

'Respect Life Sunday,' Oct. 2

South Florida and national observances of "Respect Life Month" begin Sunday, Oct. 2 when pastors will present special homilies to their congregations and various pro-life groups will inaugurate programs pointing up the need to respect life, not only of the unborn, but of all ages.

In a letter to the faithful in the Archdiocese of Miami, Archbishop Edward A. McCarthy emphasized "Once again our minds and hearts turn to the defenseless all about us who through poverty, oppression, abortion and euthanasia become the victims of destruction and misery. Happily, we are beginning finally to see a vision of a better day when justice will prevail and the value of human life will be protected," the Archbishop said. "But we are still a long way from that moment in time and we must

redouble our efforts to respect life in every form, from the womb to the tomb."

THE Archbishop noted that recent actions by the U.S. Supreme Court and in government have indicated that after several years of regressing, American society is beginning to have second thoughts about its policy of unlimited abortion-on-demand.

"Attempts to enact euthanasia legislation in states throughout the country are meeting with increasing

resistance," Archbishop McCarthy continued. "Human rights violations in our own country and throughout the world are coming under severe criticism. There are increasing efforts to eradicate poverty and its cause once and for all. In most of these cases," the Archbishop said, "We see as yet only a brief flicker of hope while we await a full burst of sunshine which will signal the inauguration of a new day."

HOWEVER small the accomplishments of the last 12 months

may be, Archbishop McCarthy stated, there can be little doubt that they have come about in part through a growing realization on the part of the faithful of their responsibility in protecting the dignity of life and of their calling to be the light freeing men from sin and its evil consequences. He emphasized that Respect Life Month is a time of self education and self-awareness as well as a time of prayer as principles of faith are recalled by Respect Life programs.

In announcing the observance Father James Reynolds, pastor, St. James Church, and Archdiocesan Director of Pro-Life Activities, pointed out that the more people are sensitized to the real issues which are at stake in today's assaults on the dignity of life, the more willing they will be to stand up against further attacks on things which they regard as sacred.



"Happy Birthday To You," was sung to Mrs. Emma FitzGibbon, by more than 50 grandchildren and great-grandchildren, including four-year-old Anne Marie Fitz-

Gibbon, during a recent party marking her 100th birthday. Mass of Thanksgiving in Little Flower Church, Coral Gables, preceded the festivities.

At 100, she says family 'just sort of exploded!'

By MARJORIE L. DONOHUE
Local News Editor

CORAL GABLES—At age 100 Emma FitzGibbon doesn't find much difference between her life today and that of 30 years ago.

"Once you reach 70," she commented, "You really don't feel any older as the years pass."

Recently a guest of honor at a birthday party attended by 100 relatives and friends including her pastor, Msgr. Peter Reilly, Little Flower Church, who celebrated a Mass of Thanksgiving in the parish church before the party, Emma points out, nonchalantly, that she has no "secret" for her longevity. "My sister lived to be 101 and my father lived until age 95," she said.

A native of Union County, Ky., who married John P. FitzGibbon, her next door neighbor, when she was 21, Mrs. FitzGibbon moved with her husband to Illinois in 1898. When he died in 1940, she came to South Florida to be close to her daughter, now deceased, and her son with whom she resides, Dr. T.L. FitzGibbon, a retired dentist.

The mother of three children who has 12 grandchildren, 64 great-grandchildren and

five great-great grandchildren, Mrs. FitzGibbon admits that her family "sort of exploded." Fifty of her great grandchildren were in Coral Gables for the party as well as two great-great grandchildren, and her grandchildren. One of her grandchildren, Mrs. Louise Bennett, who teaches sixth grade at St. Theresa School received a copy of a story about her grandmother which appeared in a local newspaper from each one of her pupils.

Although she was 70 when she came to South Florida, Mrs. FitzGibbon is described by Msgr. Reilly as having been very active in parish projects and activities. She was a member of the Little Flower Society and all of her descendants living in Coral Gables are also involved in the parish community, he said.

Despite failing eyesight, Mrs. FitzGibbon was able to read and was pleased with a congratulatory message sent to her by President Jimmy Carter. She still enjoys television programs, particularly sports, and predicts that she'll be a "St. Louis Cardinal fan until the day I die. Right now they're not doing so good," she pointed out, "but next year they'll come back."

Archdiocese to get new housing loan

The Archdiocese of Miami is among 20 Catholic dioceses and agencies that have been awarded a total of \$75,073,500 in Federal loans for housing for the elderly.

The Archdiocese will receive \$4,123,200 for 150 housing units. The funds will pay for a total of 2,523 units to be built by the various recipients. Catholic agencies received about 12 per cent of the available funds.

The loans were granted under the Section 202 housing program for the elderly and handicapped administered by the Department of Housing and Urban Development (HUD). All of the loans to Catholic agencies were for housing for the elderly.

The 202 program provides funds for nonprofit agencies such as churches and labor unions. Loans are made over a 40-year period at low interest rates based on what the federal Treasury must pay to borrow money. The loans are repaid out of income from rents.

But the federal government also helps low-income persons in the 202 housing pay their rent. Persons with incomes below 80 percent of the median income for their area are eligible for a federal subsidy for the difference between their rent and 25 percent of their income. The median income is the income which equally divides households in a given area; half the households have incomes above the median income, half below.

The U.S. Catholic bishops have strongly backed the Section 202 program in separate statements on care for the elderly and housing policy.

Francis Butler, associate secretary for domestic social development for the U.S. Catholic Conference, said he was pleased with the new

loans. Last year, the first year loans were awarded, Catholic agencies received about \$60 million for some 2,000 new and rehabilitated units, about 15 percent of the amount awarded.

This year, HUD awarded 200 loans totaling \$637 million for about 21,000 units. HUD received 1,300 applications asking a total of \$5.6 billion for 194,000 units.

HUD limited funding to a maximum of 150 units per project because of the large number of requests.

Other dioceses and agencies awarded grants are the Archdiocese of New Orleans, the Dioceses of Springfield, Ill., Camden, N.J., Memphis, Columbus, San Diego; and Albany, N.Y. and St. Peter Italian Church, Syracuse, N.Y.; St. Ambrose Church, Rochester, N.Y.; Sister of the Holy Redeemer, Abington, Pa.; Franciscan Tertiary Province of the Sacred Heart, Oak Brook, Ill., Our Lady of Mt. Carmel Church, Cleveland; Catholic Charities, Diocese of Green Bay, Wis.; Catholic Charities for the Diocese of Superior, Wis.; Sisters of St. Francis, Dubuque, Iowa; St. Bernardine Church, San Diego; and the Catholic Welfare Bureau of the Archdiocese of Los Angeles.

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Teachers called 'special assistants to Lord'

Teachers have a sublime calling as special assistants to the Lord, Archbishop Edward A. McCarthy told members and friends of the Archdiocese of Miami Teachers Guild last Sunday.

The Archbishop of Miami was the principal celebrant of a Mass in Barry College's Cor Jesu Chapel to mark the opening of the school year for Guild members. A brunch followed in Thompson Hall on the campus.

"Day in and day out in a very special way you give the truths of the Lord," Archbishop McCarthy told Religious and lay educators. "I salute teachers, I salute educators for their persistent revealing of the truth of God, of the truth of the Gospel, of the truth of revelations, of the great truths of the Lord, Himself.

"In any field of knowledge, the Lord reveals Himself," the Archbishop explained. "As a matter of fact it seems to me that teachers have a very sublime calling—you're sort of assistants to the Lord in setting the scenes and giving



Teachers Guild president, Concepcion Garcia, welcomes Archbishop Edward A. McCarthy to the Fall meeting of the Guild held Sunday at Barry College. At left are

Richard DeAgüero, president-elect, and his wife, who presented the Offertory gifts at the Mass which preceded the meeting.

previews to the beatific vision. Teachers in revealing truths to their students, no matter what the field is, are just beginning to sow the seeds, just beginning that process, that total all-revealing of God which we will all experience in the happiness of heaven," Archbishop McCarthy said.

Archbishop McCarthy emphasized that educators give special gifts to their

students which can never be taken away from them. These gifts will form their entire lives their careers and make of the student a personality capable of discernment,

capable of right judgment, and capable of seeing the Lord in His handiwork and in the beauties of nature they encounter.

"Teachers, who by the

witness of their lives, by their own personalities, by the influence that they have on their students, a loving concerned influence, are to some extent beginning that process of revealing the presence of the Lord that we all aspire to," the Archbishop declared.

Pointing out that we live in a frightening world in which scientists have announced the development of a special type of bomb which can destroy people but would preserve material things, the Archbishop said, "At no time in the world have we been in a situation—a crisis between good and evil, where the evil man has all the intellectual and scientific ability to destroy the world if his scientific and intellectual pursuits are not properly controlled by men who are moral men and men with a sense of responsibility."

District Serrans to convene at Beach

Hundreds of Serrans from Florida, Puerto Rico, and Jamaica are expected to participate in the District 30 convention of Serra International, Oct. 7-9 at the Carillon Hotel, Miami Beach.

Members of the Miami Serra Club will be hosts to the three-day meeting which opens on Saturday, Oct. 8 when registration will be conducted between 8 a.m. and 5 p.m.

Archbishop Edward A. McCarthy will be the principal celebrant and homilist during 5 p.m. Mass on Saturday.

Earlier in the day Robert M. Brake, Serra Club president will welcome delegates. A series of workshop throughout the day will include the topics Vocations Among Minorities, Programs and Projects-Successes and Failures, Success or Failure in Vocation Work.

At 3:30 p.m. Saturday, Msgr. James J. Walsh, Spiritual Director at the Major Seminary of St. Vincent de Paul will address a general session speaking on "Current Problems of

America's Seminaries. Priests of the Archdiocese of Miami engaged in Campus Ministry in Dade and Broward Counties will be among those participating in workshop sessions.

ACCW execs join planning session of state unit

ORLANDO — Three leaders of Miami's Archdiocesan Council of Catholic Women were among those participating in a recent meeting of the Florida Council of Catholic Women's board of directors at Mercy Hospital.

Mrs. Robert Ulseth, West Palm Beach, incoming president of the state council, Mrs. Arthur Harlan, Miami ACCW president and first vice president of FCCW; and Mrs. Thomas Palmer, FCCW STOP ERA chairman; joined

presidents of Florida's Councils of Catholic Women in discussing preparations for the convention of the NCCW in November in Texas and repercussions of the Florida International Women's Year held last summer here.

Mrs. Donald LeFils of Osteen, presiding for the last time in Florida as president of FCCW and province director of the Miami province reported on the Florida IWY terming the meeting a "waste

of taxpayers money." She explained that in addition to the \$5 million that had been appropriated by the Congress for discussions on womanhood, almost an additional quarter million dollars was made available to the National Commission on the Observance of IWY. According to Mrs. LeFils, the latter funds are now being recalled by the participating agencies as illegal contributions.



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Liturgy meet: 'Sunday, the worshiping parish'

By FRANK HALL
Voice Feature Editor

BALTIMORE — The problem with Sundays during Ordinary Time is that no one seems to know what to do with them, said Father Patrick Byrne to participants attending the Third Annual Baltimore Congress on Liturgy.

"There are too many interruptions with external influences where Feast days bump Sunday," he noted. "In 1975, we had five Sundays during Ordinary Time bumped, not counting the times they were replaced by national collections, local collections, special days and special weeks.

"The Lectionary is the Church's catechism," he emphasized. "We have to let scripture and prayer speak; to let the Spirit speak through these. We have to be channels but not filters; to make it possible for the People of God to hear the Word of God."

Father Byrne was one of 23 speakers addressing over 1,100 participants from throughout the United States at the Congress. The three days brought together such nationally-known Liturgists as Fathers Richard McBrien, Joseph Champlin, John Gearney, Godfrey Diekmann, Charles Gusmer, Gerard Austin, John Gallen and Robert Hovda to discuss Liturgy.

Speaking on "The Meaning of Sunday," Father Gerard Austin, O.P., noted that "Sundays are too busy. We should use the Sabbath as

a change of pace. Sunday should reflect our covenant between man and God."

Tracing the history of the Sabbath back to its Jewish roots, he said, "Sunday reconfirms that there is a God; that God enters into lives and all is revitalized. We have to honestly ask ourselves if we really have to work on Sunday—and let's be honest about overtime. Even our recreation is too busy on the Sabbath."

Speaking on the "Meaning of Worship," Father Godfrey Diekmann, O.S.B., warned, "The real danger to Christians is not sin but routine which leads to boredom and a loss of real awareness."

Selecting three areas to focus attention on, he said, "We have to recover a sense of reverence, awe and mystery; rediscover Christ in his humanity as our brother; and rediscover the Holy Spirit in our worship."

Father Diekmann said "Liturgy is over-verbalized. Gestures are far more important than words."

Father Joseph Champlin was equally concerned with too many words, during his workshop "The Sunday Community: Adapting Liturgy to Its Many Needs."

"Don't use verbal overkill. Use a brevity of words so people can go beyond," he cautioned. "Give people time for inner breathing through silence, symbols, and simplicity."

He suggested that "Involvement of people is the

key principle. Get as many people as possible participating making vestments, banners, whatever. We use anywhere from 400 to 600 people each year doing things."

To get people involved in Liturgy, Father Champlin said, "Don't announce the need from a pulpit or in a bulletin. That will never get volunteers." Father Champlin feels the personal invitation is best but also uses a Volunteer Sunday to encourage people to

share their time and talent. "We have volunteer sign-up sheets and ours lists 45 areas to serve in, including occasional carpentry work."

"Environment for Worship: The Elements in Liturgy" was a workshop presented by Father James Notebaart.

"What do the symbols we use say to us?" Father Notebaart asked. "You have to ask yourself what incense says to you, or vestments, or poinsettias in July, and what

do you want them to say? If you want a joyful celebration you don't use incense and black vestment.

"Everything around us must be true to itself. God doesn't need symbols, people do. Every word, movement and object must be real, not imitation, phony or artificial. We have to open up our symbols—real bread, full immersion for Baptism, laying on of hands—so that our symbols are authentic," he noted.



Seminole leader Michael Tiger helps Archbishop McCarthy with a new tribal jacket, presented to the Archbishop in making him an honorary member of the tribe. Moments before, Msgr. Bryan Walsh (center) had presented the Seminole tribe with a grant of \$33,000 from the Catholic Service Bureau to help the Indians pay for legal advocacy. The grant came from local Campaign for Human Development funds and from two anonymous \$9,000 donations, coordinated by Msgr. John Glorie, CHD director.

Tuition tax credit bill introduced

By JIM CASTELLI

WASHINGTON — (NC)—Forty-three senators have introduced legislation to allow a tax credit of 50 percent of tuition costs up to a maximum of \$500 per year per student.

The credit would be available to full-time and part-time students for tuition paid to virtually all accredited schools, colleges and universities—public, private, church-operated, vocational, business and trade schools.

STUDENTS at private schools which do not have tax-exempt status because they are racially segregated would not be eligible for the credit.

The program would begin

in calendar year 1980 and cost \$4.7 billion that year, its sponsors say.

The tax credit would be refundable to low-income families who owed less tax than the tuition credit. A family that paid \$500 in tuition and owed only \$300 in tax, for example, would receive a \$200 refund.

The bill's main sponsor is Sen. Robert Packwood (R-Ore.). He worked closely in drafting the bill with Father Donald Shea, director of the Ethnic-Catholic Division of the Republican National Committee.

Packwood's chief cosponsors are Senators Daniel Patrick Moynihan (D-N.Y.) and Richard Schweiker

(R-Pa.), who had previously introduced similar bills.

Rep. James Delaey (D-N.Y.) has introduced a less comprehensive tuition tax credit bill in the House. His bill would allow a nonrefundable tax credit for 100 percent of tuition up to \$250 a year for each student.

PACKWOOD told a news conference he is optimistic about his bill's passage. A similar bill has passed the Senate before, but has not been brought to a vote in the House.

The Packwood-Moynihan bill's sponsors include 12 of the 18 members of the Senate Finance Committee which has jurisdiction over the bill.

A heavy grassroots

lobbying effort is being planned for the House, according to Msgr. Edward Spiers, executive director of Citizens for Educational Freedom, a school aid lobby.

A Carter Administration official has opposed tuition tax credits in congressional testimony. But Msgr. Spiers says this does not mean the Administration will stick with that position.

The Administration's opposition referred to the present budget year, he said.

He said Carter had said during the 1976 presidential campaign that he supported constitutional forms of aid to parochial schools. The Packwood-Moynihan bill is one such form of aid, Msgr. Spiers

said.

Packwood and Moynihan said their bill would save "diversity" in American education by keeping non-public schools, colleges and universities alive.

Packwood estimated that 80 percent of the tax credit would be applied toward public school tuition and 20 percent toward private school tuition. Three-quarters of the private school tuition—15 percent of the total—would go to students in parochial schools, he said.

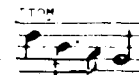
THE Supreme Court is likely to support this bill, Packwood said, because "the court never has had a case just like this one, a law passed by the federal Congress."

