meet once a week which are not prayer groups but what you might call spiritual stimulation groups. We discuss what was important to us during the week.

"We try to take every initiative of the students if it looks as if it's going to be good for a part of the community and then we put it on a voluntary basis for the students," Msgr. Walsh adds.

While it becomes obvious that diversity without division is a real part of St. Vincent's there are safety valves built in for spiritual direction.

"THE SEMINARY today is built upon the principal of freedom—as much of it as is

much in favor of them. As long as the movement is not seen as a substitute for the Church."

Mike O'Brien is a very prayerful person and feels a great deal of growth comes from participating in prayer groups.

"THE NEATEST thing I've experienced is that a few of us go down to St. Boniface parish in Hollywood on Friday nights for a Charismatic prayer meeting. There are many lay people attending and this is a unique experience for me to see these people who are just as much in love with the Lord as the guys here are. You really get a better perspective on the universality of our goal."

Jorge notes, "I think the Vatican II document on 'A Call to Holiness' where all people are



The pause that refreshes is shared by (from left) Pablo Navarro, Dave Foster and Thomas Madden.



Sports activities keep the men alert and in good shape.

necessary,—and the principle of co-responsibility, and the principle of accountability. And accountability can come from evaluation of peers as well as faculty. These principles are consistent today with the growth process, the maturing process."

Discussing new spiritual movements in the Church like the Cursillo Movement or Charismatic Renewal, Msgr. Walsh observes that,

"Where these movements are faithful to their original purpose and objective I'm very

called to be holy is very beautifully worded. It's not the monks or the priests or the Sisters but the whole Christian community, the pilgrim people who are called to the Father.

"We're all in this project of helping each other go to the Father."

FIRST YEAR theologian Jack Barrow of Palm Beach points out,

"We get a great deal of theoretical learning here and often it's going out into the parish that we are able to deepen our understanding of

that knowledge because of the experience we come upon. Our visits and sharing in parish life helps to tie a lot of the loose ends together for us."

"We're in an ideal situation here," concludes Pablo Navarro. "So many of the guys here are going out and bringing back many different ideas that are sort of like a book or a library where you can

look around and get the best ideas of what's happening. From this, we get a lot of insights and growth."

Perhaps St. Vincent's seminary is very much like a library in that the students who attend are all very different in a unique way but yet share a common goal; to go out and bring the knowledge and love of the Lord to others.

What St. Vincent's definitely is, is an exciting place where there is no room for stereotypes, a campus filled with men who recognize a challenge and see the mission of the Church in the world today. They are an optimistic group of very real men, growing as Christians, Spirit-filled and joyful in their vocations.



Informal class with Arthur Proulx and Father Jim Murtagh



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A Bishop's distortion

Jim Bishop, widely syndicated columnist and well-known Catholic Layman, has now essayed his opinion on the U.S. Bishops' relationship to the presidential candidates—and has shown a fuzziness of thought and ignorance of the situation that only adds to the slander already being laid to the Bishops' feet by the rest of the secular press.

Mr. Bishop is "outraged" that abortion should have any effect on the election. "Jobs, inflation, crime, defense, foreign affairs are the items on which America will rise or fall," he declares.

As we have said many times in *The Voice*, those issues must also be considered by the voter from the standpoint of justice and equality. And, indeed, the U.S. Bishops did discuss those things with the candidates and spoke about them to the press, but the press, like Jim Bishop, singled out the abortion part and then criticized the Bishops for dealing in "one issue."

We would expect Mr. Bishop as a professional journalist to be better informed about what actually happened and shine the light of understanding on the situation rather than join the baying of the secular hounds who have no interest in Church thinking.

He also parrots that old hackneyed cliché, "Whatever happens within the womb of a woman is her business." But he ignores the "business" of the living creature who is in the womb, the business of the father of the creature growing there, the relationship of the two parents, and the moral effects on a society that considers the origins of human life trivial.

Mr. Bishop's thinking then reverts back to the most simplistic Reformation pseudo-theology that the matter "falls within the purview of her conscience" and depends on what her particular church's views happen to be, not on any objective standard of right or wrong.

In any case, he says, "It is on her soul, not

mine." Wow...

He then criticizes the Bishops for what could be a "broad hint" to vote for Ford based on their statement that they were "disappointed" at Carter's abortion stand. He ignores the fact that the Bishops also said they were closer to Carter than Ford on most of the other social issues, and they even criticized Ford's "insensitivity." If there is any hinting going on it is hardly in one direction only.

He refers to the Bishops' being "wreathed in black cassocks and pious smiles..." Would he have preferred that they frown and wear red blazers?

As for the old hatpin abortion argument, the problem is that with legalized abortion, the whole nation becomes a massive abortion mill with more and more carnage becoming a way of life (or more aptly a way of death) and other social problems resulting, including increased promiscuity, increased venereal disease, more unwanted pregnancies and the need for ever more abortions—including the continuation of the hatpin variety.

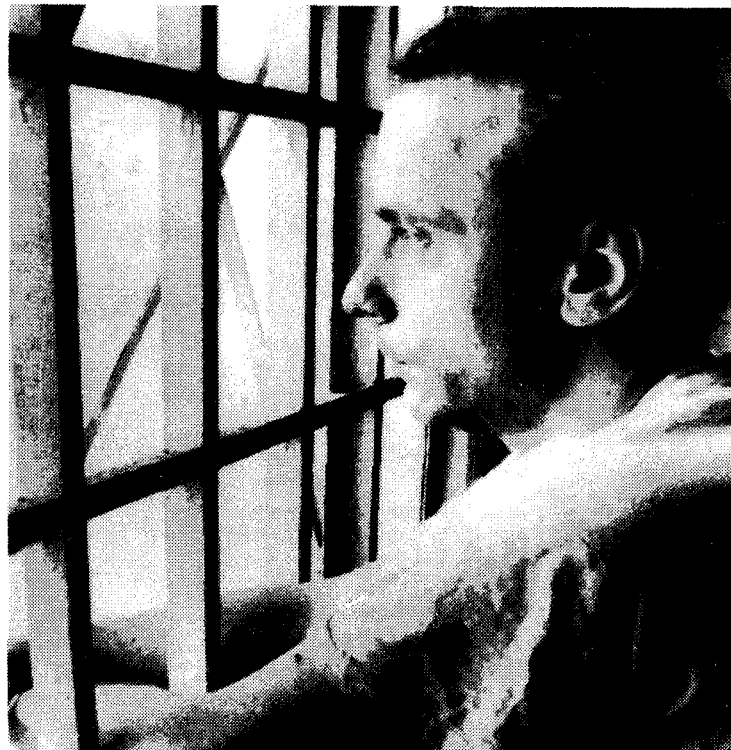
To say that the Bishops should stay behind their pulpits and never venture into the real world is the same thing the racists said during the civil rights struggle of the '60s and the Nazis said in Germany of the '30s, etc., etc.

The U.S. Bishops might be faulted on a point of naivety in not realizing how the non-Catholic press—and secular columnists—would distort what they had done. Perhaps they should have issued a carefully worded written statement rather than hold an open press conference.

And perhaps Mr. Bishop, who lives in Hallandale, should read *The Voice* to gain a better understanding of the issues he opines about.

In the interest of such understanding the Editors have placed the columnist's name on our list for a free subscription, beginning this week.

Editorials



A negative solution?

This is just one of many prisoners on Death Row in Raiford awaiting Supreme Court decisions that could affect their fate. Last week the high court refused to reconsider an earlier ruling upholding the death penalty for murder. The U.S. Bishops have not doubted the legality of the death penalty in certain cases but have questioned the possibility of executing innocent persons, of executing mostly poor persons and of fostering a mentality of retribution that could promote even more violence in American society. There is also a question of executing prisoners, such as the one above, who have waited in prison a long time since the commission of their crime.

Letters to the Editor

Bishops naive?

EDITOR: Congratulations on the important editorial you published in *The Voice* of September 24. It was clear and very much to the point.

Unfortunately, the sermons preached from some Catholic pulpits on Sunday, Oct. 3, did not take your positive point, but rather served to confuse the issue even more.

As I understood the message delivered in my Parish, St. Kieran, we were told:

a) That the Church does not wish to interfere with secular and political matters.

b) That it did wish to remind Catholics, from the pulpit, of our moral obligation to be conscious of the right to life of all human beings, especially during this period of elections.

c) There was a reminder that, although right to life was not limited to the abortion issue, the abortion issue was important and was not a religious matter but a secular matter since it could be scientifically proven that a fetus of six weeks had a functioning heart and brain.

Let me state at the outset, as a thinking American citizen

and as a Catholic, that I believe life exists at the point of conception and that it is morally wrong and against the Constitutional rights of the individual to take the fetus' life.

Now, let me state my strenuous objection to the visit of the United States Conference of Catholic Bishops to President Ford and to their meeting with Jimmy Carter, as well as to the sermon preached this past Sunday.

In the first case, it is not that the Catholic Bishops do not have a right to talk and speak to presidential nominees, but rather that it should be obvious by now that the secular press does misinterpret and will utilize what they consider to be news. The Catholic position on unemployment, illegal aliens, human rights, food policy, etc., is nothing new nor is it newsworthy to the secular press. The right to life issue however, is an emotional one and if the Bishops talk to the presidential candidates, it can be perceived as interference, on the part of the Catholic hierarchy, in the due political process of the nation and thus becomes newsworthy.

For the Bishops to think that the photograph with the President in the Rose Garden would not be used for politics is

completely naive. Politics is not an exact science. Politics is the art of illusion. It is the manipulation of perceptions.

In Puerto Rico I remember this same process: the Catholic Church, following the instructions of Bishop James McManus, read from the pulpit the grievous error of the Muñoz government in passing out, throughout Puerto Rico—with government funds—contraceptives and birth control information. This matter was used by the American secular press against President Kennedy in the 1960 elections trying to show that, if allowed, the Catholic Church would interfere in political matters. The matter completely backfired on Bishop McManus and was not only a source of embarrassment, but eventually caused the removal of this dedicated, saintly servant of God from his post as Bishop of Ponce.

I object to the October 3 sermon for the same reason. It will be perceived as political by our enemies and, in effect, the net impact of the sermon was a veiled endorsement of Gerald Ford. The Church should stay out of endorsing, directly or indirectly, any politician.

The sermon at St. Kieran was contradictory since, if the

Church is not to get into secular matters—and if, by Father Nickse's definition abortion, being a killer of people, is not a religious but a scientific fact and therefore secular—then why is the Church interfering in a secular matter? Much better that we be honest in our appraisal and state that abortion is both a moral and a scientific question and that the Catholic Church has the right to speak on it, first from a religious point of view and second, individually as American citizens.

What is tragic, however, is that Gerald Ford's position is not at all clear. The only apparent difference between Carter's and Ford's position is, in my opinion, insignificant. They are both against abortion personally. They are both against a Constitutional amendment to make it illegal, but Gerald Ford is for letting each state make that decision.

Firstly, it is not a presidential matter but rather a legislative matter to vote for a Constitutional change to be presented to the electorate. Secondly, letting each state make that decision is an easy way out because the American Congress, at this time, is not about to pass such an amendment for the people to vote on, no matter what Gerald Ford

says.

It seems rather strange that while Ford is appealing to Catholic voters, Betty Ford would be used in all Republican presidential advertising with the President. Mrs. Ford's E.R.A. pro-abortion, liberal views, are well known and thus, for Ford, the best of two worlds. Politics at its best is the art of illusion and the manipulation of perceptions.

It is most unfortunate that the political process is not better understood by the Catholic hierarchy of the United States. I realize that there are serious moral issues involved, but for us to participate in the banquet we must not only get through the door, but sit at the table. It is silly to cry about Al Smith not being selected (1924) and elected (1928) to the presidency of the United States, to prove that a Catholic can be President. The fact is that he was not elected, period. We had to wait for a political pragmatist like John F. Kennedy, who came along 32 years later, to prove that the harm done by the lack is obvious anyway. Much better that the position of the Church be that expressed by your practical and precise editorial of September 24.

Maurice A. Ferre
Mayor of Miami



By Msgr. James Walsh

Gospel: understanding 'little things'

Early in this century, Orville Wright sent a telegram to his father in Dayton, Ohio. It read: "Success four flights Thursday morning all against 21 mile wind started from level with engine power alone average speed through air 31 miles longest 59 seconds inform press home Christmas."

His brother, Lorin, showed the wire to an Associated Press reporter, who glanced at it and said: "59 seconds! If it were 59 minutes, it might be worth mentioning."

This was the brush-off given to the first successful move to conquer the skies and to push on to the moon and Mars. It wasn't big enough for news.

WE HUMANS have a curious contempt for the little things, the simple deed, the ordinary job, the individual in a crowd. We are always inclined to be impressed with bigness, great numbers, quantities and polls.

Many people deny that a fetus in the womb is a human being, because it is so small. Its potential for a height of six feet and a weight of 200 pounds isn't taken into account. It's insignificant.

By contrast, Jesus had profound respect for littleness.

"Unless you become as little children, you shall not enter the kingdom of heaven."

"THE REIGN of God is like a mustard seed which someone took and sowed in his field. It is the smallest seed of all, yet when full grown it is the largest of plants. It becomes so big a shrub that the birds of the sky come and build their nests in its branches."

When he wanted to give us a memorable slant on God's values in contrast to ours, he called attention to a poverty stricken widow. He sat with his apostles close to the Temple treasury and watched people approach the 13 huge receptacles shaped like ear trumpets. When the wealthy dropped in their "sizable" amounts, there was a loud clanging of metal on metal. Jesus told them to watch the widow as she fingered "two

small copper coins worth a few cents" and dropped them almost soundlessly.

He said to them: "I want you to observe that this poor widow contributed more than all the others who donated to the treasury. They gave from their surplus wealth, but she gave from her want, all that she had to live on."

"My ways are not your ways."

THE OLD Testament teaches the same value of the small thing. In the Second Book of Kings, Naaman, the army commander of the King of Aram, contracted leprosy. After some maneuvering, Naaman reached the prophet Elisha for help. With a great show of horses, chariots and men, Naaman came to the door of Elisha's house and received the simple message, "Go and wash seven times in the Jordan and your flesh will heal, and you will be clean."

It was too simple a solution for Naaman. Angry and disillusioned, he argues that his own rivers at home, the Damascus, the Abana and the Pharpar were better than all the

waters of Israel. His servants were wiser. They said: "Father, if the prophet had told you to do something extraordinary, would you not have done it?" Naaman plunged into the Jordan and was cured.

YOU WONDER if the widow for a moment had reasoned with herself that, after all, what difference can a penny or two make? It really can't count that much. Too small to do anyone any good, so why bother...

If she did rationalize, she managed to have done with it and act. We should understand this ploy of self-absolving, because we have often used it with regard to the so-called "little sins." Venial sins, we learned long ago, do not destroy the life of grace in the soul. So no real harm done. Little acts of rebellion, disobedience, neglect, ingratitude, selfishness. Not all that bad.

Everyone loses his temper or knifes someone in the back or tells white (never black) lies, or gossips a tiny bit maliciously or cheats a little. No one is perfect, We're human, not saints...

But can we really say, "no harm done?" Chances are there is indeed much harm done. Every "small" sin is an unfriendly confrontation with God. True, not on a large scale. But it is a negative response to God's grace, to his invitation to fidelity. It is often a polite "no thanks" from us. Or a "don't bother me just now" attitude.

So you wonder: is the lukewarm Christian, the joyless, unchallenged Christian, merely going through the motions of religion because he is crawling with small sins?

Does he lack enthusiasm for Jesus, while still professing faith in him, because he has turned down so many of the invitations to do good?

Is he dried up spiritually and without comfort in his religion because he is playing spiritual brinkmanship—skirting the edges of a serious break with God, weakened because of the burden of habitually offending him in little things?

Where God is concerned, the little things have to be potentially great things.

Risk of radicals at Cobo Hall next week?



By Dale Francis

The Catholic celebration of the Bicentennial comes to a climax Oct. 21-23 at Detroit's Cobo Hall. There some 1,200 delegates from dioceses and organizations across the nation will meet to vote for social action to be implemented in the next five years.

Let me preface what I will say about this meeting, titled "A Call to Action," by saying that from the beginning I have had reservations about the approach of the National Conference of Catholic Bishops Bicentennial Committee.

THE SIX regional conferences brought the testimonies of many people but almost all were those who had complaints about the American society and the Church. It seemed to me that listening almost exclusively to those who found the nation wanting was certain to lead to a lack of balance.

I have had an uneasiness about this final assembly. There will be 1,200 delegates, coming from dioceses and organizations, each to have an equal vote. This has been hailed as the first great representative assembly in the history of the American Church. But the delegates were for the most part appointed. They represent a diversity of backgrounds, coming from varied minority and ethnic groups.

Those preparing for "A Call to Action" have pointed with some pride to the fact that "over 800,000 parish respondents have indicated the issues which they consider

worthy of the bishops' attention." These have all been computerized, a technological accomplishment I do not find exciting. This might lead some to conclude 800,000 Catholics have expressed their views but it only means 800,000 different opinions were expressed. There is no way of telling how many people this represented but if it were more than 100,000 it would be surprising.

I have emphasized my own personal reservations about the "Liberty and Justice for All" program and the "A Call to Action" assembly at Cobo Hall because I believe it is relevant to what I will now say.

I have read the working papers of the committees studying the eight areas of the "Liberty and Justice For All" program preparatory to the meeting at Cobo Hall. I have found them carefully prepared, generally moderate in tone, open to a wide range of views within the Church and, most of all, thoughtfully concerned with how we as Catholics may use our influence to bring about a better society.

THERE ARE among the actions proposed some things that I believe are unfortunate. But there are many things proposed that I believe most Catholics could identify with enthusiastically. What I did not find was a revolutionary rhetoric, what I did not find was any lack of respect for the Church as an institution or any lack of recognition and respect for the successors of Peter and of the Apostles.

What I must say is that a process that I thought was faulty, that lacked balance, has come up with a series of working papers that are generally excellent. I do not mean to say that I believe all the actions proposed are worthy but then it is the assembly that will, we must hope, winnow out what should not be proposed. Finally, it is the U.S. Bishops who will take the recommendations of this assembly, accept some of the proposals, reject others, and come up with a pastoral plan for a social apostolate that will be implemented in the next five years.

It would be possible for me to go through this action proposals in these working

papers, choose only those most radical proposals and give a view of the papers that would suggest "A Call to Action" is to be a radical assembly. But that would not be truthful to the whole.

I DO BELIEVE it is unfortunate that there will be a discussion of ordination of women. The 800,000 responses included more than 6,000 from those who believe the role of women in the ministry should be expanded but the very nature of the process almost certainly brought a disproportionate emphasis. It is a theological issue and really not proper to vote in such an assembly.

There are risks involved, in an introduction to the working

papers those who have planned the program recognize this. If activists take over, disrupt the procedures, it could become a disaster. But what I can say from my study of the working papers is that for all my misgivings in the past, I have great hope this assembly will bring real good for the Church in the United States. There is a real risk, those who have planned the assembly recognize this, but for the sake of greater liberty and justice for all the risk is worth taking.

