

## Synod of Bishops nears solution to 'identity crisis'

By JOHN MUTHIG

VATICAN CITY—(NC)—As it neared the end of its second work week, the fifth world Synod of Bishops moved close to ending a kind of synod "identity crisis" which the world consultation of bishops has faced since 1974.

By Tuesday, Oct. 11, the synod's 204 members (mostly bishops) seemed determined, according to sources, to produce written, final conclusions—something the 1974 synod was unable to do after many tries.

**THE BISHOPS**, now meeting in closed small group sessions, are also reportedly moving toward the opinion that the Pope should issue a magisterial document of his own on the synod theme after the synod breaks up, as he did after the last synod.

In 1974, synod fathers sent reams of speeches and papers to Pope Paul in December 1975. After sifting through

### A news analysis

the material, the Pope issued an apostolic exhortation on the synod theme of evangelization.

The question of whether or not to produce a final document consumed the initial sessions of the 19 small language groups into which synod members divided on Oct. 7.

Five days of small group discussion is called for in the synod program to promote discussion of issues raised by the 141 synod members who spoke during the first week of plenary sessions.

The determination of synod members to write a final document, as well as to request a major statement from Pope Paul on catechesis, was seen by observers as a sign that the world's bishops are arriving at a clearer understanding of what they are called to Rome every three years to do.

**WHILE SYNOD** regulations specifically state that the synod is strictly an advisory body to the Pope and has no legislative authority, guidelines are vague about how the synod is to advise the pontiff.

With the issue of the final document apparently resolved, the small language groups are now debating points raised by the 141 synod speakers and by others who submitted written papers for the synod's consideration.

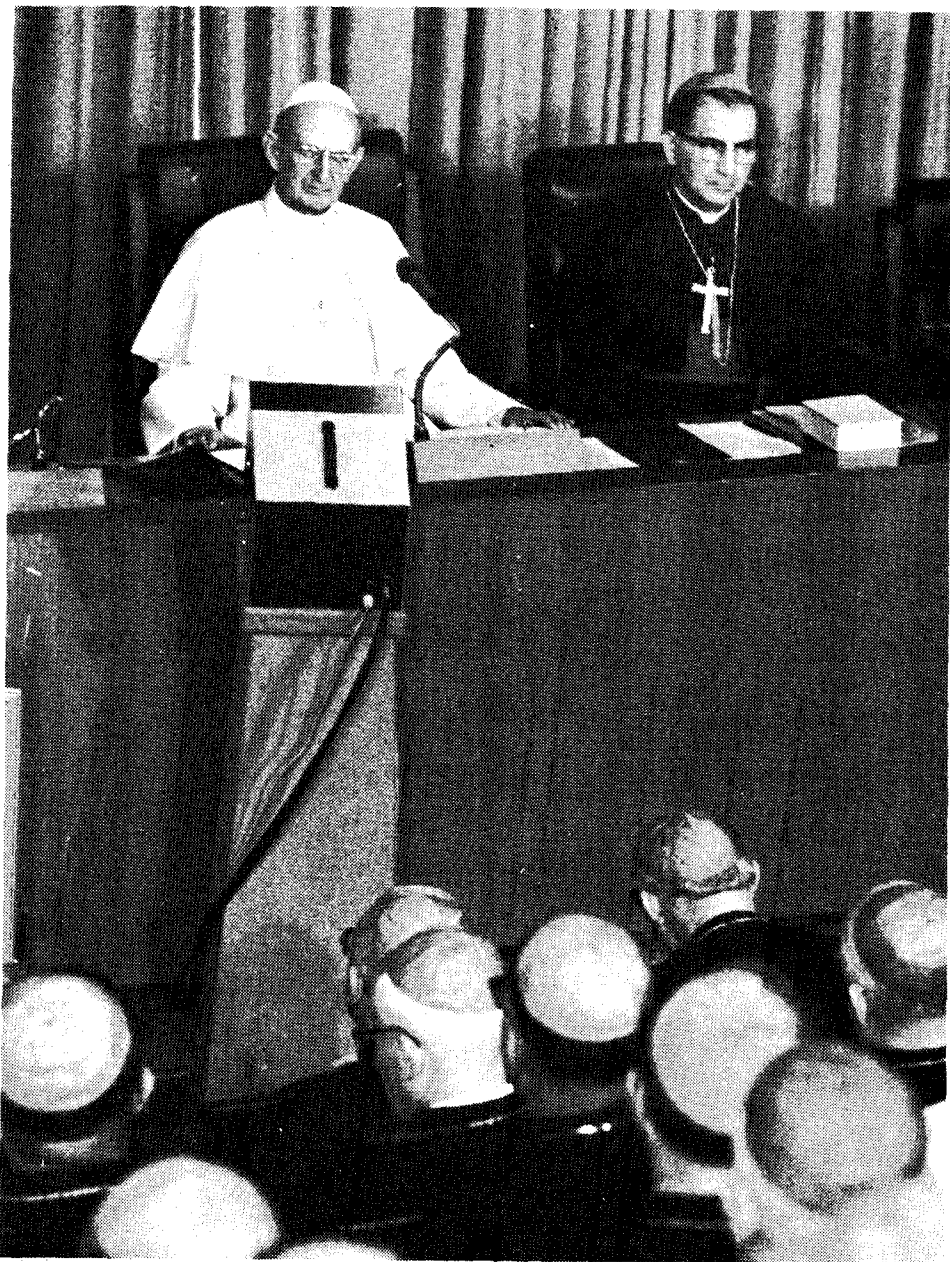
Perhaps the most talked-about speech of the opening synod sessions was given by Archbishop Paul Nguyen van Binh of Ho Chi Minh City (formerly Saigon).

Explaining that Christianity is viewed by the Communists as a product of imperialism, the archbishop said that he is trying to translate the Christian message into Marxist language so that his Marxist hearers will understand it.

He also told the synod that the bishops of southern Vietnam have urged Catholics to cooperate with Communists in building a Marxist-Leninist society.

Prelates such as Cardinal Karol Wojtyla of Krakow, Poland, complained about growing government interference in religious education and about the state's program of "anti-catechesis."

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Pope Paul VI presides over the opening session of the fifth World Synod of Bishops at the Vatican.

## Archdiocese to mark Rights, Justice Week

Hundreds of Catholics from all over the Archdiocese will gather on Sunday at St. Mary's Cathedral in prayer and support for the Holy Father's and the American Bishops' statements on human rights and justice.

Marking the beginning of Human Rights and Justice Week, Oct. 16-23, Archbishop Edward A. McCarthy will concelebrate a solemn Eucharist Sunday at 11 a.m. in the Cathedral of St. Mary, his first public appearance at the Archdiocese's mother church, since the death of Archbishop Coleman F. Carroll.



He will celebrate the Mass of Justice and Peace, together with priests and faithful representing numerous ethnic groups and nationalities. These will march into the church carrying flags

and banners and wearing traditional ethnic costumes. They will also bring symbolic gifts at the offertory.

The celebration of Human Rights and Justice Week is an initiative of the National Council of Catholic Laity, which seeks "to increase public awareness of the injustices and violations of human rights at home and abroad."

The project has been endorsed by the National Conference of Catholic Bishop's Committee on the laity, headed by Archbishop McCarthy as well as by many other national organizations.



Msgr. John Delaney, Archdiocese stewardship coordinator, addresses priests and key parishioners from North

Dade at Pace High School on the stewardship program now under way in the Archdiocese. See story, page 3.

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# Barry, Family Center set 'parenting' course

Did you ever resent the fact that it takes more training to be a clerk in a department store than to be a parent?

There are general principles, insights, and skills which can help parents more effectively relate with their children, lessening the problems that arise and hopefully preventing many from arising at all.

With this in mind the newly established Family Enrichment Center of the Archdiocese of Miami, in conjunction with the Continuing Education Department of Barry College, has developed a six week Positive Parenting Program to be

offered initially in four different locations from Miami to Palm Beach.

The first series will be offered at Barry College on Tuesdays from Nov. 1 to Dec. 13; the second, at St. Helen's Parish on Oakland Park Blvd. and 33rd Avenue, NW in Fort Lauderdale on Tuesdays from Jan. 10 to Feb. 14; the third, at Cardinal Newman High School in West Palm Beach on Thurs. from Feb. 7 to March 14; and the fourth, at Carrollton School in Coconut Grove from April 5 to May 10. All sessions will begin at 7:30 p.m.

The program will have a staff of psychologists, family counselors, and parents with

special communication skills. The first two hour session will review patterns and methods of parenting and attempt to identify problems of children.

Three sessions will be devoted to skill building

The fifth session will deal with the transmission of values and the final session will be open-ended to explore and discuss particular problems situations at dif-

## Broward ACCW to meet Oct. 19

FORT LAUDERDALE—Camillus House for the indigent in Miami and the current campaign against pornography in Broward County will be discussed during the Fall meeting of the South Broward Deanery of the Miami Archdiocesan Council of Catholic Women Wednesday, Oct. 19 in St. Jerome parish, 2533 SW Ninth Ave.

Members of the parish women's club will be hostesses at the one-day session which opens with registration at 8:30 a.m.

Guest speakers will be Brother Seamus, B.G.S., who will present a slide program on the program at Camillus houses; and Officer John Cochran, Fort Lauderdale Police Dept.

Mass will be celebrated at 11:15 a.m. followed by luncheon at the Reef Restaurant.

Reservations must be made by calling 523-1300 or 522-6320.

ferent age levels.

Registration for each workshop is limited. The fee for the entire series is \$20 per person and \$30 per couple.

Further information may be obtained by calling Barry College at 758-3392 or the Family Enrichment Center at 651-0280.

## Ecumenical concert set to honor Abp. Carroll

A concert in memory of Archbishop Coleman F. Carroll will be sponsored by the Ecumenical Festivals of Greater Miami at 3 p.m. Sunday, Oct. 23 in St. Mary Cathedral.

The 10th Anniversary Fall Choral Festival under the direction of founder Paul Storm will feature the Ecumenical Festival Chorus as well as choruses from American, Hialeah-Miami Lakes, Miami Jackson, Miami Killian, Miami Springs and North Miami High Schools.

The Southwest Miami High School concert orchestra will also perform under the direction of Dr. Robert Bobo,

conductor.

Storm will conduct the more than 400 participants in "Te Deum, op. 22" by Hector Berlioz.

Rosendo Villamil, concert and operatic tenor will be guest soloist and Eugene Cuellar will be assistant conductor. Robert Fulton, Cathedral music director, will be the organist.

Complimentary tickets are available by sending a self-addressed stamped envelope to E.F.G.M., Inc., P.O. Box 951, Hialeah, Fl. 33011.

Seating is limited and early arrivals will have choice seats.

# Synod of Bishops nears solution to identity crisis

(Cont. from page 1)

"Inculturation," the blending of Christianity with cultural elements, was endorsed by many, including Jesuit Superior General Father Pedro Arrupe.

Many participants continued to restate the importance of traditional values in catechesis. Both Dublin's Archbishop Dermot Ryan and Brussels' Cardinal Leo Suenens endorsed the use of memorization as a catechetical tool.

Bishop Raymond Lucker of New Ulm, Minn., one of four delegates of the National Conference of Catholic Bishops, echoed the calls of

many bishops in urging that children cannot be catechized adequately unless serious adult catechesis is undertaken.

Two cardinals of the Roman curia complained to the synod about a certain misuse of ecumenism and liturgy in the discussion on catechesis.

CARDINAL JAMES KNOX of the Congregation for Divine Worship and the Sacraments said that viewing liturgy as merely a vehicle for catechizing would do grave danger to the whole liturgical movement.

Cardinal Jan Willebrands, Archbishop of

Utrecht and president of the Vatican Christian Unity Secretariat, complained that ecumenical cooperation in catechesis was hardly being discussed at all.

In a written intervention, the American bishops highlighted the need for catechesis stressing the dignity of life. They said such catechesis was especially necessary in light of the growing number of abortions.

Canadian Bishop Bernard Humbert of Saint-Jean, Quebec, warned synod bishops about using incomprehensible "episcopal language" in their discussions.



## IF YOU CAN'T GO-GIVE!

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH October 23rd is Mission Sunday.

A reminder that Christ meant all of us when He said: "Go ye, therefore and teach all nations." Yet few of us can. Few of us do. All of us, though, can help the Missions in the Near East. Here are some of the ways:

In the very lands where Christ was born and where His disciples taught, there are over 1,800,000 people living without homes and without hope. Some of them for more than 29 years! Just \$20 will feed a family for a month—\$525 will build a small but decent home. Only \$50 will care for a blind or deaf-mute child for a month—and \$1 will buy a refugee child hot lunches for a whole month. How much will you share?

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In the Near East, hundreds of vocations are blooming. But many young men and women may never realize their dream to walk in Christ's footsteps only because their families are poor. For just \$300 (\$12.50 a month for two years) you can help a young girl become a nun. For \$1080 (\$15 a month for six years) you can sponsor a seminarian all the way to Ordination. Now you can have a priest or Sister in your family.

Many poor Catholics in the Near East do not even have a church of their own in which to worship. You can help. Where? The mountain people of Kerala, primitive farm folk who live in mud huts, desperately need to replace the ramshackle shed that now serves as a chapel. Just \$4000 will give the 185 Catholic families there a modest but adequate church—an ideal Memorial for someone you love.

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# 800 attend area Stewardship programs

More than 800 laypersons met with their pastors last week in a series of six area meetings to hear plans for

implementing the Stewardship Program in the Archdiocese of Miami.

"I am elated to see this

fine turnout and to see that we are doing something about Stewardship in our Archdiocese," Archbishop Edward A. McCarthy told some 200 priests and laypersons at a planning session in Columbus High School, Miami. "Stewardship," he continued, "is more than money. It is a way of life for all of us."

Msgr. John O'Dowd, V.F., pastor of Epiphany parish, South Miami, and Coordinator for Development, who presided at the meeting said, "This is a program that will become a permanent part of our Archdiocesan life and I'm pleased to see so many to help us carry this message back to our faithful."

At San Pablo Church, Marathon, Father Michael Licari told the group there, "We have special problems in the Keys but this is definitely the program of the future for our parishes and for the Archdiocese. We must get started

to implement it as best we can, as soon as we can." Attending were representatives from Our Lady Star of the Sea parish, and St. Bede parish, both in Key West; St. Peter parish, Big Pine Key; San Pedro parish, Plantation; and St. Jude parish, Key Largo.

Another session, in Naples, was under the chairmanship of Father Thomas J. Goggin, V.F., pastor of St. Ann parish, there. Present were pastors and laity from San Marco parish, Marco Island; the parishes of St. Peter and St. William, both in Naples; and Our Lady Queen of Heaven parish, LaBelle. The two missions in the area represented were: St. Elizabeth Seton, Golden Gate; and St. Joseph the Worker, Moorehaven.

Archbishop McCarthy urged 200 persons in attendance at Cardinal Newman High School, West Palm

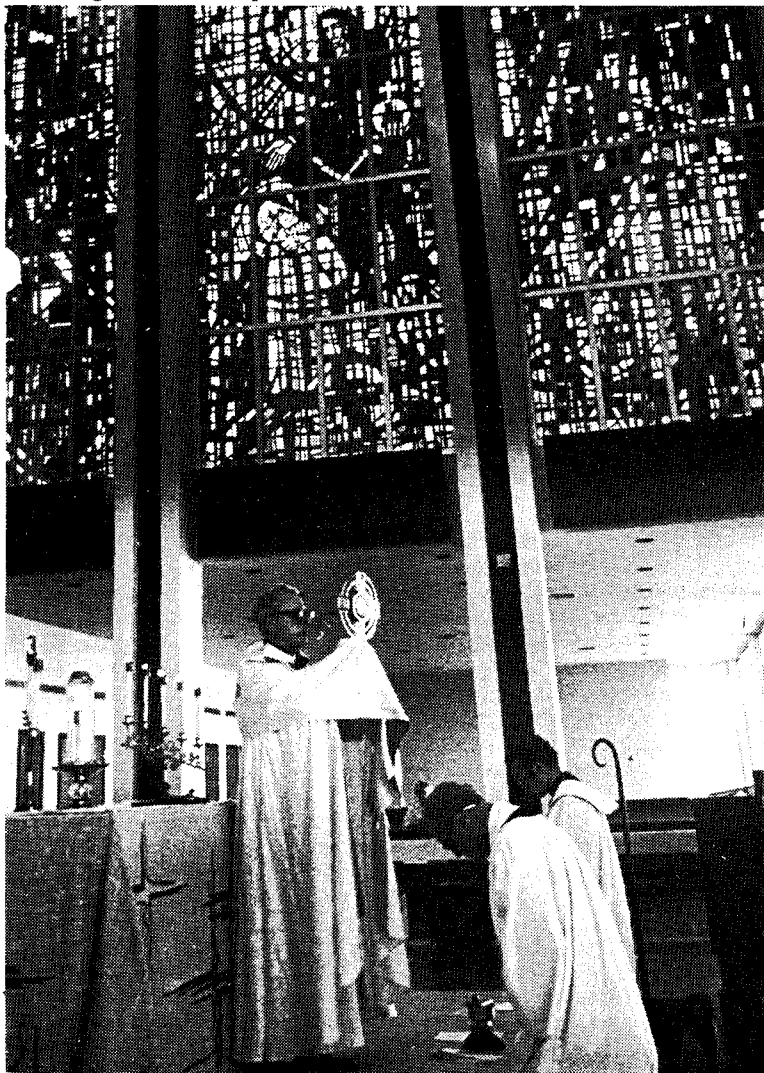
Beach, to encourage the faithful to continue their high level of enthusiasm for the program.