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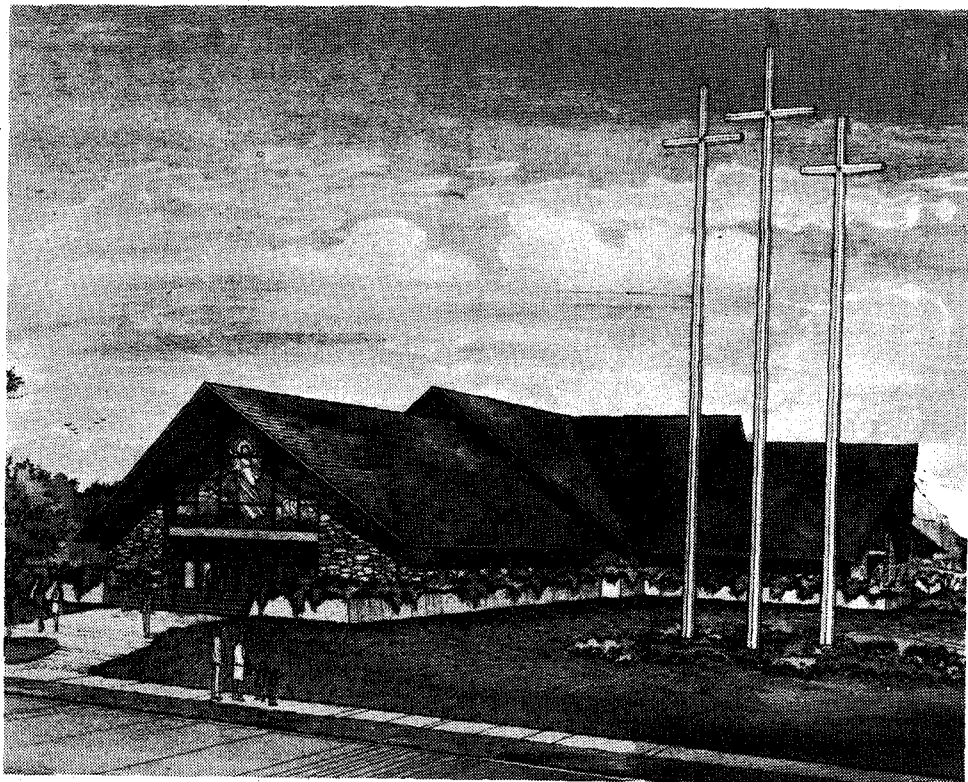
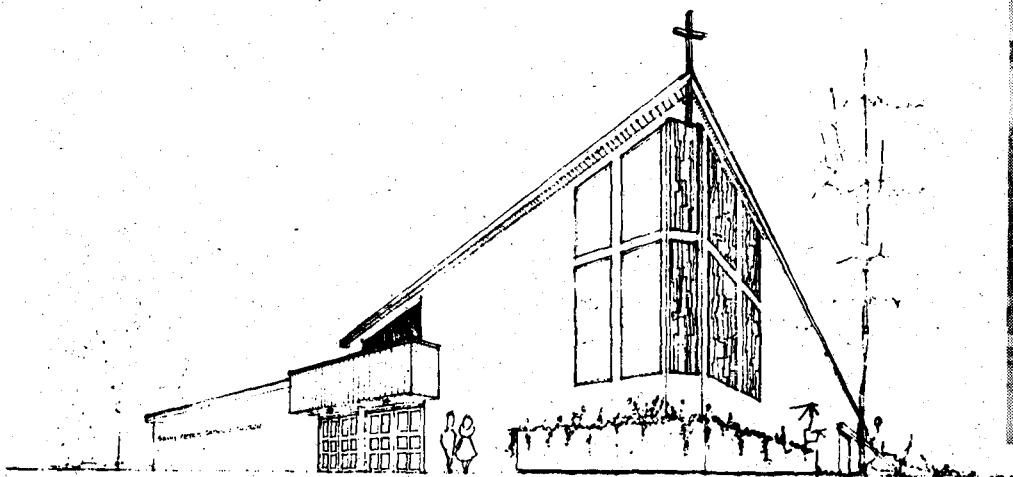
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2 New churches planned

Ground was broken last Sunday in Naples and Boca Raton for South Florida's two newest Catholic churches. Below is shown the architect's conception of St. Peter Church in Naples which will accommodate 500 persons. At right is the architect's drawing of Ascension Church and parish center, Boca Raton.



SOMETIMES IT PAYS TO BE A LITTLE CHICKEN WITH YOUR NEST EGG.

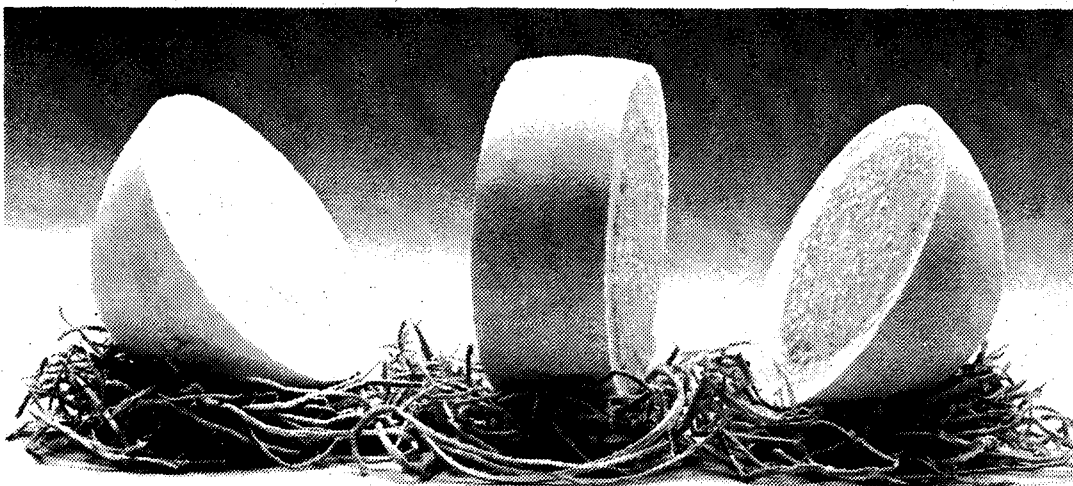
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"Regular 5 1/4% savings," "Short-term certificates" and "Long-term certificates."

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30%	6.75% Certificate	2 1/2 Years	\$1,500	6.98%
50%	7.75% Certificate	6 Years	\$2,500	8.06%
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*Annual yield when interest is compounded daily and held for one year.

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Archdiocese Holy Year suggested

Abp. sees giant Mass at Orange Bowl, also plans for laity office

By ROBERT O'STEEN
Voice News Editor

Archbishop Edward A. McCarthy has suggested the possibility of two developments in the Archdiocese next year that could have an impact on every parish in South Florida:

- A special office of Lay Ministries that would develop job descriptions and assignments for lay volunteers looking for ways to better serve their parish and Church.

- An Archdiocese "Holy Year" that would be capped off by a big celebration in the Orange Bowl on the 20th anniversary of the Archdiocese next September.

The Archbishop was addressing the annual meeting of priests and nuns who work with migrants and spoke of the importance of the laity today.

Noting that he is the chairman of the U.S. Bishops Committee on Laity, he said "We must go back to our roots...break away from patterns" in thinking about the laity.

"ON THE SHORES of Gallilee our Lord spoke to the people and they must have felt a fire within them. At the Sermon on the Mount were the people saying 'Is this something new we are a part of?'"

Archbishop McCarthy spoke of standing near where St. Paul must have stood at Corinth and in the catacombs, dark and damp. "You get the feeling of how it was then..."

Roots.

"Were the priests and bishops

17 Archdiocese students make Merit award list

Seventeen students from Archdiocesan High Schools have been named semi-finalists in the 23rd annual National Merit Scholarship program and will have an opportunity to compete for the more than 3,900 scholarships which will be available next Spring.

Semi-finalists are chosen from more than 1 million students enrolled in 17,500 high schools across the nation. They represent the top half of one percent of the nation's most academically talented young people. Those who attain finalist status will compete for \$1,000 scholarships.

Among those named in South Florida are Albert

Harum, Daniel P. Kalmanson, John T. Metzger and Richard B. Norton, Christopher Columbus High; Robin G. Walsh, St. Brendan High; Carol J. Geiger, Our Lady of Lourdes Academy; Josephine A. Fohrenbach, Notre Dame Academy; Thomas Sputo, Chaminade High, Hollywood; Kenneth G. Grover, Laura Maher, Ofelia M. Utset, St. Thomas Aquinas High, Fort Lauderdale; Christopher P. Foley, Nancy S. Price, Cardinal Gibbons High, Fort Lauderdale; Patrick M. Hunt, Maria T. Indart, Msgr. Pace High; and Carleton R. Bryant and Victor Rodriguez, Cardinal Newman High, West Palm Beach.



Archbishop Edward McCarthy speaks to a meeting of priests and nuns working in migrant ministry, and discussed the importance of lay involvement.

'There is something for each of us to do, and if we don't do it—it won't get done.'

divided from the people then, or were they united?" The people, he said, were tasting the feeling of a common purpose, "part of a benign revolution and the Church flourished in that kind of spirit.

"Have we lost that sense of total membership in the Church?" he asked, citing the analogy of a ball game with the priests and Religious out on the field while the laity stand on the sidelines cheering rather than being part of the game.

HE SAID some people consider that for priests and nuns, religion is their "profession."

"There is no such thing as a professional Christian," he said and told of a letter he had received from a woman upstate complaining that no priest had come to visit her sick neighbor. "I wondered why she would write to me 60 miles away to see that someone would do what she should be doing herself."

Archbishop McCarthy said he receives quite a few letters from people who are looking for ways to do more for the Church and he said he had been looking for a way to respond.

"I'd like to see us put together an office of lay ministry," he said, which would develop a complete lay ministry program, with job descriptions, training, and assignments in such areas as ministry to youth, ministry to the sick, ministry to the elderly. And these, he said, might all be tied in with Extraordinary Ministers of the Eucharist. He indicated that the concept was being studied and welcomed ideas on the subject.

Concerning the idea of total membership and getting people involved in the Church, Archbishop McCarthy suggested that the Archdiocese might have a Holy Year next year, "a year of new joy, of reconciliation, of reaching out" to all elements of the Archdiocese.

It would be a jubilee year honoring the 20th year of the Archdiocese, he said, that could culminate in a giant celebration in the Orange Bowl.

THE MEETING was held at a migrant mission, Our Lady Queen of Peace, west of Delray Beach. The theme was "The Sower," according

to Msgr. John McMahon, Rural Life Bureau director and coordinator of the meeting. The concept, he said, was an outgrowth of the recent Spanish Encuentro convention in Washington, D.C.

Talks at last Friday's meeting were given by Archbishop McCarthy on the laity; by Msgr. Bryan Walsh, director of Catholic Charities, on accountability, and by Father David Punch, director of the Permanent Deacon program.

Msgr. McMahon said the idea was for the workers in Migrant ministry to take these seeds of thought back to their rural missions and plant them, with follow-up meetings to be held in January.

Another area of high priority in getting people involved, Archbishop McCarthy told the group, is not so much by teaching but by witnessing.

"THE MOST effective teacher is one who gives witness of involvement in life," the Archbishop said.

He cited ways of witnessing in the Liturgy.

"I think maybe we should work spontaneous prayer into the formal Liturgy," he said and noted "powerful" examples he had seen in some prayer groups.

Personal involvement has to start at small levels, the Archbishop said, such as in family nights, small parish groups and such.

He summed up witnessing as five points:

- Faith.
- Prayer.
- Christian love and living.
- A sense of community.
- A sense of mission, as in lay vocation.

"There's something for each of us to do," he said, "and if we don't do it—it won't get done."

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St. Augustine Cathedral now a Basilica

ST. AUGUSTINE—The elevation of this city's historical Cathedral to the rank of a Minor Basilica was described as a result of the Gospel for the overflow crowd participating in ceremonies last week.

Archbishop Edward A. McCarthy, Metropolitan of the Province of Miami, presided at the concelebrated Mass of which Bishop Paul Tanner of St. Augustine was the principal celebrant. Concelebrating with him were Florida's other prelates.

Speaking to a large congregation which included many priests from the Archdiocese of Miami who formerly served in the Diocese of St. Augustine when it embraced almost the entire state, Bishop John J. Fitzpatrick of Brownsville, noted that the honor to the Cathedral is a tribute to the faith of Catholic priests and laity during the 400 years of Catholic history in the area.

"This Basilica arose as a result of men's belief in the

Gospel," the former Auxiliary Bishop of Miami said. "The story of the Church is a story of man's reaction to that Gospel and to the Christ of the Gospel. The Church is really Christ living out in time and space, the love and mandate of His Father.

"The early Spanish settlers, whose deeds have been carefully eliminated from most of our history books, the Indians who preceded them and the Minorcans who followed, were no better or worse Christians than we ourselves are," Bishop Fitzpatrick, who served as a priest in Florida for 25 years, declared.

"They, as we, were the People of God, all sharers in His Kingdom and responsible for it. This Basilica has been a part of God's plan for those people to establish His kingdom and stands as evidence of a significant phase of that story. Today we are proud of what they have done, grateful for God's continuing presence among us."



Prelates participating in ceremonies were: Bishop Rene Gracida, Pensacola-Tallahassee; Bishop John Fitzpatrick, Brownsville; Bishop Paul Tanner, St. Augustine, Archbishop Edward A. McCarthy, Bishop Thomas Grady, Orlando; and Bishop Charles McLaughlin, St. Petersburg.



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Eagles, Beagles, Babies and "There Oughta Be a Law"



Ours is a peculiar society. We have laws protecting wildlife and dogs, but not defenseless human beings. Consider:

Don't steal an eagle egg

If you do, it can cost you \$5,000. Or a year in the clink. Or both. Eagles are protected by federal law against harm or harassment by the citizenry. The penalty for so much as stealing an egg from a nest has been stipulated by Congress.

Don't gas a beagle

The U.S. Congress abhorred the idea of using dogs in any tests of chemical, biological or radioactive warfare materials. An amendment banning use of appropriated funds for such purpose was overwhelmingly approved in the Senate and accepted by the House of Representatives.

But babies you can kill

According to our U.S. Supreme Court, the word "person" as used in the Fourteenth Amendment does not include the unborn. Last year in these United States, more than 1,000,000 unborn babies were "terminated" through "Abortion on Demand." Terminated means killed. Killed without penalty. Unless someone got a parking ticket in front of an abortion mill.

What kind of society do you want?

People get exactly the kind of government they deserve. If you don't mind a society in which unborn humans can be killed on

whim, just keep sitting there. But don't complain if some court decides old folks are sorta troublesome, too. Or cripples. Or red-heads. Or southpaws. After all, the principle is the same. Of course, you're safe. Or are you?

There really oughta be a law!

What this country needs right now is a constitutional amendment. One that starts a return to respect for the rights of life on which our nation was founded. One that makes it illegal to kill unborn babies—or humans at any other stage of life—as well as eagles and beagles. It's a choice of that or a continuing trend toward a dehumanized society.

Prayer for Victims of Abortions

Father in Heaven, forgive us our Nation's political sin: the fiat that the fetal child has no civil right to temporal life. Because they are Your children too, grant them, Father, eternal life when they return to You. And tell them, Father, Your smallest of children, there are those of us who love them.

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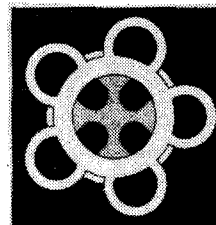
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- I would like to become a member.
- Enclosed is my check to help support life. (Unborn babies really are alive, you know.)

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By Fr. Ron Luka, C.M.F.

Families grow—but not alone



A family seated together sharing a crossed bread.

Just a couple of weeks ago as school buses pulled away with a group of excited first graders, a lot of mothers probably went back into the kitchen for a good cry. They were happy to see their child grow and enter a new stage of life. But as much as they may have felt harried having them underfoot at home, they miss them.

Growth, at every stage of life, brings the joy of accomplishment mixed with the pain of separation. That's why we cry at births, graduations, weddings, and when our kids go off to first grade.

There's joy when a child is born. But there's not only the physical pain but the psychological pain of separation that the mother feels. There's a sense of ac-

complishment when the child learns to crawl and walk but also a pain of not being needed to get the infant from one place to another. As the child makes new friends in the neighborhood or at school, we're happy about these new relationships, but also have to realize that we are not the only significant people in the child's life. As they grow through the teens, again new friendships and relationships and we wonder if we have any significance in their lives.

The joy and the pain of growth are especially keen for both parents and children during those adolescent years when the child is becoming an independent adult. The new relationships between parents and their son or daughter are especially difficult for both parents and young adults at this time. This is an op-

portunity for both sides of the much overworked "generation gap" to make great strides in growth. And it shows us that the joys and pains of growth last an entire lifetime.

Even in later years as a person grows into retirement and has the joy of more leisure, along with it comes the pain of separation not only from fellow workers but from the job by which he-she may have judged their significance during the better part of their lives.

But the final step of growth is that moment of great victory but also of great sorrow as we breathe our last breath. The Christian attitude is not that life peaks at forty or any other point but that we are constantly called to have life and have it more abundantly. Thus, Paul could pray

that he be delivered from what was impending his growth into the fullness of Christ and that he might be dissolved into an eternal growth into Christ.

One of the things our Christian faith does is provides deeper meaning for the ordinary events of our lives. Our growing pains have greater significance as we see God and his people growing in their relationship through the pages of Scripture. As we see the Word emptying Himself to become flesh, as we see Jesus undergoing the same growth experience that each of us has gone through, barring sin alone, which is a refusal to grow, as we see the pain his parents suffered when even as a child he was growing in a realization of being about his Father's business, as we see him crying at the death of a

friend and finally as we see him struggling with that final step of growth through death to resurrection.

That child on his way to school for the first time and his mother crying in the kitchen will both have a lot more of the joys and the pains of growth. They are both at different stages of a path of growth by the Son of God Himself. But as the Lord did not grow alone but in a family, among friends, and in a community of followers, so we have each other to share both the joys and pains of growth. We have our spouses, our children, our parents, our brothers and sisters, our peers, our Christian community. It is not alone but with the Lord and his people that we grow with lesser pains and greater joys.