'Why was I told that a widow cannot attend a Cursillo?'

(Question will be answered by Father Jose Nickse. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. I am writing to ask you what happens to the widow who wants to attend a Cursillo. I had an application and was told that only women who have husbands can go. Don't you think a widow has a right to go?

A. Yes, I think you do, and so does the priest in charge of the Cursillo Movement in the Archdiocese. The Archdiocesan director added that many

widows have made a Cursillo.

At this time only two Cursillos for women are offered each year, so there is a backlog of applicants. The applicant

A team of priests and laymen create an atmosphere of friendship and brotherhood. The end result is the renewal of the Cursillista's faith by

WHAT IS YOUR QUESTION?

must get his or her pastor's approval.

The Cursillo movement began in Spain almost 30 years ago. This movement was the result of another movement initiated by the Spanish hierarchy to involve the Spanish youth in Catholic Action.

A Cursillo lasts three days.

making him aware of his role in the Church.

During an international Cursillo encounter in Rome, Pope Paul addressed the following message to them: "Will you always be apostles? Are you ready to implement the Council? Cursillistas! Christ, the Church, the Pope need you!"

A CALL TO ACTION



**Family
values
need
support**

By **JERRY FILTEAU**

(Nearly 1,200 delegates representing the Catholics of the United States will meet in Detroit Oct. 21-23 to formulate "A Call to Action"—a five-year program of social justice action by the U.S. Church. The conference is part of the U.S. Catholic "Liberty and Justice for All" program begun two years ago by the National Conference of Catholic Bishops (NCCB). The delegates will vote on a wide range of justice proposals that have been drawn together by NCCB-named committees who analyzed 800,000 responses to a nationwide grassroots consultation. One of the eight general areas of concern to which the October conference will address itself is the family.)

"One of the areas of concern noted most frequently in the entire (national Catholic) bicentennial consultation was family life," according to a committee of specialists headed by Bishop Thomas J. Grady of Orlando, Fla.

The committee, which was responsible for writing a set of proposals for future U.S. Church action to meet the needs of family life and related concerns, has urged that the Church in this country "under the leadership of the bishops, develop a comprehensive pastoral plan for family ministry."

The committee also urged that the U.S. bishops establish a standing committee on marriage and family life and develop other forms of national leadership to assure that pastoral ministry to families becomes an integrated part of the Church's ministerial work.

IT CALLED for a strong reaffirmation of the values of marriage and family life throughout the U.S. Church and a pledge by the whole Church to "combat those contemporary social, economic and cultural forces which threaten all families."

The committee noted that issues of public policy affecting family life would also be treated by two other committees, on neighborhoods and on the nation, who were also assigned to make recommendations for Church action to promote justice.

For its part, the committee recommended that family life programs in the Church help educate families to the needs of their neighborhoods, local communities, and the world community. It urged education for social service through such programs, and it called for family-based coalition-building to influence areas of public life such as legislation and mass-media entertainment.

TURNING to the widespread problem of broken marriages, the committee urged that the Church make intensive efforts to extend pastoral care to separated, divorced, and remarried Catholics, and to reconcile them "within our community of faith." It called for "an immediate end to punitive action against" such Catholics by "purging" local communities of negative and accusatory attitudes towards them.

The committee also asked Church leaders to clarify the status of divorced and remarried Catholics, to provide pastoral guidelines for the reception of the Eucharist by them, and to assure "that all Catholics with just cause for annulment have access to annulment procedures."

TACKLING an issue that has become a focus of considerable controversy recently, the committee recommended "that the bishops of the United States make a public statement that the American law of excommunication (Third Council of Baltimore 1884) not found in the 1917 code of Canon Law for the Universal Church, is not applicable to Catholics in irregular second marriages."

Several advocates of better pastoral care for divorced Catholics in the United States have been arguing that the U.S. law, stricter than general Church law, ought to be revoked.

The recommendations of the family life committee, along with those of seven similar committees assigned to analyze current needs in other areas of human life, will be debated and voted on at a conference of 1,200 Catholics in Detroit Oct. 21-23. The results of that conference will be submitted to the U.S. bishops for approval as a five-year American Catholic program of action for justice.

(Next: Humankind.)

Ford, Carter back private school aid

DAYTON, Ohio—(NC)—Both President Gerald Ford and Democratic presidential nominee Jimmy Carter expressed support for government aid for students in parochial schools in messages printed in the October issue of Today's Catholic Teacher, an education magazine published here.

Both men praised the need for diversity in education and the contributions of parochial schools.

President Ford said he supported tax deductions for contributions to nonprofit, nonpublic schools.

HE ALSO said, "I fully support the concept of tax credits for tuition payments, and my administration is carefully examining how to make provisions for such tax reform legislation without a large inflationary effect that hurts all Americans."

State tax credit laws have been declared unconstitutional, but since Congress has not passed a federal tax credit law, one has never been challenged by the courts.

Carter said, "I am firmly committed to conducting a systematic and continuing search for constitutionally acceptable methods for providing aid to parents whose children attend nonsegregated private schools."

"While I was governor of Georgia," he said, "voters authorized annual grants for students attending private colleges in Georgia."

"We must develop similar, innovative programs elsewhere for nonpublic elementary and secondary schools if we are to maintain a healthy diversity of educational opportunity for all our children."

Ford and Carter both supported access to federal education programs for children in nonpublic schools.

Ford said a proposed educational block-grant program "provides that nonpublic school children continue to be served equitably."

"AS YOU know, nonpublic school children currently receive federal assistance to

improve their libraries, provide vocational training and meet the needs of disadvantaged and handicapped students."

Carter said, "I am firmly committed to seeing that children attending non-segregated private schools benefit from federal education programs."

In praising Catholic schools, Ford said, "Yours is a tradition that has added greatly to the fiber of our American experience."

"We are a nation that has valued competition and diversity. I believe that diversity in education is just as good as it is in politics, business, the professions, in our personal lives and in our cultural traditions."

"I can assure you," Ford said, "that during the next four years, my administration will do everything we can to secure the freedom of educational opportunity and guarantee the continued high quality of the educational tradition for which all Americans congratulate you."

Noting that many low- and middle-income parents of children in parochial schools are concerned about the "financial crisis" that faces their schools, Carter said, "At stake is the right of millions of low- and middle-income Americans to choose a religious education for their children. This right lies at the core of America's diversity and strength. It is a right we dare not lose by default."

"Millions of low- and middle-income Americans, of all backgrounds, in all regions, have reaped the benefits" of Catholic schools, Carter said.

"Indeed," he said, "in many areas of our country, parochial schools provide the best education available. Recognition of these facts should be part and parcel of the consciousness of any American president."

"As president," Carter said, "I will be committed to see that the diversity, freedom of choice and equality of education that parochial schools have offered in the past continue into the future."

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S. Florida Scene

LCWR unit formed

TAMPA—The Florida Leadership Conference of Women Religious, a sub region of Region V of the national LCWR has been organized and will meet here on Oct. 30.

Sister Thomas Joseph, S.S.J. will chair the conference being held to implement national and regional goals at the state level.

Family enrichment meet

"Family Enrichment" will be the theme of workshops which will be conducted by Father Gabriel Calvo, founder of the Marriage Encounter Movement this weekend in Lantana and Fort Lauderdale.

Sessions begin at 8 p.m., Saturday, Oct. 16 at Holy Spirit Church, Lantana; and on Sunday, Oct. 17 at St. Maurice Church, Fort Lauderdale.

Pro-life counselors

WEST PALM BEACH—A new operators training class in "Life Line" will be sponsored by the Right to Life Committee beginning at 7:30 p.m., Nov. 1 and continuing on Mondays and Wednesdays for five weeks.

Classes to train volunteers in counseling those with pregnancy problems will be conducted in Room 229 at Palm Beach Gardens High School. For additional information call 622-6420.

Marian Center benefit

A champagne coffee and membership drive will be sponsored by the Marian Center Auxiliary at 11 a.m., Thursday, Oct. 21 at 943 N. Venetian Dr.

Designer Jay Anderson will be host to the coffee and his couturier collection will be shown during the event. Additional information may be obtained by calling Mrs. Richard Olsen at 861-3434.

Flu shots at church

St. Michael Church, 2935 W. Flagler St., is one of the first 24 sites to be established for immunization against the Swine flu in Dade County.

People 65 and older, and those over three years of age with chronic heart, lung or kidney disease or diabetes will be the first to receive the vaccine, a combination of last year's flue virus and this season's Swine flue virus.

Immunization will be given at St. Michael's from 9 a.m. to 4 p.m. on Monday, Oct. 18 and Tuesday, Oct. 19 by the Dade County Health Dept.

Msgr. Walsh to talk

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, is among those



Speaking to shut-ins during the homily on the TV Mass last Sunday is Archbishop Edward McCarty. The Shut-in Mass is on Channel 10 every Sunday at 10:30 a.m.

participating in a consultation on the ministry to changing neighborhood which opened yesterday and continues through today (Friday) at the Hialeah First United Methodist Church.

Other speakers at the sessions sponsored by the United Methodist Urban Ministries include representatives of the downtown action committee of the Greater Miami Chamber of Commerce and local civic and religious leaders.

(Continued on Page 10)

It's a Date

Broward County

ST. ANTHONY Women's Club, Fort Lauderdale, will sponsor a Harvest luncheon and card party at noon, Oct. 26 at the Reef Restaurant. Reservations may be made by calling 763-6108 or 463-5945.

CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m., Monday, Oct. 18 at Blessed Sacrament parish hall, Fort Lauderdale. Reservations may be made now for seven-day Mardi Gras Cruise of the group by calling 772-3079.

LAY CARMELITES of Miami will meet at 4 p.m. Sunday, Oct. 17, at 3000 E. Sunrise Blvd., Fort Lauderdale. Those attending should call 563-7065.

NATIVITY Women's Guild will sponsor a card party at 7:30 p.m., Friday, Oct. 22 in the parish hall, Chaminade Dr., Hollywood. Table games and refreshments will be included. Tickets available at door.

ST. BARTHOLOMEW Young at Heart Club meets at 1:30 p.m., Tuesday, Oct. 19 in the parish hall, Miramar, for games and cards. A trip to the Gulf Coast is planned for Nov. 9-11. Call 987-7517.

LAUDERDALE Catholic Singles Club are planning a trip to Pompano Harness Track at 7 p.m., Friday, Oct. 22. Members will meet at the gate.

CATHOLIC DAUGHTERS of America, Court Holy Spirit, will sponsor a dessert card party at noon, Friday, Oct. 22 at St. Elizabeth Gardens, Pompano Beach.

ST. BATHOLOMEW Women's Club meets Thursday, Oct. 21 after the 7:15 p.m. Mass. Halloween mask creations will be featured.

CHAMINADE and MADONNA parents will sponsor a luncheon and fashion show Saturday, Oct. 23 at the Diplomat Hotel, Hollywood. Fashions by Jordan Marsh will be featured. Luncheon will be served at noon. Tickets may be obtained by calling 652-9935 or 652-2058.

ST. GREGORY Women's Club will sponsor a program, "If This Is Tuesday, It Must Be Africa" at 8 p.m., Tuesday, Oct. 19 in the parish hall, Plantation. African crafts and foods will be featured.

ST. CHARLES BORROMEO Catholic Women's Club will be hostesses during a roast beef dinner and dance at 7 p.m., Friday, Oct. 22 in the parish center, W. Hallandale Beach Blvd. and NW Sixth Ave., Hallandale. Live music will be provided. For tickets call 922-7637 or 931-0178.

Palm Beach County ST. JOAN OF ARC

parish, Boca Raton, will sponsor a barbecue Sunday, Oct. 17 on the grounds at 370 SW Third St., Open house will be held at the school.

SACRED HEART Ladies Guild, Lake Worth, will sponsor a dessert card party at 12:30 p.m., Saturday, Oct. 23 in Madonna Hall, 425 N. "M" St. Guests must bring their own cards. For tickets call 585-3555. The Guild meets Thursday, Oct. 21 following 7:30 p.m. Mass. A program will be presented by the Senior Citizen Council.

CATHOLIC YOUNG ADULTS Club of the Palm Beaches invites those between the ages of 18 and 30 to join in the club's activities. For further information call 967-6595 or 965-2818.

HOLY SPIRIT parish, Lantana, will be the scene of pick-ups for the St. Vincent de Paul Society whose truck will be parked on the church grounds after all the Masses on Sunday, Oct. 17.

ST. IGNATIUS LOYOLA parish hall, N. Military Trail and Holly Dr., Palm Beach

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Gardens, will feature baked goods, Christmas decorations, macrame, ceramics, plants and pots, decoupage and pottery from 7 to 10 p.m. today (Friday) and from 10 a.m. to 4:30 p.m. on Saturday, Oct. 16. Refreshments will be available as well as needlepoint canvases, shell work, crocheted items, candles, etc.

ST. JUDE Christian Mothers and Women, Tequesta, meet following 7 p.m. Mass, Wednesday, Oct. 20. Father Nicholas Maestrini, PIME Missionary, will speak on China missions.

Dade County VILLA MARIA Auxiliary will sponsor a card party at

12:30, Wednesday, Oct. 20 at the Villa Nursing and Rehabilitation Center, 1050 NE 125 St., N. Miami. Tickets may be obtained by calling 949-0549.

THIRD ORDER of St. Francis meets at 2 p.m., Sunday, Oct. 17 at St. Francis Hospital, Miami Beach. Mass will be offered at 3 p.m.

DOMINICAN RETREAT House has slated a weekend retreat from Oct. 22 to 24 at 7275 SW 124 St., Kendall. Father Peter Cheng will be the retreat master. Reservations for the sessions which begin at 7:30 p.m. next Friday may be made by calling 238-2711.

(Continued on page 10)



Hint for the Holidays

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Dialysis center slated at St. Mary's Hospital

WEST PALM BEACH—St. Mary's Hospital is holding a groundbreaking ceremony, 2 p.m., Sunday Oct. 17 for a kidney dialysis center. It is being donated by Arnold and Mrs. Schwartz. Schwartz is a member of the hospital's advisory board.

The keynote speaker will be Richard D. Warfield, executive director of Palm Beach County's Health Planning Center.

The addition of this center will be the third expansion and improvement program in the last year at the hospital. A new \$4 million wing was opened last November, and the facility's emergency room is currently being doubled in size at a cost of approximately \$300,000 to include, also, additional emergency equipment and its own on-the-spot X-ray department.

Passionists elect head

The former provincial of the Western U.S. Province of the Passionist Fathers has been elected superior general of the congregation which conducts Our Lady of Florida Retreat House, North Palm Beach.

Father Paul M. Boyle, C.P., a native of Detroit, has served as president of the Conference of Major Superiors of Men and as president of the Canon Law Society of America.

It's a Date

(Continued from Page 9)

CATHOLIC ALUMNI Club will participate in 9:30 a.m. Mass at the Cathedral, Sunday, Oct. 17. Breakfast will follow at the Holiday Inn, Miami Springs.

NOTRE DAME Academy Parents Association is holding a flea market auction to benefit the school on Saturday, Oct. 16 at 130 NE 62 St.

EPIPHANY Women's Club, South Miami, will participate in a one-day retreat, Tuesday, Oct. 19 at the Dominican Retreat House. Father James Fetscher will be the retreat master. For reservations call 667-3462 or 666-3905.

CHARISMATIC PRAYER groups in South Florida will meet for a day of renewal on Sunday, Oct. 17 at Barry College at 12:30 p.m. Mass at 5 p.m. will close the meeting which will include two speakers and introductory workshops in English and Spanish. For further information call Sister Judith at

758-3392, Ext. 277 or 987-4230.

★★★
ST. JAMES parish, NW Seventh Ave. and 132 St., will sponsor a Halloween dance at 9 p.m., Saturday, Oct. 23 in the parish hall. Costumes may be worn for the dance featuring juke box music of years ago. Tickets will be available at the door.

★★★
ST. BRENDAN Women's Guild will sponsor a games party at 8 p.m. today (Friday) in the parish hall.

★★★
ST. JOSEPH Women's Club, Surfside, will sponsor a dessert card party at 1 p.m., Monday, Oct. 18 in the parish hall.

★★★
HOLY FAMILY youth will serve a pancake breakfast in the parish hall after the Masses on Sunday, Oct. 17.

★★★
BLESSED TRINITY's Adult Discussion Group, Miami Springs, meets at 7:15 p.m., Tuesday, Oct. 19 to continue studies on "Changes in the Church."

S. Florida Scene

(Continued from Page 9)

KC head reelected

HOLLYWOOD—JOHN W. McDevitt was elected to a 14th term as supreme knight of Columbus during a meeting of the national board of directors of the fraternal organization here.

Other officers names are Ernest J. Wolff, Peterborough, Canada, deputy supreme knight; Virgil C. DeChant, LaCrosse, Kan., secretary; Daniel L. McCormick, Maplewood, N.J., treasurer; John M. Murphy, Madison, Conn., advocate; Dr. John H. Griffin, Hughesville, Md., physician; Harold V. Welling, Tulsa, Okla., warden.

Bishop Charles P. Greco, retired Bishop of Alexandria, La. was elected to a 17th term as chaplain.

Spanish Center benefit

The annual fashion show and luncheon to benefit Centro Hispano Catolico, downtown Miami Spanish center, will be sponsored by the Centro Auxiliary at noon, Saturday, Oct. 23 at the Konover Hotel, Miami Beach.

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, will give the invocation at the luncheon where fashions from Saks Fifth Ave. will be featured. Bette Mann is the coordinator.

Reservations may be made by calling 666-0241.

CDA gets liaison with U.S. Bishops

Father Robert V. Monticello, associate general secretary of the USCC, has been appointed to serve as liaison between the U.S. Bishops and Catholic Daughters of America.

According to Mrs. Winifred L. Trabeaux, Plaquemine, La., national regent of the 182,000-member women's organization, the new position was created as a result of a recommendation adopted in July at the CDA national biennial convention. "We felt it imperative that we have direct contact with the Bishops' Conference in order to more fully support and implement its programs. Father Monticello will ably provide us with this contact," she said.

In the Archdiocese of Miami Catholic Daughters of America are represented by groups in Key West, Miami, Fort Lauderdale, Pompano Beach, West Palm Beach.

Christmas card design being sought

FORT LAUDERDALE—All area artists have been invited to participate in Holy Cross Hospital's Fourth Annual Fine Arts Christmas contest to find a suitable work for reproduction on the hospital's Christmas card and the Sisters of Mercy for 1976.

There are no restrictions as to theme, style, execution, medium or number of entries that may be submitted except that the work can be reproduced faithfully through the medium of printing. The art selected will become the property of the hospital and will be hung along with the three previous winners in a prominent area of the hospital.

The one condition set by the hospital is that the general theme be appropriate to the religious aspects of the Christmas season.