"This is not just another Archdiocesan program; it will be the way of life for all our people—and it will continue," he said.

The largest planning meeting of the week-long series was at Msgr. Pace High School, Opa Locka, where the Archbishop blessed the efforts of more than 250 persons attending.

"You being here tonight is an act of Stewardship. With this great spirit we will surely succeed in our efforts."

Msgr. John W. Delaney, V.F., pastor of Holy Family parish and Archdiocesan Coordinator for the Stewardship Program said: "We have had Stewardship in our own parish for the past two years. It has changed our parish and our people. We believe in it and we recommend it for all parishes."



Vocations Awareness Week was highlighted with Archbishop Edward A. McCarthy (above) participating in a Holy Hour at St. John Vianney College Seminary last Sunday. Masses for vocations were also celebrated during the week at St. John's and at St. Vincent de Paul Major Seminary, Boynton Beach.

## 'Stewardship is faith sign'

"Stewardship, a biblical and theological concept, needs to be better understood as a motivating force for giving," said Fr. Francis A. Novak, C.S.S.R., Executive Director of the National Catholic Stewardship Council.

Speaking on the eve of the National Stewardship Council meeting in New Orleans (Oct. 10-15), Father Novak went on to say "Church giving should be seen as a 'sign' of one's faith. It is when the receiver turns donor and gives back to God in thanks a measure of what he has been given, that Church giving becomes as Pope Paul has said, 'an act of worship.'"

Frank P. Nolan, Archbishop Director of Development, and Msgr. John O'Dowd, Coordinator of Development, are attending the meeting this week of the NCSC of which the Archdiocese of Miami is a member.

Continuing, the Redemptorist priest declared Stewardship "is not a mere gimmick for fund-raising. It is integral to religious living...The weekly collection should be a moment in self evangelization. If contributions were given with this frame of mind, Church funds would be ample to meet the inflationary cost of living.

"Unfortunately, many Church members continue to be plagued with a subsidy mentality. Especially for loose-change and dollar bill droppers, not regular envelope-users, the collection basket demands throwing in a 'little something' to keep the Church going."

In its work of educating persons to the real meaning of stewardship, the NCSC is helping bishops, pastors, priests' senates, deacons, and lay persons serving in pastoral and parish councils. All these people are somehow concerned with the stewardship of carrying on vital educational and social justice programs. For these they need funds to meet operational expenses. By contributing funds, the givers in turn become sharers in the Church's stewardship activities.

The Church is a preeminent steward of God's gifts in Christ; each Christian is accountable for his participation in the Church's role as Steward, a role played by Christ whom the Father has set over the whole world to care for his creation. He is ever the good and faithful steward and we should imitate him in this as in everything else, said Father Novak.

This October, the NCSC

Conference will articulate the spiritual dimensions of diocesan and parochial fundraising with special emphasis on accountability. The keynote speaker will be the Rev. Richard P. McBrien, noted eclesiologist, author and professor at Boston College, who will address the question, "The Theological Foundations of Catholic Stewardship." In his presentation he will define the various elements of stewardship accountability their interdependence and their relationship to a functional pastoral theology. He will also demonstrate that stewardship accountability means a responsible involvement of the laity in assessing religious needs, determining goals and evaluating programs in ministry.

The Conference will be chaired by the Rev. F.K. Scheets, OSC, of the Center for Applied Research in the Apostolate and feature among other speakers, the Most Rev. James S. Rausch, Bishop of Phoenix, Mr. F.X. Doyle, USCC-NCCB Deputy Director of Finance and Administration, Mr. James P. Leahy of Peat, Marwick and Mitchell, New York, and Mrs. Joseph LeBlanc of Master Planning, and Associate, Texas.

### Abp. will bless parish center at Our Lady Queen of Heaven

LABELLE—A new multi-purpose center in Our Lady of Heaven parish will be blessed by Archbishop Edward A. McCarthy at 3 p.m., Sunday, Oct. 16.

The Sacrament of Confirmation will also be administered to 20 children during the Mass which will follow ceremonies of blessing.

The new structure, according to Father Francis Guinan, pastor, provides day care facilities for 35 youngsters of agricultural farm workers as well as infant care for about 10 babies. The new facilities will make it possible to make day care available to 90 children, Father Guinan said, explaining that prior to the completion of the center, the day care center was operated in a portion of the parish church.

The center will also be utilized for religious education classes and social events, and will include offices for the priests.

Our Lady Queen of Heaven Church accommodates about 130 persons.

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# Serra is perfect example of a vocation

(Following are highlights of an address to the Serra International convention at Miami Beach last weekend, given by Bishop Thomas J. Grady of Orlando.)

East of Spain in the deep blue waters of the Mediterranean Sea lie two islands which today are sometimes tourist attractions. They were called originally and rather unimaginatively Big and Little; Major and Minor; Majorca and Minorca. They are now called Mallorca and Menorca.

The inhabitants of these islands were skilled, adventuresome seafaring people. They have been described as devote smugglers...

On Majorca or Mallorca, in the early 1700's there was a shrine to Nuestra Señora de Bon Any-Our Lady of the Good Year. The Shrine was on the top of a low hill near the sea, commanding a magnificent view of the sea, of valleys, of mountains. The people of the nearby town of Petra were very religious and loved to come to this Shrine. For one small boy it was a very special place, a place of devotion, a place to watch the sky and the sea, to recall the stories of adventure he had heard from his elders.

**THE BOY'S** name was Miguel Serra. Before the birth of Miguel his mother had borne several children all of whom had died at birth or shortly after. Miguel was small and his life hung the balance for almost a year. But he survived.

When Miguel went to the school attached to the parish in Petra it became apparent that he was an unusually gifted child, very intelligent, with a beautiful singing voice. He attracted the attention of the Franciscan priests who served the parish.

When Miguel was 15, the Franciscan Fathers persuaded Miguel's parents to send the boy to the Franciscan University at Palma, about 25 miles away. Miguel was willing.

In the course of time he joined the Franciscans and took as his name in religion Junipero, the name of a disciple for whom St. Francis had had a special love. By the time he was thirty he was ordained a priest. In the internationally famous University of Palma he became first a professor of philosophy and then a professor of theology. Dr. Serra was an excellent teacher and was much loved by his students.

**BUT WHEN** he was 35 he applied for permission to go to

New Spain or Mexico to work among the Indians. He worked in Mexico for 20 years. In 1769 he began to work in Upper California where he established nine of the 21 Franciscan missions along the Pacific coast, baptizing and confirming thousands of Indians. In 1784 at the age of 70 he died at Carmel-by-the-Sea in California and is buried there under the floor before the altar of the Mission of San Carlos Borromeo. In the statuary Hall in the capital of the U.S. at Washington, the state of California is represented by a statue of Fray Junipero Serra.

What was the source of Miguel's vocation? First of all it was a call from God, a sovereign call revealed secretly but unmistakably in very natural ways, revealed gradually over a period of many years.

**HOW WAS GOD'S** call expressed to Miguel? It was expressed first of all in certain God-given gifts of mind and body and temperament. Miguel had unusual intelligence and talent. He was small but he had a body capable of legendary physical endurance. He had the temperament of a Majorcan, bold, adventuresome, willing to risk and sacrifice for a high goal.

Secondly, God expressed his call through parents who were pious and religious, for whom service to God was a noble ideal for their son.

Thirdly, God expressed his call through the villagers of Petra who, for all their earthy and sometimes wild ways, loved God and their Church and the Franciscan Friars, and who had built a Shrine to a lovely Lady named Mary on the loveliest spot near their town.

Fourthly, God expressed his call through the Franciscan priests of Petra. They represented an ideal to Miguel, an abstract possibility incarnated in warm friendly, understandable, encouraging men. They steered Miguel in the right direction. They planted the seed.

Perhaps it was the Franciscans at Palma who first articulated or put into words the call of God. Perhaps they were the first to invite Miguel to become a religious and a priest.

**WHAT WAS** the vocation of Miguel become Junipero? This is

an important point. His vocation was evolving. It was always something new, something more. His vocation was to become a Franciscan, then to become a priest, then to become a professor, then to become a missionary then to work in Mexico, then to go to California.

Serra was fifty-four years old when he first went to California to begin the work that would make him famous.



Fr. Junipero Serra

So the elements of a vocation are:

1. God's call and gifts.
2. Parents who cherish the ideal of priesthood.
3. A community that sets value on religion and its ministers.
4. Priests who value their own priesthood and are looking for those who will replace them and carry on their work.
5. Someone—usually a priest—who will ask a young person about becoming a religious or a priest.
6. Accepting religious life or priesthood as only the beginning of a Dialogue with God that leads to further and further commitments.

Where do we stand today with regard to these six points?

It is my belief that the elements of vocation are the same today as they were then: God, parents, Christian community, Priest, Someone who asks. But certainly this is a different world. We are not in Majorca of 1700. In our time these constant elements of vocation must somehow be put together in a new way. Let us consider these elements in the light of today's situation:

#### 1. God's call.

We know that God will never fail his people. The Old Testament prophets are full of promises of God's fidelity. Christ said: I will be with you always. Nevertheless, we are aware of a shortage of vocations: In 1965-66,

48,046 seminarians in 607 seminaries.

In 1976-1977, seminarians in 387 seminaries, less than 1/3 the number of seminarians, a little over half the number of seminaries.

We need to pray, not that God will be faithful, but that all of us will be faithful in making his call clear to young people. We need to pray for strong and authentically religious family life. We need to pray for vigorously Catholic parishes. We need to pray for a competent, self-confident, happy priesthood. We need to pray that someone will ask young people to commit themselves to God in religious life or ordained priesthood. They may have successors.

#### 2. Parents

Today parents often do not regard ordained priesthood or religious life as prestigious. They fear for the happiness of their children if they become religious or priests.

We must remind parents of the 95 per cent of priests who did not leave and who are happy and who are respected and loved. We must ask them to trust God.

#### 3. Community

In view of the present activities of lay ministries and parish councils and boards of education, some parishes see less value in ordained ministry. We must remind our people that ordained ministry goes back to the general provisions of Christ himself and to the earliest traditions of the Church. We must learn how to relate lay ministries and lay participation to ordained priesthood in order to develop a more vital believing, worshiping and serving community.

#### 4. Priests

Priests, I believe, are trying to analyze their new situation with regard to the laity. It seems to me that in the future three things, not new things, will be

needed for a credible priesthood:

- a. Real experience with God. An ability to speak of spiritual matters from experience.
  - b. Excellence in theological and pastoral ability.
  - c. Skill in group dynamics.
- Priests play a key role in vocations. They must show that the ideal works; that a priest is human, is confident, is effective. Is happy.

The priest, above all must be the one who searches out, asks for and encourages vocations.

#### 5. Asking

Very often God's call needs to be articulated in words. Someone must ask—priest, parent, friend, Serran. Someone must speak for God. Someone must speak for the people.

#### 6. Vocation

Priests today are strong men doing excellent work and meeting the challenge of changing times. In no sense do they need pity but they do need understanding, and encouragement and support from many sources. We should all pray for priests that they may be open to God's Spirit as they meet the challenge of each day, that they may always be ready to move to new levels of commitment as God calls.

When Miguel Serra sat at the foot of the statue of Nuestra Señora de Bon Any looking out over the shimmering blue waters of the Mediterranean dreaming his dreams of adventure, little did he understand that God was already talking to him about adventures in California. Before he fell asleep in the Lord at Carmel as Fray Junipero Serra, many people and many forces had expressed and clarified, and nurtured, and under God, had fashioned his vocation.

We should all be alert to see how we may play a part in someone's religious vocation. Maybe we can help God plant another flower in some Carmel.

Bp. Grady

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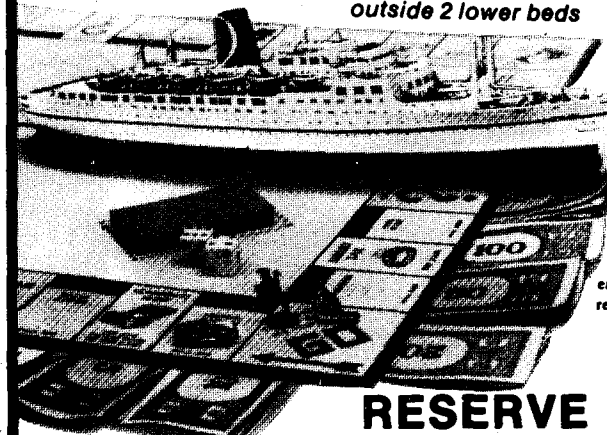
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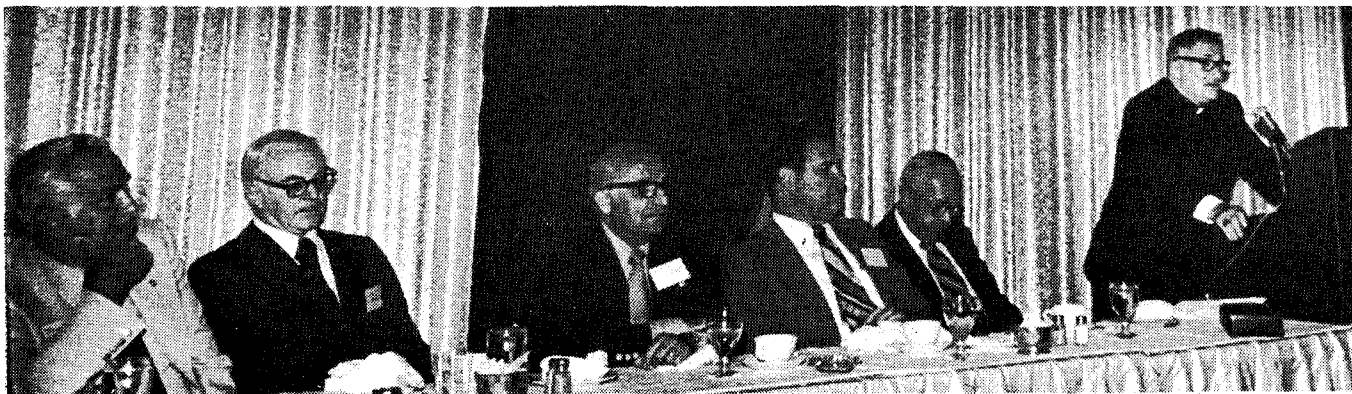
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St. Petersburg's Bishop Charles McLaughlin was among prelates addressing the District 30 convention of Serra International last weekend at Miami Beach.

Shown at left are Miami Serra Club leaders who were hosts to the three-day sessions at the Hotel Carillon.



Archbishop Edward McCarthy welcomed Orlando's Bishop Thomas J. Grady.

## Serrans told of 'vital goals'

The crucial need for more vocations, an overview of the Church in a Third World society, and the necessity for various ministries in today's Church, were the main themes heard at a three-day District meeting of Serra International last weekend.

Some 60 persons attended the Fall convention Oct. 7-9 at the Carillon Hotel, Miami Beach. Workshops were presented on "Spiritual Formation in the Seminary," "ministries in Minority Groups," "Ministries in the Caribbean Islands," Religious, Priest, Brother, Sister, and Permanent Deacon, and on "Serra Programs and Projects."

Addressing the delegates were Archbishop Edward A. McCarthy; Bishop Charles McLaughlin, of Tampa-St. Petersburg; Bishop Edgarton Clarke, of Montego Bay, Jamaica; and Bishop Thomas Grady, of Orlando.

In his address, Bishop McLaughlin outlined the possibility of new ministries in the Church today.

"Ever since Vatican



Sister Maria Elena, Immaculate Conception parish, was among panelists at sessions.

Council II we have become more aware of the fact that the purpose of the Church is to missionize or to evangelize. In fact, the Church itself is mission. It is to project itself into the world in which it exists and for the purpose of evangelizing all peoples. In order to accomplish this end, the Church must provide service or ministry to the people...