Family Night

Five Tips for Holding a Successful Family Night

1. As a family agree on one particular night a week for Family Night and then try to stick to that night.
2. Plan the evening and be sure to have the materials on hand you wish to use for that night.
3. One-and-a-half to two hours is a good length for Family Night.
4. Don't miss the snack; each week a different family member may be responsible for preparation and serving of the snack.
5. Relax and enjoy the evening. Mom and Dad—you don't have to be the teachers—just enjoy your family time together.

FIRST WEEK OF OCTOBER
(Theme: Time... How We Change)

Opening Prayer

Dearest Father,
As October begins You remind us that life changes as

the seasons come and go. We also are changing as we, too, pass along the seasons of our life's journey. We hardly seem the same person we were five or ten years ago; our body changes, our mind changes and our spirit changes. Yet, Lord, we still are essentially

the same person and indeed we are a mystery. Oh, Father, thank You for making us the wonder that we are. Thank You for Your presence with us yesterday, today and tomorrow. We love You, Father. Amen.

ACTIVITY IDEAS

Young Family: Future Telling—materials: none. Take about a minute of silence to think about the future five years from now. Take turns pretending it's five years from now, and answer the questions:

1. I live ————
2. I work or go to school at ————
3. My favorite clothes outfit is ————
4. I have traveled ————
5. The thing that I like to do the best is ————

Middle Years Family:

Life Line—materials: paper, crayons, pencils. Each draw a life line across the paper marking the date he was born up until today. Choose four places along the life line that each one thinks he changed significantly. Mark them along the line with the date and why each was chosen. All share their life line with the family.

Adult Family—Scripture Time. Materials: Bible. Read together Ephesians 4:17-24 and 1 Peter 4:1-11. How do these readings apply to our family?

Snack
Pop corn...compare how it changes.

Entertainment
Choose a very dark room. One person closes his eyes and counts to 30. Others hide

about the room, keeping silent and freezing at the count of 30. The person who is "it" feels about the room (keep those eyes closed) until he touches all the people. The first person touched is "it" for the next round. It's great fun.

Sharing
1. Each share a moment from the past week he felt especially joyful.

2. Share a happy memory from two years ago.
3. Tell a fun story from four years ago if you can remember one.

Closing Prayer
Dearest Father,

Thank You for our sharings this evening. Thank You for helping us discover the many ways we change with time. Bless us this week, Father, and may we spend our time wisely. Amen.

Sacred music organ recital

An evening of classical and sacred music will be presented by South Florida organist, Diane Bish at 8 p.m., Tuesday, Oct. 4 on the new pipe organ recently installed in St. Rose of Lima Church.

Designed specifically for churches that would like to own a pipe organ, but cannot afford the increasingly high cost of such an instrument. The organ has two keyboards, a full pedal board, and seven ranks of pipes. In addition there is a wide variety of electronically simulated pipe organ stops such as flute, trumpet and viola.

According to Msgr. Noel Fogarty, pastor, the Rodgers Pipe Organ, Augmented, has

been made available to St. Rose of Lima Church, free of charge for a period of 18 months.

Those who are not

members of St. Rose of Lima parish and who would like to attend the concert should call Binder Baldwin Co. for reservations, at no charge.

Seminary weekend for youth slated

The third annual program of monthly weekends of recollection for high school seniors and local collegians interested in entering the priesthood begins on Saturday, Oct. 1 at St. John Vianney College Seminary.

Young men arriving Saturday at the seminary, 2900 SW 87th Ave. (Galloway Rd.) will par-

ticipate in conferences on the priesthood and spiritual exercises of the seminary as well as experience the lifestyle of seminarians.

Those interested should contact their parish priests or call the seminary at 305-223-4561. Written inquiries should be mailed to the seminary at the above address.

Cathedral Mass for human rights

The Archdiocese of Miami will participate in Human Rights and Justice Week, Oct. 16-23, being promoted by the National Committee of the Laity, in recognition for those people who are exiled, or currently living in nations where individual liberty and justice are not respected.

Archbishop Edward A. McCarthy will celebrate Mass at St. Mary Cathedral Sunday, Oct. 16, at 11 a.m., for those whose rights are oppressed. Priests are invited to concelebrate, especially those who have experienced the deprivation, or whose ancestry is traced to such a nation.

All the faithful in the Archdiocese are invited to attend this Liturgy.

Voice poster contest open to youth

Get out the crayons, water colors, tempera, magic markers and whatever else it takes to be creative and get into The Voice poster contest for youth. Prizes include everything from savings bonds to wrist radios, skateboards, cash, and ribbons.

The Voice poster contest is bi-lingual, has only a few

simple rules but a lot of prizes.

Posters should express the students' understanding of what The Voice newspaper is. The words "The Voice" or "La Voz" should appear on the poster. Poster should be no smaller than 14" x 18".

Parents and-or teachers may offer suggestions but posters should be designed and completed by students.

Only one entry per student. The name, grade, age, school, phone number and address must be glued to the back of the poster. Posters should be delivered or mailed to The Voice by Nov. 1. All posters become the property of The Voice and will not be returned.

There are three judging divisions in the contest:

Primary (grades 1-3), In-

termediate (grades 4-6) and Junior High and High School (7-12).

Here's some ideas to get the posters going.

The Voice is a newspaper which the Catholic Church uses in the Archdiocese of Miami to communicate the Good News of God's love for all people to one another.

The Voice prints the opinions of many Catholics. Many voices make up The Voice. The Bishop also communicates with the People of God through The Voice in order to be more present to them in their lives, work and ministries. He makes Christ's Word better known through The Voice.

All the People of God in the Archdiocese (and many other Christians and non-Christians) read The Voice to keep in touch with one another

and to learn what the Catholic Church is doing, thinking, and experiencing in all parts of the world.

In The Voice people can also learn how many of us, although different, have common goals, experiences, etc., and therefore know how God brings all people together to make us His people.

Search, Twi-lite and film festival planned for youth

Teens from Our Lady Queen of Heaven, North Lauderdale, will participate on a Search weekend Sept. 30 to Oct. 2, at St. Thomas Aquinas High School and an Entrada Encounter (ninth and 10th graders) Oct. 28-30.

Youth in St. John Fisher parish, West Palm Beach, will share in a Twi-Lite Happening Sunday, Oct. 2. The retreat is intended to help all youngsters in their spiritual life and will also be an opportunity to meet each other from different schools.

CYO members of St. Mark's parish, Boynton

Service school applicants set

Young men and women desiring to enter the U.S. Military, Naval, Air Force and Merchant Marine Academies, who are residents of South Dade and Monroe Counties, must file their applications with Congressman Dante Fascell no later than Nov. 4. Fascell will nominate a principal and nine alternates to each of classes entering the service academies in June and July, 1978.

For further information write to Congressman Fascell at 904 Federal Bldg., 51 SW First Ave., Miami, Fla. 33130.

Beach, will be serving coffee and donuts after all Masses on Sundays as a service to parishioners. Danielle Leblanc has been elected president of

Youth corner

the CYO, Cathy Forman, vice-president, Ann Leblanc, secretary, and Don McVicker, treasurer.

Eight collegians from South Florida have received awards from the new Catholic Scholarship Program at St. Leo College. They are: Clara Colunga, Miami; Lisa Gamage, Hollywood; Laura Johnson, Pembroke Pines; Donna Loyzelle, Pembroke Pines; Michael J. Parks, Pompano Beach; Nancy Peterson, Miramar; Kathleen Rooney, Fort Lauderdale; and Charles A. Sanchez, Mango.

Theresa M. Van Vliet of Fort Lauderdale received a cap and gown in ceremonies at

Trinity College, Washington, indicating her candidacy for a degree. Miss Van Vliet is also student association president.

A Shakespeare Film Festival will be held at Nova University, Fort Lauderdale. Commentary and discussion will be held before and after each film. The schedule is: Richard III, Nov. 17, 18; Taming of the Shrew, Dec. 15, 16; Romeo and Juliet, Jan. 12, 13; Midsummer Night's Dream, Feb. 16, 17; Julius Caesar, March 16, 17; and Hamlet, April 13, 14. For information call (Broward) 587-6660, ext. 295, or (Dade) 944-1219.

Career broadcaster Gene Milner has established a \$1,000 Van Patrick Memorial Scholarship to be awarded annually to a student in the broadcast industry field at the University of Miami.

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S. Florida Scene

Retreat House schedule

KENDALL—A full program of retreats and reflection periods have been scheduled at the Dominican Retreat House, 7275 SW 124 St.

Father Brendan Dalton, assistant pastor, Epiphany Church, will conduct a Day of Reflection from 9 a.m. to 2 p.m. on Tuesday, Oct. 4. "The Art of Prayer" will be the theme of an evening of reflection from 7:30 to 10:30 p.m. Father Ross Garnsey, director of Bethesda Manor, will be the retreat master.

On Saturday and Sunday, Oct. 8 and 9 a retreat for separated and-or divorced women begins at 9:30 a.m. on Saturday and concludes at 4 p.m. Sunday. Father John O'Hara, assistant pastor, Holy Rosary Church, Perrine, is the retreat master.

For additional information call Sister Elizabeth Ann, O.P. at 238-2711.

N. Dade ACCW meet

The Fall meeting of the North Dade Deanery of the Miami ACCW is slated for Saturday, Oct. 1 at Holy Family parish hall, North Miami.

Registration and coffee begin at 9 a.m. followed by a business meeting at 10 a.m. Mass will be celebrated at noon in the parish church and luncheon will follow at 1 p.m.

St. Boniface workshop

PEMBROKE PINES—A one-day Bible workshop is scheduled to be held at St. Boniface parish, Saturday, Oct. 8 from 10 a.m. to 9 p.m.

Father Gerald Morris, S.S.L., professor of Scripture, at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, will conduct the sessions and meditations.

"God Speaks His Living Word", is the workshop theme.

Benefit for retarded

The mentally retarded will benefit from a dinner-dance which members of the Daughters of Isabella will sponsor on Saturday, Oct. 8 at Christopher Columbus High School.

Dinner will be served from 7 to 9 p.m. followed by dancing with music provided by Tony Martin.

Reservations may be made by calling 667-8754.

St. Chas. Boutique

HALLANDALE—St. Charles Borromeo Boutique and Thrift Shop opens Saturdays, Oct. 1 in the Dale Shopping Center, 600 W. Hallandale Beach Blvd. and NW Sixth Ave.

Women of the parish will serve as a volunteer staff. Refreshments will be served.

CSB installs Coon

WEST PALM BEACH—Richard I. Coon, Jupiter, has been installed for a third term as president of the Catholic Service Bureau Advisory Board.

Other officers installed during the recent annual dinner are Mrs. J.G. Gaines, Sr., vice president; Mrs. Richard Sokolowski, secretary; and Richard J. Vassalotti, treasurer.

Mrs. Robert L. Vickers assumed her duties as the agency's Auxiliary president. Mrs. Ned Kerr is vice president; Mrs. Joseph Gallagher, secretary; and Mrs. Arthur Molnar, treasurer.

During the dinner Mrs. Carl Hussey, retiring Auxiliary president, presented Michael Dougher, CSB director, with a \$1,000 donation from the group.

Miami Serra meet

Msgr. Bryan O. Walsh will be the guest speaker during the monthly meeting of the Miami

Information nights

Two Information Nights on Marriage Encounter will be held for people interested in learning more about the weekend.

Information nights will be held at St. Maurice Church, Fort Lauderdale, on Sunday, Oct. 2, at 7:30 p.m., and at the home of Wayne and Jackie Kull, 11498 S.W. 55 St., Miami, Monday, Oct. 3, at 7:45 p.m. Everyone is welcome.

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Serra Club at 12:30 p.m., Tuesday, Oct. 4 at the Hotel Columbus.

Plans will be discussed for the upcoming District 30 convention at the Hotel Carillon Oct. 7.

Free immunization

Dade County Health Dept. is offering immunization against a variety of diseases for children aged two months and older, free of charge.

Immunization will be given for whooping cough, diphtheria, tetanus, measles, mumps, rubella and polio.

Parents who are not certain if their children are fully immunized should consult their family physicians.

Fr. Razutis memorial

A perpetual memorial to the late Father George Razutis, who served in South Florida parishes for many years, has been initiated at St. James parish.

At graduation time each year gold medals for Religion will be awarded to one boy and one girl in memory of the Lithuanian-born priest.



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It's a Date

Broward County

ST. STEPHEN Council of Women, Communion Breakfast, after 8 a.m., Mass, Sun. Oct. 2, social hall. Tickets 989-5322.

ST. MATTHEW Women's Club, dessert card party, Thursday, Oct. 6, noon, Hallandale Recreation Center.

ST. BONIFACE Women's Club, Pemproke Pines, meets 8 p.m., Wed., Oct. 5, parish hall. Guest speaker, Sam Bergdorf.

ST. ANTHONY Home and School Assn. "Medieval Banquet", Sat. Oct. 1, Pier 66, 7 p.m.

ST. BARTHOLOMEW Men's Club, golf tournament, Arrowhead Country Club, Sat. Oct. 1. Dinner-dance in evening. Monthly meeting and card party, Thursday, Oct. 6.

ST. BERNADETE Golden Years Club, meeting, Fri. Oct. 7. Noon Mass followed by business session, 1 p.m., cards and refreshments.

ST. BARTHOLOMEW Young at Heart Club meeting, Tues., Oct. 4, 1 p.m. N. Andrews

CATHOLIC WIDOWS and Widowers meet, 8 p.m., Oct. 3, 3571 N. Andrews Ave., Oakland Park. Call 484-3094 or 721-9316.

ST. JEROME Women's Club luncheon-card party, Oct. 4, 12:30 p.m., parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

ST. THOMAS AQUINAS High

spaghetti dinner, Americo's Italian Restaurant, 2222 N. Ocean Blvd., Fort Lauderdale, Monday, Oct. 3, 5-9 p.m.

ST. ELIZABETH School Auxiliary, dessert-card party, noon, Saturday, Oct. 8, St. Elizabeth Gardens. Business meeting Oct. 11, parish hall. Sheriff Ed Stack speaks on "Pornography and Related Crimes."

OUR LADY QUEEN OF HEAVEN Marriage and Family Program begins Wed., Oct. 5, 8-10 p.m., parish hall. Babysitting services provided. Call 971-0560 or 974-4144 for information.

ST. HELEN Women's Guild meeting Wednesday, Oct. 5, 7:30 p.m. parish hall.

CDA COURT MARIA REGINA dessert card party, noon, Oct. 6, Our Lady Queen of Martyrs parish hall, Fort Lauderdale.

NATIVITY Guild, Hollywood, meets 8 p.m., Wednesday, Oct. 5, parish hall. Demonstration on planting in stone and clay. Bake sale after Masses, Sunday, Oct. 2.

OUR LADY QUEEN OF HEAVEN Senior Citizens luncheon, noon, Oct. 7. Trip to Disney World, Nov. 14-15. Call 974-7929.

LAUDERDALE SINGLES meet Sunday, Oct. 2, 7:30 p.m., St. Anthony clubrooms, 901 NE Second St. Games after business. Information 733-9310.

Palm Beach County

ST. JOHN FISHER Women's Guild rummage sale, Oct. 7, 8, 9 in parish hall,

4301 Northshore Dr., West Palm Beach.

ST. LUCY Women's Guild Highland Beach, luncheon meeting, Monday, Oct. 3, 11:30 a.m., Holiday Inn. Reservations 395-7795.

ST. FRANCIS OF ASSISI parish Oktoberfest, 4-11 p.m., Saturday, Oct. 8 in courtyard. German cuisine, music, and dancing.

ST. THOMAS MORE Madonna Guild meeting following 8:30 a.m. Mass, Friday, Oct. 7, K. of C. Hall, 3314 Old Dixie Hwy., Boynton Beach.

ST. JOHN FISHER Scripture Study Course, 9 a.m. and 7:30 p.m. Thursday, Oct. 6, church.

ST. MARK Ladies Guild, Boynton Beach, meets 2 p.m., Monday, Oct. 3, parish hall.

ST. CLARE Women's Guild membership drive meeting after 7:30 p.m. Mass, Oct. 5.

HOLY SPIRIT Women's Guild card party, 12:30-3:30 p.m., Friday, Oct. 7, social hall, Lantana. Information call 588-7085.

ST. EDWARD CHURCH Engagement Encounter, 11 a.m.- 8 p.m., Sunday, Oct. 2, Palm Beach.

Dade County

ST. KEVIN Women's Guild Corporate Communion, 9 a.m. Mass, Oct. 9 Breakfast follows at Tyler's Restaurant, Concord Shopping Plaza, 10:30 a.m.

ST. LAWRENCE Mother-Daughter Communion breakfast after 9 a.m. Mass,

Oct. 2, Hemisphere Beach Club. Reservations 947-0774.

ST. DOMINIC parish barbecue chicken dinner, Oct. 2, 2-5 p.m., parish hall, 5909 NW Seventh St.

LEGION OF MARY spaghetti dinner, 1:30-5:30 p.m., Christ the King Family Center, 16000 SW 112 Ave., Oct. 2

ST. ROSE OF LIMA Oktoberfest, Sat. Oct. 8, 8 p.m., auditorium, 10690 NE Fifth Ave. Buffett supper, dancing, entertainment. Tickets, 893-0879.

ST. JOSEPH Women's Club, Surfside, Corporate Communion, 9:30 a.m. Mass, Sunday, Oct. 2. Meeting 1 p.m., Monday, Oct. 3 in parish center.

DOMINICAN Tertiaries meet 11 a.m., Sunday, Oct. 2, Cor Jesu Chapel, Barry College. Out-of-town tertiaries invited to attend.