Entries must be received no later than Nov. 5 at the Public Relations Dept. of the hospital where entry blanks can be obtained. For additional information call 771-7423.


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FORGIVENESS

Key Theme of New Testament

By FATHER JOHN J. CASTELOT

A few years ago the author of an article on original sin remarked that the Bible is a record of salvation history, not damnation history. What surprised me was not the statement itself, but the fact that it had to be made. Still, it is true that many people, with only a superficial or even distorted knowledge of Scriptures, think of them in terms of sin and punishment. Conscious of their sinfulness, they live in terror (hatred) of a God who is waiting to get even with them. Burdened with guilt, they look upon misfortunes as a sign of God's anger.

The Bible, beginning with the story of man's fall from God's favor, says a great deal about human sinfulness. It does so, however, not to grind us into despair, but to give us hope. It tells us again and again that our God is loving, merciful and saving—a God whose purpose is not to condemn but to redeem.

TAKE THE case of the great king David, from whose line the Messiah would one day come. Favored by God in many ways, he committed adultery with his next-door neighbor, then had her husband murdered. The author of the account, with muted understatement, tells us that "the Lord was displeased with what David had done." (2 Sm., 11-27)

Yet, powerful king though he was, when reproached by the prophet Nathan, he confessed humbly, "I have sinned against the Lord." Nathan answered David, "The Lord on his part has forgiven your sin; you shall not die." (2 Sm. 12, 13)

David proceeded to do what amounted to public penance—rather amazing, given his position and prestige. He could rest assured of God's forgiveness, but his sin brought about its own punishment. It marked a turning point in his brilliant career, and the rest of his life was marked by misfortune and heartbreak.

"Aha! God was still punishing him." Not so. God does not "punish;" he forgives and saves. It is our sins which



God separates the good from the bad in this 15th-century woodcut of "The Last Judgment" by Michael Wolgemut.

KNOW YOUR FAITH

carry within them the seeds of their own punishment. But that is another question.

THE PSALMS are filled with conviction of the need for forgiveness and confidence that God's mercy is ever at hand. The classic example must surely be Ps 51 (or 50 in older Catholic editions), the famous Miserere, which you will find well worth rereading. Another beautiful psalm of this type is Ps 130 ("Out of the depths"). These verses express our theme quite exactly: If you, O Lord, mark iniquities, Lord, who can stand? But with you is forgiveness, that you may be revered (3-4).

The prophets, too, for all their fiery denunciations of the people's sins, constantly call them back to God's mercy. At the beginning of the Book of Isaiah, we read this moving plea: Come now, let us set things right, says the Lord: Though your sins be like scarlet, they may become white as snow; Though they be crimson red, they may become white as wool. (1, 18)

An earlier prophet, Hosea, stressed this theme so much

"It is true that many people think of them (the Scriptures) in terms of sin and punishment. conscious of their sinfulness, they live in terror... of a God who is just waiting to get even with them. Burdened with guilt, they look upon every misfortune as a sign of God's anger."

that he is known as the prophet of divine love. And so, even the God of the Old Testament, who has often been caricatured as a hard, vindictive judge and a sort of Lord High Executioner, turns out to be a loving, merciful God, willing and eager to forgive.

This divine eagerness to forgive, to save, is perhaps the central theme of the New Testament. The theme is stated at the beginning of the Gospel of Matthew. Joseph is hesitant to accept his mysteriously pregnant fiancée and the angel reassures him: "Joseph, son of David, have no fear about taking Mary as your wife. It is by the Holy Spirit that she has conceived this child. She is to have a son and you are to name him Jesus because he will save his people from their sins." (Mt 1,20-21) The very name of Jesus sums up his mission as merciful savior, who came not to condemn but to forgive.

IN PARABLE after parable, divine mercy is stressed. This is especially true of the Gospel of Luke, whom Dante called "the chronicler of the gentleness of Christ." He has preserved many examples of Jesus' attitude to sinners not mentioned by the other evangelists. Only he, for instance, tells us of Jesus' forgiveness of his executioners and of the penitent thief on the next cross. Only he has preserved for us the parable of the Prodigal Son (the Forgiving Father), and how much the poorer we should be without that!

SHOULD I GIVE MORE?

MER

By ANGELA M. SCHREIBER

"If you had put your shoes where they belonged, you'd have no problem finding them" I said impatiently to my 11-year-old daughter this morning.

"We're never going to be on time if you can't move faster," my husband remarked to me with irritation as he passed by.

"Well, if you'd help her find her shoes, maybe we'd make it," I retorted. "Furthermore, if you'd call me a half hour earlier, life in

the mornings might be a little easier."

And so it went this morning. By the time the three of us got in the car, we had all displayed enough temper to know it was best to keep quiet.

THEN WHEN I got to the office, I saw the first notation on my calendar—write an article about mercy—do we need it?

My immediate response to the question was: When don't we need mercy? And I took time out to think seriously about this morning and our constant need for

mercy.

For three of us (little Angela had protested loudly to my chastisement), the day had begun with a common human failure—TEMPER. But before the day is over, each of us will have experienced something good, too. I already know the good experience for me—it's that reminder on my calendar. It has made me stop and think.

I remember somewhere long ago hearing that a human being cannot go through one single day without some kind of sin, not necessarily big, usually just

little. Going further, there are probably only a few among us who can say that we have never gone beyond little wrongs. This whole line of thought would be most depressing if we did not know that God really is forgiving.

There is a story in Luke's Gospel which is particularly comforting. When the tax collectors and sinners were gathered around Jesus to listen to him speak, the Pharisees and scribes were puzzled that Jesus welcomed the sinners and even ate with them.

Jesus said to them, "Who among you, if he has a hundred sheep and loses one of them, does not leave the ninety-nine in the wasteland and follow the lost one until he finds it?...I tell you, there will likewise be more joy in heaven over one repentant sinner than over ninety-nine righteous people who have no need to repent." (15:4-7)

WOVEN THROUGH-OUT Scripture, from beginning to end, there are stories of man's failures, God's ever-waiting forgiveness, and his urging us to strive to be like him. Nevertheless he has



"Jesus' ministry is a ministry of mercy, a ministry to 'the lost sheep of Israel,' a ministry of the outcasts and derelicts". Jesus illustrated the mercy of God on sinners in the parable of the Pharisee and the Publican as depicted in this 19th-century woodcut by John Everett Millais.

Words, words, words

By FATHER JOSEPH M. CHAMPLIN

At an ecumenical graduation service a few years back one of the clergymen introduced his benediction in the usual manner: "Let us pray."

We all stood, bowed our heads and prepared to listen in a reverent spirit for this concluding prayer of the ceremony. My colleague's invocation, however, became more of a sermon. It went on and on and on.

I strongly disapprove of clergy in the sanctuary looking at their watches within the course of a liturgy and attempt to resist that impulse myself when serving as a celebrant. But as his benediction continued, my legs grew weary and my restless mind wandered. I finally yielded to the temptation. A swift and concealed glance at my watch (head still bowed), indicated the prayer was now into its seventh minute.

THIS EVENT reminded me of the late Cardinal Cushing's invocation at the inaugural of President John F. Kennedy. That prayer likewise seemed interminable and I believe only a fire in the lectern brought the oration to a halt.

In our multi-media age with television such a dominant means of communication and entertainment, visual images generally tell the story; words usually but accompany the pictures and tend to hold secondary importance.

During the televised "Statio Orbis" concluding

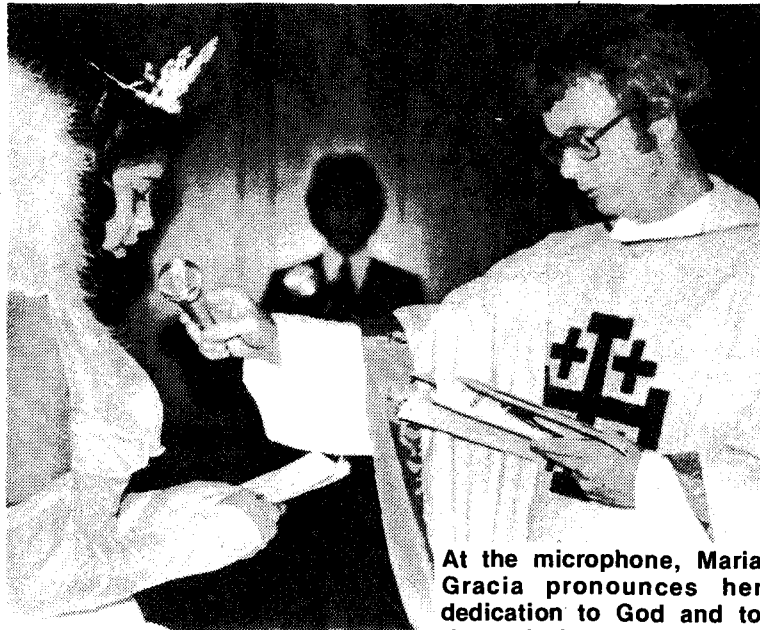
Mass of the recent Eucharistic Congress, for example, the cameras began to look for other scenes of interest—the crowd, flashbacks, the President—while Cardinal Knox delivered his homily. Straight talk on TV lacks the power to sustain interest. Words, words, words and the viewer flips to another program; the same could be true of those who worship—their minds may switch to another channel when the liturgy becomes

too dan ext pra cele wor prep cinc wor few, Oth very here gat.



"During the recent ras began to lool the crowd, flashba rests her head on a ly.)

Becoming 15



At the microphone, Maria Gracia pronounces her dedication to God and to the whole community, renewing her baptismal



At the end of the ceremony, Maria is escorted out of the church by her parents, as her friends ready to form an arch with garlands of flowers they are holding. Behind is Father Bernard Kirlin.

commitment. Now, she is a responsible, mature Christian. Father Bernard Kirlin receives her pledge.

A time to accept responsibility

By ARACELI CANTERO
Voice Spanish Editor

POMPANO—The choir was singing the "manañitas," the traditional birthday song of Mexico, as Maria Gracia Ortiz made her entrance in the church escorted by her father.

Her friends too had processed through the aisle, to the sound of the music, and were now in their place of honor close to the sanctuary of the small San Isidro Mission Chapel, here.

The place was filled with people from the area, parishioners who had come to share with Maria the joy of her fifteenth birthday, and to hear her commitment to God and the Christian community as she said:

"I offer you, O Lord, my youth; guide my steps, my actions and my thoughts. Help me understand your new commandment of love..."

As she spoke many, perhaps, were thinking of the stories they had heard from their ancestors, the Indian tribes of the Mayas and the Toltecas.

According to tradition, those tribes believed that

young boys were not persons until they reached the age of 15. They were, then, given a sword and a shield and presented to the whole community as warriors.

The young ladies too, because of their new ability to bear warriors, were then considered a vital force for the community and were then accepted by it as adult responsible members.

Maria knew all this too. Born in Texas of Mexican parentage and a resident of Pompano since 1962, she was very much aware of her cultural heritage. But she also felt part of the Catholic community of San Isidro.

That's why she was there now, at the foot of the altar, renewing her baptismal promises and thanking God and her parents for the gift of life.

"To live is to grow, and to grow is to mature and to be able to make decisions, and commitments...but above all it means to be able to be faithful to them, no matter how difficult and demanding," she heard Father Kirlin tell her, as he explained the Christian

meaning of the event.

Through it, young Latin people not only celebrate their coming of age within the social context of the community, but they are also reminded of their responsibility as Christians.

They deepen their baptismal commitment, by taking a public stand and reaffirming their faith before their relatives and friends, and "they are helped to bridge the gap between religion and life," as Sister Mary Rose Crowley, SSND, explained.

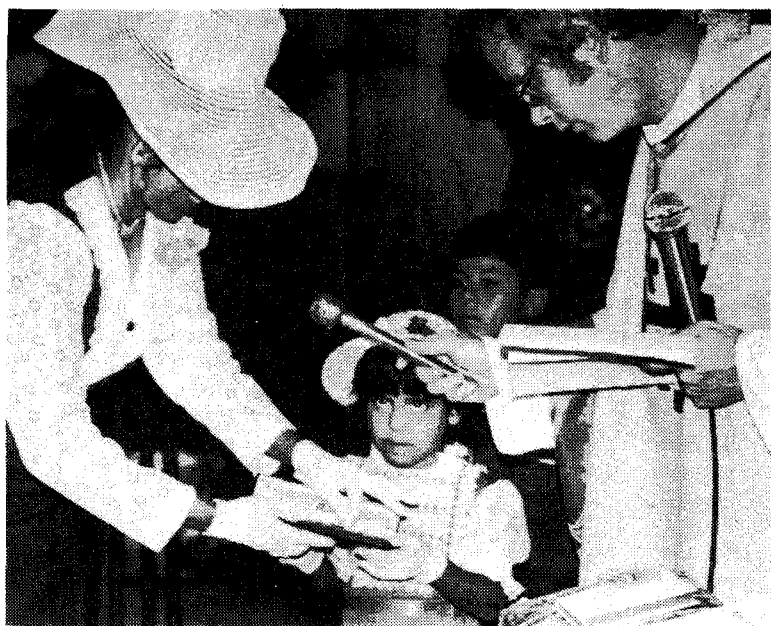
She has worked with the Latin community of Pompano for three years "but before this we had no church and could not have celebrations such as these," she says.

"The whole thing brings the community together, and everyone contributes with something," she added, explaining how it is that one person may buy the young girl a religious medal, another a ring, or a bouquet of flowers. These symbols are presented at the offertory and blessed by the priest with the words:

"May this medal put you under the protection of the Mother of God. May she be your model," or, "may this ring remind you of the responsibilities and the ties that link you to this community and to God..."

According to Father Bernard Kirlin, administrator of San Isidro, the whole ceremony has a great catechetical value. Through it the whole community is reminded about baptism and the duties of every Christian.

"There is a great cultural value in the event too," says Msgr. John R. McMahon, director of the Rural Life Bureau of the archdiocese. He participated in the event and he believes it is through participation in events such as these that the gap between the different cultures may be bridged.



HAVE PITY ON ME, MY BRETHREN!

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

November is just weeks away. The Church asks us to pause and remember the suffering souls in Purgatory. By all means, pray for your friends and relatives, but remember, too, those abandoned souls who have no one to pray for them. Please God, this will not happen to you! The Mass is the perfect prayer. Why not send us your Mass requests now? Masses will be offered for your intentions by our native priests during November. Your offerings are often their only means of support.

MASSES FOR THOSE YOU LOVE

Remind us, too, to send you information about Gregorian Masses. You can arrange now to have them said for yourself and others after God has called you home.

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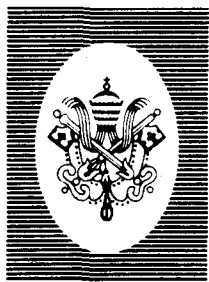
From Kadappuram, India, Father Raphael writes of his tiny flock of Catholic families entirely surrounded by non-Christians and with no church within miles. Unless he can build a chapel for Divine Services and catechism classes, he fears for their Faith. For just \$2,500 you can build the chapel yourself. A perfect Memorial for someone you love!

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World and Nation

Bishop's home bombed

Explosive devices were thrown against the residence of Bishop Denis Hurley of Durban, South Africa, in the early hours of Oct. 6, Vatican Radio has reported. The report said that the explosions set off a fire which was quickly extinguished.

Public policy vs. morality

Catholics "must accept the fact that public policy will not always reflect the Catholic position," Cardinal John Dearden of Detroit told the National Conference of Catholic Charities (NCCC) convention in Denver. "One example of that is the abortion issue," the cardinal said. In a pluralistic society, "public consensus cannot be determined by one religious group," he said, adding that religious groups should speak up and keep trying to convince others.

UN head blasts sentence

United Nations Secretary General Kurt Waldheim objected to the sentencing of Bishop Donal Lamont of Umtali, Rhodesia, saying it "is not conducive to a peaceful settlement" in that country. Waldheim expressed his "deep regrets" Oct. 6 over this act by "the illegal regime" of Prime Minister Ian Smith. Bishop Lamont, a Carmelite born in Northern Ireland, was sentenced to 10 years at hard labor

for failure to report the presence of black anti-Smith guerrillas and for "inciting" others to do the same.

Pope urges Spanish unions

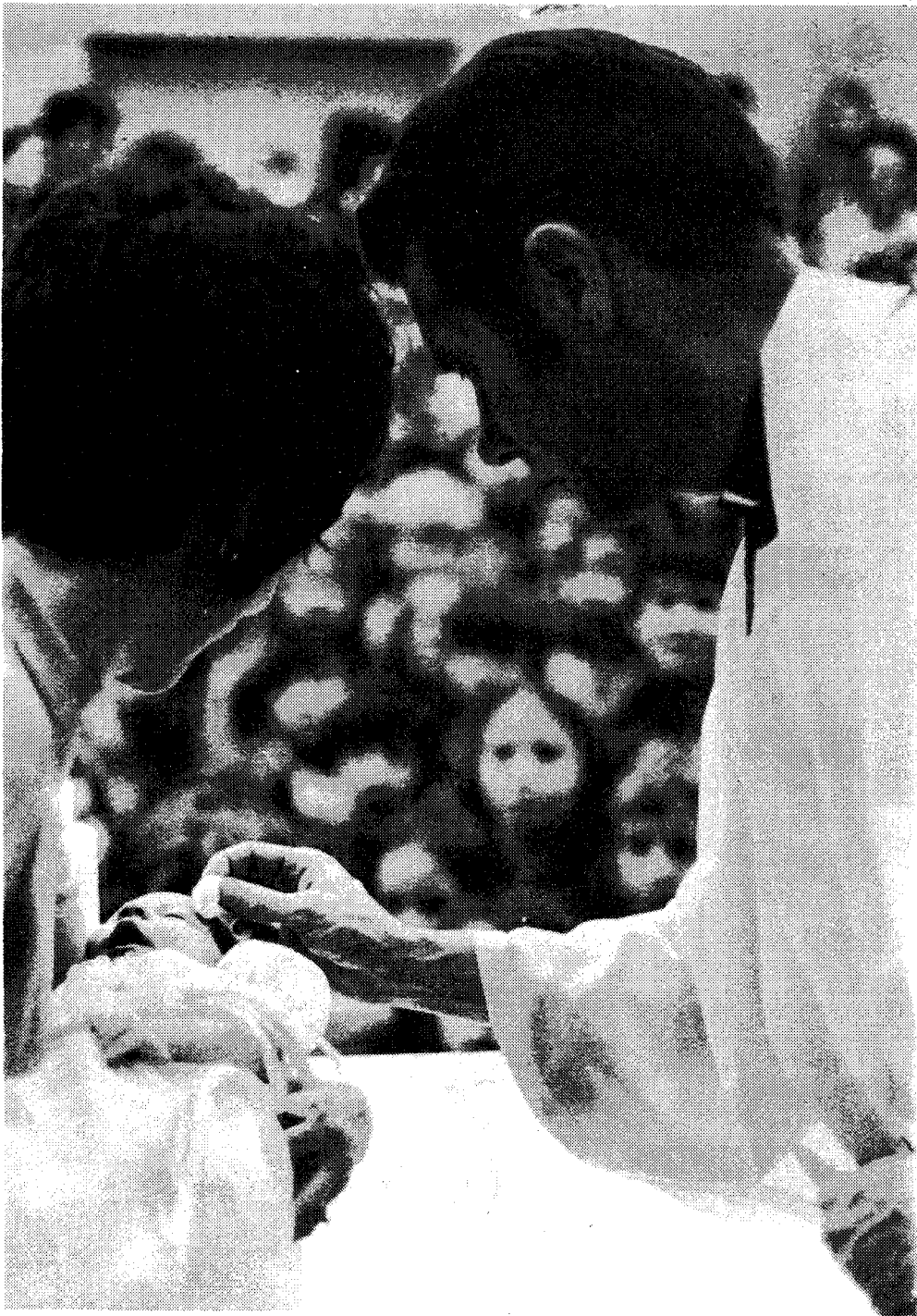
Pope Paul VI has urged the development of free labor unions in Spain, calling them the "surest lever in the hands of the workers" to achieve their legitimate goals. His comments were included in a letter he sent to participants in a social action week at the shrine of Santiago de Compostela in Spain, in which he called on Christians to "humanize" the economy, politics, and the role of work.