"In the early Church there was a rich variety and diversity of ministries for both men and women of the laity to serve the needs of the then growing Church," the bishop said.

"Vatican Council II states that since each member of the Church is incorporated into Jesus Christ by baptism, every Christian, therefore, shares in Christ's mission. This ministry is more than doing good and avoiding evil. The Christian is called to make God's presence felt in the world in which he lives.

"On the Feast of the Assumption in 1972, Pope Paul VI called for a re-examination of the Church's practices in ministries, stating that these practices should be adapted to the needs of the day. He established at that time lay ministries directly concerned with the worship of the Church," he said.

Already there are appearing certain forms of lay ministries in this country in response to our Holy Father's appeal, Bishop McLaughlin pointed out.

"In our own State of Florida we have particular needs where lay ministries can be most effective. For example, we have many hundreds of thousands of Spanish-speaking peoples who need special service. Special lay ministries should be developed to help them to be able to live their lives as children of God and as



Msgr. James J. Walsh spoke on "Spiritual Formation in the Seminary." Panelists included left to right Joseph M. Fitzgerald, Father James

brothers and sisters of Jesus Christ.

"We all have a part to play in this great work of bringing the Good News of Jesus Christ to those around us. Each one must look upon himself as an evangelizer. Each one must ask the question, 'How can I serve the Lord? What gifts do I have to spread His message?'" Bishop McLaughlin said.

Bishop Clarke, of

Montego Bay, Jamaica, said there are 15 dioceses divided into three Provinces throughout the islands east of Florida and extending south to near the coast of Venezuela.

"We have something of what you would call a third world society throughout the Caribbean area which means there are a great deal of injustices, a great need of development to be done and there are a great many, many growing cultures striving for

recognition.

"We are in the process of trying to create a new social order. It's going to be a long struggle and something which the Catholic Church is going to have to fight for very vigorously.

"There is a great deal of unrest in Jamaica. We are beginning to become like Cuba 15 years ago and that's one of the reasons we have not got a Serra delegation representing us here.

"We are very much caught up in the Liberation Theology. We are a people who are oppressed, a people who have suffered a great deal. Very much like South America this theology means very much to us..."

During the homily of the concelebrated Mass Saturday evening, Archbishop McCarthy pointed out how frequently priests are requested to perform a myriad of tasks but unfortunately because of the lack of clergy and Religious many vital needs go unmet.

"How do you feel when you get all those calls, all those requests—you feel like you're paralyzed. Did you ever attempt to walk and to run at the same time—you just can't get anywhere. That's how I feel at times trying to respond to the very legitimate needs of our people—respond in the name of Christ.



"Ministries in Minority Groups" was the topic of Father Mario Vizcaino shown with seminarian Carlos Harvin during convention sessions which attracted delegates from Jamaica and Florida.

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# Naples teacher uses 'love,' 'try' as key to special learning

By MARJORIE L. DONOHUE  
Local News Editor

NAPLES—"Love" and "try" are the key words in the special class of Elizabeth Griffin Hanley whose love for small children led her to volunteer as a therapist and teacher at St. Ann School, here.

A former high school English teacher who was graduated from the State University of New York, Mrs. Hanley has been a resource teacher in Remedial English and also for multiple handicapped children with learning disabilities, ages six to 12 years. In addition she served as a volunteer speech therapist at Children's Hospital, Buffalo, N.Y. on a one to one therapy program in the autistic nursery and in the behavior modification therapy nursery with children whose ages ranged from four to six.

"I have now found what I have always wanted to do," Mrs. Hanley said of her work here. "I love St. Ann's and all

the wonderful, dedicated, loving people I have met since moving here in 1976.

"Each child is unique, a child of God, gifted in a very special way," the non-Catholic therapist said of the youngsters sent to her class from the school's regular classes.

If a child declares, "Oh, I can't do that" when shown something to do, she cheerfully replies "try- that's all- just try." The joy of her life is to help a child develop his or her full potential through learning, which, she believes "should be fun."

To that end, Mrs. Hanley who began her volunteer career at the parochial school last January, employs "play" therapy. Among her favorite tools are hand puppets to which most children readily respond especially shy, and withdrawn children. Usually she works with the children on a one to one basis or with small groups depending upon the individual needs of each youngster.



Teacher and therapist, Elizabeth Griffin Hanley, with her class

Bringing with her most of the supplies which will be needed in her class conducted two days each week, Mrs. Hanley, a non-Catholic primarily works with children who have speech problems and are slow learners particularly in the area of reading. Each reports to his special class while his regular class is reading or at recess.

Emphasizing that Mrs. Hanley is "definitely an asset" to the faculty, Sister M. Trinita, O.S.F., principal of St. Ann School which is

staffed by Sisters of St. Francis of Glen Riddle, Pa., pointed out that if it weren't for the therapist's volunteer services, the boys and girls needing help would have to seek it, probably at a fee, outside of school hours.

"Both the teachers and parents are pleased and delighted to have her here," Sister Trinita said.

Meanwhile Mrs. Hanley is anxious to share her knowledge and training with

interested mothers who have been invited to observe her class and who might wish to assist in carrying on her work.

Believed to be the first time that a parochial school in the Archdiocese of Miami has had a volunteer therapist on staff, Mrs. Hanley's program is "an answer to a prayer," commented Sister Carmella, S.N.J.M., Coordinator for Dade County Schools in the Archdiocesan Education Department.

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# 'Flaunt' faith, Catholic educators told

"We haven't flaunted who we are as a people," Sister Jeanne O'Laughlin, O.P., told principals and assistant principals at a workshop sponsored by the Archdiocesan Department of Education.

"Some of us have held our heads down. We've watched people leave. We've been engaged in a struggle and I personally am beginning to come more and more to a conviction that we as a Church and we as a people are entering into a new golden age of Catholic education," the Adrian Dominican nun continued.

Chairperson of research and planning, and a counsellor in her congregation, Sister Jeanne is a nationally known author and lecturer in the field of education.

"I served this past year," Sister Jeanne told participants, "as the national chairperson for the articulation of a contemporary theology of religious life and out of that some very strong lessons came my way; lessons that say we're in the age of the laity, we are in the age of the empowerment of people in new ministry."

Continuing, Sister Jeanne noted:

"As I look to education as ministry and as I look to the kinds of environment that are possible to transmit a value, I think all of us have to be conscious of being baptized into ministry. With that

baptismal response, the priest and prophet roles within us must be recognized and if any age is ever called to that prophetic dimension it is now."

Sister Jeanne sees, "The greatest responsibility of the administrator today is who they hire. And they must only hire those who can embrace the mission of who we are. Now, what is the mission?"

"Certainly the mission is to proclaim Jesus Christ in the world, to proclaim injustice in the world...but where are we different? For instance, there is the trap of being into social justice on issue actions without the Faith dimension. But, this is not our difference. There are others who can do this better.

"Unless we operate in our Catholic school with that dimension of Faith—close the door! The battle is not worth it! You have to be able to try saying your Catholic school mission is to preach Jesus Christ, to be a Church unit which frees up people for ministry.

"We have too many unbelievers in Church-related ministries. It is not enough to be good educators unless to be good educators means to educate people to recognize their gift of ministry to the world that needs that ministry in a joyful way."

Discussing the development of Christian community, Sister Jeanne



Principals throughout the Archdiocese of Miami attended an in-service workshop sponsored by the Department of Education. Pictured above (from left) are: Sister M. Ellen Holohan, S.N.J.M., Mary Immaculate School, Key West; Sr. M. Dolores, R.S.M., St. Ambrose,

Deerfield Beach; Father Vincent T. Kelly, Superintendent of Education; Mrs. Mary Tannebaum, principal, St. Timothy School, Miami; Sister Jeanne O'Laughlin, O.P., main speaker; and Sister Andrew Irene, O.P., St. Ann, West Palm Beach.

said, "I sense high schools are getting more and more into family worship and of course that implies a diocese is not jealous of its parish boundaries in a sense that the envelope won't go to parish Y if there is a meaningful celebration of, say the Freshmen and their families or whatever. It's a ripple effect.

"Then the hardest thing is getting a family unit ministering to another family unit, especially at the elementary school level. Secondary schools seem to have it easier to get group to group ministry."

Sister Jeanne continued, "Certainly we recognize that it's not enough for Catholic educators to be

humane but the Faith dimension articulated, witnessed and actually flaunted—that's what makes us different. You don't have to respond to this call if you don't want to respond but go elsewhere then. Only if you want to respond to this mission, enter into it willingly and joyfully and positively should an educator function. There are too many negative vibes around."

It was obvious that the educators who had assembled at St. Pius X Church in Fort Lauderdale were not into negative vibes. After being challenged by the keynote speaker, the participants from throughout the Archdiocese also attended a series of three

workshops presented by outstanding local people.

"First Year Supervision—Delight or Disaster," was presented by Dr. E. Lorton of the University of Miami; "Conflict Utilization—a Way of Life," was discussed by Dr. John Croghan of the University of Miami; and Mrs. Sue Hughes, public relations officer for First Federal Bank of Broward, spoke on, "If You've Got It, Flaunt It."

The day also included a concelebrated Mass before lunch with Archbishop Edward A. McCarthy as the principal celebrant who also conducted a commissioning ceremony during the Mass for all administrators.

## Sunrise to sunset, Scripture the theme

By FRANK HALL  
Voice Features  
Editor

"What makes this day unique is that it's the first Bible workshop I've ever conducted from morning until evening," said Father Gerry Morris, professor of Scripture at St. Vincent de Paul Seminary, Boynton Beach.

"Most parishes have an evening workshop or an afternoon session on the Bible

but it's unusual for a parish to plan a full day of workshops on Scripture," he continued, commenting after the day he spent at St. Boniface Church in Pembroke Pines. "It's also impressive that there have been between 150 and 200 people participating."

The sessions at St. Boniface included "How to Read and Interpret the Bible," "How to Use the Bible in Prayer," and "The New

Testament—What Jesus is Saying to Us." The day included a luncheon prepared by parishioners and celebration of the Eucharist. Prior to the opening workshop, a Prayer and Song session was held in the chapel area.

Father Michael Eivers, pastor of St. Boniface, discussed the reason behind the all-day workshop.

"Our community here is hungry for the Word and that

was proven today by the large crowd," he noted. "We do consider ourselves to be a people of the Word, a people of praise. I don't think we can be mature Christians unless we're steeped in the Word."

Father Eivers said the day was "not to start new programs in the parish but to create an individual awareness of the Word."

"The reason we spent the whole day here," declared parishioner Paul SanFillipo, "was because we have that hunger for the Word. We've had some hard times trying to understand the Word of God and anything we can do to understand the Bible better is worth it."

Paul feels, and his wife Mary quickly agrees, "Whatever we got from the day was worth much more than anything it might have cost us by giving up the day for other activities. We can go home now and, while there is much, much more to learn, we have a good beginning.

"This is really the first experience I've personally had in learning about the Bible," Paul says. "I had a little training in high school but nothing like today. The hunger is there."

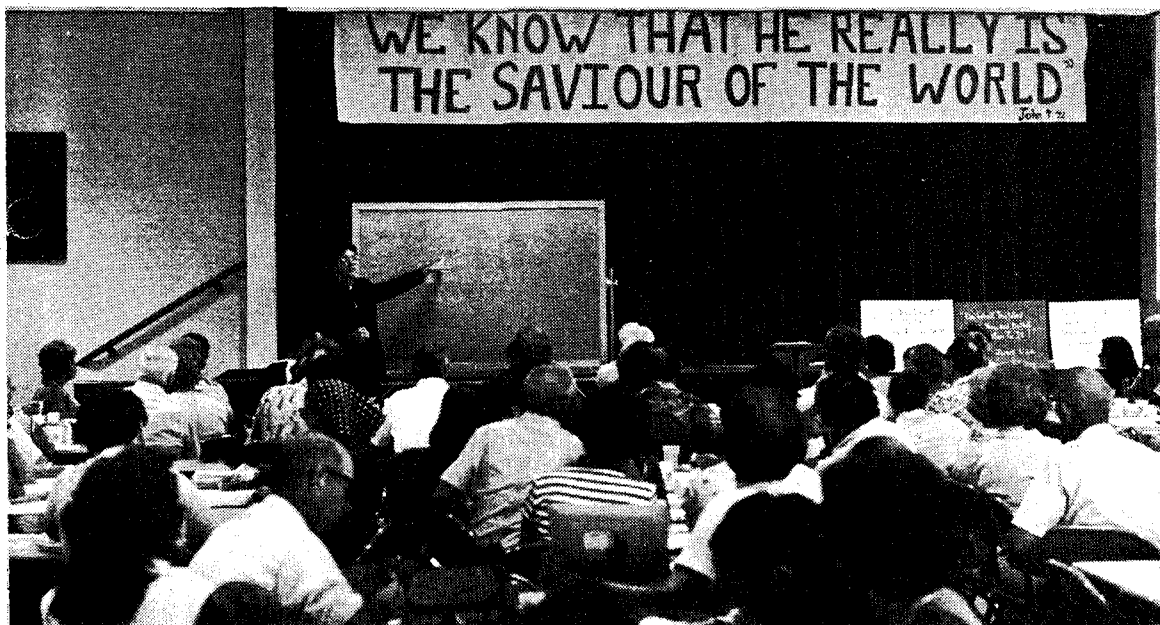
Father Morris suggested

that people interested in understanding the Scriptures should read the introductions in the Bible; to read what the message is and to reflect on it. He noted that if someone has a problem with a certain passage they shouldn't hesitate to ask someone like a priest for clarification.

Pointing out that the Bible contains poetry, war songs, some history and some laws, Father Morris emphasized that "basically the Bible is the telling of a love affair between God and His people."

Challenging the participants, Father Morris said, "Let us live out our Baptismal faith by letting Christ's love come through us. We can accept the Cross of Christ in a redemptive way. The world needs us today to transform sin by His love. Today is our opportunity to share in the redemption of the world by living the Word."

Father Morris didn't hesitate to say, "I would recommend more parishes consider a whole-day type of workshop because one evening is just not enough to accomplish as much as can be accomplished in a full day as we did here at St. Boniface."



Participants listen attentively to Father Gerry Morris at an all-day Bible workshop at St. Boniface Church, Pembroke Pines.





"No one cares about me," is the fatalistic assumption of millions as they grope through life totally without hope...in the slums...in quake ridden, shanty towns...in parched deserts, forgotten in the back streets of busy cities or the distant reaches of rural villages. "No," says the Mission Church, "there is One Who cares." And in His name the Church labors in 900 poor Dioceses of the world.

## Little saint first in mission

"Exactly 50 years ago, an extraordinary event occurred in the long history of the Mission Church." So spoke Monsignor John J. Donnelly, S.T.B., Archdiocese Director of The Society for the Propagation of the Faith.

"St. Therese of Lisieux, the Little Flower, was named Patroness of the Missions although she had never been a Missionary nor even visited the Missions.

"And yet," Monsignor Donnelly went on, "no more fitting person could have been chosen as special protectress and intercessor before Christ for the Missions, for she loved them so greatly. True, she had a vocation to the contemplative life, but even within the cloister, the whole world was in her heart and through quiet prayer and sacrifice she did much to bring the world to Christ.

"The lesson is there for us to see," he said. "We all have special vocations and our own tasks to accomplish. But at the same time we can and must keep the whole world in our hearts, especially those parts of the world that are poor and suffering and badly in need of the light of Christ.

"For 155 years," he said, "The Society for the Propagation of the Faith has been helping people do just that—share their love with all

the world."

Monsignor explained briefly the work of the Society. "It is a Pontifical organization charged with gathering offerings for the Missions from around the world. In 1976, Catholics in 74 countries contributed to a 'General Fund' for distribution in the fairest and most equitable way among Mission Dioceses in Africa, Asia, Oceania and Latin America.

"These funds," he said "are often the only support a Mission Bishop can count on each year to serve the many and varied needs of his people. The ability of the Church to serve the poor of the Missions in Christ's name truly depends on the generosity of millions of people who, like St. Therese, love the Missions from afar.

"Each year, the Holy Father sets aside one day when Catholics the world over are asked to give special attention to prayer and sacrifice for the Missions. This year, Monsignor Donnelly continued, "MISSION SUNDAY is October 23rd. It is a tremendously important

day, for over half the funds the Society will gather in 1977 will be offered on that day, enabling the Society to send basic yearly aid, in the amount of about \$30,000, to each of 900 Mission Dioceses.