GESU Bible Classes resume Wednesday, Oct. 5, 10:30 a.m., St. Ignatius Hall in rectory.

BLESSED TRINITY Bible Study Course for adults, begins Tuesday, Oct. 4, 7:30-9:30 p.m. and continues for nine weeks in upstairs parish hall, Miami Springs.

ST. JOHN the APOSTLE Mothers Guild meets 8 p.m., parish hall, Hialeah, Monday, Oct. 3

ST. JOSEPH Friendship Club, Surfside, meets 1 p.m., Tuesday, Oct. 4, parish center. Speaker on Crime Prevention, luncheon and social hour.

New Retreat House Superior

LANTANA — Sister Laura Oliveira, R.C. has been named superior at the Cenacle Retreat House.

Now beginning her fourth year as a member of the community of eight Sisters at the Cenacle, Sister Laura is a native of Massachusetts and was graduated from Catholic University of America.

A world-wide congregation of nuns charged with the mission of awakening and deepening faith, the Cenacle here was the first retreat house for women in the State of Florida. The sisters came to the Archdiocese of Miami in 1959 and since that

time have offered a wide diversity of spiritual programs for groups and individuals throughout the year. The Cenacle specializes in private and directed retreats and has initiated special programs including charismatic prayer groups, sessions for the separated and

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KNOW YOUR FAITH

The laity finds its voice

By WILLIAM E. MAY

The dignity and mission of lay persons within the Church were stressed by the Fathers of Vatican II, particularly in the Decree on the Apostolate of Lay People and in chapter 4 of the Dogmatic Constitution on the Church (nn. 30-38). In addition, the call of lay persons to the full perfection of the Christian life was likewise emphasized at Vatican II. And in the Pastoral Constitution on the Church in the Modern World, the indispensable work of lay persons in shaping a social and political order rooted

in charity and based on true principles of justice was fully recognized. Thus there is real truth in saying that at this period of history the laity have "found their voice."

BUT IN VIEW of some widespread misinterpretations that would, as it were, "democratize" the Church and their vocation as witnesses to the truth revealed in Christ and proclaimed by the Church.

Lay persons are, the Church teaches, fully incorporated into Christ and the Church through the sacraments of Baptism and Confirmation. Thus they share, in their own way, "the priestly, prophetic, and kingly office of Christ and to the best of their ability carry on the mission of the whole Christian people" ("Dogmatic Constitution on the Church," n. 31). What specially characterizes the laity is their "secular" character—their life in the world. Their unique vocation is to sanctify the world in which they live by bringing to it the love of Christ and the values of the Gospel (ibid.). This means that the lay person is to transform the world in which he or she lives, the world of his or her everyday occupation, by bearing witness to the truths that the Church teaches about the meaning of human existence. Because so many lay persons marry and found families, it is the world of family life and the education of children wherein lay people have the right and the duty to seek the perfection of the Christian life (cf. "Dogmatic Constitution on the Church," n. 35 and Pastoral "Constitution on the Church in the Modern World," nn. 47-52, in particular, n. 52. A reading of these passages is absolutely essential if lay persons are truly to "find their voice.")

If the message given through the Church's teaching on the dignity and vocation of lay persons were to be summed up briefly, an almost impossible task, it could, I believe, be as follows:

The lay person has the divine mission of showing, through his or her life, that the God in whom Christians believe is a God of love, a God who wills to be with and for us. The Christian lay person's life must make it evident that every human person is precious and priceless, the subject of rights that need to be recognized and protected by society. In his or her daily life, the lay person is to show all that life itself is a precious gift from God Himself and that this good gift can take root and grow to full flowering only if there is a willingness on the part of all to let life take root and grow, a willingness to sacrifice, if necessary, for the good of others, and an unwillingness to do any deed that is of set purpose and its own inner dynamism directed against the life and growth of human persons.

IN ADDITION, the laity are summoned to conform their minds and hearts to the teaching of Christ, the teaching that is set forth for them by their brothers in the faith, the bishops in communion with the Holy Father (cf. "Dogmatic Constitution on the Church," nn. 25, 32; "Pastoral Constitution on the Church in the Modern World," n. 51). This does not mean that the laity are blindly to obey; rather they are, with glad hearts, to accept the teaching of those who have been appointed as teachers within the Church, and to make it their own, simply because of their deep faith that Jesus Himself is present here and now in the teaching of the Pope and bishops leading them to fullness of the Christian life.

The laity can only find their voice in the Church and fulfill their vocation by a deeply Christian life, one nourished by the liturgy and the Eucharist and by the word of God. By listening to this Word of life and making it their own, they can indeed transform the world in which they live. As Chesterton once said, Christianity has not been tried and found wanting; it simply has not been tired. It can only be tried if lay persons, relying on the grace of Christ Himself, will try to do so. The recent pastoral, *To Live in Christ Jesus*, is a good place to start to make oneself aware of his or her dignity and vocation as a lay person.



**"FOLLOWING THE TEACHING AND EXAMPLE OF
CHRIST IN THE FAMILY OF THE CHURCH,
WE BECOME MORE LIKE HIM AND MORE PERFECT
AS THE FATHER'S CHILDREN AND PEOPLE.
CHRIST BRINGS US THE LIFE OF THE FATHER AND
FILLS OUR LIVES WITH THE SPIRIT. SO OUR BEST
ANSWER IN FACE OF THE CHALLENGES WE ENCOUNTER
IN LIVING THE CHRISTIAN LIFE IS THIS:
"IN HIM WHO IS THE SOURCE OF MY STRENGTH,
I HAVE STRENGTH FOR EVERYTHING."**

The input by parishioners can prove helpful

By FATHER JOSEPH M. CHAMPLIN

Blue Cloud Abbey is a Benedictine monastery located on a knoll in north-eastern South Dakota overlooking vast plains crossed with fields of alfalfa, wheat, oats and other farm products.

It was named after a faithful Christian Sioux Indian, with the blue cloud, considered a cloud of blessing, bringing moisture to these Dakota farmlands. The monks originally came to this lovely spot as missionaries who would both offer their customary daily praise to God and labor among the Indians in that region.

Beautiful, peaceful and quiet are words which well describe the surroundings. The large tower bell and a Milwaukee Road freight train passing nearby will break the silence now and then. But generally a retreatant can sit in any spot and listen to birds sing away, fish jump in the lake, cattle moan, and even leaves rustle with the strong, persistent, but gentle breeze.

A ROCK radio station shattered that stillness one morning for me. The monks have opened their man-made lake for the public on certain weekdays. Two teenagers had come early that day for a swim and some sun, bringing with them the portable radio regularly found at all beaches. The loud music, frequent advertisements, on-the-hour news and station breaks pretty well drowned out nature's softer sounds.

While reflecting on the experience, I wondered how many people today never get an opportunity really to listen to the marvelous music of God's creation, how many never can hear birds chirp because of the noises we make.

To listen to others and to hear their words likewise requires a certain quiet stillness within us. If we talk all the time or create loud

noises inside our minds and hearts, then another's message simply will not get through.

Here is a pragmatic illustration of this point.

The input of parishioners can prove very helpful for Sunday homilies, especially on special occasions such as Mother's or Father's Day.

An unmarried preacher may prepare a reasonably powerful sermon for those festive weekends, if he reflects on his own past family background or spends prayerful reflection time on the subject.

However, his illustrations and practical principles will hit home harder and be much more relatable if he seeks the assistance of several lay persons in the parish.

THAT PROCEDURE requires neither a complex structure nor long and normally unavailable hours.

It simply means requesting help from three or four people, telling them in advance the topic for that weekend homily, then setting up an acceptable evening and meeting place, usually a few days prior to the Sunday.

The essential ingredient, nevertheless, remains a willingness and ability to listen. Those few hours are not for the preacher to speak, but instead to hear the ideas, attitudes, examples and suggestions of his volunteers. If they sense he is truly listening, their comments normally flow freely particularly on familiar or comfortable subjects.

He may have to prime the pump and stimulate discussion in the beginning. But when they know the theme or topic, these lay persons will usually come prepared with abundant material. His task later is to sort out that information and weave the concepts into a unified homily.

"The role of the laity is not merely to support the church as an institution but to be the church — the church in its relation to secular society."



He strikes sparks from the pulpit

By FATHER VINCENT J. NUGENT, C.M.

Archbishop Sheen has been likened to Paul of Tarsus, Ambrose of Milan, Augustine of Hippo. The tribute paid is not merely to fervor and zeal, but principally to clarity, incisiveness and appeal.

Some hint of his future evangelical role is revealed in an event of his early life. As a boy Fulton would make up little talks along spiritual lines. These he would learn by heart. Like every proud mother in the company of relatives, she would ask her son to say his little piece. At these times he was all earnestness facing now this part of his audience, now that, using gestures and facial expressions to get across his ideas. There was clear evidence of composure and power to command attention that characterized his later life in preaching and lecturing.

HIS FORMAL education began in America and was finished in Europe, particularly in Louvain, Belgium. A keen desire to probe and understand the philosophical currents basic to an understanding of the trends in modern thought was evident in his early writings. For this reason he was hailed as "the new Catholic Philosopher of the age."

Now in his 83rd year, he has authored 62 books. For 22 years he preached to a national audience on NBC's Catholic Hour. In 1952 he became a prime-time celebrity with his "Life Is Worth Living" program on national television. At the same time, he carried out the arduous duties as National Director of the Society for the Propagation of the Faith, edited two magazines, wrote two nationally-syndicated newspaper columns, and personally instructed thousands of souls interested in the Catholic Church.

His audience was, and to a great extent today, is worldwide and incalculable. Time permitting, he accepts invitations to preach in Europe, Asia, Oceania and Latin America. His voice has been carried to the uttermost parts of the universe by radio, short-wave, television, films, cassettes and the printed word. His specific contribution to evangelization in our time he describes as "the Electronic Gospel." He regards his daily mail,

which is enormous, as a special work, which he performs eagerly.

EARLY IN HIS career Archbishop Sheen began an intensive study of sacred personal library attests to this. He audiences to read and reflect on the and make use of sound commentaries totality and depth of divine favorite commentary is the 30-volume non-Catholic, William Barclay because he "reveals Christ rather than ship."

His kinship with St. Paul is theme: "The only knowledge I claim about Jesus, and only about him: Christ." (I Cor. 2:2) The tragedy contends, is divorce, and the greatest is that of Christ from His cross! Our has divorced Christ from His communism takes up the cross without

What meaning does he see in the supreme example of sacrificial love died for us. It also means the introducing self-discipline into our lives

Everywhere he goes, Archbishop Sheen is immediately recognized, and people quote to him some of the things he devotedly affected their lives or of his family.

Once, while he was on national television, he paused and smilingly said: "I feel like I should pay tribute to my four writers—Mark Twain, St. Luke and John."

HOW DOES Archbishop Sheen prepare talks, sermons, lectures? usually involves five steps.

1. **ON HIS KNEES:** For the first act each day is the Holy Eucharist at the Tabernacle of the Lord. At home in his chapel, or travelling, contemplative priority. It is in this environment that the development of a theme emerges. Archbishop Sheen maintains, who does not keep near the Tabernacle can strike no sparks from the fire.

2. **RESEARCH:** He is an extremely selective reader. His apartment

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library; his books are his friends. He thus keeps his finger on the pulse of intellectual and religious currents in America and throughout the world. Reading quickly and analytically, he marks key passages for use or comment. In this way he saturates himself with ideas and developments.

3. HIS AUDIENCE: Each talk is precious and personal. All his thinking is related to the particular group to whom he will speak. He starts with "people as they are" and relates to their problems and background. He will never confuse theology with sociology or psychology. The Gospel today, he often remarks, is too often reduced in some quarters to psychological approaches, sociological counting and healing.

4. CLARITY: He proceeds to break down the abstract and make it as clear as possible. He is impatient with those who quote a textbook definition over and over, or use terminology that confuses. If one is truly intellectual, he maintains, then one must be able to give examples of what he knows. We never understand anything, he contends, until we can give an example.

5. OUTLINE: His outline of a lecture, talk or sermon consists of a small library card on which he has written five or six words. He commits to memory the sequence of the words, and then proceeds to deliver a 45-50 minute discourse. This is his procedure in a TV studio, at a Eucharistic Congress, in cathedrals, or retreats. He never, never reads from a manuscript or notes. Humorously, he often says: Glory be to God, if I can't remember it, how can I expect them to remember it!

Archbishop Sheen readily acknowledges his God-given gifts, natural and supernatural. The good Lord, he confesses, has opened up many doors and provided many settings for his evangelization of the world. Only the mind which humbles itself before the truth it wishes to impart can pass that knowledge on to other minds. This he learned from the Lord Himself "who taught in simple parables and homely examples drawn from sheep and goats and lilies of the field, from patches on worn clothing and wine in new bottles."

Fathers in dialogue with their people

By FATHER ALFRED
McBRIDE, O.PRAEM.

Words are like rubber bands. They possess their limp obvious meaning. They also boast of other meanings when stretched to their full usage. Take the word "doctrine." To most of us doctrine refers to theology. In this sense doctrine becomes the official theology of the Church. There it stands in one, enclosed meaning.

But stretch it a little bit, put it into the mouth of a pastor who loves his people. Now doctrine becomes the spiritual teaching that warms the heart and helps the listeners desire God. These two meanings of doctrine—theological and pastoral—are brotherly, friendly and not contradictory.

Each meaning serves a need. On the lips of a theologian, doctrine is the subject of intellectual ordering. On the lips of a preacher, doctrine is the subject of spiritual growth. Throughout most of Christian history, this "separation of powers" has been the accepted way.

BUT IN THE fourth century Church, the age of the Fathers such as Augustine, Chrysostom and Cyril of Jerusalem, doctrine was not so easily sliced up. Perhaps it is no error of history that these giants are remembered neither as theologians nor pastors (though they were both), but as Fathers.

So much of the theology of the

Fathers was delivered in sermons, given right in the midst of the people. Augustine, for example, would not have been physically distant from the people like a modern preacher installed in a pulpit above a seated congregation. It was just the opposite. The people stood and the preacher sat. In his cathedral at Hippo, Augustine sat in the Bishops chair and the people clustered around him.

The first row would have met the bishop at eye level about five yards from his presence. Augustine knew many of the people were unfamiliar with the background of what he had to say, so he brightened and illustrated the material with stories, jingles, rhymed phrases and puns. He must have had what the Irish call the "gift of gab," for he spoke without notes or text in a remarkable flow.

The crowd responded in kind, often with shouts and even with groans and frequently with laughter. They felt free to interrupt him with questions and remarks. The sermon was a community growth experience in faith and love. Not that all his preaching (or that of any of the other Fathers) was always an emotional event. Augustine knew his biggest role was not to stir up emotion, but to distribute food for soul and body.

AS A LITTLE boy, Augustine had stolen some pears to share with

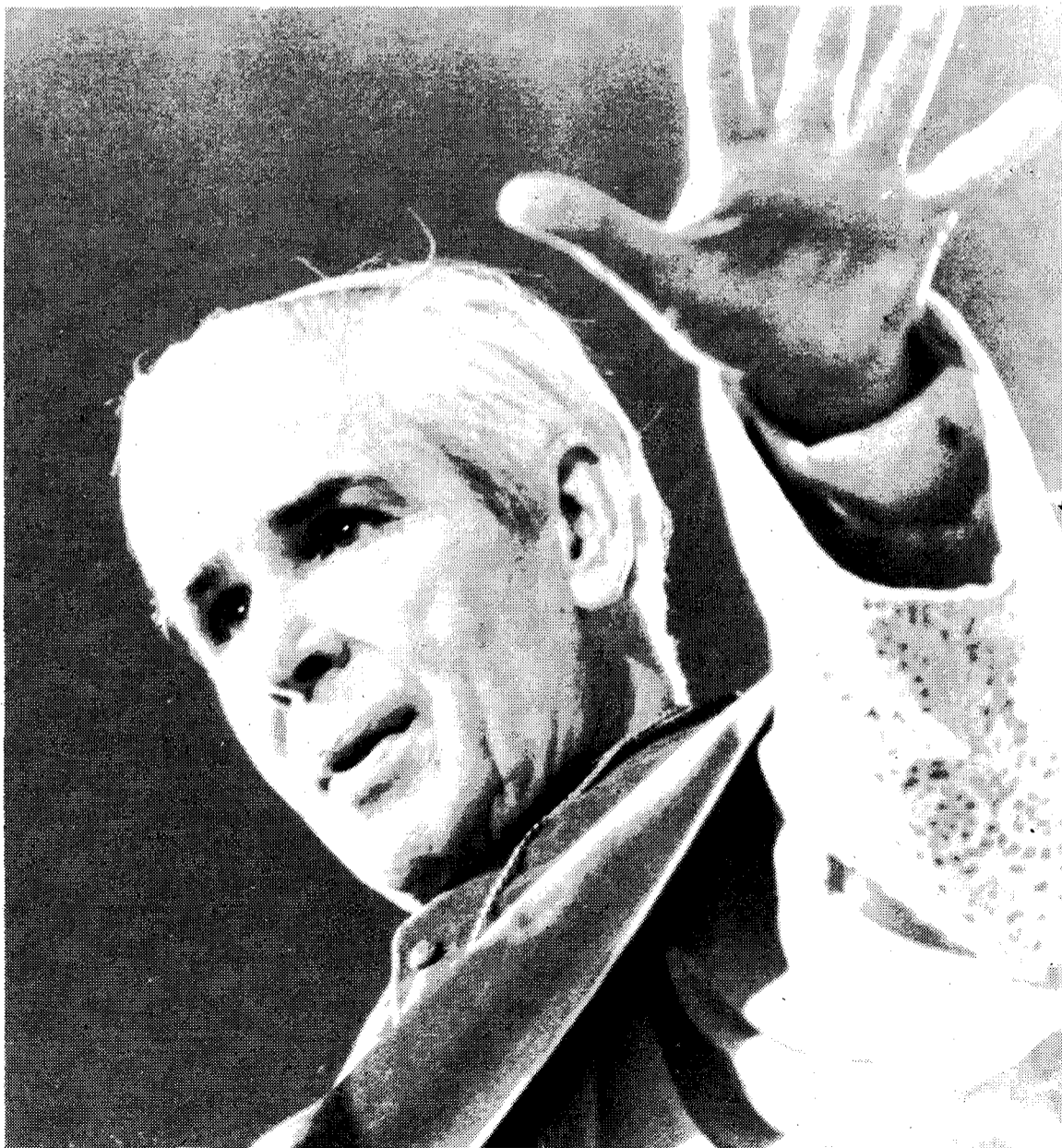
his young friends. As a bishop he was still giving, through now with the freely granted treasures of God.