Minors' abortions OKd

A three judge federal court in Hartford, Conn., has struck down the state's power to veto abortions for state wards under age 18. A minor's right to have an abortion "is ground in the Constitution as firmly as that of an adult woman," the court said. The judges based their decision on the U.S. Supreme Court's July 1 decision which gave minors the right to abortion despite their parents' wishes. Connecticut has guardianship of 16,000 children of both sexes. Connecticut's law was challenged by the Legal Aid Society of Hartford County, which sought abortion of 11 female state wards. All obtained their abortions through preliminary court orders while the case was pending.



"The Long Loneliness," an unusual portrait of Dorothy Day, leader of the Catholic Worker movement, is one of nine prismatic paintings by Frances O'Brien in a display called "The Cosmos" at the University of Arizona's Flandreau Planetarium in Tucson



Baptism in school: Father Emmett Crough baptizes a baby as part of a religious education class in one of Canada's Catholic public schools. This school is one of 83 Catholic schools in Edmonton used with Church interests but financed with public funds

Cites new baptismal rite

The new Rite of Adult Initiation, or adult Baptism, issued by the Vatican "should by no means be thought of as a kind of abolition of infant Baptism or something that would have to take its place," a French Dominican liturgist said in Washington. The importance of adult Baptism "in the various Western, civilized countries will depend on the present crisis of faith in our countries," said Dominican Father Pierre-Marie Gy, director of the liturgical institute at the Catholic Institute in Paris.

Cdl. pleads for justice

Cardinal Raul Silva of Santiago made an impassioned plea for justice and freedom in Chile before the full military junta assembled at the cathedral here for Independence Day ceremonies. Six times in his homily the archbishop of Santiago mentioned human rights as the foundation of peace in Chile.

Argentines pray for peace

Some 70,000 pilgrims walked 60 miles to the national shrine of Our Lady of Lujan to pray for peace and unity in Argentina, torn by an undeclared civil war that has taken 3,000 lives over the last three years. The march, organized by the Catholic Youth Organization, signaled efforts at a peace movement similar to the one gaining momentum in Northern Ireland.

Religion—democracy's glue?

Religion may "indeed be the glue that holds democracy together," said Dr. George H. Gallup, Jr., of the American Institute of Public Opinion at a meeting of area clergy and leaders in religious education. Speaking at an assembly sponsored by the Miami Valley Young Adult Ministry at United Theological seminary, Gallup said polls confirm that "religion plays a vital role in American society." He added that the United States "is one of the most religious nations on earth."

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America as a mission country

By FATHER JOSEPH NANGLE O.F.M.

Franciscan Father Joseph Nangle, who served as a missionary in Latin America, is assistant to the executive secretary of the U.S. Catholic Mission Council. Here are his thoughts on Mission Sunday, which will be celebrated this year on Oct. 24.

In the last three or four years a new development in mission practice has surfaced in the form of growing awareness by U.S. foreign missionaries that their call includes more than pastoral work overseas.

Increasingly, our furloughed missionaries find a continuation of their special vocation here at home, and that not in the sense of taking up collections or recruiting personnel for service in foreign countries. America is being seen as a mission country by our compatriots who, having served overseas for a number of years, and having seen Gospel values and counter values in the cultures they encounter, come back to the U.S. and find the same presence and absence of Christian priorities.

One U.S. Sister home from Southern Asia put it succinctly when she said: "I wonder where I am more missionary, in Sri Lanka or in New York City." A priest gave an example of how he found his missionary work continuing while on stateside leave — "I am always questioning what I see here at home: affluence taken for granted, inward looking Church and civic communities, concern with very provincial issues, and I ask people how the good things of America might be shared more equitably with my people in the Dominican Republic."

THE SHAPE of such "reverse missioning" varies widely. A young woman religious spoke of sitting at home with her parents watching the evening news. While she marvelled at the total freedom of press in the United States, she wondered out loud about the sponsor's boast that "something we do today will affect your life."

She had seen some of the results of huge companies affecting the lives of people she worked with in Chile, and the advertisement did not comfort her.

Another furloughed missionary said that on shopping

tours with her religious Sisters she found herself newly impressed with the variety and quality of goods on sale. But she also felt quite out of step with the life-style priorities reflected in the purchases of her companions.

Until that moment, she said, it had not occurred to her how far her community in Tanzania had moved away from American standards as they sought actively to avoid insulting the people around them.

A LAY missionary, back home permanently after three years in New Guinea feels that his goals in life have changed substantially thanks to his view of our country and our Church from a very different vantage point. As he registers for medical school, he speaks of promoting what is positive and criticizing what is negative in American medical structures and practice. Formerly he had seen medicine as a way of increasing status.

America's generosity in sending so many missionaries abroad in the past 15 years seems to be reaping one very unique and unsought harvest. Religious and lay men and women are coming back to tell us not only of insights gained about foreign cultures, but more importantly of their reflections on our Church and society.

Often the reflections prove disturbing and unpalatable. Occasionally they are not very gently articulated. But more often than not our missionaries' critiques stand the test of close scrutiny.

The celebration of Mission Sunday in this bicentennial year might best consist in listening closely to what these men and women have to say. They come back from places where life is mostly a harsh and dreadful reality, often a struggle just to stay alive.

They sometimes manifest impatience or lack of understanding about our problems which they deem small in comparison. But listening to them and allowing them to exercise this mission among us might just be the antidote needed for our current isolationism, and the catalyst which could move us from independence to interdependence, and perhaps on to solidarity with the have-nots of our country and world.

To canonize Scot martyr Sunday

By JOHN MUTHIG

VATICAN CITY—(NC)— Jesuit martyr John Ogilvie, cruelly tortured and hanged in his native Scotland in 1615, will be solemnly canonized in St. Peter's Basilica Oct. 17, the Vatican has announced.

The priest, slain at age 35 after clandestinely ministering to "outlaw" Catholics in post-Reformation Scotland, will be the first Scotsman to be canonized in 700 years.

"The example of John Ogilvie teaches us which stand a Christian should take" in response to any kind of religious totalitarianism by any government, said Jesuit postulator Father Paolo Molinari in a recent interview.

THE postulator of the Ogilvie cause for sainthood said that the canonization of the priest, who was condemned by Protestant authorities, has a special ecumenical importance.

"In our days, all Christian denominations reject unanimously the identification of political and religious authority, and claim for all men full liberty to follow their consciences and their own religious faith."

FATHER Ogilvie, who belonged to one of Scotland's most noble families, was kept awake for eight days and nine nights during his im-



Blessed John Ogilvie

prisonment. When he dozed off, guards stuck needles in his body, then thrust him violently to the ground.

They stopped this ordeal only when the prison doctor declared that the Jesuit was only hours away from death.

John Ogilvie was raised a Calvinist by his parents, former Catholics who had become Calvinists.

At age 13 he left Scotland to study in France. Following discussions on religion and much personal agony over the decision, John Ogilvie converted to the Catholic Church. At age 20 he entered an

Austrian Jesuit Novitiate.

AFTER ordination in Paris, Father Ogilvie spent several years in parish work in France before receiving the call from the Jesuit superior general to return secretly to Scotland.

Disguised as a horse trader, John Ogilvie served as pastor to secret Catholics in the Protestant state for one year. He was then betrayed by a man who pretended he wanted to be reconciled to the Church.

ON THE gallows, the archbishop of Glasgow offered to spare his life, give him his own daughter in marriage and provide him with a comfortable life if he would submit to the king's religious authority.

He refused and was hanged. But because of the hostility of the crowd his executioners were blocked from quartering his body and

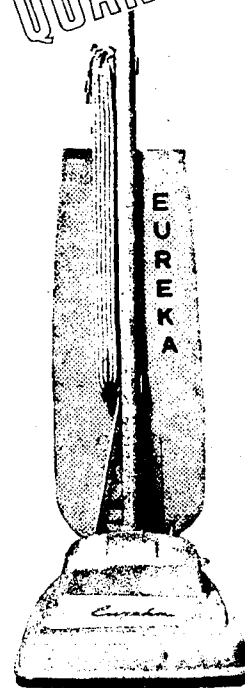
displaying it in four corners of the city, as the law of execution required.

His body was thrown in a grave for criminals and never recovered.

According to Father Molinari, "The example of John Ogilvie's life and death is an obvious encouragement for all those who, amidst the growing indifferentism of our times, take their faith seriously."

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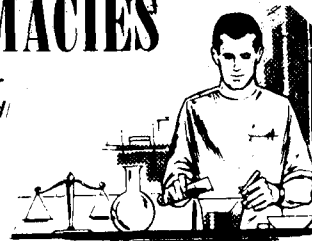
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made it perfectly clear that if we are to be forgiven, we likewise must forgive those who have caused us pain.

Forgiving is a simple word that is much misunderstood. It's fairly easy to watch someone else's private little drama and stand on the sidelines saying, "Forget about it. The longer you harbor hate feelings, the more bitter you will become." But when you're a key figure, forgiving is usually very hard.

Some years ago, I was on the receiving end of being unjustly hurt. I thought I

could not bear it, nor that I could ever forgive the responsible person. There was no solace for me until Christ crucified came to my conscious thoughts. If one act, I thought, could wound me so deeply, how could he have borne the awful injury of so many sins against him? How could he utter as he was dying, "Father, forgive them for they know not what they do?" He and he alone gave me the strength to forgive.

WHEN THE ability to forgive came, I felt that a great weight had been lifted from my whole being. And I

thought that it would change my life so completely that I would never be guilty of hurting anyone ever again in any way.

But that just cannot happen completely. There are those little things that get in the way. There are mornings like this one when I start with the first unkind word that leads to others. The best I can hope for is that there will not be a great failing.

Yes, we are all constantly in need of God's great mercy.

KNOW YOUR FAITH

words (prayer)

too wordy.

This is one of the dangers in spontaneous, extemporaneous public prayer on the part of celebrants or leaders of worship. It takes careful preparation to speak succinctly, to use a minimum of words, to say much with a few, well chosen phrases. Otherwise, we normally are very verbose.

I AM NOT referring here to non-liturgical prayer gatherings which have

grown rapidly in recent years. More extensive and subjective praying out loud in those specialized circumstances may well have power and impact. Instead, these observations apply to official worship, e.g., the rituals for Mass and the sacraments, or to generalized public services, like the graduation event mentioned earlier.

The Roman Missal, especially in its prayers or orations, usually follows that

pattern of paucity in word use. The "collects" are brief, its phrases few and universal in scope.

In theory, the congregation has been invited to pray silently and very personally for a short period of time. Then, the celebrant, speaking in their name, collects or sums up the many individual, private intentions and presents them to the Father through Jesus our mediator in the Holy Spirit. A short, concise, objective prayer can do that; a lengthy, subjective oration tends to take the congregation in a different direction.

THE OPENING prayer for this year's 20th Sunday in Ordinary Time illustrates the Missal's brevity:

Almighty and every-living God, our source of power and inspiration, give us strength and joy in serving you as followers of Christ, who lives and reigns with you and the Holy Spirit, one God, forever and ever.

The alternative opening prayer for that Sunday is more expansive, but still reflects the same principles of succinctness:

"Lord our God, Father of all, you guard us under the shadow of your wings and search into the depths of our hearts. Remove the blindness that cannot know you and relieve the fear that would hide us from your sight. We ask this through Christ our Lord. Amen"

DO WE ALL NEED IT?

By DEACON STEVE LANDREGAN

As we view God through the prism of our own humanity, an inevitable distortion occurs. This is no place more evident than when we reflect upon God's mercy.

A French playwright makes the point well in a play when he depicts the Last Judgment. The righteous are assembled at the gate of heaven awaiting their moment of victory.

As they wait for the gate to swing open to permit their triumphal entry, a rumor starts circulating among the crowd. The rumor suggests that God has forgiven all men. Hell is to be abolished and only heaven will remain.

"That's not just," one cries.

"AFTER ALL I went through to get to heaven," another complains. Soon, the crowd's surprise turns to resentment and, then, to fury. They begin cursing God. At that very instant they are damned.

The playwright shows that the righteous condemned themselves because they had seen God's great act of mercy through the prism of their own selfishness and condemned it. They had forgotten Jesus' promise that "Blessed are they who show mercy; mercy shall be theirs." (Mt. 5, 7)

God's mercy is not deserved by any creature. His mercy comes to each of us as a free gift. Had God's justice not been tempered by his mercy, there might not have been a Jesus Christ or a redemption.

We recall in the Sacred Liturgy that in justice God condemned man, and in mercy he redeemed him. We become truly aware of the mercy of God when by God's grace we become aware of our own sinfulness. God's mercy does not in any sense defeat or reduce his justice. It transcends it and turns the sinner into a just man... a man made just by God's mercy.

THE MERCY of God is a golden thread woven through the tapestry of salvation history. References to God's mercy, his compassion and fidelity to his covenant, far outbalance the Old Testament references to his wrath.

Jesus' ministry is a ministry of mercy, a ministry to "the lost sheep of Israel," a ministry to the outcasts and derelicts. His is the ministry that takes the sinner who is deserving of God's justice and justifies him, so that he becomes the beneficiary of God's mercy.

As Christians, we are called to be merciful as the Father is merciful, to have compassion in our heart for our neighbor. The mercy we show to others is a response to God's mercy... it is a sharing of the mercy he has shown to us.

We acknowledge our own ministry to mediate the mercy of God when in the Lord's Prayer we call upon the Father to show us mercy to the degree that we show mercy to others. We must, indeed, view mercy through the prism of God's unselfish love rather than through the prism of our own selfishness.



the recent Eucharistic Congress... the came-
an to look for other scenes of interest—
rd, flashbacks, the President..." (A pilgrim
head on a sign during Cardinal Knox's homi-

Prayer of the Faithful

29TH SUNDAY OF THE YEAR
October 17, 1976

Celebrant: Our Father in heaven knows how weak our human nature is as a result of original sin. He will strengthen us by his grace when we pray to him.

LECTOR: Our response today is: Father, grant us strength.

LECTOR: That we may help our religious leaders in the spread of the Gospel message of salvation to all mankind, let us pray to the Lord:

People: Father, grant us strength.

LECTOR: That, as we commemorate this week the canonization of the First North American Martyrs, we may witness to Jesus today as they did in their lifetimes, let us pray to the Lord:

People: Father, grant us strength.

LECTOR: That all those who are weak in the Faith may be helped to grow in courage by our prayers, let us pray to the Lord:

People: Father, grant us strength.

LECTOR: That we may learn to increase our loving service to others in need, let us pray to the Lord:

People: Father, grant us strength.

Celebrant: Heavenly Father, you have asked us to share in the work of Jesus in restoring reverence and love for you as the Creator of all things. Bless our daily efforts to be loyal to you. We ask this in the name of Jesus, your Son, our Lord.

People: Amen.

Oración de los Fieles

VIGESIMO NOVENO DOMINGO DEL AÑO
17 de octubre de 1976

Celebrante: Nuestro Padre del cielo conoce nuestro interior y la debilidad de nuestra voluntad, pero también nos escucha siempre dispuesto a ayudarnos en nuestras necesidades. Por éso, con confianza nos atrevemos a pedirle su gracia.

LECTOR: La respuesta de hoy será, Señor danos fortaleza para seguirte.

LECTOR: Por el Santo Padre y nuestros obispos, para que encuentren en el Señor fuerza y sabiduría para guiar al Pueblo de Dios, oremos al Señor.

Pueblo: Señor danos fortaleza para seguirte.

LECTOR: Para que la memoria de los primeros santos norteamericanos que celebramos esta semana, nos mueva a ser, como ellos, testigos de Jesús hasta la muerte, oremos al Señor.

Pueblo: Señor danos fortaleza para seguirte.

LECTOR: Para que nuestra oración sea apoyo y fuerza para los que dudan y desconfían de Dios, oremos al Señor.

Pueblo: Señor danos fortaleza para seguirte.

LECTOR: Para que cada día vayamos profundizando en nuestra llamada a la santidad en el servicio de los hermanos, oremos al Señor.

Pueblo: Señor danos fortaleza para seguirte.

Celebrante: Padre nuestro, que nos llamas a compartir la misión de tu Hijo Jesús y aprender de El a conocerte y amarte. Bendice nuestros afanes de fidelidad a Ti y sella nuestros esfuerzos con el amor de tu Espíritu. Te lo pedimos por Jesucristo tu Hijo que contigo vive y reina por los siglos de los siglos. Amén.

Discussion

1. Give your definition of God's mercy. Compare definitions within a group setting. Discuss.
2. Define justice. Discuss "justice without mercy;" "justice with mercy."
3. Discuss this statement: "it (God's mercy) transcends it (God's justice) and turns the sinner into a just man...a man made just by God's mercy."
4. Why does our Christianity call us to be merciful? Discuss.
5. Reflect upon your own life—when have you shown mercy to another; when have you withheld mercy to another?
6. Read in the Old Testament, Genesis, Chapters 3 and 4. How did God show his justice, his mercy?
7. Read in the Old Testament, the Second Book of Samuel, Chapters 11 and 12. Discuss God's justice and his mercy.
8. In The Book of Psalms, read: Psalm 51, Psalm 130.
9. Read The Book of Hosea.
10. In the New Testament, read The Gospel of Luke; the Epistle of Paul to the Romans.
11. What do the above Scripture readings tell you about God's mercy? Discuss.
12. Discuss this statement: "...a human being cannot go through one single day without some kind of sin, not necessarily big, usually just little."
13. What is forgiveness? Discuss.
14. Reflect upon the reasons you need mercy.



Don't Stop Believin'

You think the world should see
things your way, love, I know you
You think Good fortune's here
to stay, love, I know you
You shine in everything you've tried before
Your smile can open any door.