"Imagine trying to keep the Diocese of Miami alive on \$30,000 a year! Mission Dioceses must do the same things we do," he said. "They must provide places of worship, pay their teachers, produce a Diocesan paper, staff their hospitals, support their seminarians and novices, provide loving service to help the poor, and so much more. But their resources are so scarce...so few. The support given by parishioners of the Diocese of Miami on Mission Sunday will make a tremendous difference to the Mission Church and to Missionaries laboring to light the world with Christ.

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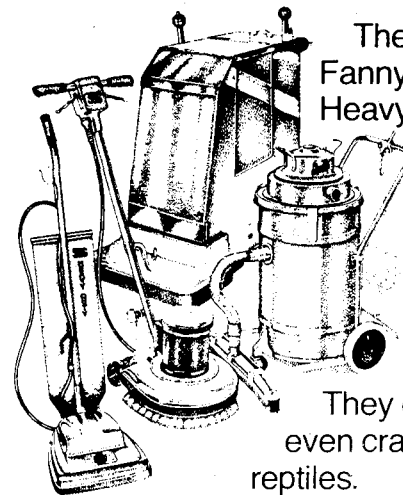
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# S. Florida Scene

## Weekend for women

KENDALL—A weekend retreat for women and a day of reflection are scheduled during October at the Dominican Retreat House, 7275 SW 124 St.

"The Lord your God is in your midst, He will renew you with His love," is the theme of the weekend retreat, Oct. 21-23 with registration at 7:30 p.m. Friday.

Sister Dorothy Thomas, O.P., president of the Sisters' Council, will be the retreat directress. Sessions close on Sunday at 3:30 p.m. Reservations may be made by calling Sister Peggy at 238-2711.

On Oct. 26 Father Juan Sosa, Associate Director of Religious Education will conduct a Day of Reflection with the theme, "Mary, Woman of Prayer." The sessions conclude at 2 p.m.

## CSB to host Abp.

FORT LAUDERDALE—Archbishop Edward A. McCarthy will be guest of honor during an Appreciation Evening and Annual Meeting of the Catholic Service Bureau at 6:30 p.m., Tuesday, Oct. 18 at Williamson's Restaurant.

New members of the board of directors will be presented and 40 volunteers associated with the agency will receive awards.

## Biscayne workshops

Three self-awareness workshops are slated at Biscayne College Center for Continuing Education beginning Oct. 22 and concluding Dec. 17.

"Transactional Analysis" and "The Gestalt Process" sessions will focus on communication, problem solving and-or conflict resolving. The third workshop relates particularly to those adults presently single who are interested in personal skills and awareness regarding relationships.

For additional information and registration call 625-1561, Ext. 140.

## Tampa school picnic

TAMPA—The Fall Family Picnic at Mary Help of Christians School begins after 11 a.m.

Mass, Sunday, Oct. 16 at 6400 E. Chelsea Ave. Barbecue dinner at noon will be followed by open house and a band and choir concert.

## Barry open house

An open house for junior and senior high school students begins at 9 a.m. on Wednesday, Oct. 19 at Barry College, 111 St. and NE Second Ave., Miami Shores.



\$750 donation is presented to Sister Lucia for Marian Center for Mentally Retarded by Tom Mannion, left; and Sal Divivo, K. of C. Holy Spirit Council, Hollywood. Funds were proceeds from the recent Tootsie Roll drive.

## St. Rose blood bank

A drive to replenish the supply in the parish blood bank will be conducted in St. Rose of Lima parish on Sunday, Oct. 16.

A free breakfast will be provided for each donor by CYO members.

Parish families are aided by the blood bank in time of illness.

## St. Vincent classes

MARGATE—A series of Adult Education programs begins at 8 p.m., Tuesday, Oct. 18 in St. Vincent parish.

Father Vincent Malatesta, S.T.D. will be the first lecturer discussing, "Liturgy: Where have

we come from, where are we going?"

Babysitting services will be provided for parents of small children.

Additional sessions are scheduled for Nov. 15 and 29. All programs will be conducted in the parish center, Cathedral Square and NW 18 St.

## PB ACCW meet

BOCA RATON—The Fall meeting of the Palm Beach Deanery of the Miami Archdiocesan Council of Catholic Women will convene in Ascension parish on Friday, Oct. 28.

Mass at 9 a.m. will be followed by business sessions. Luncheon will be served at Boca Del Mar Country Club. Reservations may be made by calling 391-5867.

## Yule art contest

FORT LAUDERDALE—Holy Cross Hospital's fifth annual Fine Arts Christmas Competition is now in progress with entries due no later than Oct. 28 in the public relations office.

Objective of the contest is to find an original work of art suitable for reproduction on the 1977 Christmas card for the hospital and the Sisters of Mercy of Pittsburgh, who administer the hospital.

For further information may be obtained by calling 771-7423.

## ACCW pro-life urged

Members of the Miami Archdiocesan Council of Catholic Women have been urged by Archbishop Edward A. McCarthy to involve affiliations in Respect Life programs particularly during October.

Speaking at a meeting of the North Dade Deanery in Holy Family parish, the Archbishop also encouraged members to participate in the Mass marking the opening of Human Rights and Justice Week at 11 a.m., Sunday, Oct. 16 at St. Mary Cathedral.

Mrs. Arthur Harlan, Miami ACCW president, announced that almost 100 delegates from Florida are planning to attend the convention of the National Council of Catholic Women, Nov. 2-6 in San Antonio, Tex.

# It's a Date

## Palm Beach County

ST. ANN Patricia Club meeting, 2 p.m., Wednesday, Oct. 19, parish hall, W. Palm Beach.

ST. JOAN OF ARC parish, annual barbecue, Sunday, Oct. 23, 1 p.m., church grounds, 370 SW Third St., Boca Raton.

SACRED HEART Ladies Guild, Lake Worth, Halloween card party, 12:30 p.m., Sat., Oct. 22, Madonna Hall.

CENACLE RETREAT House, Lantana, has scheduled general retreat, Oct. 21-23. Reservations call 582-2534.

ST. JOHN FISHER parish picnic, 1 p.m., Sunday, Oct. 16, Dubois Park, W. Palm Beach.

ST. CLARE Home and School Association meeting, 8 p.m., Oct. 19, parish hall. Dr. William Hullivan, speaker.

CHARISMATIC OUTREACH, 9:30 a.m., Oct. 22, Hilton on the ocean, Jupiter. Speaker, Don Lyman, Videam Education and Guidance Center. Reservations, 746-0895 or 746-5784.

HOLY SPIRIT Friendship Club, Lantana, meets Oct. 17, 1 p.m., in social hall.

## Broward County

ST. BERNADETTE Women's Guild

"Penny Sale", 7 p.m., Oct. 15, parish hall, 7450 Stirling Rd. Fort Lauderdale.

ST. BARTHOLOMEW Young at Heart Club social afternoon, 1:30 p.m., Oct. 18, parish hall, Miramar.

FOURTH DEGREE KC, Broward County, breakfast, 10 a.m., Sunday, Oct. 16, Ocean Club, Galt Ocean Dr.

LAUDERDALE Catholic Singles installation dinner, Fort Lauderdale Inn, 5727 N. Federal Hwy., 7:30 p.m., Sunday, Oct. 16.

ST. BARTHOLOMEW Women's Club "Hurricane" party and meeting, 8 p.m., Thursday, Oct. 20, parish hall. Mass at 7:15 p.m.

ST. BERNARD Women's Guild card party, 1 p.m., Oct. 18, parish center, Sunrise. Reservations 741-8549.

ST. BONIFACE parish "International Night", 7 p.m., Oct. 16. Music, dancing and covered dishes by guests. Carnival, Oct. 20-23. Rides, games, refreshments.

ST. ANTHONY Woman's Club "Harvest Party", Oct. 26, 12 noon, Reef Restaurant, Fort Lauderdale.

ST. MAURICE Women's rummage sale, today (Friday) and Saturday, 10 a.m.-3 p.m., 2851 Stirling Rd.

CATHOLIC WIDOWS and

WIDOWERS Halloween Masquerade party, 8 p.m., Oct. 17, KC Hall, 3571 N. Andrews Ave. Reservations 484-3094.

CHAMINADE-MADONNA luncheon and fashion show, noon, Oct. 22, Diplomat Hotel. Reservations 987-8068.

ST. BARTHOLOMEW Men's Club Halloween dance, Oct. 22. Music by Fred Zuker-Danny Leslie band. Reservations 987-1580.

NATIVITY parish men's retreat, Oct. 21-23, Our Lady of Florida Retreat House, N. Palm Beach. Registration, 981-7996.

## Monroe County

ST. MARY parish, Key West, Family Life Seminar, 7:30 p.m., Oct. 22, Mary Immaculate High School library, Guests Mimi and Terry Reilly.

ST. BEDE parish Bible Classes are now conducted on Thursdays, 7:30 p.m., Religious Education Center, Mary Immaculate High School, Key West.

## Dade County

THIRD ORDER Franciscans meet 2 p.m., Sunday, Oct. 16. St. Francis Hospital, Miami Beach. Mass at 3 p.m.

EPIPHANY Young at Heart Club meets 1:30 p.m., Friday, Oct. 21, parish center, S. Miami.

MARRIAGE ENCOUNTER meeting, Tuesday, Oct. 18, 7:30 p.m., Epiphany parish.

ST. JOSEPH Women's Club dessert card party, 1 p.m., Oct. 17, parish center, Surfside.

MARIAN TOWERS Residents' Club card party, 11:30 a.m., Oct. 20, 17505 N. Bay Rd. Sunny Isles. Reservations, 931-7434.

ST. VINCENT DE PAUL Ladies Auxiliary games party, 8 p.m., Oct. 20, parish hall, 2000 NW 103 St.

MEMORARE SOCIETY for widows and widowers, 8 p.m. today (Friday), St. Louis parish center.

VILLA MARIA Auxiliary meets 11:30 a.m. today (Friday), 1050 NE 125 St., N. Miami. "Signs of the Zodiac" program.

ST. JOSEPH Friendship Club, Surfside, meets 1 p.m., Oct. 18, parish center. Luncheon, entertainment.

ST. CATHERINE OF SIENA "Catechetical Evening," featuring parent-teacher dialogue on curriculum, grade level achievements, home-class ventures; and para-liturgical celebrations; as well as open house, 8 p.m., Oct. 17, parish hall, 9200 SW 107 Ave.



# The search for understanding never ends

By FATHER AUGUSTINE P. HENESSY, C.P.

KNOW  
YOUR  
FAITH



**DREAMERS** and mystics and searchers for wisdom can always feel a kinship with the Patriarch Jacob. Two incidents in the story of Jacob are very significant to Christian expositors of the search for understanding.

The first incident is Jacob's dream at Bethel. While laying his head on a stone from a shrine there, Jacob had a dream: "a stairway rested on the ground, with its top reaching to the heavens; and God's messengers were going up and down on it. And there was the Lord standing beside him." The Lord gave him a reassuring promise of a great future (Gn. 28;12).

When Jacob awoke from his sleep, he exclaimed, "Truly the Lord is in this spot, although I did not know it." In solemn wonder he cried out, 'how awesome is this shrine! This is nothing but an abode of God and that is the gateway to heaven.'" So Jacob set up the stone on which he rested as a memorial stone, poured oil on it, and called the place the house of God (Gn. 28;16-20).

**THE SECOND** incident occurred after Jacob had worked 14 years for Laban to win the hand of Rachel and was returning to his own country while still being fearful of the enmity of Esau, his brother. After crossing the ford of the Jabbok, Jacob saw his family encamped safely for the night but then was left alone.

"Some man wrestled with him until the break of dawn. When the man saw that he could not prevail over him, he struck Jacob's hip at its socket so that the hip socket was wrenched as they wrestled" (Gen. 32;25).

Jacob hardly knew that he was wrestling with an angel. Then the mysterious man said, "Let me go, for it is daybreak." But Jacob said, "I will not let you go until you bless me!" The man said, You shall no longer be spoken of as Jacob but as Israel, because you have contended with divine and human beings and have prevailed." (Gn. 32;27-30).

**THE FIRST** of these incidents is pertinent to the mystic's or the scholar's search for understanding because Jacob's dream left him awestruck with "solemn wonder." Awe and wonderment are the basic religious reactions to an encounter with the presence and power of God in creation. They make the mystic know that he is always walking on holy ground. The house of God is everywhere. And the divine dweller who lives in the house which is our redeemed cosmos is ever waiting within it to reveal His authentic face to the searcher yearning for wisdom.

The second incident highlights the poignancy of the searchers struggle to discover the real face of God. The tools of their trade are only the blurred concepts of their minds. When they try to talk or write about God, they do so with the pathetic inadequacy of words. Mystics are wrestlers with Christ who, like Jacob, struggle through the night and hope for a blessing at daybreak. They long for a new sense of their own destiny as the beloved of God.

**ST. GREGORY** the Great (b.540-d.604) saw the limping Jacob as the perfect symbol of the contemplative searcher. Jacob's shriveled thigh and his uneven step were signs of the strange admixture of delight and discontent which hauntingly bedevil the lover of wisdom. Jacob, the man with a dream, could have a leaping heart alive with awe and wonderment, even while he walked with a limping gait. Like him, the mystic searcher pays the price for having wrestled too well with mysteries too great for the human mind. All searchers for understanding are doomed to wholesome discontent as long as they limp along as wayfarers in a land faraway from the eternal abode of God.

But searchers for understanding do not wrestle with the mystery of God or the meaning of Jesus with no more than the vigor and acuteness of their human minds. Not even the inner core of a human person becomes knowable by insights of the mind alone. Still less is the mysteriousness of God intelligible by mere human learning. Persons, whether human or divine, are understandable only by the insights of love.

**WE DO WELL** to call the Spirit of Truth the lights of our hearts. It is love, not mighty mental effort, which goes furthest in mankind's search for the understanding of mystery. Only love enables the searcher to learn the secrets of the Lord.

The search for understanding, whether in human or divine romance, never ends. But it is love, not knowledge, which discovers, at least on this side of eternity, the true face of this One we love with worshipful wonderment.

## BLESSED BE JE TRUE GOD ANI



### The anguish of St. Athanasius

By FATHER JOHN J.  
CASTELOT

The modern Church is enjoying a wonderful peace. It is not a perfect peace, to be sure, but to expect that would be totally unrealistic. However, just read the history of the fourth century, when the Church was racked by division, disorder, turmoil, and even violence. All of this was occasioned by the Arian heresy and its condemnation by the Council of Nicea in 325, which gave us our Nicene Creed. Still, many bishops in the East refused to accept the crucial phrase "one in Being with the Father." They came up with a substitute which was really a cleverly disguised Arianism and won over even the Emperor Constantine, who had called for the Council in the first place. They then embarked on a reign of terror, attacking and deposing Catholic bishops, and all throughout the East the Church was a shambles.

ONE of the most pathetic and yet heroic victims of their attacks was Athanasius, bishop of Alexandria from 328 to 373. Born about 295, he received an excellent and broad education and proved himself not only intelligent but also truly holy and incredibly brave. Ordained a deacon in 318, he was appointed secretary to Bishop Alexander and accompanied him to the Council of Nicea, with whose decisions he remained in staunch agreement. When Alexander died he succeeded him as bishop, despite the loud

protests of pro-Arian bishops. He soon had a fight on his hands, a preview of things to come. One Meletius, who headed up a schism, accused him at the court of Constantine, but he easily vindicated himself before the emperor.

Then the Arian bishops, led by Eusebius, who had the emperor's ear, opened fire in earnest. As an indication of the lengths to which they would go, one of their first accusations was that he had murdered a bishop! He appeared before the emperor and brought along with him the murdered bishop.

THEN he was ordered to appear before an Arian council at Tyre. He refused and went directly to the emperor. This time he was not so lucky. His enemies accused him of plotting to cut off the imperial city's corn supply. Constantine flew into a typical fit of rage and banished him to Treves in Gaul. However, two years later the new emperor Constantine II restored him to his See. Later that same year or in 338 at the Synod of Antioch the Arian bishops deposed him and put in their own men. How they hated him!

Athanasius took his case to Rome. Pope Julius I called a synod which found him innocent. The Eastern bishops would not accept the verdict, so he remained in the West. Finally a general council was called at Sardica, but the Eastern bishops would not attend. They knew Athanasius would be vindicated, and he was. Upon

the death of the Arian usurper of his See he was allowed by the emperor to return. There followed ten years of relative calm, during which he worked vigorously at building up Christian life and promoting monasticism throughout Egypt.

WHEN Constantius became emperor in 350, his enemies returned to the attack, carrying it now into the West. Very clever and very determined, they had him condemned at the councils of Arles (353) and Milan (355). Imperial agents were sent to collect the signatures of those bishops who had attended neither meeting. Those who refused, including Pope Liberius, were exiled to the East. In Feb. 356 troops invaded his church during services, but he escaped to the desert, where he had many friends among the monks of the region. Here he fled from refuge to refuge, managing somehow to keep contact with his people and to do some writing.