The Church fathers were intensely personal in their capacity to link the theological and pastoral meanings of doctrine together. They placed themselves in the midst of their congregations, appealed to the people's affection and loyalty for them, showed sensitivity to the people's needs and hopes. Long before the late 20th century had rediscovered this old truth, the Fathers realized that the Person is the Message.

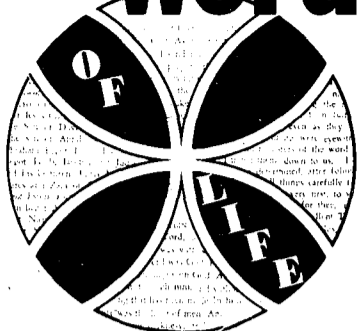
This is not to say that the message isn't the message too, but it lies inert unless brought to life by a living faith witness stirring up a dialogue of love in the presence of Christ. The issues dealt with were down to earth. In those smaller communities, the average Catholic was quick to note the land grabber, drunkard, usurer, fornicator and exemplars of infidelity. Just as today, they were galled by how much sinners got away with their sinning.

The sermons of the Fathers are a fascinating mixture of extolling God's forgiving graciousness and the reality of sin and the need for reform. It was perhaps their total vision that made them especially great.

As we might say today, "They had it all together."
Not a bad ideal for us either.



word



For
October

By FR. NUZZO GRIMALDI

The Gospel term "to remain" indicates a state of permanence. It is only in this way, by remaining in him, in God, that we can bear fruit and bear it in abundance.

The Word of Life tells us also which is the source of this love. It is not just any kind of love we are talking about, nor is it a sudden burst of enthusiasm or single acts of generosity. It is not just the desire to bring about peace in the world or to solve all social problems existing. None of these sentiments will bear fruit unless they are rooted in the "source" of real love which is Jesus himself.

"He who remains in me and I in him" we read. It is clear that Jesus is asking us to remain always in him. We know that this is possible for Jesus asks us to do it. This is the foundation on which the whole structure of our spiritual life and of our human activities should be built. For this we need God's help.

In order to have any lasting results or to do any good at all, it is necessary that we be firmly anchored in him and be filled with him who is true Goodness. Only in this way we can give him to others; through our words, through our material help, through our advice or kindness.

If we were to make a list of all the things that threaten our remaining in him, we would make an



"Whoever remains in me, and I in him, will bear much fruit..." (John 15,5)

endless list. We have to make ends meet, we have children to raise, we have colleagues at work to get along with. Besides all this we live in a world which wants to snatch from us what we hold most precious—this intimate rapport with God.

Our society is ridden by anxieties and by neuroses which in one way or another affect us too, either directly or indirectly. Agitation, anxiety, production pressures, hurried activities, attractions and pleasures of the world, greed, personal attachments, passions—all these things are not conducive to our "remaining" in God.

On the contrary, they not only lead us far away from him, but they also discourage and depress us. The words of Jesus "Do not despair, I have overcome the world," come then to our mind. It is he who helps us to go ahead and to get back on our feet when we see that we have fallen, that we have not been in him. Little by little, however, we learn how to give

our weaknesses, our miseries to him and to offer them as an act of love.

At times the thought of our past failures discourages us and the fear of future difficulties immobilizes us. In reality, in order "to remain" in Jesus, we need to force ourselves to live in the present and do what God asks of us in each instant going ahead moment by moment.

God's will in the present moment might be to obey one of his commands, or a particular teaching of the Church. It might be to perform a duty dictated by our particular state of life or to follow an inspiration. It could be to submit to the judgment of someone who has the authority and the grace to tell us if it is a real inspiration. If we fulfill the will of God we will achieve peace, joy and serenity. These are signs of his presence in us. When we don't do his will we experience darkness, boredom and anguish.

How many faces around us are marked by sadness and boredom, even the faces of people who seem to

be successful in life. The look of emptiness comes from "remaining" in something which is not God, which is not his will.

Since we know we can go to God also through our brothers, we can "remain" in Jesus in our brother. Jesus in fact is present in him too. There will always be a brother to love near us. Let us therefore learn how to remain in Jesus by sharing our brothers' sorrows, fears, weariness, needs, and joys. We should not be content with giving only superficial companionship which only pretends to be helpful. We must truly love our brothers by making ourselves one with them.

At times when we speak about our Christianity or discuss it, we scandalize others because we present Christianity wrapped up in our own mentality. When, on the other hand, we try to remain in him by silencing our own ego, when we are less worried about being zealous and more about remaining in Christ, then Jesus in us will act.

There will always be apostolic endeavors to be organized, but let us not forget that success can be assured only if we remain in him, attached to him like branches to the vine. Then, and only then, fruits will be plentiful.

This is the new Word of Life and commentary for the month of October. Readers' reactions have been very good and it is beautiful to see so many people trying to apply the Word of God to their daily living.

To share an experience you may have had trying to live the Word of Life for September or October, send it to Frank Hall, c/o The Voice, P.O. Box 38-1059, Miami, Fl. 33138.

Prayer of the Faithful

RESPECT LIFE SUNDAY
Oct. 2, 1977

Celebrant: Today we have come together to thank Almighty God for the wondrous gift of life. Let us now pray that the value of life will be respected by all Americans.

Response: O Lord of life, hear our prayer.

LECTOR: For Pope Paul, for all Bishops, and the People of God, that we will be courageous in proclaiming the goodness and the beauty of life, let us pray to the Lord. (R.)

LECTOR: For the success of all Pro-Life Programs in the Parishes throughout the Archdiocese, let us pray to the Lord. (R.)

LECTOR: For our Legislators, that they will remember the right to life is the inalienable right to every American, let us pray to the Lord. (R.)

LECTOR: For Parents, who share with God the mystery of creation, that they will see their children as precious gifts from God, let us pray to the Lord. (R.)

LECTOR: For doctors, nurses, and those in the Medical Profession, that they will always be at the service

of life, we pray to the Lord. (R.)

LECTOR: For the unborn, the young and the aged, that we will treat their human life with dignity and respect, we pray to the Lord. (R.)

Celebrant: Almighty and merciful Father, we thank you for creating us in your image and likeness. We thank you for sending us our Lord, Jesus Christ, true God and true man. Today we reaffirm all life comes from You. Help us to cherish, protect and sanctify life. We ask this through Christ our Lord.

Discussion

1. In recent years, how has the Church emphasized the dignity and mission of laypersons?
2. How do lay people share in "the priestly, prophetic, and kingly office of Christ...?"
3. What is the vocation of laypeople?
4. In the "Dogmatic Constitution on the Church," read no. 35; in the "Pastoral Constitution on the Church in the Modern World," read nos. 47 through 52. What do these passages tell you about the

DOMINGO DE RESPETO A LA VIDA
2 de Octubre de 1977

Celebrante: Nos hemos reunido hoy para darle gracias a Dios Todopoderoso por el maravilloso regalo de la vida. Oremos ahora pidiendo que el valor de la vida sea respetado por todos los americanos.

LECTOR: La respuesta de hoy será: Dios de la vida, escucha nuestra oración.

LECTOR: Por el Papa Pablo, por todos los Obispos y el Pueblo de Dios, para que tengan el valor de proclamar la bondad y la bellez de la vida, oremos, Dios de la vida...

LECTOR: Por el éxito de todos los Programas en Favor de la Vida en todas las parroquias de la Arquidiócesis, oremos, Dios de la vida...

LECTOR: Por nuestros Legisladores, para que recuerden que el derecho a la vida es un derecho inalienable de todo americano, oremos, Dios de la vida...

LECTOR: Por los padres, que comparten con Dios el misterio de la creación, para que vean a sus hijos como regalos preciosos de Dios, oremos, Dios de la vida...

LECTOR: Por los médicos, enfermeras y todos los que trabajan en la Profesión Médica, para que siempre estén al servicio de la vida, oremos, Dios de la vida...

LECTOR: Por las criaturas que aún se encuentran en el vientre materno, por los jóvenes y los ancianos, para que traten su propia vida humana con dignidad y respeto, oremos, Dios de la vida...

Celebrante: Padre todopoderoso y misericordioso, te damos gracias por habernos creado a tu imagen y semejanza. Te damos gracias por habernos enviado a nuestro Señor, Jesucristo, Dios verdadero y hombre verdadero. Hoy reafirmamos que toda vida viene de Ti. Ayúdanos a amar, proteger y santificar la vida. Te lo pedimos por Cristo, nuestro Señor.

- laity? Discuss.
5. Discuss this statement: "The laity can only find their voice in the Church and fulfill their vocation by a deeply Christian life, one nourished by the liturgy and the Eucharist and by the Word of God." How can you personally apply these principles to your own life?
6. What does the word, "doctrine" mean? What does it mean from the theologian? from the preacher?

'You Light Up My Fire'

Film Ratings:

**National Catholic Office
for Motion Pictures**

- | | |
|--|--|
| Annie Hall (B) | Monkey Hustle (A-3) |
| At the Earth's Core (A-2) | Male of Century (A-3) |
| Aaron Loves Angela (B) | Maitresse (C) |
| Airport '77 (A-2) | March or Die (A-3) |
| Aguirre, Wrath of God (A-3) | Man Who Skied Down Everest (A-1) |
| Alex and Gypsy (A-2) | Midway (A-2) |
| America at Movies (A-3) | My Friends (B) |
| At Long Last Love (A-3) | Missouri Break (B) |
| Audrey Rose (A-3) | Mohammed, Messenger of God (A-2) |
| Battle Command (A-3) | Mother, Jugs, and Speed (B) |
| Bittersweet Love (A-3) | Murder By Death (A-3) |
| Best Friends (B) | Man on the Roof (A-3) |
| Breaker, Breaker (A-3) | Mr. Billion (A-2) |
| Bridge Too Far (A-3) | MacArthur (A-2) |
| Between Lines (B) | Nasty Habits (A-4) |
| Black Mama (A-3) | New Girl in Town (B) |
| Black Pearl (A-2) | Network (B) |
| Black and White in color (A-3) | Next Man (B) |
| Brothers (A-3) | No Way Out (C) |
| Breaking Point (B) | Ode to Billy Joe (A-3) |
| Buffalo Bill and the Indians or Sitting
Bull's History Lesson (A-3) | Orca (A-3) |
| Cassandra Crossing (A-3) | Outlaw Blues (A-3) |
| Car, The (A-3) | Old Gun (A-3) |
| Citizens Band (A-3) | Omen (B) |
| Clockmaker (A-2) | Obsession (A-3) |
| Christian, the Lion (A-1) | Outlaw Josey Wales (B) |
| Cria (A-3) | Other Side of Midnight (C) |
| Cross of Iron (B) | Outrageous (A-4) |
| Cousin Angelica (A-3) | People That Time Forgot (A-2) |
| Day of Animals (A-3) | People of the Wind (A-1) |
| Death Collector (B) | Pipe Dreams (A-3) |
| Deep, The (B) | Providence (B) |
| Dirty Hands (B) | Pumping Iron (A-3) |
| Dream City (B) | Pardon Mon Affaire (B) |
| Demon (B) | Reincarnation of Peter Proud (C) |
| Distant Thunder (A-2) | Raggedy Ann and Andy (A-1) |
| Don't open the window (B) | Rebellion in Patagonia (A-3) |
| Day That Shook World (A-4) | Ritz (B) |
| Demon Seed (B) | Rocky (A-3) |
| Domino Principle (A-3) | Race for Your Life, Charlie Brown (A-1) |
| Edvard Munch (A-2) | Rescuers (A-1) |
| Effie Briest (A-3) | Rollercoaster (A-3) |
| Embryo (B) | Ruby (B) |
| Eagle Has Landed (A-3) | Sandakan 8 (A-3) |
| Exorcist II (C) | Story of Sin (C) |
| Fantastic Animation Festival (A-2) | Satan's Brew (C) |
| Final Chapter- Walking Tall (B) | Sensual Man (C) |
| Fraternity Row (A-3) | Spirit of Beehive (A-2) |
| Farmer (C) | Sorcerer (A-3) |
| Food of the Gods (B) | Scorchy (C) |
| First Nudie Musical (C) | Sidewinder I (A-3) |
| For the love of Benjie (A-1) | Sinbad and Eye of Tiger (A-2) |
| Gable and Lombard (B) | Spy Who Loved Me (A-3) |
| Great Texas Dynamite Chase (C) | Slap Shot (C) |
| Greatest (A-3) | Savage Sisters (C) |
| Get Charlie Tully (B) | Silver Streak (A-3) |
| Greased Lightning (A-2) | Silent Movie (A-3) |
| Gumball Rally (B) | Sleeper (A-3) |
| Gus (A-1) | Small Town in Texas (B) |
| Gods of the Plague (B) | Smile Orange (B) |
| Harry and Walter Go to N.Y. (A-3) | Slipper and Rose (A-1) |
| Hell (B) | Smokey and Bandit (A-3) |
| House by Lake (C) | Sentinel (C) |
| House of Exorcism (C) | Summertime (A-3) |
| Huckleberry Finn (A-1) | Sunday In Country (B) |
| Harlan Co. USA (A-2) | Swashbuckler (A-3) |
| Herbie Goes to Monte Carlo (A-1) | Star Wars (A-2) |
| Homage to Chagall: Colours of Love (A-1) | Stroszek (A-3) |
| Idi Amin Dada (A-2) | Suspiria (B) |
| Islands in the Stream (A-2) | Squirm (B) |
| It's Alive (B) | Survive (A-3) |
| I never Promised You a Rose Garden (A-3) | Tentacles (A-3) |
| Island of Dr. Moreau (A-3) | Two Minute Warning (B) |
| Jacob, the Liar (A-2) | Thieves (A-3) |
| Jackson County Jail (A-4) | That'll Be the Day (A-3) |
| Jail Bait (C) | They Call Her One-Eye (C) |
| Jewish Gauchos (A-2) | They Came From Within (C) |
| Jabberwocky (B) | Twilight's Last Gleaming (B) |
| Kentucky Fried Movie (C) | 3 Women (A-4) |
| Killer Elite (A-3) | Together Brothers (A-3) |
| Killer Force (C) | Town That Dreaded Sundown (B) |
| Killing of a Chinese Bookie (B) | Treasure of Matecumbe (A-1) |
| Kings of Road (A-4) | Touch and Go (A-3) |
| Looking Up (A-3) | Tunnelvision (C) |
| Late Show (A-3) | Uncle Tom's Cabin (C) |
| Lemagnifique (A-3) | Undercovers Hero (B) |
| Last Tycoon (A-4) | Van (C) |
| Lifeguard (A-3) | Vincent, Francois, Paul and the Others (A-3) |
| Littlest Horse Thieves (A-1) | Virility (C) |
| Let's Talk About Men (A-3) | Voyage of Damned (A-3) |
| Logan's Run (A-3) | Wizards (A-3) |
| Lollipop (A-1) | Women (A-4) |
| Little Girl Who Lives Down the Lane (C) | We All Loved Each Other So Much (A-2) |
| Les Galettes de Pont Aven (C) | Wonderful Crook (A-3) |
| Last Remake Beau Geste (A-3) | White Line Fever (A-3) |
| Marathon Man (B) | Welcome to L.A. (B) |
| Marquis of O (A-2) | Wild Duck (A-3) |
| Matter of Time (A-3) | Won Ton Ton, Dog That Saved Hollywood (B) |
| Memory of Justice (A-4) | Xala (A-3) |
| | Yazuka, The (A-3) |
| | Zig Zag (B) |

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally Unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B—Morally Objectionable in Part for All
- C—Condemned

It's not hard to do "A Star Is Born" with Judy Garland or Barbra Streisand. But can you do it with Didi Conn?

The answer is probably yes. At least that's the general feeling after watching the unheralded Miss Conn rise from fictional obscurity to Show Biz success is the new film, "You Light Up My Life." She's good enough to make you wonder just how many gifted young entertainers are struggling out there in anonymity and why many of them don't "make it" to the end of the rainbow.

One reason, clearly, is that there aren't enough films like "Light," which somehow get past all those stodgy banks and corporate boards of

directors into the theaters, even if they aren't immortal, don't have big names, and can't possibly make \$30 million.

"Light" is an independent movie concocted mostly out of chutzpah by a would-be genius named Joseph Brooks, who is attempting an Orson Welles act. Brooks, 39, is basically a composer who has been a winner in the Ozland of TV commercials (American Airlines, Schmidt's Beer, Dr. Pepper, 21 Clio awards). He's also done some respectable film scores, including "Garden of the Finzi-Continis" and "Lords of Flatbush." For "Light," he does all the music. He also writes, produces, directs and plays a small part.