But on those days when nobody
wants to know you
And all your smiles keep fallin'
on stoney ground
Don't stop believin', don't stop believin',
don't stop believin'
Bad days, bad days will hurry by.

You never chase your dreams,
they find you, love I know you

If you need love, it'd find you too,
love, although
You said "alone and free,
I'd follow in your wake
And pray someday my heart you'll take."

But on those days when nobody
wants to know you
And all your smiles keep fallin'
on stoney ground
Don't stop believin', don't stop believin',
don't stop believin'
Bad days, bad days will hurry by.

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Written by: John Farrar

Performed by: Olivia Newton-John

By THE DAMEANS

Some people seem to have everything going for them—or so they think. When gifts were distributed—looks, brains, personality, all the talents—they were in the right place at the right time. The world appears to revolve around these people; their smile can "open any door;" good fortune's here to stay; they don't have to chase dreams because their dreams seem to find them; even love comes their way without effort. Talk about having it all together!

And then reality hits. The day comes when nobody wants to know this "good fortune" person. Suddenly the smiles keep "fallin' on stoney ground." On these kinds of days, he begins doubting himself, his abilities and life itself. Self worth and the seemingly great self image he had, is put into question.

What about the person in "Don't Stop Believin'?"

As usual, Olivia Newton-John performs excellently. Her convincing voice makes you feel you are worth it, and that you should not stop believing in yourself and in life.

The way she describes the person in her song, it appears that he will need all the support that can be offered.

All agree that a good self image is necessary if one is to grow maturely and positively. There seems to be a delicate balance between a person with the proper appreciation of self and the person who is stuck on self—God's gift to the world.

As the song begins, one feels that the person she sings about has an unrealistic view of himself. The "you think" statements in the first two lines bear this out. Apparently, many things have fallen in place for him and he seems to be genuinely gifted. So it is likely that he will struggle with the bad days. They will be especially painful because he is not used to being rejected and not being the center of attention.

What will help him grow through it all seems to be the understanding, acceptance, and love she has for him. As Olivia Newton-John sings "love, I know you," you can almost see the slight smile of understanding on her face. In her eyes, he does not always have to be great, but is accepted with his limitations. She encourages him to continue believing in himself and in the gifts that are his.

When those bad days are met with that type of support, he will probably learn to be more realistic about himself. Hopefully he will be appreciative and become loveable in the process. Realizing that we need someone else to help fill those voids of limitedness in us is a great breakthrough in life.

Those "bad days" can lead us to love not only others and God, but also to love ourselves realistically and wholesomely.

(All correspondence should be directed to: The Dameans: P.O. Box 2108, Baton Rouge, La. 70821.)

Mother and child need best services available

Excerpted from the 1976 *Respect Life Manual (Part 1)*, prepared by the Bishops Committee for Pro-Life Activities, NCCB, as part of the annual *Respect for Life Sunday* program.

The early followers of Christ were marked by their love for each other. "See how these Christians love one another!" was the comment of the pagans.

As decades and then centuries went by, the impulse of love continued in the Church. The first hospitals were established by the Church. Monasteries offered shelter to homeless wanderers. In the Middle Ages people tithed and parishes used the monies to feed the hungry and care for widows and orphans.

In the middle of the 14th century, however, lack of creativity and the impact of the Black Death which spread through Europe, caused a decline in the Church's system of care for the poor. In its place public programs and laws were developed to provide for the sick, the aged, widows with small children, and those unable to care for themselves. This was the beginning of government-sponsored social services for the poor, homeless and disadvantaged.

The United States was much slower than England and other European countries in making assistance to the poor and the sick a public responsibility. Partly for this reason and partly because of its character as an immigrant Church in a Protestant country, the Catholic Church developed hospitals, orphanages, and social welfare programs here unmatched elsewhere in the world.

The first institution specifically for children in what was to become the United States was an orphanage founded in New Orleans in 1729 by the Ursuline Sisters to care for survivors of a smallpox epidemic. From their pioneering beginnings, Catholic agencies and institutions have grown to comprise the largest voluntary complex of health and welfare programs in the United States.

The Church's opposition to direct abortion and its call for assistance to women facing problems in pregnancy are logical and consistent with its tradition of charitable works. The issue is that of fostering and cherishing all human life, including the life of the unborn. The problems that are often associated with pregnancy are not authentic indicators for abortion but challenges to bring to both mother and child the best services and help available.

Over the past few years improvements in health care in the United States have reduced the infant and maternal

mortality rates.

The majority of health problems which complicate pregnancy occur in a minority of pregnant women who can be identified as being at relatively high risk. Diabetes mellitus, hypertension, or cardiorespiratory disorders in a mother may increase the chances that she will lose her baby by three to five times. The tendency in prenatal care today is to emphasize early identification of such women and, especially, the provision of careful service to them in order to reduce the danger of death to their babies.

Adolescent pregnancies pose certain risks not found to the same extent in older mothers. Premature births, toxemia and anemia are more common. Doctors are not sure whether these conditions are due to the immaturity of teenagers or to their nutritional patterns.

Unwed pregnancy is a complex matter involving many medical, social, moral and economic issues. The National Center for Health Statistics estimates that there were 418,000 illegitimate births in 1974. This was the largest number in the history of the nation and represented 13 percent of all live births for the year.

Slightly more than half of the unmarried mothers in 1974 were teenagers. To the problems associated with childbearing in adolescence were added the stresses which often come with being an unmarried mother. The woman's parents may not be supportive. Since unmarried mothers have a better than even chance of coming from a relatively disadvantaged economic background, they may face special financial problems connected with bearing and raising a child.

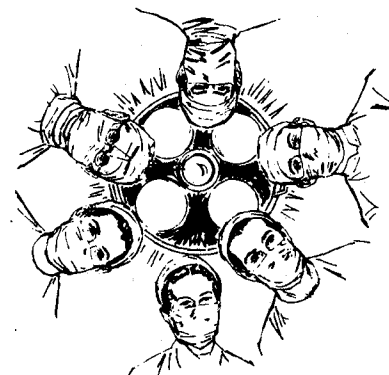
Probably these reasons, plus school and career plans, account for the fact that the majority of women who have abortions are not married. The unmarried mother who carries her baby to term may well be showing personal courage and commitment to life in doing so. She and her child deserve the best medical care and supportive services our society can provide.

The United States made a national commitment to maternal health in the Social Security Act of 1935. Title V of the act authorized grants to states for maternal and child health. Changes in federal legislation in 1975 extended support for special projects to promote the health of mothers and their babies through pregnancy and for the first year of the infant's life.

City and county health departments generally offer prenatal and well-baby clinics for those who cannot afford private medical care. Their

services are a major factor in the improvement in maternal and infant mortality rates in the United States. However, the improvement has by no means been the same for blacks and other minority groups as for whites. The mortality rate for black infants is, for example, approximately 80 percent higher than for white infants.

Despite tax-funded programs, there are women and families in our country who cannot afford private medical care and who may not be eligible for Medicaid or other medical assistance. In many communities clinics operated by medical schools, Catholic or other private hospitals, or Catholic Charities can provide good prenatal and in-hospital care for very low fees.



The unmarried pregnant woman often needs social services as well as medical care. In 1974, some 21,000 such women received help through diocesan Catholic Charities and Catholic social service agencies. Most of these mothers kept their babies, continuing a trend which began in the late 1960s and which has resulted in a major turnaround in the child welfare field. In addition to adoption services and

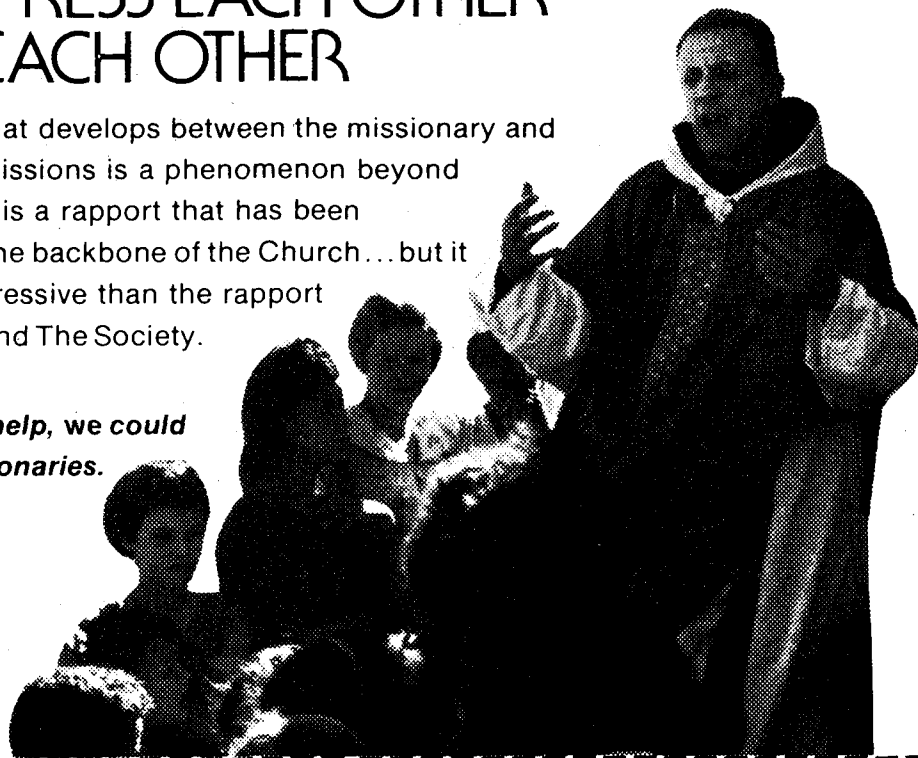
maternity homes, programs for teenage parents and their children are needed.

Jesus tells us, "I assure you, as often as you did it for one of my least brothers, you did it for Me." (Matt. 25:40) If we, as individuals and as a society, care about life, we must respond to God's call to serve our brothers and sisters—born and unborn—in positive, life-giving ways.

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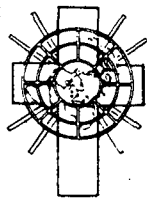
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10-76

Co-pilot becomes captain of parish annual carnival

To his neighbors he is just Mel Strong, a co-pilot for Delta Airlines, but to parishioners and friends of St. Timothy's Church, he is the "Carnival Man." And on Nov. 12-14, Mel Strong will be all action keeping St. Timothy's annual carnival going.

St. Timothy's stages a full-fledged event each year with midway rides, game booths, spaghetti dinners, a "Spanish Restaurant," plant sales and prizes maintaining a family atmosphere.

This is Mel's second year as chairman. He and his wife Joanie started getting everything together last spring.

"JOANIE does most of the work," Mel explains. "She does all the letter writing, keeps

the books and helps organize the whole thing."

Mel and Joanie are working together from their home just as they have worked for the past 19 years raising

their three children: Mary, 19, a student at Miami-Dade Community College South Campus; Tim, 17, plays baseball at Christopher Columbus High School, and Mary, 12, attends Glades Junior High School.

Strong said the trouble with many carnivals is that they "rip people off." They are too slick and professional.

At St. Timothy's "people come out and have fun and we

still make a profit for the parish.

"OUR APPROACH is to cut down on the overhead costs rather than increasing the game booth prices at the carnival. That way we keep the whole thing inexpensive enough for everyone to afford and enjoy."

One reason for Strong's success with the carnival is time off. Flying an average of 12 days a month, leaves plenty of time for organizing the carnival.

Mel says his best ideas come from talking to people.

"For many people the name 'white elephant' doesn't mean anything." So he changed the name to "flea market" as part of his pitch for the 18 to 25 year old crowd.



Co-pilot Mel Strong, of Miami, stops for the camera with colorful stuffed animals to be given away at St. Timothy Church's annual carnival.

HIS METHOD is a story of innovation. For stuffed animal prizes, posters and goldfish he compares prices in New York, Boston, Chicago and Atlanta with Miami's prices.

Mel started getting involved in programs at St. Timothy's when his son Tim started playing baseball. Mel coached the team and brought St. Timothy's into the Khoury League.

HE COACHED for eight years, receiving the school's God and Youth Award in 1972 for his efforts in bringing field lighting to the baseball diamond.

He said he wanted to help

his own son and the sons of other fathers to develop good sports skills.

Mel explained that the reason his teams always finished first or second for the season, is that "I instill confidence in the kids."

"I believe that if somebody wants to do something, and if the boy has the confidence, then there is nothing that he can't do."

Mel has taken his winning formula from baseball to carnivals and it is working. "There are a lot of people who would help if they knew that they are needed. I try to look for ways that people can help, and then I work with them."

Greeley's book 'strengthens faith rather than shakes it'

Reviewed By JOSEPH R. THOMAS

When it finally appears, the American version of the Catechetical Directory may contain more truths, more doctrine, more theology than this simple little volume. But it is unlikely that a book written and edited by committee will contain more wisdom than Father Greeley has crammed into these pages.

That being so, it is more to state a fact than to criticize to observe that "The Great Mysteries" cannot match the outlandish claims made for it on the jacket. It is problematical whether any book is the equal of its promotion, but the gap seems wider here than elsewhere simply because the promotional writer reached unusual heights of his own.

(THE GREAT MYSTERIES: AN ESSENTIAL CATECHISM, by Andrew M. Greeley. Seabury Press, New York. 163 pages. \$8.95.)

Father Greeley's purpose here is to strip away the non-essentials to get at the "mysteries"—or secrets—of faith. He succeeds admirably, using an unusual—unusual at least for catechetical material—methodology. As he takes up each of the "great mysteries," Father Greeley first outlines the contemporary situation, then poses the key questions this situation raises and finally provides an answer.

If this answer doesn't always appear to be the traditional catechism answer, it is nevertheless always rooted in the traditional, as much as it may recognize modern questioning and speculation. But speculation is clearly labeled and never gets in the way of the main points being made.

In this book, Father Greeley takes up 12 mysteries which he sees to be central to the Christian life. These mysteries are concerned with God, Jesus, the Spirit, the cross, salvation, grace, the Eucharist, the Church, baptism, Mary and heaven. A theological note follows each chapter and at the end there are a series of discussion questions. Their inclusion implies that the book is suitable for group study, a judgment which it is easy to agree with.

The truth is that here we have Father Greeley at his literary best, writing easily without vituperation, bitterness or know-it-all smugness. The qualities that do come through are awe, reverence, understanding and illumination, with Father Greeley demonstrating an excellent insight into the human condition as he relates human longings to the realities of faith.

Some chapters must rank among the best things Father Greeley has written. So it is, for instance, with a chapter titled "The Mystery of the Cross and Resurrection." The question considered there is "Why is there evil in the world?" which Father Greeley relates to the traditional catechetical question, "Why did Jesus Christ die on the cross?"

Two basic themes run throughout the book. One is the message that there is hope. The other is that this hope stems from the astounding realization that God—the other, the one who ordered the universe—loves us, asking only love in return.

Here is a book sure to strengthen faith rather than shake it, a book which gets down to the nitty-gritty of belief and the challenges to belief. Don't let the year slip away without reading this masterful presentation.

Butz flap shows Catholics 2nd class citizens, says Rights League president

MILWAUKEE—(NC)—The resignation of Agriculture Secretary Earl Butz following protests about an obscene comment he made about blacks shows that Catholics are still considered "second-class citizens," charged the director of the Catholic League for Religious and Civil Rights.

The director, Jesuit Father Virgil Blum, pointed out that politicians made no demands

for Butz' resignation when he made an offensive comment about Pope Paul in late 1974.

In that instance, Butz told a joke about the alleged reaction of an Italian woman critical of the Pope's stand against artificial means of birth control—"He no plays the game, he no maka the rules."

"Secretary Earl Butz told an offensive joke about the Holy Father, and President

Ford merely slapped him on the wrist," Father Blum said. "Butz tells an offensive joke about blacks and Secretary Butz is forced to resign."

"Catholics can only conclude that they are still fair game for bigots who want to exercise their spleenful prejudice in anti-Catholic jokes, while blacks are no longer fair game for racial jokes," Father Blum said.

Congress adopts resolution from Bread for the World

The U.S. Congress adopted a new declaration of policy regarding world hunger, when the House and Senate each passed a right-to-food resolution during the closing days of the 94th Congress.

Bread for the World drafted the original resolution and organized nationwide support for it. The group is a Christian citizens' movement concerned with public policy.

ADOPTION of the resolutions was regarded as a major achievement of the religious community.

The resolutions state the sense of Congress that "the United States reaffirm the right of every person in this country and throughout the world to food and a nutritionally adequate diet." They further affirm that "the need to combat hunger shall be a fundamental point of reference in the formulation and implementation of United States policy in all areas which bear on hunger, including international trade, monetary arrangements and foreign assistance."

Bread for the World began in 1973 and has a

membership of 15,000 that spreads into each of the 435 congressional districts. It also has the cooperation of many church leaders and therefore access to various denominations and religious networks. On some issues, such as the right-to-food resolution, it works closely with Jewish leaders, as well.

The president of Bread for the World is Eugene Carson Blake and vice-president is Auxiliary Bishop Thomas J. Gumbleton of Detroit.

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Teens receive training to serve as peer ministers

Over 75 teenagers and young adults attended a leadership training program for peer ministry in youth spiritual programs last Saturday Oct. 9 at St. Thomas Aquinas High School.

The day was co-sponsored by the Department of Youth Activities and the Archdiocesan Department of Religious Education. Sister Jovanna Stein and Father Jim Murphy were coordinators for the DYA and Father Gerard LaCerra coordinated the program from the Religious Education department.

THE YOUTHS included those who have attended spiritual programs such as Search, Twi-Lite, and Serendipity, and those who are active in parish youth ministry programs. A number of parish directors of religious education also participated.

The purpose of the day focused on preparing the youths to be true ministers of God's Word and love to their contemporaries whether it be in one of the Archdiocesan programs or a parish program.

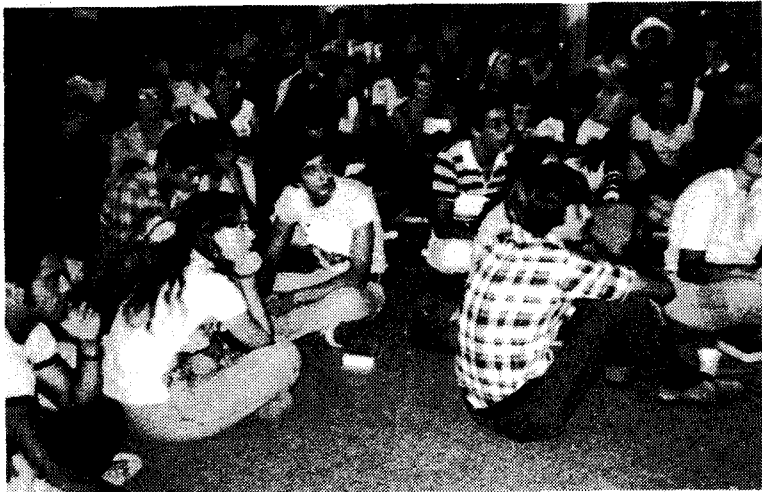
The youths heard talks on

"Christian Leadership" by Father Murphy, "Scripture" by Father La Cerra, "Prayer" by Sister Mary Immaculate of the religious education department, "Preparing a Talk" by Sister Jovanna, and "Preparing Liturgies and Paraliturgical Events" by Sister Agnes Marie, of the religious education department.