Even in simplified form, this turns out to be a complicated affair. But such was the career of Athanasius. He could have made it less complicated and saved himself a lot of anguish simply by repudiating Nicea and siding with the Arianists. But rather than deny the true Catholic faith he preferred to suffer heartbreak, harassment, alienation, exile. He may not have died a martyr for the faith but he did endure a living martyrdom for it.

By FATHER ALFRED McBRIDE, O.PRAEM.  
BLESSED BE Jesus Christ, true God and true Man.

How easily this venerable line from the divine praises comes to the lips of the traditional believers. How tumultuous was the struggle of fourth and fifth century Christians to find words that preserved the New Testament affirmation of the humanity and divinity of Jesus. We seem so much at ease about saying One God and Trinity at the same time, we forget that for the first four centuries of Christianity, an acceptable language to illumine this mystery was not that simple to find.

THE FIRST thing to remember is that the mideast peoples are strong believers in the one God. It was this belief that distinguished Judaism. And it was the gradual persistence of Judaism's influence in the whole mideast area that helped displace the idea of many gods. Then comes Christianity with its belief in the divinity of Jesus. This, perhaps, more than anything else caused the decisive break between Judaism and Christianity. Jews could in principle believe Jesus was the messiah, but not the Son of God. Their resistance was based on their belief in the oneness of God.

THE PROBLEM persisted even among Christians. The meaning of Christ became the stumbling block even for them. They could not avoid the New Testament evidence. Matthew, Mark and Luke clearly stood for the historical, human Christ (while not denying the divine). John and Paul clearly stood for the divinity of Jesus (while not denying the human).

BUT HOW do you reconcile the divinity of Jesus with His humanity? And more to the point here, how can there be one God if Jesus be divine as well? Over several centuries the debates raged. Some solved the dilemma by saying Jesus was only a man, and not divine at all. In our own time the "death of God" advocates claimed the same thing.

ANOTHER GROUP stated that Jesus was not human. He was God assuming an apparent physical shape, a phantasm.

A third group claimed that Jesus was born human and later became divine. This view,

## Tasting the bitter and the sweet

By F

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# JESUS CHRIST, A TRUE MAN



proposed by Arius, had the most widespread appeal. In fact it was the immense persuasiveness of the Arian position and its potential threat to the unity of Christianity that moved the Church to convene two benchmark Councils: Nicea in 325 and Chalcedon in 451.

NICEA might be called Trinity Council. It faced the question of the One God in Three Divine Persons and reaffirmed Christianity's faith in the divinity of Jesus. Chalcedon might be named the Christ Council inasmuch as it avowed faith in the humanity of Jesus. As it stated:

"Christ is of one substance with us as regards manhood, like us in all save sin. As regards Godhead, Christ is begotten of the Father before all ages. As regards His manhood, Christ is born, for us men and for our salvation, of Mary the Virgin, the Godbearer."

THE COMPLEX and stately language of these two Councils rests before us like texts chiseled in marble. It happened so long ago that we no longer hear the debates nor sense the agony those Christian people went through to hammer out words that somehow try to catch a glimpse of the majesty, mystery and wonder of the one God and the meaning of Christ. It was a battle hard won. It basically succeeded for Greek and Latin Europe and the Christianity that would stem from there.

SOMEHOW the complexity of the message was not sufficiently communicated to the common people of the Mideast in the backwaters beyond the wealthy seaports of Alexandria and other such places. This may account for the enormous success of Mohammed and the Moslems, barely a century after Chalcedon. Allah is One! The cry arose, persuaded and convinced the shepherd peoples of the desert whole oil-rich descendants we negotiate with today.

AND FOR US? Has the dilemma been solved? For the most part, yes. Sometimes we tend to emphasize Jesus as God a bit much. Or we will stress His humanity too much (as in our own humanistic times). But the waves of emphasis seem to balance out most of the time. How human Christ is. Yes. Jesus is Lord. Yes. If we can hold on to these competing attentions, we will have the honor to know the One God and the Whole Christ.

by FATHER JOSEPH M.  
CHAMPLIN

NOT MANY of us relish messy work. We naturally enjoy those labors that bear immediate results, bring satisfaction and entail little effort.

Facing the tougher tasks requires greater commitment and involvement.

These general, abstract comments have particular application in this column to the participation of lay persons in the Church's more intimate apostolic ministry.

Last week, I spoke about the value of home visitation, but I noted the pain and frustration often accompanies those house calls for parishioners. It is neither encouraging to experience indifference, materialism or poverty.

WE HAVE two programs at home which bring our laity closer, personal contact with

devout, lukewarm, indifferent and occasional hostile area persons. Through these opportunities, they taste both the bitter and the sweet sides of ministry.

In the one-couple-to-one-couple marriage preparation arrangement, a dozen or so spouses alternate in entertaining engaged pairs for an evening of discussion on 10 pertinent topics. These experiences sometimes prove inspirational, sometimes cause frustration, anxiety or discouragement.

When the couple about to be married is obviously in love, emotionally mature, regular church goers, open during the evening's visit and enthusiastic at the end, the host and hostess tend to judge they have accomplished something valuable. They feel their own marital commitment has been renewed and believe the engaged man and woman profited from the several-hour session.

When, however, the couple about to be married arrive at the door

sullen and edgy, rarely respond to leading questions, neither has been nor apparently ever will be vitally concerned about the Church, look at their watches continually rush out the door at the visit's conclusion with barely a farewell or a word of thanks, the host and hostess feel great disillusionment and doubt. Is all this really worthwhile? Have we achieved anything tonight? What did we do wrong? Will this couple make it in marriage?

IN THE baptismal home visitation program, parishioners visit the houses of parents who have contacted us to arrange for their infant's baptism within the next few weeks. These volunteers discharge a simple, ordinarily brief, but very useful function. They meet the parents personally, leave an explanatory booklet and invitations, then explain how to design the baptismal garment being given them at that time.

They, too, experience positive and negative reactions.

The drive or walk home is joy-filled when they have visited a couple who seem really to care about this sacrament with all its ramifications. That same journey can be joyless when they encounter a couple who manifest little interest in this Baptism other than to get it over with and return to their customary non-church-going behavior.

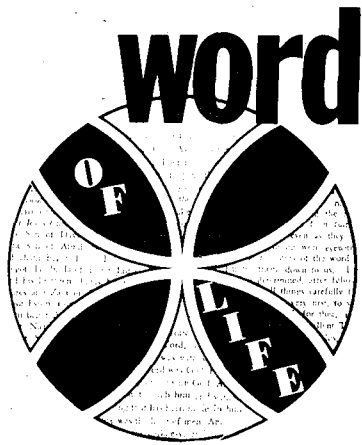
IT IS one thing to debate theology and urge at a distance greater participation of lay persons in the life and decision-making processes of the Church. It is quite a different matter actually to enroll as a worker and join the struggle.

Those who do must expect pain and frustration as well as satisfaction and pleasure.

"Can you drink of the cup I am to drink of?" (Mt. 20,22)

The persons in our two programs understand better now they must be willing to taste the bitter as well as the sweet, to drink the cup of joy and sorrow, if they are to be apostles worthy of the name.





**"I really wanted to just be relaxed, to sort of day-dream, to spend the time alone."**

**"Whoever remains in me and I in him, will bear much fruit..."**

**(John 15,5)**

I dropped my wife off to do some shopping and thought I would spend the time over a cup of coffee in the mall. I really wanted to just be relaxed, to sort of day-dream, to spend the time alone.

I no sooner got my coffee when an old lady sat down next to me and launched into a whole conversation. This was the last thing I wanted and she was invading my privacy and plans.

But then I remembered the Word of Life and realized that I was remaining in myself and not trying to remain in Him, doing the Will of God.

I looked at the old lady and saw how very lonely she must be. She was dressed neatly but a little frayed. I

wondered how many better days she must have seen, the times in her life when she was surrounded by people who loved her and listened to her. So I gave up what I wanted to do because I could see God wanted me to do something else.

Not only did I listen to the woman, but I began to ask her questions, to become involved in her life. After about half-an-hour, I had to leave but I genuinely thanked this old lady for her companionship and understood that by remaining in God's Will I had borne much fruit for my own life.

H.D.  
Hollywood

I was just beginning to do my housework when someone knocked on my front door. I don't usually have people over in the morning for coffee and chatter because I know I'll never get my housework done. Whenever friends did drop in I always knew I'd have to kill myself in the afternoon in order to get everything done and supper prepared by dinner time so that always took the pleasure out of such a visit.

At the door was a casual friend, Barbara, and I knew at once that this would kill my whole morning because Barbara never cuts things short. As I offered her coffee and started to set



the table I realized I was feeling very anxious and upset. I was getting very disturbed at her being here and I started to pray that God wouldn't let her stay too long. But then I remembered the Word of Life.

I remembered reading in the commentary that society is full of anxieties and constantly offers us temptations to keep us out of remaining in the plan of God. I realized that I was putting my housework before doing God's work. I knew that if I wanted to be a Christian I should be like Christ to Barbara and listen to her problems.

Well, I did and boy, did she have problems. She had already made plane reservations to fly out west and leave her husband and children. Everything was such a mess but

slowly she began to feel better just getting things off her chest. By the time she left, I knew that I had remained in Jesus and the fruit was that Barbara was going to talk to a priest and try to have a reconciliation with her husband.

L.H.  
Fort Lauderdale

The Word of Life is printed each month to encourage people to understand and experience living the Gospels. Each week, we print experiences readers have had so that each of us can more fully understand the Scripture verse for that month. To share an experience, send it to Frank Hall, The Voice, P.O. Box 38-1059, Miami, Fla., 33138.

## Prayer of the Faithful

29TH SUNDAY OF THE YEAR  
October 16, 1977

**Celebrant:** As we begin this week designated as Human Rights and Justice week, let us ask the Father to make us daring witnesses of his Gospel and signs of justice and brotherhood among men.

**LECTOR:** Our response for today:  
Hear us, Lord, and have mercy.

**LECTOR:** For our brothers and sisters suffering oppression and injustices, that they may find in the risen Jesus strength and hope for their lives, let us pray to the Lord. (R)

**LECTOR:** That we may always persevere in our giving to God especially through the Stewardship Program, let us pray to the Lord.

**LECTOR:** That the Sacred Scriptures of the Old and New Testaments may show to believers the way to the kingdom of God, let us pray to the Lord. (R)

**LECTOR:** That the poor and hungry of our world and country may find relief in the generosity and concern of others, let us pray to the Lord. (R)

**LECTOR:** For our parish community, that we may persist in prayer before God, knowing that he loves us and seeks our good, let us pray to the Lord. (R)

**LECTOR:** For the sick and suffering, especially among our families and friends, and for the eternal rest of all the faithful departed, let us pray to the Lord. (R)

**Celebrant:** You call us to trust in you, Father, for you have chosen us as your sons and daughters in Christ. Do not disappoint the confidence of our prayers which we make in his name for he is our Lord forever and ever.

### STEWARDSHIP THOUGHT (To be used before Collection is taken up)

Father, as we give today, may we not insult you with the crumbs from our banquets, or the change from our purses, or the leftovers from our spending sprees.

Father, may we place you first in our hearts and in our commitments.

Give us, Father, one more thing: perseverance to give and give and give.

1. How is Jacob's first dream pertinent to the mystic's or the scholar's search for understanding? What does his second dream highlight?
2. Discuss this statement: "All searchers for understanding are doomed to wholesome discontent as long as they limp along as wayfarers in a land far away from the eternal abode of God."
3. What does "wholesome

## Oración de los Fieles

VIGESIMO NOVENO  
DOMINGO DEL AÑO  
16 de octubre de 1977

**Celebrante:** Al comenzar esta semana designada por nuestro Arzobispo como Semana de Justicia y Derechos Humanos, pidámosle al Señor que nos haga testigos valientes de su Evangelio y signos de justicia y hermandad entre los hombres.

**LECTOR:** La respuesta de hoy será:  
Señor ten piedad y escúchanos.

**LECTOR:** Por todos aquellos que en nuestra nación y en el mundo sufren opresión e injusticias, para que encuentren en el Señor Resucitado y en nuestra solidaridad cristiana, motivo de esperanza y de fortaleza, oremos: Señor...

**LECTOR:** Para la Palabra de Dios en la Sagrada Escritura sea realmente para los creyentes camino hacia el Reino, oremos: Señor....

**LECTOR:** Para que los pobres y los hambrientos del mundo encuentren consuelo en la generosidad de los cristianos, oremos: Señor...

**LECTOR:** Por nuestra comunidad parroquial, para que perseverare en la oración y en el servicio, y viva convencida del amor de Dios, Oremos: Señor...

**LECTOR:** Por los enfermos y los que sufren, especialmente nuestras amistades y familiares y los miembros de esta comunidad, y por todos los que han descansado en el Señor esta semana, oremos: Señor...

**Celebrante:** Padre nuestro, tantas veces nos pides confianza en tu amor. Hoy nos acercamos a Tí con la seguridad de que nos escuchas y de que buscas nuestro bien. Atiende nuestras súplicas, te lo pedimos por Cristo Nuestro Señor, Amén.

## Discussion

1. How is Jacob's first dream pertinent to the mystic's or the scholar's search for understanding? What does his second dream highlight?
2. Discuss this statement: "All searchers for understanding are doomed to wholesome discontent as long as they limp along as wayfarers in a land far away from the eternal abode of God."
3. What does "wholesome discontent" mean?
4. During the first four centuries, Christians attempted to wrestle with the mystery of Christ's humanity and divinity. Why was it so difficult for them to come up with acceptable language to illumine this mystery?
5. In Christian circles, cite the ideas that emerged concerning Christ's divinity and

humanity. In the modern era, what is the parallel that can be drawn from one of these ideas?

6. Why was the Nicea Council called? Why was the Chalcedon Council called?
7. Do you view the Church's continued search for understanding as healthy or unhealthy? What are some of the issues today? Discuss.
8. What was Arianism?

# Marriage Encounter -- a lasting experience



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

This weekend I ask the special prayers of the readers of this column (I hope there are some) for myself and the couple dozen couples who will be making a Marriage Encounter weekend at the Dominican Retreat House.

For that matter, pray for the thousands of couples and priests who are on any of the hundreds of weekends offered around the world. Though these teams and priests have spent many hours preparing their talks for the weekend, I am convinced the talks could be given backwards and still have the powerful impact they have on both couples and priests. The real power behind the weekend is the prayers and sacrifices with which couples, families and priests support the weekend.

ME joins the Cursillo, Search, Tech, Christian Awakening, and the Charismatic Renewal as powerful experiences through which the Spirit is renewing individuals, couples and the entire people of God. They are having such a great impact because they are experiences. People's religious lives are changed more through experiences than through the imparting of information. Faith itself is basically a personal experiential relationship with Jesus as Savior, not a knowledge of the dogmas contained in the creed.

Priests not only form part of the teams giving these

Marriage Encounter weekends, they are invited to make them too. I made my first weekend almost six years ago and have been a team priest for ten or so of them since then. I start each weekend the same way most men probably do wondering why I ever said, "Yes," and thinking that there are dozens of things I would rather be doing than making this weekend.

My first weekend, honestly, wasn't the great experience for me that it is for the other couples. (The priest making the weekend with me and I called ourselves, "the odd couple.")

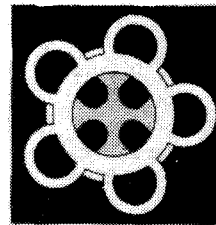
The weekend for me was an opening experience. It opened me to a whole new level of my being, my feelings. It's not an emotional weekend or a group sensitivity session. But it helped me realize that I was not only a thinking but a feeling person, that feelings are really a good part of me not just something that makes doing certain things easier or harder depending on whether I feel like doing them or not. I could describe these feelings in words and share them with another who would accept them and try to understand them more fully. And I could develop my relationship with others by accepting their feelings and trying to understand them more fully.

For me the relationships that developed within the ME community after the weekend were more important than the weekend itself. Just being with couples who have opened up and are deeply committed

to each other, their children, their God, and their faith community has made me a much more open, dedicated, committed Christian and priest. I not only minister to couples, but they minister to me. And I know how easy it would be for me to become a hard, closed, cynical person without this ministry.

The renewal that couples experience through the weekend overflows to their children and through their families into the parish community. Through the weekend, couples come to a new maturity in their relationships with each other, with God, and with their faith community. More than requesting others to serve them, they are ready to serve.