Maybe the result is not "Citizen Kane," but given all the obstacles—obviously the film had to be cut down to its nerve-ends to get a distributor—it's not "Lost Horizon," either. Everybody in the cast and crew is as inexperienced as the boss—like him, most have been working in commercials. Miss Conn's previous best exposure was in a small role in Danny Thomas' TV series, "The Practice" (she sounds a lot like Marlo Thomas), and the movie had to be shot around that job, on weekends, for four and a half months.

It's clear why Brooks went to all that expensive trouble. Didi is a poignant, funny-looking little brunet with a big voice and a sense of comedy. At various times, she reminds one of Imogene Coca, Lily Tomlin and Liza Minnelli, a pretty fair group. She doesn't look like a model and won't appear on best-selling T-shirts. But while she doesn't have Streisand's pipes, she belts a song well enough, and she has that poor kid, New York salesgirl quality that has made Streisand more than a saloon singer.

Brooks' movie debut is less impressive, although the relentlessly upbeat title song is already a hit and several others are at least as good as the tunes on his commercials. The main problem is that half the story seems to be missing in an effort to come out at a neat 90 minutes. Brooks also tries to build the film on a series of incredibly difficult scenes that challenge fledgeling actors, writer and director beyond capacity.

"Light" is about a grown-up Show Biz brat (Didi) who

has begun to run dry doing the tired ventriloquist routines invented by her comedian father (Joe Silver). As she awaits marriage to a likeable but vapid tennis pro, and still makes the rounds doing fringe recording jobs



by James Arnold

and commercials, she has that one "dream" audition for a movie.

She not only wins the lead, but falls in love with the young director (Michael Zaslow). This brings on the tough decision: what does she really want? She burns her bridges, opts for the movie and the director. When they both fall through (that's Show Biz: we never really learn why), she plunges gamely on to New York on her own, and is zooming to the top of the charts at the fadeout.

Of the tough scenes, one is the "Star Is Born" audition. Didi makes that work on pure talent, including an acting bit where she describes her contrasting feelings about trains (sad) and planes (happy).

But there is much less success in those where (1) she breaks off with her nice guy fiancé; (2) the not-so nice director breaks off with her; (3) she gradually deteriorates during her comedy act before a group of puzzled kids and parents; and (4) she tells her Daddy she's got to go on alone and do it "her way." Brooks lets most of these babble on in endless dialog, and has failed to master the difficult art of generating interest in a scene where an actor (or a comedian) is bombing. How do you show boredom without being boring?

Overall, though, "You Light Up My Life" is bright enough, with the "Rocky" kind of upbeat warmth that seems required this season. TV commercials, after all, have been trying to make us feel good without thinking for years, and the talent behind them can't break the habit. Whether we Deserve a Break Today or get the Real Thing is less important than that new people have a chance to show their stuff. Viva free enterprise. (AII, PG)



Bob Keeshan, creator and star of "Captain Kangaroo," which has won virtually every honor available to programs in its category, including two Peabody Awards, begins his 23rd year with the weekday series on Monday, Oct. 3 on WTVJ, Channel 4.

On 'Learning to Say Good-by'

Child psychologist, Eda LeShan, author of "Learning To Say Good-By," talks about the needs of young children who must face the death of a parent, this week on Christopher Closeup, Sunday, Oct. 2, at 10 p.m., over WCIX, Channel 6.

"There are thousands, if not millions of people who feel traumatized by the fact that the death of a parent was not handled openly," says Eda LeShan to Christopher hosts Richard Armstrong and Jeanne Glynn.

SUNDAY!

9 A.M. — Ch. 7
"The Church and The World Today."

8 A.M. — Ch. 5
The TV Mass for Shut-Ins

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins

The Archdiocese of Miami's TV Programs in English

TV Mass schedule

- The schedule for the TV Mass for Shut-Ins during October on WPLG, Channel 10, at 10:30 a.m., is:
- Oct. 2, Father John Farrell, president, Biscayne College.
 - Oct. 9, Father Robert Palmer and St. Benedict parish.
 - Oct. 16, Msgr. John W. Delaney, Holy Family parish.
 - Oct. 23, Father William A. Elbert, Epiphany.
 - Oct. 30, Father Noel Bennett, St. Joseph, Miami Beach.



Jesus Mercades, one of the 55 Cubans arriving in Miami last week as part of the softening relations between the U.S. and Cuba, is greeted by Father Daniel Babis, Archdiocese Immigration Services director, Hugh McLoone, U.S. Catholic Conference Cuban Refugee Program

director, and Janice Pittman, USCC regional director, from Fort Walton Beach.

Charismatics support seminary burse fund

A donation of \$1,350 toward the education of seminarians has been received by Archbishop Edward A. McCarthy.

Bishop Charles B. McLaughlin of St. Petersburg forwarded the contribution from the All Florida Catholic

Charismatic Conference which recently met at St. Leo College.

The donation has been assigned to St. Vincent de Paul Major Seminary, Boynton Beach, which serves seminarians from all Florida dioceses.



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Editorial

Porno--a date with the courts

The tide seems to have turned in the obscenity war along the Gold Coast.

In Broward County, citizens are petitioning against the porn shops and movies. Many stores have gone from "hardcore" to so-called "softcore" materials hoping to head off the legal pressures now closing in on them. (And, of course, if the pressure were lifted they would soon go back to hardcore.)

In Dade County the fight is shaping up in such a way that the county could actually be porn-free shortly, depending on how the courts rule. It is all a complicated legal battle, somewhat like a chess game.

The Dade stores and movie houses in the past have been able to stay open by simply paying a small misdemeanor fine on an obscenity charge and changing store clerks. Authorities couldn't simply close down a store permanently.

But now the tactic is to revoke the stores' licenses based on a law that allows lifting of licenses of firms with past business-related convictions. Some stores are still open while appealing these revocations, but tomorrow (Saturday) all

business licenses come up for renewal and the county is expected to deny renewal of the licenses based on the prior convictions.

This could rid the county of all pornography outlets, if upheld by the courts.

We feel that it is unfortunate that such legal maneuvering should have to be necessary for a community to rid itself of such moral and human pollution as dirty books and movies.

It is too bad that a prosecutor can't simply show a court the evidence of degradation filling up a dirty book store and simply have the store closed down on the direct merits of a firm's undesirability in the community. A community trying to create a decent moral environment for its young people to grow up in shouldn't have to go into court and be beat over the head with the 1st Amendment which obviously was not intended by our Founding Fathers to protect purveyors of filth but rather to protect freedom of ideas, freedom of expression of political and religious beliefs which were repressed in the countries the early Americans came from.

The Constitution protects the right of

pornography advocates to discuss and even promote pornography as a concept, but it does not guarantee their right to open shop and purvey it against a community's wishes. And, indeed, the U.S. Supreme Court has ruled that the local community can set its own standards, in line with the court's criteria.

And, in effect, that is exactly what Dade, Broward and Palm Beach counties and others are doing.

The Dade tack of lifting business licenses is a legal ploy, but the real underlying force is the recognition by authorities that the citizenry is becoming fed up with creeping obscenity that has moved from the hardcore stores and movies, to the regular movies, to the neighborhood convenience stores and their "softcore" mags, to the vulgar displays of immorality on television primetime shows.

In a democracy, public sentiment has a way of being felt by politicians and by the courts, and things start to happen. Things which were constitutional a year ago, suddenly may not be now.

That's what you are seeing.

Letters to the Editor

Reedy article creates doubts

EDITOR: I am writing you concerning an article by Father John Reedy, ("Silencing Fr. McNeill won't work" The Voice 9-16-77) which in my opinion creates division and sows doubts and dissension. This is a matter that should have been put to rest; because Fr. McNeill's actions here in Miami have already scandalized our Church enough. It is sad, that in order to clear doubts and defend the Vatican's action of silencing Fr. McNeill; I am obliged to bring out certain statements that most of us would rather forget ever came out of the mouth of a Catholic Priest. (Fr. McNeill)

Fr. Reedy, in his "ardent" defense of Fr. McNeill has accused our Church authorities of imposing a penalty on Fr. McNeill, "by administrative fiat, apparently without any public justification of the specific causes for the order." It seems Fr. Reedy did not read any of the articles published in the media, concerning this matter.

For example, The Miami Herald (9-3-77) article which read in part: "In his book (The Church and the Homosexual) McNeill noted that homosexuality can be morally good and should be measured by the same standards as heterosexual love." Or the "Wanderer" article (9-15-77): "In its directive to Fr. McNeill, the Vatican stated that the Jesuit has presented a position that is contrary to Church teaching on homosexuality

and that he is guilty of advocacy theology, arguing in favor of an alternative teaching. The directive also claimed that he had become involved in a massive promotion of his position, rather than simply presenting it to the theological community for scholarly discussion, as the *imprimi potest* was meant to allow. This, the directive claimed, has led him to raise false hopes in the homosexual community that the Church would change its teaching on homosexuality." Fr. McNeill's public promotion of his position on homosexuality (advocacy theology) was apparent to anyone who listened to the Neil Rogers Show (Rogers is a self-proclaimed, militant homosexual who "came out of the closet" a few months ago) on WKAT Radio. In that program (WKAT, 2-18-77) Fr. McNeill not only promoted homosexuality and gave an erroneous interpretation of Scriptural texts, but he also condemned all of us who were working for the defeat of Dade's "homosexual ordinance."

Fr. McNeill also publicly declared here in Miami, that "negative views toward homosexuality have been fostered by a misunderstanding of Scriptural texts." (Miami Herald- "Priest says anti-gay forces have distorted idea of Bible" - 2-21-77) Apparently, he believes our American Bishops and our Holy Father are wrong in their interpretation of the scriptural texts concerning homosexuality, and only he (McNeill) is "enlightened". Fr. McNeill took a public position on the

side of militant, self-proclaimed homosexuals, and against the position taken by our Miami Archbishops; a fact that caused no little embarrassment to our Church and to all Catholics. He also created confusion, as evidenced by an article called "The Church and the Homosexual": (The Times-Guide, 2-19-77) "Father McNeill's position on homosexuality was sanctioned by the Catholic Church after careful scrutiny by Father Pedro Arrupe, Superior General of the Jesuits in Rome."

The Vatican's action concerning Fr. McNeill was taken after careful consideration and study of Fr. McNeill's own words (both written and oral).

I personally sent to Fr. Arrupe, his Superior General in Rome, a tape of Fr. McNeill's radio program and copies of all the newspaper articles which printed his statements. I have great respect for the Jesuit order, and I felt that Fr. McNeill's words and actions were a disgrace and a betrayal of so many dedicated Jesuit priests throughout the world; to say nothing of his betrayal of Jesus Christ and His Church.

One last point: Fr. Reedy admits that the present official stance of the Catholic Church condemns homosexual activity in itself, as immoral; while at the same time it encourages compassionate treatment of the homosexuals themselves—a position which most of us Catholics are in agreement with. Yet Fr. Reedy also says in his article, that "given

that official teaching there is obviously still room for scholarly investigation of the subject." I would like to know exactly what Fr. Reedy has in mind? Our Catholic Church's position has been the result of many years of oral and written tradition, biblical interpretation as well as theological and scientific investigation. Is there "room" for any possible discussion, except perhaps to change the stance and say that what up to now has been "morally wrong" (American Bishops) is now "morally good"? What would become of all the other timeless truths and teachings of our Church, if this were to happen?

Please—let us love the sinner and pray for his or her conversion, as Christ taught us. But let us never approve of or encourage sin in any way.

Mrs. Magaly Llaguno
Miami

Abp. welcomed as columnist

EDITOR: I was delighted to read Archbishop McCarthy's article on capital punishment. It's good to know what one's bishop thinks on issues like this. I hope he will join The Voice columnists more frequently, on a regular basis if it is possible for him.

Elena Muller
Miami



By Fr. John Dietzen

If rhythm doesn't work, what then?

Q. If a young Catholic woman with three children, who has unsuccessfully used the rhythm method, had her tubes tied, has she committed a mortal sin? Has her husband sinned, especially if he wanted no more children the same as she did?

Can she go to Mass and the sacraments? Do you think the Lord tries to understand the reasons why we do what we do? I pray to the Lord for answers, but they don't come very easy. I know many Catholic people hard pressed for answers and we desperately need help on where to turn. The answers aren't in a Sunday sermon like they might have been years ago. I'm sorry my questions got so long, but many young couples need these answers and I'm

number one on the list. I'm 28 years old.

A. Let's take your questions one at a time. First, and maybe the hardest to respond to: Did you commit a sin?

The Catholic Church teaches that any kind of direct sterilization (such as tubal ligation or vasectomy) from the circumstances of the individuals involved, is a serious offense against God our Creator, since it deliberately destroys one of the major functions of our body.

Whether an act of sterilization is subjectively sinful—that is, did the person involved actually commit a grave sin?—is a far more difficult question. Involved here are such consideration as these: Did

this person realize fully that the action was seriously sinful for him or her when the action was done? Were there alternatives that the individual was emotionally,

and sometimes even harmful to attempt to untangle them after the fact, even for the person directly concerned. Usually the individual has a pretty good idea of how his

Your Question Box

intellectually and spiritually capable of choosing and carrying out? Worded more theologically, was the person morally free-willed when he acted as he did? Were there other circumstances present that might diminish full responsibility for any possible sinfulness in what was done?

While these are routine questions in determining moral responsibility for our actions, it is obviously usually hopeless, fruitless

action fit in with what his conscience told him was right and wrong. Once the thing is done, the right thing is to put the matter in the hands of Our Lord, ask His forgiveness for any sinfulness of which one may be guilty, and then move on.

How about your husband? Certainly, encouraging and assisting another in doing something that is seriously wrong can itself also be seriously sinful. However, the same

questions discussed above would apply to him as well as to you.

Can you go to Mass and receive the sacraments? By all means! Not only can you, you should do so. With your enormous responsibilities as a mother and wife, and with your concern over your actions you need the healing and forgiving love of Jesus which we experience so powerfully in the sacraments of Penance and the Eucharist. Don't put it off any longer. Go to a priest you feel will be compassionate and honest with you, and talk with him.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley, Peoria, Ill. 61606).

Reconciling Church identity and public money

A news analysis

By JIM CASTELLI

WASHINGTON — (NC)—How can a Church organization that gets almost half of its money from government retain its Church identity?

That was the question posed by Father Donald Dunn of Denver in his first address as president of the National Conference of Catholic Charities (NCCC). And neither Father Dunn nor anyone else at the NCCC annual meeting in mid-September seemed to have any easy answers.

Catholic Charities is the largest voluntary social service network in the United States, with almost 900 diocesan, local and institutional members involved in adoption, child care, care for the elderly and a host of family services.

Over the years, Catholic Charities has become a virtual partner with government in a number of social programs. The NCCC isn't shying away from this relationship—in its new policy statement on the family, it explicitly called for more government "purchase of services" contracts for family services with agencies such as Catholic Charities.

But Charities agencies have become more and more concerned with the implications of their

relationship with government for their identity as Church agencies and their ability to deliver services. Last year, the NCCC set up a Committee on Pluralism in the Delivery of Services to study this kind of question.

The pluralism committee surveyed NCCC agencies and received replies from 157 central, local and institutional agencies in 99 dioceses in 42 states and the District of Columbia. The results of that survey, plus the annual Catholic Charities survey of its members, helps spell out the dimensions of the situation.

Forty-five percent of Catholic Charities income—or \$142,428,954—comes from national, state and local governments. This makes government the largest single source of income for Charities nationally and for many individual agencies. The bulk of purchase of services contracts come in adoption, counseling, residential care and family services. State programs and the federal Title XX social service program are most frequently cited as the source of funds.

According to the pluralism committee survey, 34 agencies receive more than half of their operating expenses from government and 17

agencies—13 percent of those surveyed—received more than three-quarters of their operating expenses from the government. In dollar terms, 14 agencies received more than \$1 million from government and seven received more than \$2 million in 1976.

Catholic Charities recognizes that accepting public funds implies accepting certain obligations. But there is no clear understanding of just what those obligations are.

A report issued by the pluralism committee attempts to find some answers. For one thing, the committee said, "In effecting public policy, the sectarian agency certainly has the obligation to be open for a public audit."

"Equally," the committee said, "it has the responsibility to meet the national requirements in areas of discrimination and affirmative action."

But both of those areas have presented problems to at least some Charities agencies. Financial accountability is not a great problem, the committee suggested, but accountability also includes the responsibility to explain just how an agency constitutes "Church."

Two committee comments illustrate this problem. First, the committee asked, "Does the

delivery of services created and monitored according to public policy subject the sectarian agency to the same constraints as a public agency?"

Second, the committee said, "an agency cannot aim to be Church-related and entitled to the rights of religion under the First Amendment and on the other hand, act as if it were a private, nonprofit, nonsectarian body."

Catholic Charities agencies which receive public funds must agree to provide a written "affirmative action" policy concerning both the hiring of and provision of service to racial and religious minorities, women, the elderly and the handicapped, according to Msgr. Lawrence Corcoran, NCCC executive director. (Charities agencies are allowed to specify that key positions must be filled by Catholics.)

The pluralism committee's survey, however, suggests that some agencies may not be in compliance with these requirements. Many of the agencies surveyed said they did not have written affirmative action policies.

Msgr. Corcoran said failure to have a written policy could result in a cut-off of public funds. But, he said, the survey results do not mean that any par-

ticular agency is not in compliance. In any event, the NCCC conference passed a resolution calling on all agencies to issue such policies.

The chairman of the pluralism committee, Father Thomas Harvey of Pittsburgh, outlined some other problems created for Charities agencies by government ties in a report to a meeting of agency directors just before the national meeting.

Large agencies are primarily concerned with being able to continue their work, he said. A major problem in this area is the threat of legal challenges—on the grounds of the constitutional separation of church agencies. Eight agencies reported actual legal challenges and 14 saw "potential" challenges, he said.