INPUT was also given by way of role playing on the

subject of facilitating effective small group discussions. This was coordinated by Joe Dietz, a college student at Florida Atlantic University and past director of many youth spiritual programs.

At the conclusion of the day, certificates were presented to all who had attended and were distributed by Father La Cerra and Msgr. William Dever, DYA director.



Over 75 teenagers attended a leadership training program for peer ministers at St. Thomas Aquinas High School, Fort Lauderdale.



Past director of Search and other spiritual programs, Joe Dietz, talks on the dynamics of small group facilitation.

Pope stresses personal faith in training youths

VATICAN CITY—(NC)— Pope Paul VI told 1,200 young men of Italian Catholic Action that top priority in their organizations must be given to the development of a personal faith that is both aware and lived.

In a special audience, the Pope told the group that "the first task of Catholic Action in encountering youths is to educate them to a faith that is personal, clearly understood and experienced in life."

Faith, he said, is a mysterious gift of God, and those who teach it must not simply "prove" God's existence, but they must "witness to God's existence by the sort of choices they make in their daily lives."

Frequent encounters with the living Christ in the liturgy, he continued, should enable a young man to make critical judgments about his milieu and to keep his distance, if necessary, in order "to bear his own personal witness to the

good news of Christ."

A second objective in the training of the young, he said, is to lead them to a genuine liberty.

"In reality," the Pope said, "it is not enough to be free of something; it is necessary to understand liberty as for something or for someone."

A third objective in training the young, said the Pope, is to form them in solidarity. The young are especially inclined to friendship, openness and cooperation, he said.

"The early years in the family or at school," he said, "can be a strong reinforcement of the natural tendency toward solidarity, or they can represent the first scarring wounds that lead to discrimination and exclusion."

In Catholic Action, he continued, the equality of all as equally called to be sons of God must be stressed. Thus is the foundation for a genuine solidarity laid, he said.

Search weekend coming up

By ELAINE SCHENK

● You haven't forgotten the Search coming up Oct. 29-31, have you? If you're at least a junior in high school you can apply to participate. This Search will be held at Notre Dame Academy in Miami, and will be directed by Gale Heeny and his able assistant, Ray Colucci. Call DYA for more info and applications: 757-6241 in Dade, 833-1951 in Palm Beach, or 525-5157 in Broward. And hey, Searchers: Don't forget those palancas!

● The sun comes out at night at St. James parish, especially when S.O.L. (Shine Our Light) gets together. This youth group will celebrate the Eucharist together Sunday

Special evening for and by teens

A special evening for teens conducted by teens is slated for Wednesday, Oct. 20 when both Catholic and public high schools students in St. Rose of Lima parish will share "needs, concerns and cares," beginning at 5 p.m.

Mark Ratterman is directing arrangements for the program which will include dinner and a mini-"Search" to ask "Who Am I?" and "Who Is He?"

More than 600 students in the parish have been invited to participate and weekly get-togethers are planned in the future.

Registration forms are available at the rectory or at the church entrances after Sunday Masses.

evening (Oct. 17) in the Trailer at 8 p.m.

● Just in case anybody you know saved old socks from the 1950's, you can wear 'em

Your Corner

and be right in style at the 50's sock hop this weekend at Little Flower auditorium in Hollywood. Yep, Saturday (Oct. 16) from 8-12 p.m. the parish youth group will dance to the nostalgic sounds of the original recordings from the bunny hop era, as well as current hits. Admission discount for dressing 50's style.

● Twi-Lite is more than a time of day. In the case of St. Ambrose and St. Elizabeth parish youth groups, it means a retreat Sunday, Oct. 24, from 1:30-6 p.m. Talks will be given by a peer group from Immaculate Conception parish in

Hialeah (wasn't I telling you about peer ministry?) and the day will conclude with a special youth Mass celebrated by Father James O'Shaughnessey, C.S.S. Refreshments will be served in the afternoon.

● Boy Scout and Girl Scout leaders, your day will come. In fact, it's next weekend already, Oct. 23, Scouter Development Day scheduled from 9 a.m. to 2:30 p.m. at St. John Bosco parish. This is a combination of the workshops originally scheduled for St. James and Palm Beach. Lunch is included in the program.

● If you have any fleas to sell, now's your chance. Come to Notre Dame Academy's annual flea market auction Saturday morning (Oct. 16). Begins at 10 a.m. Lunch and refreshments will be available. Gonna be lots of fun—see ya there!

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Subject of 'The Front' no less relevant today

Woody Allen stars as a born loser who finds fame fronting for a blacklisted writer in Columbia's "The Front."

The newsreel footage that introduces "The Front"—Sen. Joseph McCarthy, Joe Dimaggio and Marilyn Monroe, the Rosenbergs, the Korean War—attempts to establish a context for this tragicomic film about the blacklist. That director Martin Ritt and writer Walter Bernstein, both victims of the blacklist, felt that such an introduction was necessary indicates how well they realized that they had their work cut out for them in catching the interest and stirring the emotions of that significant portion of the movie-going public for whom the 50s was never anything more than history, a subject, unfortunately, that has not been an American favorite in recent years.

THE NOTORIOUS blacklist was a device whereby the entertainment industry, especially movies and television, made its peace with the professional and amateur red baiters, stirred up by the shock of the Korean War, by refusing to hire writers, actors, and other creative people who were even suspected of leftist sympathies. Writers were more fortunate than actors because they could work anonymously, letting a "front" take credit for their work.

Woody Allen, in a straight role with farcical, black comedy

overtone, plays a hustling born loser who begins to front for a blacklisted friend as a favor and then, made heady by the consequent glory, the unaccustomed inflow of cash (he gets ten percent), and the admiration of story editor Andrea Marcovici, takes on two more clients and entertains dreams of setting up a syndicate of blacklisted writers.

ZERO MOSTEL has the pivotal role of a famous actor driven to despair because he cannot clear his name. In order to curry favor, he informs on Allen's involvement with three

blacklisted writers. When Allen is sub-poenaed to appear before a Congressional sub-committee, Mostel commits suicide. This more than anything else steels the uncourageous Allen to throw away the deal that the television network has worked out with the committee and refuse to be a friendly witness.

The film is often very funny. Allen, Mostel, Marcovici (a New York actress making an impressive film debut), and Michael Murphy (as Allen's blacklisted friend) are excellent, but they are hindered by the morality-play flavor of the film. Ritt and Bernstein's very involvement with the issue may have hindered the kind of detachment needed for a film with more developed, and thus more complex characters. The moral earnestness they bring to it, therefore, tends to weaken the

characters as individuals. Nor does the occasional descent to mere situation comedy help matters much.

Despite this failure and the consequent inability to make the issue of the blacklist altogether credible, "The Front" is a consistently entertaining film and one that must be commended for coming

to grips with an issue—freedom of thought and expression in a democracy such as ours—that is no less relevant today than it was in the 50s.

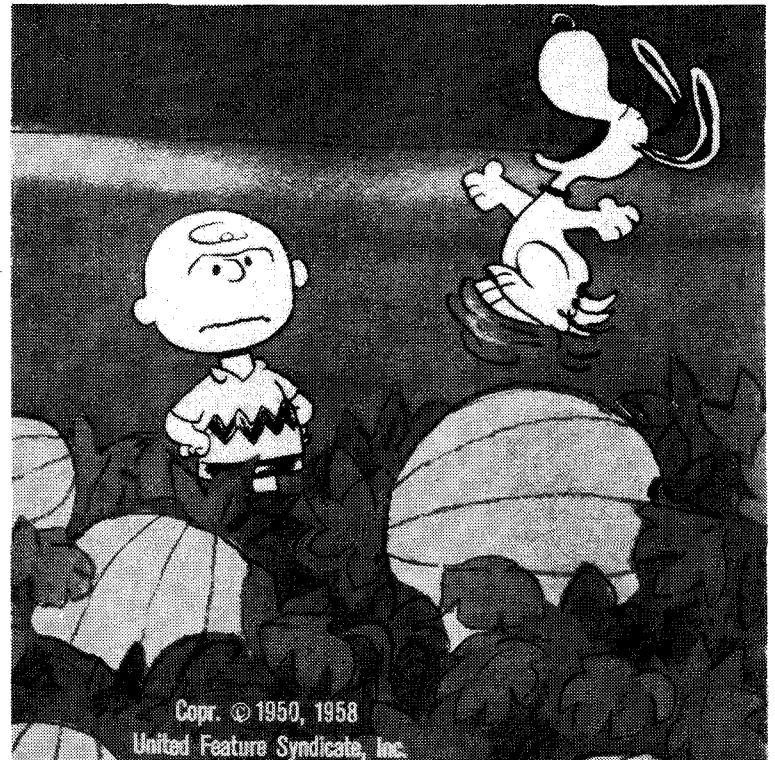
The language is sometimes strong, especially when Allen tells off the committee, and there is the preoccupation with sexual frustration that marks Allen's films. A-III (PG)

Religious television

Sunday, Oct. 17, CBS TV, Channel 4, Look Up and Live: "A Call to Action." In preparation for the Bicentennial "Call to Action" Conference scheduled to begin this week in Detroit, this CBS documentary evaluates the quality of the input to the conference from the eight Bicentennial hearings held across the country during 1975. Special emphasis is given to the Newark hearing on race and ethnicity and the Atlanta hearing focusing on the social concerns of Appalachia and the rural South. This program was produced in cooperation with the U.S. Catholic Conference Office for Film and Broadcasting.

Capsule reviews

"Alex and The Gypsy" (Fox) Director John Korty has gotten very good performances from Jack Lemmon and Genevieve Bujold (the former showing an unaccustomed warmth) in this serio-comic story of an autumnal romance between a bail bondsman and a gypsy, but the film's sentimentality and a highly improbable happy ending of sorts prevent it from achieving any real depth, and it is further marred by nudity and one far too explicit sexual scene. B (R)



After Charlie Brown tells Snoopy that they will wait for the arrival of the Great Pumpkin, Snoopy is overjoyed, but Charlie Brown thinks he's acting childish—or puppyish—about it, on "It's the Great Pumpkin, Charlie Brown," animated special to be rebroadcast Saturday, Oct. 23 (8-8:30 p.m.) on WTVJ, Channel 4.

PBS special on learning disabilities, mental health

Julie Andrews, everybody's favorite Mary Poppins, makes her debut on public television in a program devoted to children with learning disabilities. It's called "The Puzzled Children" and it's on the PBS network, Channel 2, Tuesday, Oct. 19, 8-9 p.m. No parent or teacher should miss it.

Learning disabilities affect some two to eight million children in the United States. For such children, sounds, words, and sentences on the printed page don't make sense. This has nothing to do with intelligence or physical impairment but with a breakdown in the child's ability to connect and interpret visual, aural, or tactile perceptions.

THE TRAGEDY is that some teachers as well as parents fail to recognize these problems for what they are and

don't seek proper care as early as possible. Too often in the past such children were regarded as mentally retarded or simply not bright enough to learn.

Ms. Andrews is joined by co-host Bill Bixby and with her singing and his magic tricks, as well as a little comedy along the way, the show is a pleasant way of learning about a very serious subject. What we need to know about learning disabilities is clearly explained through films, interviews with experts, comedy skits, and even a home exercise designed to show viewers what it's like for a learning-disabled child.

A SHOW of this kind sometimes gets people worrying needlessly about its subject. To counteract this, the program stresses that the learning rate of all children varies enormously and that

parents should not fret if their child is not doing as well in school as they expected. It is not a question of the child's getting B's and C's but of not getting anything at all. The program ends with several suggestions of what to do if you suspect your child has a learning disability (Closer Look, Box 1492, Washington, D.C. 20013 supplies a free packet of information).

Two brothers

And if you're tired of the same old routine on TV, you might want to switch on the premiere offering of "Visions," a new PBS series of original television dramas by new American writers. It's called "Two Brothers," written by Conrad Bromberg, starring Judd Hirsch and David Spielberg, and it airs Thursday, Oct. 21, 9-10:30 p.m.

Its theme is mental illness and the helplessness and guilt borne by family and friends. It is not a particularly pleasant subject but it is a part of life that society has only recently begun to face. The situation needs to be aired but one wishes it had been done better.

The story is about a doctor (Spielberg) who has had a psychotic "episode" in Vietnam and who has thrown himself into the work of a Watts clinic while under therapy. His older brother (Hirsch) sees that he is getting progressively worse but is unable to help as much as he tries. When the doctor commits suicide after refusing to be committed, his brother feels responsible but justifies his brother's decision.

The brother's ambivalence and sense of loss is a painful conclusion that will make

viewers think about who is responsible for the mentally ill and how can they be helped. However, too much of what has gone before in Bromberg's script is underdeveloped and questionable. The situation is overdrawn and the characters so undiscerning, that one cannot accept the fact that this disturbed man is free to treat patients.

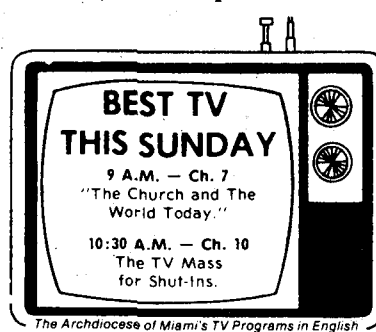
For all its substantial flaws, however, "Two Brothers" indicates that the "Visions" series wants to break new ground in TV drama. The production and acting are first-rate but the real question is whether the scripts by unknown authors will measure up to the series' aim of discovering new talent. The concept is laudatory but it remains to be seen how well it will work.

UM sets free chamber music concert Oct. 18

The Miami Chamber Music Society will present the Miami Chamber Trio in concert at Gusman Hall, University of Miami, Monday, Oct. 18, at 8:30 p.m. The concert is free and open to the public.

The M.C.T. will present a varied program including trios by Francois Couperin, Carl Maria Von Weber, and of

special interest to classic and jazz lovers, a special performance of the Claude Bolling composition "Suite for Flute and Jazz Piano." Joining the Miami Chamber Trio regulars (Christine Neild-Jaffe, flute, Michael Scherperel, piano, Mik Groninger, bass) is special guest artist Steve Bagby on drums.



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Public policy focus urged to charities

(Continued from Page 1)

risk credit extension to the poorest peasant farmers, the scaling down of some of the large agricultural development projects to meet the needs of the small farmers who make up the overwhelming majority of the world's agricultural workers.

At a Mariachi Mass in Denver's Immaculate Conception Cathedral during the convention, Bishop Patrick Flores, auxiliary of San Antonio, defined justice in the United States as "the prostitute who sells herself to the man with the most money."

Bishop Flores said he arrived at this definition because of the many injustices he has seen.

A MAN he knew, the bishop said, was sentenced to eight years in the penitentiary for picking up 13 half-rotten cucumbers by the same judge who gave a suspended sentence and a reprimand to a man represented by a lawyer who does not take a case for less than \$50,000.

"It is amazing," the bishop said, "how anyone who quotes Christ or the papal encyclicals on behalf of the dignity and rights of the poor, the oppressed and the abject, is immediately accused of being a 'Communist' instead of being a member of the family of Christ."

Christ "was criticized, persecuted and crucified for loving and defending the persecuted and oppressed," Bishop Flores said. "A believer in the Lord in this age has no other alternative if he or she is to be a genuine Christian."

JIMMY Carter's address to the convention was interrupted by applause many times, particularly when he called for such programs as:

- A comprehensive program of national health care;

- "Economic policies that will lower inflation, create jobs and to get our people off welfare and back to work again;"

- Tax reform to end loopholes and "welfare programs for the rich;"

- An end to a double standard of justice, one for the rich and powerful and another for the poor and weak.

The NCCC congress, a grassroots forum held for the first time at this year's convention to debate and for-

mulate positions for the organization, adopted a number of policy statements aimed at shaping public policy.

The congress called for a wide-ranging, comprehensive national health insurance program for all Americans, asserting that "access to adequate health care is a basic human right."

Other policy statements urged:

- Lifting the federal poverty level of \$5,050 for a family of four, improving unemployment compensation, Social Security and retirement programs, and federal funding of an income maintenance program;

- Federal support for day care programs; and

- Aid to the frail elderly through income maintenance, housing and employment.

A POLICY statement on respect for life declared that "human life is inviolate at every stage of its being, from its beginnings in the womb to its last stages on the death bed."

Delegates rejected an amendment urging support for a Human Life Amendment to the Constitution to restrict abortion, but added a call for an end to all capital punishment.

Matthew Ahmann, NCCC associate director for governmental relations, said the conference is "supportive" of the Catholic bishops' stand on abortion. But the delegates' rejection of an expression of support for an anti-abortion amendment, he said, indicated their displeasure at the way the abortion issue has been injected into the political campaign.

Commenting on the Church's role in politics, Msgr. Corcoran said it does "urge different kinds of legislation" on issues that have "a moral dimension," such as hunger, unemployment and health care. "We don't try to get anyone elected," he explained, "but try to work with those who are elected."

The NCCC executive director said: "We as citizens, a group of citizens, have a duty to contribute to the development of public policy."

By 'seeking God's kingdom' Christians help others--Pope

VATICAN CITY—(NC)—By "seeking God's kingdom" Christians also improve the lot of men on earth, Pope Paul VI declared at his Oct. 6 general audience.

"Almost unintentionally, seeking God's kingdom has a consequent effect on the kingdom on earth," the Pope told visitors.

"The Church doesn't directly seek human, material, economic or political progress but these things result when a Christian lives the faith well."

In stressing that faith must be active, Pope Paul added that "Lutherans like St. James' Epistle because of its imperative accent on performing good works."

"THE FAITH is the eyes

of mankind," the Pope added. "Without it men walk like the blind. They are blinded by the lack of the great guiding values which faith offers them, or worse, by their rejection of the gift of sight in regard to the major questions surrounding the life of the world and man himself."

During the audience the Pope extended wishes for peace in Lebanon to a group of Lebanese clergy studying in Rome.

"We are praying for Lebanon and we are doing all we can for its people who are suffering through the country's difficult and serious problems."

THEN, he addressed a group of Italian Sisters on their way to missions in Guatemala,

the Pope said, "Many Guatemalans have so very great a need for help and for love—especially the campesinos (farm workers)."

The Pope began the general audience by dropping the formal plural of majesty when he told pilgrims, "Don't look at my humble person or at my office when you come to the audience. Understand that my importance lies in the fact that I represent Christ."

Then, in introducing the bishops from around the world who attended the audience, the Pope said, "My responsibility is getting broader and becoming more difficult, but my joy is also growing as I see a circle of confreres like this one."