I have seen parishes with hundreds of encountered couples. They and their families have formed a supportive Christian community replacing much of what is lost by the disintegration of the extended family in our highly mobile society. They have been a community reaching out in ministry to other individuals and families and have been at the backbone of almost all parish activities, offering religious education classes in their homes, helping families prepare for Baptism, developing in-home marriage preparation programs, volunteering as lecturers and extraordinary ministers of the Eucharist, providing a greater experience of community through coffee and donuts after Sunday Masses, and even contributing to the general social life of the



A family seated together sharing a crossed bread.

parish. Some even help with Bingo, the sign of a truly committed Christian.

This is some of what ME has meant to me. I'm excited

about what it is meaning to a growing number of couples, priests and parishes within the Archdiocese.

P.S. Watch "The Church in the World Today" on Channel 7 at 9 a.m. on Sunday, Oct. 16 for an interview with the Family Enrichment Center staff. For more detailed information on all our planned activities call 651-0280 for a copy of the first issue of our newsletter, "In a Family Way."

## Two couples invested as Knights and Ladies

Two couples who are members of St. Jude Eastern Rite Church, South Miami, have been invested into the Equestrian Order of the Holy Sepulchre of Jerusalem.

Dr. Thomas John Zaydon and his wife, Helene, and Charles Handy and his wife Helen are the newly appointed Knights and ladies of the Order.

Ceremonies of investiture took place during a Votive Mass of the Holy Cross

in St. Patrick Cathedral, N.Y. where Cardinal Terence Cooke, grand prior of the Order of the Holy Sepulchre presided.

Dating back to the year 1099, the honor guard of the Crusaders, established to protect the Holy Sepulchre developed in the Equestrian Order as it is known today. Since 1962 the Order supports the works of Catholic missions in the Holy Land.

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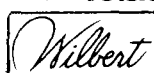
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BRIAN TAYLOR

# Students join READ-a-thon

Students from 10 Catholic schools are participating in the National Multiple Sclerosis Society's READ-a-Thon.

The READ-a-Thon operates on the same concept as bike-a-thon or a walk-a-thon. Rather than requiring physical prowess, however, it provides educational benefits by offering children an incentive to develop the basic skill of reading.

Students participating are from St. Mary, St. Agnes, St. Peter and Paul, St. Francis Xavier, Immaculate Conception, Holy Family, Holy Redeemer, St. Thomas the Apostle, St. Rose of Lima, and Our Lady of Perpetual Hope schools.

★★★

The second annual mother-daughter Mass will be celebrated at

## Youth Corner

Lourdes Academy Sunday, Oct. 16, at 10:15 a.m. Celebrant and homilist will be Father Francis Lechiara, pastor of St. Augustine Church, Coral Gables.

★★★

The CYO from St. Bartholomew, Miramar, will visit Sunland Training Center and meet residents from the cottage they are sponsoring, today (Friday).

★★★

St. Catherine of Siena CYO will hold a car wash on the parish grounds Saturday, Oct. 15, from 10 a.m. to 2 p.m. The fund-raising project will be followed by volleyball and football practices.

CYO news from St. Clare, North Palm Beach, reports a cookout and bonfire for Saturday evening, Oct. 15. The bus leaves St. Clare's at 7 p.m. Bring your own firewood for the bonfire!

★★★

The CYO members from Holy Family parish will visit Sunland Training Center for the retarded Sunday, Oct. 16, at 7:30 p.m. Youth are urged to bring some goodies and to wear a smile.

★★★

Retreats for the new freshmen at Lourdes Academy will be conducted in two groups, on Oct. 17 and 18. Father William Elbert, chaplain, will head a team of leaders who will conduct discussions, give conferences, and lead the retreats.

## Teen cited for volunteering

Brian Taylor, 16, of North Miami, was nominated for the Knighthood of Michael the Archangel Police and Fire Legion medal and certificate by Dr. Lois Higgins (above), executive director, American Law Enforcement Officers Association.

The citation noted that Brian was a regular volunteer at Villa Maria Nursing and Rehabilitation Center and had distinguished himself and given compassionate service to patients and others.

"This young man, loving

and lovable, is an inspiration to all as he makes his way with the aid of crutches (a cerebral palsy victim) through the hallways of the Villa," the letter noted.



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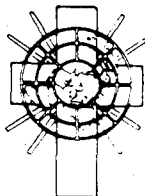
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# 'Rolling Thunder' rains storm of violence

"Rolling Thunder" is a new movie that seems to be squeezing in at the end of one cycle and the beginning of another, with one foot, so to speak, on each wheel.

It's a film we've awaited with some trepidation, since it

was supposed to be so violent that it had to be passed from one distributor (20th Century) to a less reputable one (American-International). It's violent all right, especially in spirit and tone, but it could've been worse if an X rating had

been acceptable.

Basically it's a vigilante revenge movie, the kind where something horrible is done to the hero and/or his loved ones early on, and he eventually does something horrible to the bad guys, outside the niceties of the law.

This is a soul-crunching genre, since it usually involves violence of a sadistic and degenerate type, and also casually violates both letter and spirit of human law and Christian principle. The genre seemed to peak in 1974 "Walking Tall" series and even in female versions ("Lipstick," "Carrie").

The new trend is the Vietnam War—the war itself and the problems of returning veterans. A half-dozen Vietnam-related films are about to reach the theaters.

In "Thunder," William Devane is an Air Force major who returns to San Antonio in 1973 as a hero after seven years in a Hanoi prison. At his airport reception, he tells the crowd, "The whole experience has made a better man, a better American, a better officer out of me." The rest of the film, on its better, more serious level, is an ironic comment on that line.

We don't know whether the qualities that allowed the major to endure abuse and torture without breaking will help him in normal civilian life, but they sure do in the horrors that the movie has arranged for him.

He gets a cram course in contemporary morality. His wife has a boy friend and wants a divorce; his young son is a stranger to him. The young blonde (Linda Haynes) who wore his POW bracelet during his years of captivity propositions him. The city gives him a red Cadillac convertible and a box of silver dollars (one for each day as a POW), then four sleazy thugs invade his home to steal them. When he won't tell where the money is (flashbacks to Vietnam: he's been programmed not to give in), the torture escalates until his hand is forced into a kitchen garbage disposer. (Yuk). His wife and son are killed, and he is left for dead.

What follows is mostly the routine revenge bit. The major recovers and forages into the Mexican border-town pits, aided by the blonde and an ex-POW pal (Tommy Lee Jones), and eventually wipes out the culprits. The climax is an elaborate but somewhat disappointingly staged shootout in a Juarez brothel. If anything about the situation reminds you of "Taxi Driver," it's no surprise. Both films were written by Paul Schrader, a talented but single-minded UCLA film school grad who shares the delusion of his heroes that people are rotten.

Yet there are intriguing aspects to this basically repulsive film. Devane is equipped with a mechanical hook, which he sharpens and



by James Arnold

uses as a weapon for terror and revenge. This symbolic use can be compared to the famous hook used to arouse pity and compassion in the post-World War II movie, "Best Years of Our Lives." The use of Mexicans as nasty, animalistic villains continues a trend that suggests either that Latins have arrived (they are secure enough to play hate-and-fear objects) or that they are weak as an ethnic pressure group.

Most of all, Schrader and director John Flynn make a confused statement about the effect of war and cruelty on men's psyches. In one respect, Devane and Jones are almost numb, beyond not only suffering but all human feelings.

Schrader believes, I'm afraid, that these scarred men are really heroes unappreciated by a decadent society, and that their almost ritualistically disciplined search-and-destroy mission is an admirably exhilarating tactic against criminal scum. In any case, Viet issues remain to be probed; so far, we have only more mayhem aimed at the lowest box-office dollar. (not Rtd., R)



Patrick Duffy as Mark Harris, the last citizen from Atlantis.

## Last 'Man from Atlantis' almost didn't make it!

It was only a year ago that Patrick Duffy, now star of NBC-TV's highly-rated "Man from Atlantis" (Thursdays, 9-10 p.m., WCKT, Channel 7) was a little fish in a big sea of Hollywood actors.

Portraying the water-breathing, web-handed Mark Harris, thought to be the last citizen of Atlantis, Patrick has one of the choicest starring roles in series television. But it almost didn't happen.

"I was one of several hundred actors who were given preliminary interviews for the role," Patrick remembers. "Ruth Conforte, the casting director, told me I wasn't right for the part, and I thought that was the end of my 'undersea career.'

"But something that doesn't happen very often in

Hollywood happened to me. Ruth saw a rerun of an episode I did for 'Switch.'

"The role was very small, really, but she saw something that made her change her mind. She called me back and asked if I would come in again."

Duffy did and survived the numerous eliminations of actors who were testing for the part.

Duffy won the role, his first television series, and it changed his life.

"A year ago, when NBC held its Affiliates Convention, I was working for a florist as a delivery person. I walked in the back door to deliver the flowers. This year, I walked in the front door and photographers were there to take pictures. It was a big change."

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## Editorial

### Human rights--keep spotlight on

Human rights.

The term is so all-inclusive and so basic that it could overshadow just about every other issue on the globe. Practically every other concern, political, religious or economic, rests on the basics of human rights.

The political right to vote is a human right to control one's destiny. The religious right to worship freely and openly is a human right of free expression. The economic right to make a living is a human right to have a dignified existence.

The problem with human rights is that it is easy to talk about at an abstract level without doing much about it concretely.

The Carter administration has at least raised the issue of human rights vocally and raised the world's awareness of it to some degree. There has been some criticism that the administration has not followed up strongly enough in actions. But regardless of whether the actions have been forceful enough, the fact is human rights is a more meaningful issue now than it has been in a long time.

The Communist nations are still on the defensive about the subject. At the current Belgrade conference on human rights, consisting

of 35 nations, the U.S., the Vatican and other Western powers are pushing the issue and Eastern Bloc countries are trying to muffle such talk.

U.S. delegate Arthur Goldberg made a sweeping criticism of the failure "by some nations of the East" to live up to the Helsinki accords on human rights and condemned the practice of imprisoning or exiling persons "for making their thoughts known." He said the U.S. would continue to criticize countries which harass human rights dissidents. Russia and Czechoslovakia have jailed people for checking up on their country's Helsinki compliance.

The Vatican representative also pressed for broader freedoms, especially for the still-repressed Eastern Rites.

The ticklish problem in dealing with these areas is in balancing ideals with realities. If the Vatican or U.S. applies too much public pressure on a particular nation, calling a spade a spade and making demands, then the closed mentality of a Communist country is to close up even more to avoid scrutiny of any kind, and while you may score a moral victory you have only hurt the human rights of the people in that country. You

are playing God with their lives.

Closer to home, Cuba is a good example. Many exiles, in their distaste for Castro's reign, want constant pressure applied to the dictator and are critical of detente. But you have to ask the question: How many political prisoners have been freed by Castro in past years as a result of criticism from the U.S.?

Under detente, Castro has to give a little. Even if it is only for the sake of appearances, every little bit helps. So the trick is to pursue practical business at one level, but keep the spotlight burning on rights at all times.

In the past the U.S. was so worried about offending the Red countries that hardly anything was said about rights.

Now, at least, the issue is out in the open and being pressed at the world level embarrassing nations which are gross violators. This makes Human Rights Week, next week, more meaningful than it has been in a long time.

And it is crucial that we citizens and Catholics support our government and our Church in their pursuit of human rights and not let either one back down on the issue or softpedal as it has been done in the past.

### ERA forces and blackmail

Editor: I have always believed that, as Americans, ours is a representative form of government. Exercising their franchise according to the dictates of their conscience, citizens elect men and women to represent them in the political process.

These representatives, in turn, according to their conscientious convictions, cast their ballot for or against legislative proposals, depending upon whether, in their judgement, those proposals will enhance our God-given rights to life, liberty and the pursuit of happiness.

Accordingly, measures approved by a majority of them are enacted and measures which fail of majority support are defeated. This is not to say, of course, that defeated proposals cannot be brought forth again, and again. Indeed, they sometimes are. A case in point is the numerous civil rights bills which were defeated over the years, but which finally, were enacted into law.

This is what I have always believed. Imagine my consternation, then, upon reading in the Miami Herald of Oct. 11, that this concept of democracy, which I am convinced is the traditional American concept, is no longer shared by the Democratic National Committee (representing the largest political party in the nation) and the National Education Association (representing, according to a Dade County NEA official, 90 per cent of the nation's classroom teachers.)

Both the NEA and the DNC have notified Florida's convention industry that they will hold no national conventions in the State until Florida ratifies the Equal

Rights Amendment which has repeatedly been defeated in the Florida legislature.

Of course, both the NEA and the DNC know that the convention industry can neither enact nor defeat legislation. Their threats are directed, then, not at the industry, but at the voters of Florida who will be hit in the pocketbook if the State's convention business is significantly damaged by a boycott by the NEA, DNC and 36 other organizations of varying sizes which have joined in the threat.

"Conscience in the voting booth and the legislature be damned," seems to be the battle cry of the NEA and the DNC. "We shall blackmail the voters into pressuring their representatives to vote the way NEA and DNC want them to vote, and not as their conscience tells them they should vote. And if we can't blackmail enough of them, then we shall see that all of them suffer the consequences in terms of loss of income and loss of jobs. That's the way democracy ought to work."

It seems to me that it's time for Florida taxpayers to send a message to Washington, headquarters of both the NEA and the DNC, reminding both organizations that threats, intimidation, extortion and blackmail have no place in American politics and will not be supported at the polls. Other concerned citizens may write to the NEA at 1201 16 St. N.W., Washington, D.C. and to the DNC at 1625 Massachusetts Ave., N.W. Washington, D.C., 20005.

Karl Sangmeister

## Letters to the Editor

### Abp. is right on executions

Editor: I do not agree with one of your readers (Oct. 7) in that His Excellence Abp. McCarthy, in his article about the death penalty, gave "much too much emphasis...to the rights of the criminal."

Our Bishop's statement: "It is abhorrent that a human being would be expelled from this world to face his eternal judgment without adequate opportunity for repentance, atonement, rehabilitation and conversion" is a marvelous spiritual insight into the mind of God. Moses and David were murderers, yet, they repented and became oracles of God. Had they been executed for their crime before their repentance, the Jewish-Christian civilization would never have come to exist. Our Lord Jesus Christ warned us not to fear "those who kill the body, and after that have no more that they can do," but he warned us to fear "him who, after he has killed, has power to cast into hell" (Luke 12.4). The state and society have no power given by God or man "to cast into hell" the soul of a judicially condemned human being. Only God has complete power over the destiny of our soul.

I congratulate our Bishop for his godly vision of justice and his sublime sense of morality and I hope that he will continue to guide us in this critical period of moral turpitude in which we live.

Caridad Garcia  
Miami

### Priestly stewards --good example

Editor: I'm very enthusiastic about the new Stewardship program which is beginning in this diocese. The time and talent seems very important, almost more so than the treasure because of what Vatican Council II has said about the role of the laity. The treasure I sort of looked at as, here we go again with the call for more money. But I've had to change my opinion because of three priests.

I have heard of three priests who have pledged five percent of their salary for the stewardship program. I know they have given of their time and talent but their leadership in giving of their treasure (as small as it might be) only highlights the significance of the financial aspect of the program. I am truly elated at the magnificent example these three men are setting.

Perhaps there are many more priests in this Diocese who are also doing the same. I only write this letter to perhaps bring to the attention of our religious leaders how important their example is to the laity. I'm glad that I'm not being asked to do something my priest isn't willing to do also. Archbishop McCarthy talked about being a "bridge builder" when he first came to Miami and I think this five percent of treasure aspect of the stewardship program is really a bridge between the laity and the clergy.

Sally Kendall  
Miami



# Bp. Carroll forceful on civil rights

By Msgr. James J. Walsh

The anniversary last week of the Diocese of Miami—its nineteenth— has brought back memories of Archbishop Coleman F. Carroll's efforts in those early years with other community leaders to end racial discrimination in south Florida.

Perhaps the most dramatic turning point in his very determined, long range plan came at the annual meeting of religious leaders in Miami. For some years these men, rabbis and ministers, had come together with concern about human rights. Each faith-group took a turn in sponsoring an annual luncheon at which they discussed intently the grave problems related to discrimination.

Theirs was a sincere attempt, although very frustrated in those years, to come to grips with the mammoth problems of injustice and the open violation of human rights. A few months after the new bishop of Miami arrived, and before he met with this group, they endorsed the Atlanta manifesto, a strong, honest document signed by more than 300 clergymen in that city.

The problem was the lack of a follow-up to these discussions. There was no machinery to carry out their convictions, and the top men in the various religions after the meeting went back to their own responsibilities and met again a year later.

In late May, 1963, the then Bishop Carroll took his turn at sponsoring the annual luncheon at the Columbus Hotel. He had agonized over these critical matters for months. He talked to many people. He asked countless questions.