Small agencies, Father Harvey said, want more expertise and middle management training in obtaining government grants and in coping with government red tape and regulations.

The pluralism committee will continue to study the issues raised in this year's report. It will be busy, because the questions raised this year about the entanglement of Church and state in social service delivery this year are tough ones.



By Msgr. James J. Walsh

More people here need more priests

The latest statistics in the Catholic Directory about the Archdiocese of Miami tell quite a story, a story not known by any means to all.

The Catholic population of these eight southernmost counties is 736,700. This does not include the many thousands of Catholic tourists throughout the year who take their places in church pews and mission chapels for Mass, who find a confessional line when they desire it, who send for the priest when they grow ill away from home.

For years now the Church has been ministering to its faithful in this area in both English and Spanish languages. In recent years, French has also become common, as many Catholics from Canada and Haiti have taken up residence with us.

TO CARE spiritually for this huge resident and visiting community of the faithful, there are in the Archdiocese 476 diocesan and Religious priests. In many other areas of service are 47 brothers and 697 sisters.

Needless to say, we rejoice that the Kingdom of the Lord among us is growing at a pace rarely matched anywhere today in the United States. But we must be realistic. We are brought up short by the inevitable next step—a problem, and a serious one. More people mean more priests. A large increase of Catholics always demands a comparative increase in priests.

Families can decide in several years or in a year or so to make the decisive step of moving from one part of the hemisphere to our beautiful land. But the training of just one more priest takes many years, and this after much time in recruiting and careful screening.

SEVERAL WEEKS ago in a letter to his

priests, Archbishop Edward McCarthy described the Archdiocese as a "field white for the harvest," thanks to the "faithful service of those who have been ministering among us, to the spiritual riches of our several cultures and to a new religious awakening among our laity."

These factors have combined to underline the fact that "what we desperately need is 'laborers for the vineyard', priests, brothers, sisters and deacons, and committed lay apostles."

The Archbishop's letter was encouraging priests to reinforce or establish parish Vocation Committees, one of the tried and proven methods of involving the entire parish in the responsibility of providing vocations to the priesthood and religious life.

THERE ARE well over 1000 such committees in parishes throughout the nation, and in other countries. Many of the old vocation recruiting techniques which were effective a decade or two ago have been found inadequate in our times. The parish vocation committee, however, has had encouraging results where it has been seriously tried and cooperated with by both parish priests and people.

This committee is made up of a cross section of the parish, leaders of all parish groups, women's guild, CCD, men's club, Knights of Columbus, a sister from the school. The Serra club has been doing an excellent job in getting such committees started, and then the parish takes over.

If such a committee does only one thing, it is very successful. And that one thing is to convince the people in a parish that vocations to the priesthood and religious life are not solely the responsibility of priests and brothers and sisters. All vocations come from the laity. They must

assume the responsibility.

A FEW MONTHS ago, when we had ten men ordained by Archbishop Carroll for the Archdiocese, we were all encouraged. But as we considered the enormous population, we realized that ten really are a very small number. At that time, I made these comments in this column:

"Jesus gave everyone an obligation in this matter of vocations. Just one obligation, and one that can be fulfilled by young and old, sick and well, rich and poor, educated and illiterate. He said, 'The harvest is rich, but the workers are few; therefore, ask the harvest master to send workers to his harvest.'

Ask. Pray. Plead. Beg. Every day, year in and year out. A flood of grace could thus be won, the grace needed by young men and women to have the courage and generosity to throw in their lot with Jesus.

So everyone can do something positive about vocations. At every Mass, this intention should be remembered. Every time Jesus is received in Holy Communion, our prayers should be directed for the continuance of his plan through the priesthood. Every Catholic organization in its meetings should realize its responsibility to include prayers for vocations.

Every retreat, holy hour, every Cursillo meeting, every Marriage Encounter, every Charismatic prayer session. Students should pray for one recruit from their class. Parents for a child. The sick and handicapped and invalidated could offer their sufferings one day a week.

It is this kind of "coverage," the parish vocation committee is attempting to get in vocations. If this is done, priests and brothers and sisters will be on their way.

Fr. John Reedy, C.S.C.



Pope Paul reveals his personal side

Pope Paul, in addressing a general audience, recently did something which is very unusual for him. He gave a glimpse of the troubled, battered, aging man who lives beneath all of the ritual formalities of the papacy.

It's hard to think of many occasions when this Pope has revealed himself to the public, when he has spoken more in the language of a man than in the ecclesiastical style of the Vicar of Christ.

He told this audience that the responsibilities of the office "frighten me." "The nature of the papacy evades our capacities."

"Who is Peter? Who is the Pope?" he asked. "I can't give you an adequate answer. It is greater than me and our capacities to understand things of a divine nature."

I am grateful to John Muthig of NC News for this

report, and I am grateful to the Holy Father for this moment of letting down his guard, something which seems to be very difficult for him.

TOO OFTEN during these troubled years in the life of the Church, Catholics who were hurt by one decision or another have responded to Pope Paul as though he were a remote, unfeeling official who handed down judgments with no sensitivity for their impact on the lives and consciences of ordinary people.

At the same time, I have heard from people who had the opportunity to deal with him personally that on this level he conveys a warmth and graciousness and sensitivity which is very appealing.

Generally his public actions and statements have been very formal; his language has been that stylized ecclesiastical formula which seems to erase

all traces of the human being who is speaking.

It's just a matter of style, I suppose. This man has lived most of his life in the Vatican which, in its own way, is every bit as much of a bureaucracy as is the Pentagon. He was strongly influenced by Pius XII whose reverence for the Papacy expressed itself in the unremitting preservation of formality and dignity.

THIS HAPPENS to be the style of Giovanni Montini, the man who is Paul VI—and none of us easily breaks out of the style of our lifetime.

But here, in this rare glimpse, we see an old man, approaching his 80th birthday, who has to be tired as his physical energy dwindles, who has to experience moments of disappointment and self-criticism as he looks at the tensions and troubles of the Church he leads.

He is way beyond the age at which we Americans

expect people to lay aside the heavy burdens of administration. Yet, his reverence for the mystery of God's will regarding the papacy will probably make it impossible for him to withdraw from it, no matter how appealing that release might be.

I have the feeling that some of the decisions and actions of Pope Paul might have been received with greater understanding and compassion by the Church if he had been able to reveal more of the personal anguish and concern that he had put into them.

ISSUES AND disagreements might remain, but our generation tends to respect the human vulnerability of a person who can reveal his awareness of his own limitations, who demonstrates the fragility of a person who is simply doing the best he can to fulfill a frightful responsibility.

In contrast, it seems to

me that this was a large part of the appeal of Pope John. He was blessed with a style which allowed him to serve as Pope while leaving us always aware of the very human person who occupied that office.

TWO LESSONS emerge from this rare moment of self-revelation by the Holy Father.

One is a reminder of the compassion and respect we owe, in simple decency, to another human being who is carrying a terrible burden and who is doing the best he can.

The second is a reminder for the religious witness of our own lives. We should recognize that, in the sharing of our religious beliefs, complete honesty and openness, revelation of our own religious vulnerability, can be more powerful influences on others than all of the best theological arguments we can muster.

Como la Iglesia primitiva....

Las presentaciones fueron precedidas de lecturas bíblicas. Detrás de la mesa al fondo, izquierda, los sacerdotes, Francis Gainon, Paul Saghy, Mons. Agustín Román, Mons. Bryan Walsh, Arz. McCarthy, David Punch, Mons. John McMahon y Juan López.



(Viene de la Pág. 24)

Arquidiocesano del Diaconado Permanente, el Director Padre David Punch señaló que de los 17 candidatos presentados al Arzobispo para aprobación final, "ninguno proviene de las misiones rurales, del apostolado con minusvalidos o de la comunidad negra."

El Padre Punch indicó que el programa del Diaconado no busca crear una nueva élite sino que está abierto a individuos de toda clase y condición con cualidades de sentido común, profunda espiritualidad y llamado a servir dentro de la orden sagrada del diaconado.

"Creo que este debe ser un punto de seria reflexión para las misiones rurales que tienen responsabilidad de detectar a los individuos con las cualidades necesarias," dijo.

Mons. Bryan Walsh señaló la importancia de no establecer criterios de selección que perjudiquen a candidatos de grupos minoritarios.

Esencial tener metas

En su presentación minutos después, Monseñor desarrolló la parábola evangélica de los talentos subrayando la noción de que tanto en la sociedad secular como en la Iglesia "todo individuo ha de dar cuenta de su trabajo."

"Pero para poder dar cuenta es preciso que existan metas definidas y medibles, hemos de lograr en las misiones rurales información básica sobre la gente.

"Porque podemos hablar mucho de pastoral pero lograr poco por falta de planificación efectiva. Y Dios nos dio la capacidad de pensar y

A la derecha el mapa muestra la situación de las misiones rurales de la Arquidiócesis.

planear..." dijo.

"Yo no quisiera que perdiéramos de vista que ésta es una labor de Evangelio," dijo el Padre John O'Leary de la misión de San Isidro en Pompano.

"Es importante que pongamos énfasis en la oración y en edificar comunidades de fe... así atraeremos a muchos."

Durante la sesión de preguntas el Padre Juan López de la misión de Santa Ana en Naranja, presentó dificultades prácticas del apostolado rural que cuenta comunidades en continua movilidad y variedad de culturas, pero al mismo tiempo señaló la ventaja que éstas tienen para poder crear verdadero sentido de Iglesia, debido a contar con comunidades pequeñas.

Continuará el intercambio

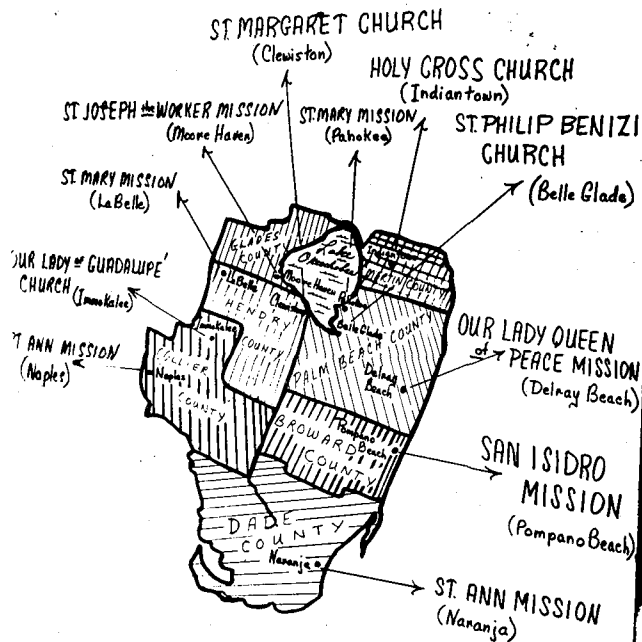
En comentarios después de la reunión, algunos participantes indicaron deseos de sesiones con menos información y con más posibilidad de participación e intercambio de la base. Otros señalaron dificultades prácticas de distancias, falta de tiempo, y lengua —aunque se había programado un traductor, la falta de tiempo no dio lugar a su actuación.

"Creo que siempre habrá lugar para mejorar este tipo de reuniones," dijo Monseñor John McMahon, Director del Apostolado Rural.

"De todos modos esta jornada tenía una intención informativa," añadió.

Bajo el tema 'sembrador' nos proponíamos sembrar ideas

RURAL LIFE AREA Archdiocese of Miami



para futuros intercambios. Todas las misiones habían recibido el contenido de la jornada hace tiempo."

Monseñor indicó que los temas de la jornada habían sido seleccionados de acuerdo con la reflexión realizada para el II Encuentro Nacional de Pastoral Hispano.

"En el futuro trataremos de incluir de modo más formal,

algún tipo de resumen de las charlas que ayude a la comprensión por parte de todos," comentó.

"Definitivamente ya estoy recibiendo reacciones positivas sobre el intercambio. Creo que tenemos un gran campo por delante para continuar la reflexión entre nosotros y buscar modos de poner todo esto en práctica."

Comunidad

● **Misa en TV**— a partir del 1 de octubre la Misa dominical en el Canal 23, será transmitida en vivo los domingos a las 11:30 de la mañana.

● **Domingo del Respeto a la Vida**, se celebra este domingo en la Arquidiócesis. El Arzobispo McCarthy ha escrito una carta pastoral al respecto que publicamos en la pág. 23.

● **Curso Bíblico en Sta. Mónica**, por el Padre Balbino Torres, todos los sábados por la mañana en el Hall de la parroquia, 3490 NW, 192 calle, Opa Locka. Las clases tienen lugar durante una hora a las 10:30 y 11:30 am., y tratan el Nuevo Testamento. Para información llamar al 621-9846.

● **Comida-Bailable** organizada por el Movimiento Familiar Cristiano, el sábado 8 de Octubre en el Casablanca Banquet Hall, 8 calle SW y 22 avenida. Habrá menú criollo y música por los Continentales. Pueden asistir los hijos 'teenagers'. Para información, 856-6080 - 885-8625

● **Reflexión para Religiosas hispanas**, este domingo dos de octubre, comenzando a la 1:30 pm. hasta las 5:30 con una Eucaristía. Tendrá lugar en la Academia de la Asunción, 1517 Brickell Ave. Para información 374-1514.

● **Vizcaya en español**—con motivo de la celebración de la semana de la hispanidad, el museo Vizcaya ofrecerá 'tours' diarios en español, comenzando el 9 de octubre hasta el 16, a la 1:30 y 3:00 pm.

mundo y nación

● **Misa de Hispanidad en N.Y.**
NUEVA YORK—El cardenal Terence Cooke de Nueva York preside la Misa de la Hispanidad en la Catedral de San Patricio el 7 de octubre, a la que concurren obispos, diplomáticos y delegaciones de unas 22 naciones del hemisferio, para honrar las tradiciones religiosas y culturales del mundo hispano. La fiesta se relaciona con las conmemoraciones en honor de Cristóbal Colón el Día de la Raza, 12 de octubre. Un coro hispano cantará la Misa Criolla. En la zona metropolitana de Nueva York viven unos 3 millones de gentes de habla española.

● **Continúa la persecución.**
SAN SALVADOR—La oficina de información de la arquidiócesis de San Salvador dice que dos catequistas de la parroquia rural de Aguilares, ya saqueada por las tropas, fueron torturados y uno de ellos, Filomena Delgado, asesinada. Además un tercero, Emilio Alvarez, ha desaparecido desde agosto. "La persecución continúa," comenta la oficina, una referencia a la cadena de arrestos, expulsiones, maltrato y asesinatos de sacerdotes y seglares desde las elecciones de febrero.

● **Mondale recibió a 'migrants'**
WASHINGTON—Un grupo de trabajadores agrícolas de Texas terminaron su huelga de hambre de cuatro días frente a la Casa Blanca cuando lograron conversar sobre sus problemas con el vicepresidente Walter Mondale. Son miembros de la Texas Farm Workers Union (TFWU), la mayoría hispanos, que hicieron una marcha de 1,482 millas desde Austin para dar publicidad a su suerte

● **Educación moral...en la familia**

WASHINGTON—Un informe del departamento de educación de la U.S. Catholic Conference sobre la educación moral de la juventud reitera que esa función recae fundamentalmente en la familia, para seguir luego en la Iglesia y en la comunidad. El informe critica la actitud de los padres que delegan en la escuela la formación moral de los hijos, en lugar de cumplir su obligación.

● **Obispos de Polonia piden derechos**

ROMA—Los obispos de Polonia han pedido al gobierno comunista que deje de usar los medios de comunicación para la propaganda antireligiosa, y permita en cambio a la Iglesia difundir su mensaje al gran público. "Vemos cómo los medios de comunicación se usan para difundir el mal," declaran en su pastoral del 18 de septiembre.

● **Continúa segregación racial en Sur Africa**

GINEBRA, Suiza.—El Rev. Philip Potter, secretario del Consejo Mundial de Iglesias, declaró que las circuntancias de la muerte del respetado líder negro de Sur Africa, Steve Biko, "pone en las autoridades del país la responsabilidad de haber silenciado una de las voces más fuertes en favor de un cambio sin violencia." Biko, el décimo octavo negro que muere en menos de dos años en la cárcel bajo detención indefinida, tenía 30 años de edad;

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10 años de trabajo en equipo

Los objetivos del Sínodo de los Obispos, según el "Motu proprio" Apostólico solicitado de Su Santidad el Papa Pablo VI, son "fomentar la estrecha unión y colaboración entre el Papa y los obispos de todo el mundo; procurar que se tenga un conocimiento directo y verdadero de los problemas y circunstancias que afectan a la vida interna de la Iglesia y a su obligada acción en el seno del mundo actual; facilitar la concordia de opiniones, al menos sobre los puntos esenciales de la doctrina y sobre el modo de actuar en la vida de la Iglesia."

Las deliberaciones de cuatro Asambleas sinodales desde 1967, reflejan el trabajo continuo—que sigue realizándose—para llegar a mayor profundización en dichos objetivos y para realizarlos más perfectamente.

Comenzó en 1967

Convocada por el Papa el 29 de septiembre de 1967, la I Asamblea General del Sínodo duró hasta el 29 de octubre. Fueron 197 los participantes. Tuvo asimismo un programa vasto: revisión del Código de Derecho Canónico; peligros para la fe; seminarios; matrimonios mixtos; problemas litúrgicos.