Fla. warned not to follow 'Death' bill passed by Cal.

(Continued from Page 1)

Physicians" has been signed, and then, presumably, different treatment will be given to the signer than one who has not signed.

Horkan questions the difference, asking does this mean that someone who hasn't signed a document, or whose document hasn't been found, or whose document has expired after five years, or who made the mistake of having a relative as a witness, is to be hooked up to machinery and prolonged indefinitely?

He added that scientists now are able to maintain respiration and circulatory activity indefinitely.

IF THE new law does not require that anyone who has failed to sign a paper is to be surrendered to medical technology, without personal or family right, what does it mean? Horkan asked. If it means that everybody will be treated the same, what good is the directive and the Natural Death Act?, he adds.

Horkan, an attorney, also posed the question whether California will have to come back next year or two years

from now and consider the cases of people who have signed a different document thinking it was valid, or who have expressed their desires orally to a physician, but have not put them in writing, or not met the legal formalities?

"Will not the California legislature have to speak to the question of informed consent when it is expressed in some form differently than the statutory 'Directive to Physicians'? And what about patients who are brought in unconscious, or who are not mentally competent to execute these directives? Won't legislation be proposed for them?" Horkan continued.

"The California legislature will be deciding questions of the medical care of the dying for many years in the future, in a political arena and not in a medical arena," Horkan predicted, adding, "And where will this lead?"

HE QUOTED an advocate of euthanasia, Prof. Robert H.

Williams, who, writing in an article in "Northwest Medicine" concluded, "It seems unwise to attempt to bring about major changes permitting positive euthanasia until we have made major progress in changing laws and policies pertaining to negative euthanasia."

Horkan declared, "The rights of a patient and/or the family, in cooperation with the attending physician, in determining medical treatment, are well recognized."

"In Florida they have been spelled out by the Supreme Court, a physician being held liable for proceeding in an operation contrary to the directions of his patient. There are many areas of life not susceptible to legislative control and regulation; and the medical treatment of terminally ill patients is one of those. Hopefully, Florida will not follow the dangerous precedent of California in this regard," Horkan said.

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'Soy parte de este equipo'

Tuvo lugar el pasado sábado 13 en la Ermita de la Caridad la reunión mensual del equipo Archidiocesano de la Pastoral Vocacional—rama hispana, que dirige el padre Felipe Estévez.

Asistió a la reunión el arzobispo coadjutor Mons. Edward McCarthy a quien se le presentó la labor vocacional realizada por el equipo durante su año de existencia.

Unas 30 personas, representando las áreas de Miami y Palm Beach escucharon al padre Estévez exponer ante Mons. McCarthy las metas del equipo vocacional; "la promoción de vocaciones de servicio al pueblo de Dios dentro de cualquiera de los estados de vida, laicado, vida religiosa o sacerdocio.

Según expuso el padre Estévez el equipo vocacional se apoya en la convicción de que el fomento de vocaciones es responsabilidad que atañe a toda la comunidad cristiana. Su labor busca transmitir esta convicción a todos los católicos de la Archidiócesis.

El equipo archidiocesano actualmente trata de concentrar su trabajo en tres áreas específicas, parroquias, juventud y movimientos apostólicos.

Durante la reunión del

Santiago Madrigal (derecha) presenta la labor realizada con los jóvenes. Abajo desde la derecha, Mons. A. Roman, el Arz. McCarthy y su secretario el padre Michael Greer.



sábado los coordinadores de estas tres áreas de trabajo presentaron al Arzobispo su labor y sus objetivos.

"Queremos que todas las parroquias lleguen a formar un equipo vocacional que ore y promueva las vocaciones, y que detecte jóvenes con inquietud de servicio" dijo Sammy Díaz al explicar el proyecto de establecimiento de los llamados "club 31" parroquiales en pro de la oración por las vocaciones.

Santiago Madrigal, del comité de juventud describió el trabajo con jóvenes que ya han

mostrado cierta inquietud vocacional y a quienes se ha agrupado en pequeñas células de reflexión y oración, "como medio de ayuda mutua y de crecimiento en la fe."

Cada célula, con 4 o 5 muchachos tiene un asesor adulto que periódicamente se reúne con ellos. Hasta el momento, dos jóvenes han pasado al seminario menor y otro estudia con los dominicos en España.

Además otro trabajo con la juventud es el de organización de jornadas de reflexión vocacional, retiros y encuentros para grupos

juveniles.

También se resumió para el arzobispo el trabajo con los distintos movimientos apostólicos "tratando de mentalizar a los dirigentes y haciendo reflexionar a sus miembros sobre el pensamiento vocacional de la Iglesia después del Concilio Vaticano II y sobre la importancia de que en la familia se vivan los valores que faciliten una opción de servicio al pueblo de Dios dentro de cualquiera de los estados de vida.

Delia Berta González expuso la labor realizada con los ancianos y enfermos a través de la Liga Orante Vocacional, que se sirve del teléfono para orar y ofrecer los sufrimientos por la causa de las vocaciones.

Los representantes de Palm Beach presentaron su labor con la juventud—retiros y jornadas

de reflexión—y con las familias a través del Rosario vocacional en los hogares.

"Agradecemos la presencia del arzobispo entre nosotros," dijo el padre Estévez al concluir las presentaciones.

"Queremos que tenga plena confianza en la comunidad hispana, donde sabemos que existe generosidad y deseos de servir a la Iglesia..."

"Por mucho tiempo hemos estado recibiendo de la Archidiócesis... y ha llegado la hora de que aportemos nosotros," dijo.

—Presentando las necesidades de la Pastoral Vocacional, añadió:

"No pedimos dinero, pues sin él hemos funcionado hasta ahora, pero sí creemos importante que se nombre una persona a tiempo completo para esta labor." (El padre Estévez es profesor del Seminario Mayor y reside en Boynton Beach durante la semana.)

También expresó el padre los deseos de mantener estrecha comunicación con el arzobispo y "de recibir su orientación en esta labor de Iglesia."

"Yo venía pensando en sugerencias para abrirles su campo de acción hacia todas las vocaciones... y veo que me han tomado la delantera," dijo.

"Me alegra ver su amplia visión y su enfoque comunitario," dijo al comentar sobre las diversas vocaciones de servicio en la Iglesia y las posibilidades de los ministerios laicales.

Subrayó la importancia de la oración y dijo "Me siento muy cercano a ustedes porque el trabajo que realizan es algo que llevo muy en el corazón."

"Yo también soy parte de su equipo. Me comprometo a ayudarles y les prometo toda mi confianza."

Padre G. Quevedo durante curso de parapsicología

"Cristo es Señor de la naturaleza"

Por ARACELI CANTERO

Durante su estancia en Miami la semana pasada, el parapsicólogo padre Oscar González Quevedo S.J., visitó la Universidad Internacional de la Florida donde disertó sobre su especialidad y desmintió que el curanderismo sea fenómeno parapsicológico.

Invitado por la Capellanía Católica de la Universidad el padre Quevedo habló ante un centenar de estudiantes sobre el desarrollo de la parapsicología como ciencia y sobre los errores de quienes por ignorancia llegan a creer en la validez de las operaciones hechas por curanderos.

Durante su charla, el padre utilizó varias películas sobre los famosos curanderos del mundo. Fue descubriendo sus trucos y explicando los peligros de una medicina basada en la curandería.

Las películas habían sido recientemente presentadas en la Universidad FIU, como muestras de genuina parapsicología.

"Siento discrepar rotundamente con tales afirmaciones," dijo el padre Quevedo. "Todo en estos curanderos es fenómeno de apariencia psicológica, y sus trucos son anticuados y conocidos antes de Cristo," dijo.

El padre G. Quevedo comentó artículos mal informados sobre famosos curanderos, publicados en revistas serias—(citó Time Magazine)—y lamentó los

engaños en que con frecuencia caen personas que de buena fe se someten a operaciones de curanderos en el extranjero.

"Ciertamente hasta los mismos intelectuales y los expertos quedan engañados por sus trucos," dijo, "pero es que ser médico no basta; para afirmar algo de estos fenómenos parapsicológicos—reales o de apariencia, es preciso haber estudiado esta ciencia, dijo.

Citando su reciente libro "Curanderismo, un mal o un bien," el científico jesuita afirmó que las "curaciones de curanderos son siempre peligrosas," porque apelando al poder del psiquismo suprimen los síntomas pero no tratan las verdaderas causas de la enfermedad, y esta acaba buscando manifestaciones más graves.

Para ella medicina de hoy ha de ser psicósomática, que atiende al hombre entero—lo físico y lo espiritual.

"El curandero, al usar sus poderes supersticiosamente, apelando a la sugestión del paciente, está fomentando el subjetivismo haciendo que crezca el número de dolencias imaginarias y fomentando el poder de psiquismo sobre el organismo de modo incontrolable, lo que según él debe ser prohibido por constituir un atentado a la salud pública.

Durante su estancia en Miami, invitado por la Revista Ideal, el padre Quevedo dirigió en St. Michael un curso sobre los fenómenos parapsicológicos de

efectos físicos, tales como la levitación, movimiento de objeto a través de muros, milagros, etc.

El sábado en la Ermita de la Caridad repitió el curso del año pasado sobre los fenómenos parapsicológicos de conocimiento, tales como telepatía, adivinación del futuro, las mal llamadas apariciones de los muertos, etc.

Repetidamente subrayó que todos estos fenómenos encuentran explicación, no en los espíritus, sino en poderes del psiquismo del hombre en estado de desequilibrio y que hoy por hoy son fenómenos espontáneos, incontrolables y peligrosos de fomentar y que además no se pueden lograr a voluntad.

"Al oírme enunciar estos temas muchos me toman por ingenuo y piensan que no sé lo que digo. Pero ¿quién es más ingenuo, el que después de muchos años de estudio propio y ajeno lo afirma... o aquel que al oírlo no le cabe en la cabeza y lo niega?"

"Antes de negar algo es preciso estudiarlo," dice el científico saliendo al paso de los escépticos.

El Padre Quevedo no duda en condenar la superstición, y afirma que la parapsicología contribuye a la purificación de la misma religión. Afirma que son muchos los fenómenos que, incluso descritos en el Evangelio, tienen explicación parapsicológica, pero aclara que aún estos, Cristo los lograba, como y cuando quería, sin necesidad de

trances. "Es que Dios utiliza las fuerzas de la naturaleza como Dueño y Señor," dice defendiendo también la existencia de fenómenos que superan toda explicación parapsicológica, como resurrección de muertos, devolución de huesos, incorrupción de cadáveres por siglos... "Todo estos fenómenos sin explicación natural, sólo se han dado en contexto religioso divino, y son los que la Iglesia después de mucho estudio califica de milagros" dice

Según el Padre Quevedo, la investigación existente sobre casos de este tipo no ha logrado encontrar ninguno fuera del contexto Judío, Cristiano hasta la Reforma y, sólo, católico y generalmente italiano después de ella.



El padre González Quevedo durante su conferencia en la Universidad Internacional de la Florida (FIU): Justo a él el Padre Luis Casabón, capellan de la Universidad.

...A preservar los valores familiares

La ayuda a la familia es tema de urgencia. Así lo indica el comité de especialistas que bajo la dirección del obispo Thomas J. Grady de Orlando, Florida, ha estudiado las propuestas recibidas de toda la nación sobre este tema, para la preparación del documento de estudio sobre la familia que se debatirá durante las reuniones en Detroit.

Entre sus propuestas el comité recomienda que la Iglesia de los Estados Unidos, bajo el liderazgo de sus obispos, planifique todo un programa de atención y servicio pastoral a la familia.

También recomienda que los obispos establezcan un comité dedicado continuamente al estudio del matrimonio y de la vida familiar y que desarrolle a nivel nacional, otras formas de liderazgo que aseguren que el ministerio pastoral a la familia forme parte integrante de las pastorales de la Iglesia.

Otras recomendaciones del

comité incluyen:

- Que se reafirmen los valores del matrimonio y vida familiar "combatiendo las fuerzas sociales, económicas y culturales que en nuestros días pueden resultar una amenaza para los valores familiares."

- Que las recomendaciones de los comités sobre "nación" y "vecindario" tengan en cuenta el factor familia en sus propuestas.

- Que los programas familiares bajo la orientación de la Iglesia eduquen a las familias, sensibilizándolas hacia las necesidades de la comunidad local, nacional y del mundo. Que en la preparación al matrimonio se eduque para la justicia social y para el servicio; que se encarezca la formación de coaliciones por las que familias unidas tengan influencia en la vida pública en áreas de legislación y programas en los medios de comunicación.

- Que se extienda el cuidado pastoral hacia matrimonios separados, y divorciados...

recomendando que se fomente una actitud de reconciliación por parte de la comunidad hacia ellos y evitando actitudes negativas y acusatorias.

- También se apoya el que los líderes de la Iglesia estudien y clarifiquen la situación de divorciados que se han vuelto a casar, sin anulación; que se faciliten directivas pastorales sobre la administración de sacramentos a estas personas y que se asegure el que todo católico con justas causas para

nulidad de matrimonio tenga acceso a los servicios y procedimientos por las que se pueda aclarar su situación.

Más específicamente el comité pide "que los obispos americanos declaren inválida la ley Americana de Excomunión del Tercer Concilio de Baltimore, 1884, (que no permite a tales personas, la recepción de los sacramentos) y que se implemente el Código Canónico de la Iglesia Universal de 1917. Pastoralistas de este país han

indicado recientemente que se debe revocar la mencionada ley americana de 1884 por ser anterior y más estricta que la ley universal, para tales cosas.

Además del obispo Thomas J. Grady de Orlando trabajador en la preparación de las propuestas sobre familia Sidney Callahan, padre Donald Conroy, Sra. Patricia Crowley, Dr. Dolores Curran, Gustavo e Isabel Ertvi, Grafton y Audrey Francis Raymond Rufo, padre James Young, CSP.

LA NACION --

recordarle sus ideales de justicia y libertad

Siendo este un año bicentenario para los Estados Unidos, la reflexión de muchos católicos sobre el tema, Nación se ha centrado en los modos como la Iglesia puede contribuir al sueño de justicia y libertad para todos.

En palabras de Pablo VI "las comunidades cristianas deben analizar con objetividad la situación de sus propios países, derramar en ellas la luz del evangelio, y sacar principios de reflexión normas de juicio y directivas para la acción de las enseñanzas sociales de la Iglesia". Pero para ello, es preciso contar con un sistema de consulta sistemático, y es esto precisamente lo que se ha tratado a través de las audiencias públicas de consulta con las que durante varios años la Iglesia Americana ha tratado de preparar la reunión de obispos de este año, en Detroit sobre el tema de la justicia y la libertad.

El comité encargado de desarrollar las propuestas sobre el tema Nación, recogió abundantes datos de las audiencias públicas realizadas en diversas áreas del país. También se llevaron a cabo consultas a nivel diocesano y parroquial y todo el proceso de consulta culminó en la formulación de las siguientes propuestas.

- Que se inicien programas de educación a todo nivel, en los que se profundice la "relación

entre la responsabilidad política y las tradiciones y experiencias de los católicos.

- Que se establezcan comités parroquiales, diocesanos y estatales que clarifiquen las dimensiones morales de la política, que sirvan de voz de los que no tienen poder o influencia, y que posibiliten el influenciar las decisiones de carácter público...

- Que se preste apoyo a las muchas organizaciones voluntarias, dentro del campo católico ecuménico—grupos que evalúen y reten las decisiones nacionales sobre la paz, el desarme, el hambre y los derechos humanos.

También se recomiendan medidas para una justa distribución de los bienes, mejor uso de los medios de comunicación, apoyo a su sistema de educación pluralista, "basado en la diversidad cultural y religiosa del pueblo americano," así como sobre mejora de las viviendas y de programas de salud pública, reducción del crimen y el desempleo y ayuda a otros países más pobres.

Además del obispo Ignatious J. Strecker de Kansas City, Kansas, trabajaron en este comité sobre el tema Nación: el padre Ernest Bartell, CSC, Steve Bossi, Dr. Francis L. Broderick, Dr. Dorothy Dohen, padre Mathew Lamb y el Dr. Thomas H. O'Connor.

Emaús en el hogar

Desde la semana próxima la "Escuela de Vida Cristiana del Movimiento de Cursillos" podrá llegar a su hogar.

En un intento de aunar esfuerzos pastorales, todas las semanas ofreceremos en estas páginas un resumen de las charlas en Emaús, que sirva de tema de estudio en parroquias y en el hogar. El resumen incluirá preguntas y orientación para la reflexión.

Hasta diciembre ofreceremos el tema de 'Biblia', del Padre José Luis Hernando, y el 'Credo de verdades de vida' del Padre José Antonio Esquivel, S.J.

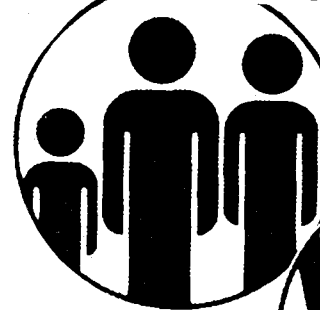
Conferencia de obispos sobre Justicia y Libertad

Más de 1,200 delegados de toda la nación junto con 5 cardenales y un centenar de obispos se reunirán próximamente en Detroit para asistir a la conferencia de los obispos americanos: sobre "libertad y justicia para todos" denominada "Una Llamada a la Acción" (A Call To Action.)

Los temas a tratar en estas reuniones del 21 al 23 de octubre quedaron agrupados en ocho categorías: Iglesia, Etnicidad y Raza, Familia, Nación, Vecindario, Humanidad, Trabajo y Persona.

Continuamos la información comenzada la semana pasada dando un resumen de las propuestas estudiadas por los diversos comités, bajo los temas Familia, Nación y Vecindario.

FAMILIA



NACION



Una llamada a la ACCION

Detroit - 21 - 23 Octubre

EL VECINDARIO --

custodio de valores humanos

La preservación de los vecindarios—lugares donde la gente se conoce y comparte la tarea comunitaria—es tarea a la que la Iglesia se debe sentir llamada. Así lo ha afirmado el comité encargado de reflexionar sobre este tema antes de las reuniones de Detroit, sobre Justicia y Libertad para Todos.

Al reflexionar sobre el desarrollo del catolicismo en esta nación dicho comité reconoce el papel primordial jugado por la parroquia—como lugar de encuentro de los vecinos y de aliento para la promoción de causas comunitarias. Al mismo tiempo recomienda que se aúnen esfuerzos para recuperar ese sentido comunitario hoy amenazado a perderse con el avance de la técnica y el crecimiento de las grandes metrópolis donde el hombre se pierde como un número, y donde se disminuye su humanidad.

El comité recuerda palabras de Pablo VI recomendando "la recreación de las ciudades...para nuevos modos de vecindario y de relaciones y en promoción de la justicia..."