One must realize that when the archbishop was searching for information on a matter of importance, instead of 'reading up' and taking copious notes, he by-passed the authoritative books usually and chose to question people who thought they had the answer or part of it.

In discussion with him, these people sometimes discovered they knew more than they

realized, or, as happened more often, much less than they thought, as he fired sharp, pointed questions at them. He had a way, sometimes a disturbing way, of using the perceptive question like a short jab in the ribs to stretch the mind of the listener, sometimes throwing him a bit off balance, always with the intent of pushing him to clarify or rethink his answer. At any rate, he usually left people with the thought that had he gone into law instead of the priesthood he would have had criminals confessing their sins in public. And he would have done it with a slight grin.

On that 31st day of May, however, when he rode down Biscayne Blvd., with a priest companion, he was not smiling. Seated in the rear of the car, he took out a single sheet of paper, his statement or manifesto, and he brooded over it prayerfully.

In the Orange Bowl room he greeted Jewish and Protestant leaders along with newspaper editors and television commentators, perhaps fifteen people in all. They were the pillars of the community. He asked the president of the rabbinical association to offer a prayer. As they settled in their chairs and hands went out to the tomato juice, the bishop, still standing, tapped his glass for attention.

Everyone looked up in surprise as he began to talk. He said he was aware they were all busy men, that he himself had appointments at the Chancery at two o'clock, and therefore he suggested they get down to business.

He pulled out his statement and prefaced it by saying he would read it very slowly, and if they did not stop him after each paragraph for comment, he would assume they agreed fully with him.

The tomato juice went untouched. The main course came as the bishop kept going steadily, pausing significantly after each section and looking intently around the room for some response. There were only nine paragraphs, and two or three times someone asked a clarification or suggested a different phrasing. When he finished, Bill Baggs, the gifted editor of the Miami News, who had been taking notes and listening with an incredulous expression, jumped to his feet and with uncharacteristic excitement

informed the bishop he would place that statement on the front page that night. Coleman F. Carroll favored him with a grin, waving his hand, told him to sit down, that he hadn't finished yet.

He called for more discussion. But there was general approval. He said approval was not enough. He passed the document around for each to sign, so his people could know how their leader stood. They signed. Just as they were sitting back to relax a bit, he stated one more thing was needed. Since they were all preachers by profession, they should alert their synagogues and churches about the endorsement of these principles of justice and then preach on the subject this Saturday and Sunday. He added with a smile, "I'll tell my priests what they should do."

Bill Baggs ran the story with a wide headline on the top half of the front page with a picture of the leaders. On the following Sunday, he began a two column editorial with these words, "At 1:03 pm Friday, a piece of history was made in Miami. Intent ministers of religion, sitting around a long table in downtown Miami, raised their voices and all of the voices say aye to a motion that "racial prejudice, discrimination and segregation are a violation of justice and an affront to the dignity of man..."

He added, "All across the south, the clergy which preaches us to love one another and to be moral in our lives too often has buried its head...when the issue of civil rights for the Negro appeared outside the church window. Many feelings and hopes rose inside of a witness to the reading of this proclamation. It seemed, for instance, that Pope John XXIII, the extraordinary person...was in the room. Surely his thoughts were, and they influenced this paper."

He had much more. A corner had been turned. It was thirteen months before President Johnson's Civil Rights Act. The climate was getting right for the establishment of a permanent Human Relations Board which could give continuity to the quest of civil, social justice for all. Archbishop Carroll was to become the first chairman of that highly influential Board made up of business men, politicians and religious leaders.

# Behold — pro-life efforts succeeding

Not too long ago a major victory was achieved by the national pro-life movement when the federal budget was successfully amended to prohibit the spending of tax money on abortions. Then the right of government—federal, state or local—to make such a restriction was reinforced by a decision of the Supreme Court. It was official: Medicaid and other health care programs didn't have to include elective abortions, those not affecting the life of the mother.

But the funds for the department of Health, Education and Welfare are being held up for the fiscal year beginning October 1 by a new debate. This time the wording of the abortion restriction is under fire. While the House of Representatives

prefers an exception for cases where a mother's life is in danger, the Senate would go further to include situations involving rape, incest, and the "health of the mother." Congressman Henry Hyde, author of the original amendment, and other pro-life legislators point out that the "health" wording provides a loophole that would, in effect, allow abortion on demand. A House-Senate committee has been meeting to reach a compromise, while an avalanche of letters on the issue has been piling up on the desks of congressmen.

In Tallahassee attempts were made to replace the cutoff of money from Washington with state funds, but determined pro-life opposition and a lean budget stopped that effort.

Then, during a series of budget hearings, the Miami News reported that Dade County tax dollars (over \$250,000) were now being used to pay for abortions at Jackson Memorial Hospital. Several people from local pro-life organizations appeared at the next Metro Commission meeting to protest the new expenditure, while others spoke in protest of proposed cutbacks in police and fire protection. One observer commented, "It's as if they wanted to take money away from the people trained to save lives—our police and firefighters—and turn it over to those whose business it is to terminate lives—the abortionists!"

Dade Crusade for Life President Tom Endter submitted a proposal using the Hyde Amendment wording, that would halt the county tax-paid abortions. The amendment read, "None of the funds provided for in the Metropolitan Dade County 1977-78 Budget shall be used to perform

By Dick Conklin



abortions except where the life of the mother would be endangered if the fetus were carried to term." Mayor Steve Clark promised to study the proposal and schedule a special hearing to take up the matter. In the meantime, Endter urged taxpayers to write to Metro commission members on the subject.

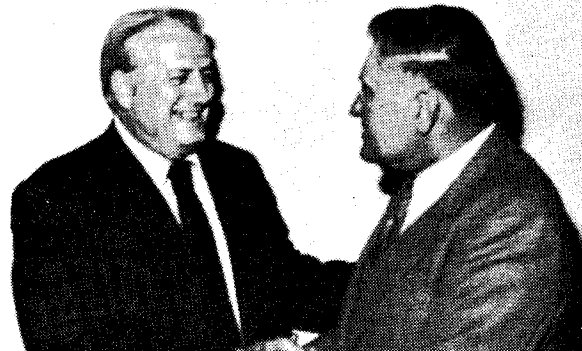
People who want to let their elected representatives know how they feel about the use of tax money for abortions should write to them at the addresses shown below:

Federal (Medicaid)  
Rep. — (your Congressman)  
U.S. House of Representatives  
Washington, DC 20515

Senator Lawton Chiles  
Senator Richard Stone  
U.S. Senate  
Washington, DC 20510

Dade County  
Dade County Commission  
73 West Flagler St.  
Miami, FL 33130

Mayor Stephen Clark  
Commissioners: Ruth Shack, Clara Oesterle, William G. Oliver, Beverly Phillips, James F. Redford, Jr., Harvey Ruvin, Barry D. Schreiber, Neal Adams.



Rep. Henry Hyde, congressman from Chicago, Illinois, is greeted by Dade Crusade for Life President Tom Endter, right, at the recent Florida Right to Life convention. Hyde is the author of a budget amendment prohibiting over \$60 million for Medicaid abortions.



# Family Night

## THEME: OUR FAMILY— PAST AND PRESENT

### Opening Prayer:

O Lord, how great is your love! The oceans are not large enough to hold it; the mountains not tall enough to reach it. Only our human hearts, small and fragile as they are can search inward through prayer and begin to discover the universe of your love. Thank you, dearest God, for hearts, for prayer and for You. Our most wondrous God, be with us tonight. Amen.

Theme time: Who has reflected on the mystery of where our family begins and another one ends? It's a bit like which comes first, the chicken or the egg? We all "come" from parents, grandparents and great-grandparents and more than

likely will be all of them too. Past and present and future in our families are all linked together a bit like a big huge bright colored circle. Where do we start and where do we end? Does the past hold the key to the future? Answers anyone?

### Activity Ideas:

1. **Young Family— Family Tree.** Materials: old family heirlooms, poster board, colored construction paper, crayons, glue, scissors. If possible try to trace the family back to when some family member arrived in America from overseas. Create a Family Tree starting there. It can be any size. Be creative. Use different colors, shapes to denote generations and also separate colors for Mom's and Dad's relatives. Survey the family heirlooms

and tell the story about their origin and why they are treasured.

2. **Middle Years Family— Relatives Where?** Materials: book with a USA map, paper, crayons. Draw a good size map of the USA, then note where family relatives live. Write the countries below if some live overseas or in Cuba, Mexico or Canada. List five reasons why it's good to have relatives. Surprise a relative with a phone call.

3. **Adult Family— Scripture Time.** Materials: Bible. Read aloud Matthew 1:1-7. What is important about this passage? What does it say about our own backgrounds?

### Snack Time

Hot spiced tea and white cup cakes with white coconut frosting is a "snowball delight."

Entertainment: Future

Telling. Write each family member's name on a separate piece of paper, fold and pass the papers. Open the papers (no one is allowed to have his own name) and write a long paragraph on what is going to happen to that person in the future.

### Sharing

1. Each person share one thing he is proud about in the family's history.

2. What was the best thing about yesterday? Do share it?

3. Share a moment someone felt close to God.

### Closing Prayer

Lord, hear our prayer for our family members who have died. Lord, we also pray for those new members who have not yet even been born. Thank you for tonight, Lord, and bless us as we strive to serve you daily. Amen.

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COUNT 6 WORDS PER LINE

1 Time	Per Line 80c
3 times	Per Line 70c
13-Consecutive 51 Times	Per Line 60c
52 Consecutive Times	Per Line 45c

10 PT SAME RATE as 2 lines ordinary type

14PT SAME RATE as three lines

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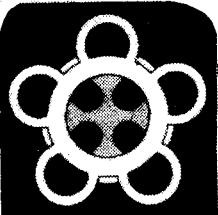
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**LAMER HEMISPHERE MALAGA:**  
1-23 BR. resales and elegant  
AQUARIUS 2 BR. GRINGLER,  
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Una familia a la mesa  
compartiendo un pan  
con la señal de la cruz

# LA NOCHE FAMILIAR

## una invitación para todos



Por TERRY Y MIMI  
REILLY

"¿Mamy, es hoy la noche familiar?"

Era la segunda vez en la semana que Mary, nuestra pequeña de cinco años nos lanzaba la pregunta durante la cena.

"No, que fue ayer," le contestó su hermano Sean de 12 años sin dejarnos intervenir.

Y es que la noche familiar es solo una vez a la semana, pero deja en todos un buen sabor. Es algo fantástico, y significa tanto para nuestra familia, para tantas otras familias amigas y otras muchas esparcidas por toda la nación!

En una sociedad que constantemente subraya las experiencias individuales, nosotros, las familias, estamos hambrientas de experiencias comunitarias. En lo más íntimo de nosotros, todos buscamos saciar la sed del calor y la compañía familiar. Nuestras familias quieren, necesitan sentir el amor y la alegría, la paz. Queremos reír juntos, llorar juntos y decirnos mutuamente, "Sí, comprendo como te sientes y te quiero, os queremos mucho..."

La familia es el modo en que Dios nos hace experimentar su amor hacia nosotros. Dios nos quiere a cada uno, pero también nos quiere como familia, y cada familia del mundo es única y especial a los ojos de Dios. ¿Pero que pasa hoy en estas pequeñas células de la Iglesia? ¿Qué pasa en nuestras familias?

Nosotros detectamos que la familia de hoy necesita encontrar tiempo para compartir, para escuchar, para reír y cantar. De ahí surgió la noche familiar.

El ideal es que las familias, una vez a la semana permanezcan en el hogar para rezar, compartir, para aprender y

jugar.

Al principio resulta algo difícil, pues se ha perdido la costumbre de estar juntos, pero al pasar del tiempo la noche se convierte en la favorita de todos.

Para nosotros desde ahora esta noche será la de los lunes.

Todas las semanas en La Voz— como ya se ha venido haciendo en la sección en inglés— daremos orientación para la noche familiar.

El formato será siempre parecido: ORACION DE COMIENZO, ENSEÑANZA, JUEGO, REFRESCO, COMPARTIR Y ORACION FINAL. Conforme las familias se van acostumbrando, se van incorporando novedades. En casa todos tomamos turnos para dirigir la noche familiar, ya que para ello no hacen falta cualidades extraordinarias.

La hora de compartir es para todos, y que bueno que mami y papi hablen de sus alegrías y sus ratos tristes para que los hijos nos vean como somos de verdad.

A veces todo resulta bien, y a veces parece que es un fracaso, pero llega la semana siguiente y allí estamos todos llenos de entusiasmo dispuesto a celebrar un rato juntos.

Porque todos necesitamos de la noche familiar para descansar y soñar, para reír, compartir y responder a la invitación de Jesús: "Venid a mi todos los que estáis fatigados, que yo os aliviaré."

¡Feliz Noche Familiar!

Terry y Mimi Reilly  
Sean, Wendy, Jenny, Mary y John

Bajo el lema 'Mejorando la comunidad', comenzaremos ofreciendo una serie de reflexiones sobre salud mental, escritas por la psiquiatra, Dra. Alicia Acosta.

## Un remedio de amor

Por ALICIA ACOSTA, M.D.

El alto índice alcanzado por las enfermedades mentales: neurosis, psicosis, reacciones psicósomáticas, deformaciones del carácter y de la conducta — algunas de estas pertenecientes al grupo de las psicopatías con actividades delincuenciales— y la adición al alcohol y a las drogas, reclama nuestra atención y solicita una actitud alerta de la comunidad en general.

Las causas psicológicas de toda esta crisis de salud mental son muchas y muy complejas. Entre ellas debemos mencionar las facilidades y demandas de la vida moderna con sus componentes de agitación la necesidad de trabajar a la altura de la competencia, las alternativas de la política internacional que crea inseguridad y expectativa, y el desacertado modo de desarrollar el individuo su vivir diario con una filosofía equivocada en su relación con los demás y consigo mismo.

La Psiquiatría moderna ha señalado la importancia de la falta de amor en el determinismo de la sensación de aislamiento y angustia íntima del hombre moderno.

La negligencia en el cultivo de ciertos valores en el hogar y fuera de este interviene en la actual crisis de salud. Parece como si no hubiera tiempo sino de trabajar para sí mismo. Como si el hombre moderno se hubiera anquilosado para la entrega: No se visita al amigo, no se lleva una palabra de aliento al enfermo o al desvalido. No se se hace un favor. No se participa en actividad alguna que no traiga una ganancia monetaria, no se participa en el dolor del prójimo o en su alegría. Se olvida la Caridad, la obligación humana, la religión con los valores de ella derivados.

Parece como si el hombre moderno hubiera cortado sus alas para la "sublimación que siempre le permitió al ser humano canalizar sus intereses más primarios en aras de los intereses de la sociedad. Al hacerlo así, él renuncia a satisfacer una parte de sus necesidades como ser civilizado en favor de una parte de su felicidad más íntima. —El remedio a toda esta crisis puede estar relacionado indirectamente con la entrega espiritual renovada y el amor.

El hombre no está capacitado para vivir, como un Robinson Crusoe de la vida mental, como tampoco lo está para vivir sólo en una isla.

La doctora Acosta ex-ex-médico psiquiatra del Hospital Universitario Calixto García de La Habana y del Tamalge Memorial Hospital de la Escuela de Medicina de la Universidad de Georgia. Acreditada por la Junta Médica de la Florida ha colaborado también en el pasado en la divulgación periodística de temas de higiene mental.



Dios, pensando en todos...

...llama

# El diácono permanente al servicio de la caridad

lentos de espíritu y sabiduría" para atender a las necesidades materiales de la comunidad cristiana.

Aunque no todos los teólogos aceptan este texto como inicio del diaconado, para el año 57 el ministerio de servicio se da por reconocido en la Iglesia y el mismo San Pablo escribe a los Filipenses mencionando específicamente a los diáconos. También en su carta a Timoneo, San Pablo establece las cualidades necesarias para este ministerio.

Según Monseñor Ernest J. Fieldler, director ejecutivo de la oficina nacional para el diaconado permanente, "este ministerio diaconal se mantuvo eficiente y activo durante los primeros cuatro siglos y especialmente en épocas de dificultad y persecución."

Para él, el diaconado permanente como tal fue perdiendo

fuerza conforme la Iglesia fue ganando poder y seguridad, hasta ir desapareciendo totalmente.

La restauración de este ministerio surgió oficialmente con el Concilio Vaticano II.

Fue en 1967 que Pablo VI promulgó un 'Motu Proprio' llamado, Normas Generales para la Restauración del Diaconado Permanente en la Iglesia de rito latino.

Desde entonces han ido surgiendo los programas de preparación y aumentando en número de candidatos en la Iglesia con Estados Unidos a la cabeza. La nación cuenta hoy con más de 2,00 diáconos permanentes.