Entre las recomendaciones figura la de instituir una comisión consultiva internacional de teólogos, que asesoren a la Sagrada Congregación para la Doctrina de la Fe. El Papa creó dicha comisión en 1969. Los participantes en esta Asamblea del Sínodo aprobaron también los principios generales de la revisión del Código de Derecho Canónico; asimismo sugirieron algunos cambios en la pastoral respecto de los matrimonios mixtos (dichos cambios fueron autorizados en 1970); aprobaron en líneas generales el nuevo Ordo de la Misa, que entró en vigor en 1969; y propusieron la participación de las Conferencias Episcopales en la revisión y redacción de programas de los seminarios.

Los miembros de esta primera Asamblea sinodal ofrecieron también abundantes sugerencias para mejorar los procedimientos y estructuras del Sínodo. El Santo Padre nombró una comisión para estudiar el tema y aprobó algunas de dichas recomendaciones en 1969.

II Asamblea en 1969

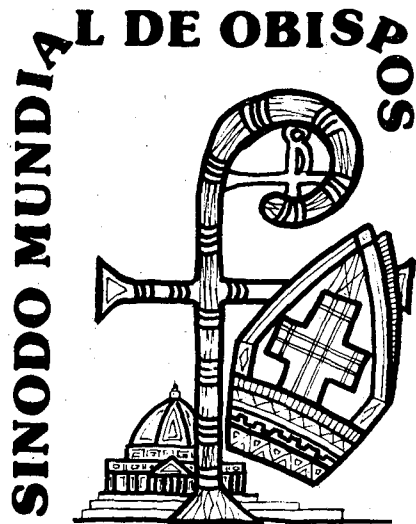
La II Asamblea del Sínodo fue "extraordinaria" (una de las tres clases de asambleas previstas en el documento referente a las estructuras sinodales). Se reunió del 11 al 28 de octubre de 1969, y contó con la participación de 146 miembros.

El tema central fue la colegialidad su naturaleza e implicaciones; las relaciones de los obispos y las Conferencias Episcopales con la Santa Sede y entre sí. Una parte de las mociones versó sobre el Sínodo como instrumento de colegialidad. Se tomaron decisiones a la luz de dichas mociones, tales como la periodicidad de las Asambleas sinodales (cada dos años al principio, cada tres ahora); la institución de un Consejo internacional de quince miembros

en la Secretaría del Sínodo en pro de la continuidad y para colaborar en la confección de los programas de las asambleas; y

6 de noviembre de 1971, y en ella tomaron parte 210 miembros.

El programa abarcaba dos temas: el Sacerdocio ministerial



30 DE SEPT DE 1977

pedir a los obispos de todo el mundo que señalen temas para las asambleas.

Sacerdocio y Justicia en la III

La III Asamblea del Sínodo fue general, al igual que la primera (y como la cuarta de 1974, y la quinta, que tendrá lugar este año; sólo en 1969 se celebró Asamblea "extraordinaria" y hasta ahora no se ha celebrado ninguna Asamblea "especial" del Sínodo). La citada III sesión tuvo lugar del 30 de septiembre al

y la Justicia en el mundo. Se prepararon dos documentos que se sometieron al Santo Padre; el Papa aprobó su publicación.

El documento sobre el sacerdocio ministerial comienza con la descripción de las circunstancias actuales, pasa a revisar los principios doctrinales y concluye dando pautas para la vida y el ministerio sacerdotales. Sobre dos temas muy discutidos antes del Sínodo—el celibato sacerdotal y la ordenación de hombres casados—establece que

Quiénes participan

Según los datos que se tienen hasta el momento, la composición de la Asamblea sinodal es la siguiente: Representantes de las Iglesias Orientales: 13; delegados de las Conferencias Episcopales: 142; jefes de los dicasterios de la Curia Romana: 17; delegados de la Unión de Superiores Generales: 10; Secretario general del Sínodo: 1; miembros nombrados por el Sumo Pontífice: 19; total: 202.

Evangelización en la IV

La IV Asamblea del Sínodo, del 27 de septiembre al 26 de octubre de 1974, estudió "La Evangelización en el mundo contemporáneo". Fueron 209 los participantes.

En esta cuarta reunión sinodal hubo deliberaciones amplias y complejas, hasta el punto de que resultó imposible resumirlas entonces adecuadamente en un documento único. En lugar de ello, el Sínodo entregó al Santo Padre la documentación de las deliberaciones y, al mismo tiempo, publicó una breve declaración sobre la evangelización, tocando puntos como los obstáculos a la evangelización y la relación entre evangelización y liberación.

El trabajo de la Asamblea de 1974 fue en realidad una especie de estudio preparatorio que llevó a la publicación, al año siguiente, de la Exhortación pastoral del Santo Padre Evangelii nuntiandi, que presenta todo un plan de renovación de la obra de evangelización del mundo contemporáneo.

"La ley del celibato sacerdotal, vigente en la Iglesia latina, debe ser mantenida íntegramente", y que "Quedando siempre a salvo el derecho del Sumo Pontífice, no se admite, ni siquiera en casos particulares, la ordenación presbiterial de hombres casados". (De las dos fórmulas propuestas al Sínodo, ésta obtuvo 107 votos placet; la otra, ligeramente diferente: "Compete sólo al Sumo Pontífice, en casos particulares, por necesidades pastorales, teniendo en cuenta el bien universal de la Iglesia, conceder la ordenación presbiterial a hombres casados que sean, sin embargo de edad madura y de vida honesta", obtuvo 87 votos placet).

El documento sobre la justicia en el mundo pasa en revisión puntos contemporáneos globales, incluyendo el derecho al desarrollo y el fenómeno de la injusticia "sin voz", y llama la atención sobre el papel de la Iglesia en la promoción de la justicia. Entre otras intuiciones importantes, pone de relieve que los esfuerzos en pro de la justicia son integrantes del ministerio de la Iglesia.

Calendario de trabajo

El 30 de septiembre, por la mañana: Santa Misa celebrada por el Papa en la Capilla Sixtina; por la tarde; inauguración del Sínodo con el discurso del Santo Padre, relación del Secretario general y relación panorámica sobre la vida de la Iglesia desde la pasada Asamblea sinodal (octubre de 1974) hasta hoy.

A partir del 1 de octubre, durante cuatro semanas: estudiaremos el tema sinodal, que se hará a través de sesiones generales en el Aula y en los grupos de trabajo llamados "círculos menores". De este estudio surgirán propuestas referentes al problema de la catequesis en el mundo; con especial relación a los niños y a los jóvenes; dichas propuestas se presentarán luego al Santo Padre.

Además, durante la Asamblea sinodal, mientras se redactan las conclusiones finales del Sínodo, las Congregaciones, Secretariados y Comisiones de la Curia Romana presentarán relaciones sobre su propio trabajo a los padres sinodales.

A tenor del reglamento, serán elegidos también los nuevos miembros del Consejo de la Secretaría general del Sínodo.

Domingo de Respeto a la Vida

Tiempo de toma de conciencia y oración

Amadísimos en Cristo:

En la primera lectura de la Misa de hoy, vemos como el profeta Habacuc se queja a su Dios con aparente desesperación por la violencia, la destrucción y la miseria que existen en el mundo de su época. Dios le contestó al profeta que la ayuda ya estaba en camino; en verdad llegará; y no será muy tarde para el hombre y la mujer justos que tienen fe.

De nuevo, nuestras mentes y corazones se vuelven a los desamparados que nos rodean quienes, debido a la pobreza, la opresión, el aborto y la eutanasia, se convierten en víctimas de la destrucción y la miseria. Afortunadamente creo que, al igual que Habacuc, al fin estamos, comenzando a discernir la visión de un tiempo mejor en el que reinará la justicia y será protegido el valor de la vida. Sin embargo, aún nos encontramos lejos de ese momento en esta vida y debemos redoblar nuestros esfuerzos para que se respete todo tipo de vida, desde las entrañas de la madre hasta el sepulcro.

Ciertas decisiones recientes de la Corte Suprema y del gobierno nos indican que, después de varios años de retroceso, la sociedad en América ha comenzado a reconsiderar su política con respecto al aborto indiscriminado y sin límites. Los esfuerzos para promulgar leyes de eutanasia en distintos estados del país encuentran ahora mayor resistencia. Las violaciones de derechos humanos en nuestro propio país así como en otras partes del mundo están recibiendo el riguroso

escrutinio de un público que vuelve a tener un verdadero sentido de justicia. La pobreza y sus causas son el objeto de crecientes esfuerzos para erradicarla de una vez por todas. En la mayoría de estos casos, solamente vemos una chispa de esperanza mientras aguardamos un pleno estallido de luz que significará el comienzo de una nueva era.

No puede haber duda de que, por muy pequeños que sean los resultados obtenidos en los últimos doce meses, éstos han podido obtenerse en parte gracias a la creciente toma de conciencia por parte de nuestros fieles Católicos de que todos, no importa la edad, tenemos un enorme interés en la dirección que esta nación y el mundo tomen para restituir la dignidad de la vida humana al lugar que le corresponde.

Nuestros programas del Mes de Respeto a la Vida están diseñados para hacernos presente una vez más los principios de nuestra fe. Este es, en verdad, un tiempo de auto-educación y toma de conciencia. Debe ser también tiempo de oración. Les invito a unirse a mí y a los muchos miles de personas de esta gran Arquidiócesis para rogar por la gracia y la ayuda de Dios al continuar nuestros esfuerzos en defensa del respeto a la vida. Con su ayuda no fracasaremos.

Devotamente en Cristo,

Edward A. M. Ruddy
Arzobispo de Miami

Teología bíblica examinará Evangelio

Todavía está abierta la matrícula para el curso universitario de Teología Bíblica que dio comienzo el pasado jueves 28 en St. Michael.

Bajo la dirección del Padre Jorge García, Sch. P. y en colaboración con la Universidad Internacional de la Florida,

(FIU), la Oficina de Educación Religiosa de la Arquidiócesis, ofrece este curso todos los jueves a las 7:30 pm.

El curso se puede tomar para crédito universitario, REL 341, o como auditor. Se tratará el Evangelio de San Juan, utilizando métodos con-

temporáneos de interpretación, y examen dinámico de la fe de la Iglesia, según San Juan.

Las clases requieren un mínimo de 12 alumnos y ofrecen oportunidades de reflexión y aplicaciones pastorales y espirituales según las necesidades del grupo.

El Padre Jorge García, sacerdote escolapio, estudió filosofía y teología en la Universidad Católica de Washington, D. C. terminando sus estudios en la Unión Teológica para estudiantes graduados, en Berkeley, California.

Pablo VI elogiado en sus 80 años

CIUDAD DEL VATICANO (NC)—Con motivo del 80 cumpleaños de Pablo VI, el diario vaticano L'Osservatore Romano sacó una edición especial que

incluye escritos sobre el Papa por dirigentes mundiales.

En su artículo, el Secretario General de la Organización de las Naciones Unidas, ONU, Kurt

Waldheim, elogia a Pablo VI por su "trabajo en pro de la paz y el entendimiento entre los pueblos."

Waldheim recuerda las

palabras del Papa en la ONU, "No más guerra," y su mensaje de 1976 en el día mundial de la paz, en el que el Papa indicaba la importancia de satisfacer las

necesidades más básicas del mundo —como el hambre— para poder conseguir la paz.

"El interés de Pablo VI por los problemas de los pueblos en desarrollo ha servido para señalar la necesidad de un nuevo orden económico internacional, lo que buscamos lograr por medio de la ONU, para lograr un futuro pacífico y estable," dice Waldheim.

En otro artículo, el padre dominico Ives Congar señala las realizaciones de Pablo VI en el campo ecuménico.

"Pablo VI ha tenido gestos que son expresivos y creadores de nuevas situaciones," dice Congar recordando el abrazo de Pablo VI con el Patriarca Ortodoxo Atenágoras en el Monte de los Olivos, su visita a Ginebra, el anillo que entregó al obispo anglicano Michael Ramsey... También recuerda a Pablo VI arrodillado ante el Metropolitano Meliton en el año 75, y besando los pies del Patriarca Dimitrios...

El Papa recibió cientos de mensajes en su cumpleaños, incluido uno del Presidente Jimmy Carter elogiando su labor por la defensa de los derechos humanos.

El Santo Padre pasó el día de su cumpleaños normalmente atareado con su trabajo del día.

La noche anterior él celebró una Misa solemne en la basílica de San Pedro y fue sorprendido con un coro de unas 10,000 voces. El Papa elogió a los cantantes recomendándoles que canten en sus parroquias.

"Dice la escritura que el cielo premia hasta un vaso de agua que se ofrece por amor de Dios," comentó el Papa. "Creo que una bonita canción es mejor que un vaso de agua, y seguro que también el premio será mejor, gracias," les dijo.

Indios seminoles reciben fondos para defensa legal de la tribu

DEL RAY BEACH—"Hace un año el Arzobispo McCarthy vino a Miami con el anillo y cruz pectoral hechos por los indios de Arizona. Hoy hemos querido aculturarle a la Florida estrándole que aquí tenemos indios también."

Los comentarios venían de Monseñor Bryan Walsh, Director Arquidiocesano del Bureau de Servicios Católicos.

Mientras hablaba, el indio seminole Michael Tiger de Hollywood, Florida, hacia entrega al Arzobispo del típico saco multicolor de los de la tribu.

Momentos antes, y con motivo de la conmemoración en La Florida del día del indio americano, el arzobispo había hecho entrega a los indios, de un cheque por valor de \$33,000.

Los fondos, conseguidos a través del Bureau de Servicios Católicos de la Arquidiócesis, iban destinados específicamente al establecimiento de un programa de defensa legal para los indios seminoles.

"Hace tres años solicitamos fondos para este mismo programa, a la Campaña de Derechos Humanos de la Conferencia Episcopal Americana," comentó Mons. Walsh, Director Arquidiocesano del Bureau de Servicios Católicos. "La oficina Nacional no concedió la donación, pero, Monseñor John



"En Florida hay indios también", le dijo Monseñor Bryan Walsh al Arzobispo McCarthy mientras le ayudaba a poner el típico saco de los seminoles. A la derecha Michael Tiger, quien recibió de la Arquidiócesis fondos para programa de defensa legal de su tribu.

Glory, Director local de la campaña logró dos donaciones de \$9,000, de fundaciones privadas—que han pedido permanecer en el anonimato. El resto del dinero fue designado por el Arzobispo Carroll, utilizando fondos locales de la Campaña de Desarrollo Humano," explicó Monseñor Walsh.

La VOZ

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Arz. McCarthy a misiones rurales

Como Iglesia primitiva: todos evangelizadores

Por ARACELI CANTERO

DELRAY—Religiosas, fieles y sacerdotes al frente de las 9 misiones rurales de la Arquidiócesis se reunieron el pasado fin de semana con el Arzobispo McCarthy para una jornada de reflexión e intercambio.

Desde tan lejos como Naranja, Indiantown y Naples, unas 30 personas acudieron a la

parroquia de Ntra. Señora Reina de la Paz, en Delray para escuchar al Arzobispo, al Padre David Punch y a Monseñor Bryan Walsh sobre los temas del laicado, el diaconado permanente y la necesidad de planificación y metas específicas en el apostolado rural arquidiocesano.

"Yo siento que no sólo hemos de enfocar nuestras cosas desde un punto de vista intelectual sino

que hemos de llegar al espíritu de vista intelectual sino que hemos de llegar al espíritu y al corazón, a las raíces de la Iglesia primitiva," les dijo el Arzobispo al compartir sus deseos de una mayor participación del laicado en la misión de la Iglesia.

Todos somos Iglesia

"Pienso que en la comunidad cristiana primitiva existiría un amplio sentido de Iglesia, sin separación de sacerdotes, religiosos y seglares. Una comunidad amplia donde todos y cada uno experimentaba la paz, la alegría y felicidad de ser parte activa de algo nuevo," añadió.

El arzobispo enumeró algunas orientaciones sobre el papel del laico en las misiones rurales:

"Hemos de ser constructores de la fe y atraer a la gente por nuestro testimonio. No todos pueden predicar pero todos pueden edificar con su ejemplo," dijo.

El Arzobispo también señaló la necesidad de alimentar la vida de oración y fomentar los valores cristianos y creación de pequeñas comunidades de base. "Es preciso ir creando un ambiente



Estudiantes hispanos del Seminario Mayor en Boynton Beach, amenizaron con su canción la cena de representantes de las misiones rurales, reunidos en DelRay para una jornada de reflexión, con el Arzobispo McCarthy.

cristiano en donde crezcan naturalmente los valores del evangelio," dijo.

"Además hemos de crear sentido de comunidad en donde el laicado tome conciencia de su misión y donde se desarrolle un sentido de servicio, de vocación para todos."

En sus comentarios el Arzobispo expresó sus planes de crear una oficina arquidiocesana

de ministerios laicales, "que identifique áreas de servicio y canalice, entrene y supervise a los fieles con llamada a servir en áreas específicas.

El Diaconado, no para élite

Al presentar el Programa (Pasa a la Pág. 22)

Celebrará Arquidiócesis Semana de Justicia y Derechos Humanos

Por iniciativa del Comité Nacional de los Laicos, en todas las diócesis de la nación se celebrará la semana del 16 al 23 de octubre como Semana de la Justicia y los Derechos Humanos.

Será una semana de reconocimiento de los pueblos exiliados, oprimidos, y donde se cometen violaciones contra la libertad y los derechos humanos de los individuos. Será también semana de oración y apoyo al Santo Padre y a los obispos en sus

declaraciones defendiendo los derechos humanos de los pueblos y las personas.

En la Arquidiócesis, el Arzobispo McCarthy celebrará una Misa Solemne en la Catedral de St. Mary el domingo 16, a las 11 am. Se espera la participación de fieles de toda la Arquidiócesis con representación de naciones donde se cometen violaciones contra la justicia y los derechos humanos. Más información en semanas próximas.