Para la preparación de las propuestas el comité examinó unas 85,000 contribuciones

recibidas de toda la nación. Dichas propuestas se agruparon bajo los temas: "La parroquia y el vecindario" la "acción del vecindario y la Iglesia", "La Iglesia y el desarrollo de la comunidad" y "La Iglesia y la comunidad rural."

Entre otras el comité hizo las siguientes propuestas, que se votarán en Detroit por los 1,200 delegados, 100 obispos y 5 cardenales, y que servirán de base a un plan pastoral a desarrollar los próximos cinco años en esta nación:

- Las liturgias y servicios ecuménicos deben mostrar su preocupación por los problemas de la comunidad.

- La parroquia debe promover el sentido comunitario, con su hospitalidad por los extraños, su atención a los que están solos, su apoyo a formar pequeñas comunidades y a cooperar con otras agencias en el servicio de la comunidad. También debe ofrecer sus locales a las necesidades del barrio y de grupos comunitarios, teniendo en cuenta estas inversiones a la hora de hacer el presupuesto, pues haciéndolo "está colaborando a la preservación del vecindario y a su desarrollo."

- Ha de existir cooperación entre las diversas parroquias en bien de la comunidad.

- Las diócesis deben establecer una oficina de asuntos comunitarios, así como la preparación de líderes en este campo.

- La programación pastoral de las diócesis debe incluir directivas específicas en cuanto al desarrollo de la comunidad; debe evaluarse el uso de recursos económicos y establecer metas para un periodo de tres años.

- Se han de apoyar la preservación de las comunidades rurales, a través de la "Conferencia Nacional de Vida Rural," así como con el apoyo económico para el desarrollo de comunidades rurales y para la educación en el seminario de ministros para zonas rurales.

Presidió el Comité de estudio sobre el tema "Vecindario" el obispo Francis Mugavero de Brooklyn; trabajaron con él en la elaboración de las propuestas: el Dr. Henry J. Browne, Hna. Norita Cooney, RSM, Harry Fagan, padre John J. McRaith, padre William B. Neenan, Peggy Roach, padre Edmundo Rodríguez, S.J.

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aceptaba como parte de ella. Y María sabía todo esto. Nacida en Tejas y residente en Pompano desde hace 14 años, se sabía parte de toda esta tradición cultural y además se sentía parte de la comunidad católica de San Isidro.

Por eso estaba ahora allí, frente al altar renovando la fe de su bautismo, y agradeciendo a Dios y a sus padres el don de la vida.

"Vivir quiere decir crecer, y crecer es madurar, poder tomar decisiones, compromisos...y sobre todo ser fieles a ellos aunque sean difíciles..." le dijo el padre Bernard Kirlin resumiendo todo el sentido de la ceremonia en la Iglesia.

La celebración trataba de cristianizar una costumbre de gran tradición entre los pueblos latinos. Por ella, los jóvenes no sólo toman conciencia de su responsabilidad social de personas adultas sino que al tiempo profundizan el sentido de su fe y de sus compromisos bautismales.

"Es la primera vez que podemos tener un acto solemne de los quince pues antes no teníamos local," explicó la Hna. Mary Rose Crowley, SSND, quien por tres años viene trabajando en la misión de Pompano.

"La ceremonia crea un gran sentido de comunidad, pues todos colaboran con algo," dijo explicando el significado de los muchos padrinos que ofrecen regalos a 'la quinceañera'.

Durante el ofertorio de la Misa, cada uno de estos presenta el regalo al sacerdote, quien los bendice dándoles un significado cristiano. Así los padrinos de medalla, aretes, anillo, flores... Mientras los bendice el Sacerdote explica:

"Para que vivas bajo la protección de la Virgen que esta medalla representa...y sea ejemplo para tí," o también "que este anillo te recuerde el compromiso que te une a Dios y a la comunidad," y que las flores te recuerden la 'vida nueva' de responsabilidades que hoy

inicias..."

"Desde fuera este acto puede parecer algo meramente social, pero de hecho es un modo de unir la fe y la vida, según explica la Hna. Mary Rose.

María Gracia Ortiz abandona la iglesia del brazo de sus padres (der.) mientras sus amigos forman un arco de flores. Abajo el padre Bernard Kerlin felicita a la "quinceañera".



Lo mismo opina Msgr. McMahon, Director del apostolado rural de la Archidiócesis, quien participó en la celebración.

"Son actos que contienen un gran valor de catequesis," dice el padre Kirlin, administrador de la misión. El mismo, durante la ceremonia, recuerda a toda la comunidad el sentido de la vida como don de Dios, y las exigencias del compromiso contraído por el Bautismo. Al

mismo tiempo les recuerda a todos sus obligaciones de cristianos.

Se recomienda que la ceremonia se prepare con esmero en las clases de religión, pero incluso aunque la joven haya faltado a la preparación la ceremonia en sí es una experiencia que deja huella, según afirma el folleto sobre este acto publicado por el MACC (Centro Cultural Mexico-Americano) de San Antonio Tejas.

"Creo que nunca se me va a olvidar este día...han sido tan buenos mis padres preparando todo esto," dijo la misma María Ortiz. Junto a ella estaban todas sus amigas y amigos, en sus trajes de gala dispuestos a continuar la celebración todo el día.

Después de la Misa, la comunidad entera participó en una comida allí mismo. También hubo música y baile toda la tarde.

Comentarios evangélicos

Por el REV. JOSE P. NICKSE

Jesús los llamó y les dijo: "Como ustedes saben, los que son considerados como jefes de las naciones, las gobiernan como si fueran sus dueños; y los poderosos las oprimen con su poder. Pero entre ustedes no ha de ser así. Al contrario, el que quiera ser el más importante entre ustedes, que se haga el servidor de todos."

Marcos 10:35-45

Hay una leyenda apócrifa sobre la caída de los ángeles, que aunque no aparece en las páginas de la Biblia nos da una buena lección.

Un ángel llamado Lucifer tuvo una visión especial de Dios. Aquel Dios infinito se había convertido en una nueva y extraña criatura llamada el hombre. Y no un hombre cualquiera, sino un hombre con una cruz.

Ante la imagen de aquel Dios-hecho-hombre, sufriendo en la cruz, Lucifer se rebeló y lleno de soberbia exclamó: "A ese no lo puedo servir!"

Así perdió Lucifer su gloria luminosa para convertirse en el príncipe de los demonios.

El evangelio de hoy más que un comentario político, es un examen de conciencia para el cristiano. La estructura de la Iglesia no sigue el orden de las estructuras de los hombres.

Cristo vino a enseñarnos a servir. Cristo vino a instituir la Iglesia del servicio. Vivir la vida de la gracia es aprender a servir a nuestros hermanos con entrega y amor.

Quizás en el pasado (y también en el presente) nos hemos olvidado de las palabras de Cristo: "El que quiera ser el más importante, que se haga el servidor de todos". Gracias a Dios por el Espíritu que renueva su Iglesia y nos hace recordar la Palabra viva y eficaz de Dios.

El pecado de Lucifer fue la soberbia. El peor enemigo de la Iglesia del servicio es nuestra soberbia. No una soberbia espectacular y melodramática como la de Lucifer pero si una soberbia silenciosa que nos va endureciendo el corazón.

Cuando Juan XXIII era Patriarca de Venecia tuvo la difícil y delicada tarea de corregir a un sacerdote que andaba un poco descarriado. Un día, al sorprenderlo en una situación comprometedoramente le pidió que fuera a su oficina la mañana siguiente.

El sacerdote entró nervioso y preocupado listo para dar una larga explicación. Juan XXIII se arrodilló ante él y le pidió que escuchara su confesión. Después de confesarle el buen patriarca le dijo: "Recuerde Ud. la maravillosa vocación que ha recibido de Dios". Aquel sacerdote cambió su vida totalmente.

Servir y amar. Así vivimos nuestra fe.

Nuevo nombramiento al Card. Pironio

CIUDAD DEL VATICANO—(NC)—El Papa Paulo VI nombró como miembros de la Comisión

Pontificia pro América Latina al cardenal Eduardo Pironio y a Mons. Alfonso López Trujillo, ambos secretarios sucesivos del Consejo Episcopal Latinoamericano (CELAM). El cardenal es ahora prefecto de la Congregación de Religiosos en Roma.

WASHINGTON—(NC)—El Servicio de Salubridad publica un estudio sobre el empleo de anticonceptivos en el matrimonio, para concluir que de 26.6 millones de parejas 18.5 millones, casi el 70 por ciento, usan medios artificiales para la mujer. Entre las mujeres el porcentaje para las de origen hispano es del 65 por ciento y entre las negras el 60 por ciento. Los medios son píldoras, esterilización y aparato intrauterino, que es en realidad abortivo.

Misa en TV

"Uds. enfermos son una porción muy importante de la Iglesia y de la comunidad," dijo el arzobispo McCarthy durante la celebración de la misa televisada en español. El arzobispo recordó a los enfermos que la cruz y el dolor es el regalo del Señor a sus amigos, y les pidió que aprovecharan su situación de especial amistad con Dios para rezar y pedir por los que, sanos en el cuerpo, están, quizás, muy enfermos en el espíritu.



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En Italia preparan Asamblea eclesial

Del 30 de octubre al 4 de noviembre se reunirán, en Roma, obispos, sacerdotes y laicos italianos para la celebración de una gran asamblea eclesial dedicada al tema "Evangelización y promoción humana".

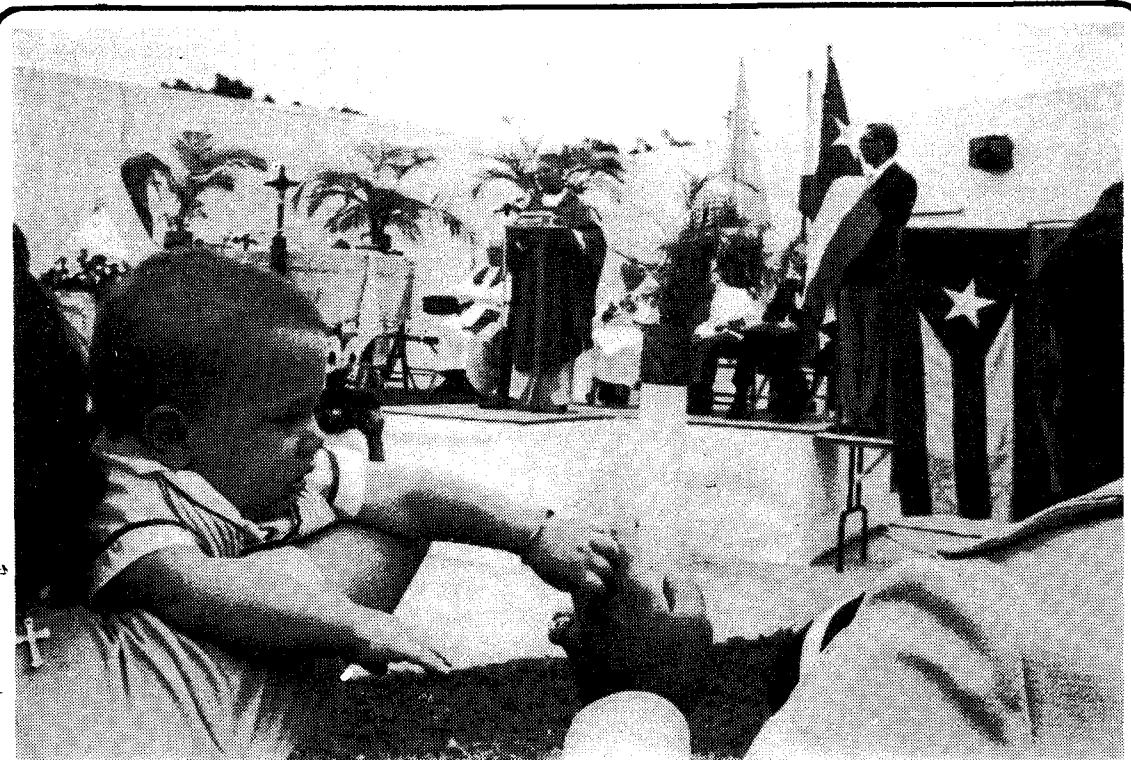
Esta asamblea viene preparándose desde 1973 como complemento y desarrollo del programa pastoral del Episcopado italiano "Evangelización y sacramentos" y bajo la guía de los estímulos y orientaciones dadas por Pablo VI en la Exhortación Apostólica *Evangelii nuntiandi* del 8 de diciembre de 1975.

En un reciente comunicado, la Presidencia de la Conferencia Episcopal Italiana, a propósito de la asamblea ha dicho lo siguiente: "A partir de las inquietudes de los hombres de nuestro tiempo y de sus afanes, se invita a las comunidades cristianas, también a través de la asamblea, a una constante revisión de mentalidad y de vida

con vistas a un renovado empeño de evangelización del mundo, según criterios y opciones prácticas que sean coherentes con la fe y con la misión original de la Iglesia. La preparación de la asamblea se ha ido intensificando cada vez más en las diócesis, en las regiones eclesiales, en las asociaciones y en muchos centros de cultura y de apostolado que, en comunión con los obispos se han dedicado fervorosamente al estudio y a la investigación.

300 años de vida

ROMA—(NC)—El Papa Paulo VI envió un mensaje por radio y televisión a la diócesis de Olinda-Recife en Brasil con ocasión del tercer centenario de su fundación; y saludó a su arzobispo, Mons. Helder Cámara, defensor de los pobres y luchador contra las injusticias y las dictaduras. El Papa dijo que en esas tierras "la buena semilla del Evangelio ha caído en suelo fértil y ha producido sus frutos." Por los mismos días el diario La Stampa de Turín publicó una entrevista en que Mons. Cámara aclara que "el gobierno del Brasil me deja en paz porque soy obispo; si fuera un simple sacerdote ya me hubieran privado de mis derechos hace mucho tiempo."



Católicos de Hialeah, escuchan a Mons. Agustín Román durante la Eucaristía en memoria de la Independencia de Cuba el pasado domingo. Algunos, como este niño, encontraron la homilía del sacerdote demasiado seria, y prefirieron buscar otro entretenimiento más a su alcance. En este caso las manos de su padre. La Eucaristía había sido organizada por la parroquia de Santa Cecilia y conmemoró también el año bicentenario de esta nación.

Fe y progreso se complementan

Catequesis del Papa el 6 de octubre

El tema que en estos días domina la discusión religiosa en el campo católico es el de la "Evangelización y promoción humana", un tema que alcanza proporciones de carácter general cuando se piensa en la cuestión fundamental que plantea: ¿hay todavía lugar para la religión católica, para la Iglesia, para nuestra fe, en el mundo moderno, en el mundo volcado hacia toda forma de desarrollo humano?

La distinción o, más aún, la separación entre la actividad temporal y la religiosa, tan acentuada hoy por la secularización, o mejor, por el "secularismo" vigente en la mentalidad y en la actividad de la sociedad contemporánea, ¿no excluye la evangelización, es decir, la religión, la fe, del área de la vida moderna carente ya de toda visión religiosa?

Como cada uno puede ver, es ésta una posición problemática de sumo interés. Considerada en términos absolutos puede ser cuestión de vida o muerte para la religión, para la fe y también para la humanidad; el ateísmo moderno, ya sea práctico o teórico, ha dado ya una respuesta negativa a la que mucha gente se adhiere y con frecuencia pasivamente, a ojos cerrados...

Nosotros hemos dicho ya cómo no existe en la razón profunda de las cosas una oposición radical entre fe y progreso: nuestra Encíclica *Populorum progressio*, entre otras afirmaciones parecidas, lo demuestra: fe y progreso, hemos dicho, son complementarias, no antitéticas de por sí...

El Evangelio es el que nos lo enseña cuando resume el código de los mandamientos religiosos y

morales en el doble compromiso de amar a Dios sobre todas las cosas y con todo el corazón, y amar al prójimo como a nosotros mismos. Y el Apóstol Santiago en su Carta, que a Lutero no le gustaba por el tono imperativo que usa imponiendo el cumplimiento de las obras buenas, nos recuerda y nos repite: "la religión pura e inmaculada ante Dios Padre es visitar a los huérfanos y a las viudas en sus tribulaciones..."

Decimos todo esto permaneciendo siempre en el vestíbulo, esto es, en la fase de preparación de la próxima Asamblea sobre el tema de la Evangelización y de la promoción humana, con el deseo y con la confianza de que todo ello conforte la conciencia solidaria de los buenos para un testimonio, en el pensamiento y en las obras, de la presencia operante de la Iglesia en la nueva historia abierta ante la presente y la futura generación.

Con nuestra bendición apostólica.

Conferencia sobre servicios de salud

El Director Archidiocesano de la Oficina de Caridades Católicas, Mons. Bryan O. Walsh junto con diversos representantes de dichas oficinas y semejantes organizaciones locales, participarán en una Conferencia de dos días que tratará el acceso de los hispanos a servicios comunitarios para la salud.

Patrocinada por el Depar-

tamento de Salud, Educación y Bienestar Social, HEW, la conferencia dará comienzo el próximo jueves 21 en el Motel de Howard Johnson, Downtown.

Esta reunión regional forma parte de todo un programa de sesiones semejantes realizadas en toda la nación, para determinar los problemas de salud y las prioridades en el servicio de la minorías del país.

Las recomendaciones de todas estas reuniones se presentarán a la Oficina de recursos y oportunidades de salud, del HEW.

También participan en dicha conferencia - la Dra. Edith Rojo, M.D., director médico del Centro Hispano Católico y Mercedes Campagno, de la Oficina de Servicios Católicos.

La **VOZ**

15 DE OCTUBRE DE 1976

semanario católico

compromiso con la comunidad

Los Quince



POMPANO.—Al son de las "mañanitas" las parejas iban entrando en la Iglesia. La última era María Gracia Ortiz del brazo de su padre, sonriente y saludando a todos con la mirada.

El sacerdote, padre Bernard Kirlin le dió la bienvenida al pie del altar, y comenzó la celebración.

"Te ofrezco, Señor, mi juventud; guía mis pasos, mis acciones, hazme comprender tu mandamiento nuevo del amor..."

Todos escuchaban atentos mientras María Gracia delante de toda la comunidad de la Misión de San Isidro en Pompano se ofrecía a Dios y se comprometía a vivir su cristianismo como persona adulta.

"María, Madre mía...se siempre mi modelo de mujer valiente, mi fortaleza..." continuó diciendo.

Sus palabras iban teniendo eco en cada uno de los presentes. Los más ancianos, seguramente recordaban historias narradas por sus antepasados, sobre el sentido de los quince años en las comunidades tribales de los indios mayas y toltecas.

Según la tradición era al llegar a los quince que el joven comenzaba su vida de guerrero, y era admitido como tal por la comunidad. Se le confiaba un escudo y una espada y se le concedían los derechos legales.

También la mujer, por su maternidad, era considerada una fuerza vital de la tribu.

En sus quince, se le confiaba una misión y una responsabilidad para la comunidad, que la

(Pasa a la Pág. 27)