Para su ordenación estos han de tener 35 años ser celibes, y si casados, no pueden volverse a casar al morir la esposa.

Una vez ordenados los diáconos permanentes pueden

distribuir la comunión, bautizar, ser testigos eclesiales en el matrimonio, dirigir servicios de oración, presidir en funerales (sin Misa) y administrar sacramentales. Además de estas funciones litúrgicas, tienen responsabilidades caritativas con los pobres, enfermos, encarcelados...

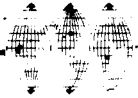
Aunque no faltan los escépticos quienes cuestionan la necesidad de este ministerio, diáconos en activo en diócesis de la nación públicamente han manifestado que la ordenación añade algo significativo a su trabajo.

Uno de ellos afirmaba recientemente. "Como ocurre con otras vocaciones específicas, los que se sienten llamados, la entienden, y los que no, por muchas explicaciones que se les den nunca llegarán a entenderla."

**Fellegreses de la parroquia de Sta. Ana en Naranja, en su mayoría trabajadores agrícolas, acudieron el pasado domingo al Seminario-College de St. John para participar en la Hora Santa de oración por las vocaciones. A la salida conversaron con el Arzobispo McCarthy.**







● **Discriminación religiosa en Checoslovaquia**

LONDRES—Los superiores de congregaciones religiosas de Checoslovaquia dicen que las restricciones del gobierno comunista—no pueden reclutar nuevos miembros, se les discrimina en universidades e instituciones—amenaza con extinguirlas. Según el Centro de Estudios de la Religión y el Comunismo aquí, los superiores han invocado la constitución checa en defensa de sus derechos.

● **Aboga ética para multinacionales**

PEORIA, III.—Las corporaciones multinacionales deben formular su código de ética al operar en países extranjeros, antes que los gobiernos apliquen su legislación, dijo a periodistas católicos el vicepresidente de la Caterpillar Tractor Co., quien además abogó por un trato justo para que éstas puedan contribuir al desarrollo económico y social de los países del tercer mundo.

● **Pide reforma de Sistema Seguros**

WASHINGTON—Francis Butler, secretario para asuntos de desarrollo social de la U.S. Catholic Conference, dijo a funcionarios del Departamento de Bienestar Social, Salud y Educación, que su organización prefiere una reforma total del sistema de seguros de enfermedad que la simple financiación de unos cuantos servicios que dicho departamento patrocina.

● **Domingo de Misiones el 23**

NUEVA YORK—La colecta para las misiones en Africa, Asia, Oceanía, Europa y América Latina tendrá lugar el domingo 23 de octubre, anuncia la Sociedad por la Propagación de la Fe, que distribuye un promedio de \$30,000 a 900 misiones en esos continentes cada año. Con esto se trasladan los misioneros, entrenan catequistas y religiosas, y adquieren ropas, alimentos y enseres para sus fieles.

● **Caminata le gana \$95,000**

NUEVA YORK—Para reunir los \$300,000 que se necesitan para un sistema de agua potable en el Valle del Rabinal en Guatemala, el joven estudiante norteamericano Eddie Fisher, recorrió a pie la distancia de Guatemala a Filadelfia. El Catholic Relief Services le dará \$95,000 que incluye fondos para los estudios preliminares. En Rabinal se refugiaron miles de familias sumidas en desamparo por los terremotos de febrero de 1976.

● **Reto Pastoral a Diaconos Permanentes**

DES MOINES, Iowa—En una reunión de 200 diaconos permanentes de cinco estados—muchos acompañados por sus esposas—el P. Thomas Sweetser explicó los cambios sociales que afectan a la parroquia y hacen sus servicios y ministerio un reto pastoral: el número de niños disminuye, crece el de feligreses adultos, se refuerza la comunidad de base. Les advirtió sobre algunos peligros, como tomar bando en fricciones de parroquias, hacer apostolado solitario, o descuidar sus deberes de familia.

● **Unidad de Inquietudes en Sínodo**

ROMA—Al informar a los periodistas sobre el sínodo mundial de 200 obispos sobre catecismo, Mons. Joseph L. Bernardin, arzobispo de Cincinnati, dijo que aunque acuden muy diversas culturas, hay mucha similitud en el enfoque catequista, en la preocupación porque los católicos maduren en la fe, que significa conversión sincera y un proceso de toda la vida, escuchar la palabra de Dios y ponerla en práctica. Entre las cosas discutidas hasta ahora están: catecismo a adultos, además del de niños, catecismo en la comunidad de base, el peligro de que se haga política alrededor del catecismo (algunos latinoamericanos lo lamentan) y la permanente obligación del cristiano de instruirse en la fe.

Cientos de católicos de toda la Arquidiócesis acudirán el domingo a la catedral de St. Mary's para unirse comunitariamente en la oración en apoyo de las declaraciones del Papa y los obispos en pro de la justicia y los derechos humanos de pueblos e individuos.

Con motivo de la conmemoración del 16 al 22 de octubre, de la Semana de los Derechos Humanos y la Justicia, el Arzobispo de Miami celebrará el domingo a las 11 de la mañana una Eucaristía solemne en la catedral.

Participarán numerosos fieles y sacerdotes representando diversas nacionalidades. Se celebrará la Misa por la Justicia y la Paz.

Representando a sus grupos respectivos, marcharán con banderas y trajes regionales y

ofrecerán dones simbólicos durante la procesión de ofertorio.

La celebración de la Semana para la Justicia y los Derechos Humanos es una iniciativa del Consejo Nacional del Laicado Católico con el fin de "crear a nivel nacional una mayor conciencia pública sobre injusticias y violaciones de derechos humanos tanto en la nación como en el extranjero." La celebración

cuenta con el apoyo del Comité de los Laicos de la Conferencia Episcopal Americana, comité que preside el Arzobispo McCarthy.

## Preparan obispos programa pastoral

(Viene de la Pág. 24)

religiosas de esta gente.

El Obispo se dirigía a Roma para el Sínodo mundial, pero hizo una breve visita a las reuniones.

Según sus organizadores, dichas reuniones se proponían dar algún paso más desde los dos Encuentros Nacionales y la Asamblea Una Llamada a la Acción de 1976.

En las reuniones los obispos revisaron los programas pastorales de 29 diócesis del Nordeste y los estudios realizados sobre las condiciones de la juventud hispana, la familia, el crecimiento en población hispana, el nivel de pobreza, analfabetismo y desempleo en la comunidad hispana y los problemas de familias sin padre, así como el aborto provocado y la ilegalidad.

Gran parte de las discusiones se dedicó al problema de los trabajadores agrícolas.

El obispo Rafael González de Huelva, España, afirmó que después de 21 años de estudio y trabajo sobre la cuestión de estos trabajadores, la Conferencia Episcopal Española determinó que era responsabilidad de las Iglesias locales el dar atención pastoral a estos grupos.

Existen unos tres millones y medio de trabajadores españoles—la mayoría en la industria y la construcción—entre Canada, Australia y Latinoamérica. Los obispos españoles tienen unos 200 sacerdotes designados para su ministerio pastoral.

"Esto, además de más de 21 años de experiencia recogida en estudios y documentación, nos han demostrado que el cuidado pastoral se transmite mejor a través de la iglesia local respectiva," dijo el Obispo González.

"Estamos animando a los obispos y sacerdotes de Alemania y Francia a que aprendan la lengua y cultura hispanas, y nosotros ofrecemos los cursos," añadió.

Conocido por su trabajo en sociología religiosa, el Obispo González dijo que el cuidado pastoral de los emigrantes "ofrece un verdadero reto a las iglesias locales, en términos de una búsqueda de unidad en el pluralismo, y dentro de la caridad cristiana."

"Debido a nuestras diferencias culturales," "necesitamos mediadores dispuestos a comprender a los que llegan y a ayudarles, pero esto exige gran sacrificio de parte de los mediadores. No es una tarea fácil."

El Obispo Juan Fremiot

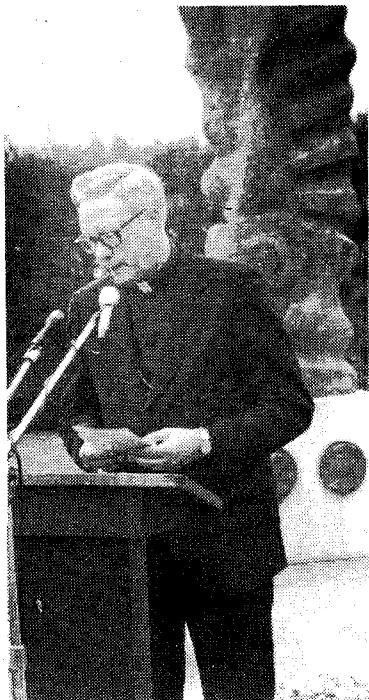


## Homenaje a la hispanidad

En acto conmemorativo del Día de la Hispanidad, el Arzobispo de Miami Mons. Edward McCarthy oró brevemente antes de la colocación de una creación floral de la bandera de España, ante el monumento erigido por el gobierno español en el McArthur Causeway, (Watson Island).

Personalidades de la ciudad y del condado, el Cónsul de España Don José de la Guardia, Don Luis De Bayle, Cónsul de Nicaragua y el alcalde del Condado de Dade, Steve Clark, escucharon al Arzobispo quien dijo:

Nuestro agradecido reconocimiento a los descubridores de América quede manifiesto en un renovado esfuerzo para realizar, con tu ayuda Señor, los sueños de aquellos hombres, de modo que este país así como todas las naciones de este hemisferio, puedan ser tierras donde se



respeten los derechos humanos, donde haya libertad y prosperidad, donde cada hombre viva feliz y en paz con su Dios y en armonía con sus semejantes.

## Comunidad

● **Encuentro "de oro" para los Encuentros Familiares**, al celebrarse este fin de semana el encuentro número 50. Todos los amigos de este movimiento familiar están invitados a la misa de clausura el domingo 16, en el Seminario College de St. John, a las 7 pm.

● **Retiro para mujeres**, en la casa de retiros de Kendall, 7275 S. W. 124 calle, comenzando el viernes 14 a las 7 pm. Dirigirá el retiro el Padre Francisco Villaverde O. P. Para in-

formación llamar al 238-2711, Hna. Josephine.

● **Festival Anual de los Encuentros Familiares**, los días 22 y 23 de octubre en el Club de las Américas, 8700 S. W., 8 calle.

● **Romería de la Hispanidad**, auspiciada por la Casa de España, tendrá lugar el domingo 16 en la isla Watson, junto al parque japonés, comenzando a las 11 am. Concurso de trajes españoles, bailes, comida... para toda la familia.

Torres de Ponce, Puerto Rico habló sobre las diferencias entre la orientación religiosa de los puertorriqueños y la de los americanos.

Los puertorriqueños, según el obispo, gustan de medallas, novenas, procesiones y otras manifestaciones de religiosidad popular, mientras que a los americanos les gusta una religiosidad centrada en la parroquia.

El obispo Priamo Tejeda, auxiliar de Santo Domingo habló del flujo de inmigrantes de Santo Domingo.

"El año pasado unos 50,000 residentes en esta área regresaron a Santo Domingo para la Navidad. Estos son los que tienen su documentación en orden. Pero sabemos de miles, quizás seis veces más, que no pueden viajar por falta de documentos."

Afirmó que los dominicanos ganan y pierden al venirse a los Estados Unidos.

"Los que regresan muestran menos interés en los valores del espíritu y más interés en el dinero. Pero al mismo tiempo han aprendido a organizarse, a ahorrar y a responsabilizarse. Incluso llegan a ayudar a su parroquia económicamente, cuando antes solo lo hacían de vez en cuando.

El obispo también habló del trabajo de la Iglesia dominicana en favor de unos 20,000 trabajadores temporeros de Haití que van para la cosecha del azúcar. Muchos se quedan allí ilegalmente," afirmó el obispo. "Estamos ofreciendo cuidado pastoral, preparando a sacerdotes y religiosas de Haití y facilitando material catequístico en francés, que es su lengua," afirmó.

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**Establecerán obispos programa de preparación pastoral para hispanos**

**4,000 casitas por ver a los niños contentos**

Ricardo Segrera tiene 93 años pero su espíritu no envejece. Día tras día pasa las horas en su taller de trabajo, construyendo casitas de cartón que luego reparte por los colegios.

"Yo lo hago por ganas," dice. "Por ver a los niños contentos," añade mientras muestra los materiales que usa para las casitas. "Las paredes son las cajas de leche vacías, encima les pongo los cartuchos blancos del pan," explica.

Pero primero tiene que estirar los cartuchos para que estén lisos y luego va poniendo ventanas y tejado...

Están hechas de rastrojos, pero lucen bien," dice sonriendo.

"Desde hace más de siete años, trabaja como una hormiga, sin decir mucho pero contento de repartir alegría..." comenta Nilda García, trabajadora del programa HomeMaker en el Condado de Dade, quien diariamente visita a los Segrera.

Ricardo Segrera vive con su esposa Mercedes, de 91 años. Llevan 64 años de casados y llegaron de Cuba como exiliados en 1960.



Fotos A. Cañero

En su taller de trabajo, Ricardo Segrera construyendo una casita de cartón. A la derecha mostrándole una terminada, a su esposa Mercedes.

En su apartamento cerca de la Parroquia de St. Hugh, los Segrera reciben visitas de la Hna., Carmen Rosa y de los sacerdotes que les llevan la comunión.

Por JAIME FONSECA RIVERDALE, N.Y.—(NC)— La conferencia Episcopal Católica (NCCB) patrocinará un programa especial que prepare a sacerdotes para el ministerio pastoral entre los hispanos.

"Será como un tipo de noviciado," dijo el Secretario General de la Conferencia Episcopal NCCB, Obispo Thomas Kelly.

"Contamos con la ayuda del Consejo Episcopal Latinoamericano, CELAM."

El Obispo Kelly anunció estos planes durante una reunión organizada por el Centro Pastoral Hispano del Nordeste a la que asistieron más de 50 obispos de Latino América, los Estados Unidos y España. Se discutió la situación de los hispano-americanos y la Iglesia del Nordeste de USA.

El programa anunciado por la Conferencia Episcopal preparará sacerdotes de Latinoamérica, España y otras áreas, para la atención espiritual de los 12 millones de hispanos que se estiman residentes en los Estados Unidos.

La escasez de sacerdotes al servicio de los hispanos— 1 por cada 8,000 fieles— fue denominada por el Obispo Kelly "problema pastoral sobrecogedor" especialmente al considerar las necesidades

(Pasa a la Pág. 23)



**Padre Pedro Arrupe, S.J. al Sinodo mundial de obispos**

**El pluralismo no es peligro para la Iglesia**

CIUDAD DEL VATICANO—(NC)—La escasez de pluralismo es el verdadero peligro para la unidad de la Iglesia, según afirmó el Superior General de los Jesuitas, Padre Pedro Arrupe, en su intervención en el Sínodo de Obispos el pasado 6 de Octubre.

"A veces se mira el pluralismo como peligro para la Iglesia, cuando de hecho la crisis de unidad resulta con frecuencia del insuficiente pluralismo, que hace difícil a algunos la práctica de la fe según la propia cultura," dijo.

El Padre Arrupe pidió más

"aculturación" en la catequesis—presentación del mensaje de salvación según las expresiones culturales de los pueblos.

La 'inculturación: dijo el jesuita," hace posible la contribución de todos los valores culturales al servicio del evangelio."

"Alcanza al hombre en la más profunda experiencia de su vida."

Según el Jesuita entre las dificultades que enfrenta la Iglesia en el área de la inculturación están" el temor ins-

tintivo a ideas nuevas y a las personas que las presentan," así como" la falta de una justa y sobria evaluación de la cultura moderna, a pesar de su materialismo, irreligiosidad y ateísmo."

El perjuicio contra la cultura moderna "puede resultar en una enseñanza y práctica de la fe que resulte conceptual, divorciada de la cultura, no encarnada," añadió.

El Padre Arrupe encareció el Sínodo de Obispos la consideración de "un equilibrio pluralismo...no como un mal

necesario sino como algo bueno a lo que deberíamos aspirar."

"La catequesis," dijo, "ha de ser el centro focal del encuentro entre la fe y la cultura de

cada individuo especialmente la cultura de las nuevas generaciones que se preparan ahora vivir vidas íntegras y con sentido real."

**Obispo pide 'humanismo'**

CIUDAD DEL VATICANO— El obispo africano Mons. Christopher Mwoleka, de Rulenge en Tanzania, quiere que la "Iglesia promueva comunidades con faz humana" y comprensivas, para que el

catecismo produzca frutos. "No nos transformamos en el Cuerpo de Cristo con la simple información, sino con la práctica de la convivencia humana," agregó al hablar al sínodo de obispos.