

Comunion in the hand Nov. 20

By ROBERT O'STEEN
Voice News Editor

Communion in the hand will become available to the people of the Archdiocese of Miami, along with Catholics throughout the United States, beginning with the Masses for the Solemnity of Christ the King on Nov. 20 and including the Nov. 19 vigil Masses.

Communicants from that date on may receive either in hand or directly on the tongue.

"This privilege" of

receiving in the hand, said Archbishop Edward A. McCarthy in a letter to the faithful, "has been granted by our Holy Father at the request of the American Bishops. It is already enjoyed by the Catholic faithful of many other countries of the world."

PRIESTS WILL explain to the people of their parishes the details of how and why this form of Communion is being restored.

(Starting next week, The

Voice will begin a series of

three articles on Communion in the hand written by Father Thomas Krosnicki, associate director of the Bishops' Committee on the Liturgy.)

"I am concerned," the Archbishop said, "that for some this change may be unsettling and even seem disrespectful of our Lord in the Eucharist whom we love so much."

"First of all, may I assure you that the privilege is an option. Each communicant is free to continue to receive on

the tongue if he or she is more comfortable spiritually that way. However no one may be refused Communion in the hand if that is his or her choice."

THE ARCHBISHOP pointed out that Communion in the hand was the only way for many centuries of the early Church and that it is being restored to remind us that "whether we are priests or laity we are by the grace of God a holy and priestly people. The new practice should

constantly remind and challenge us to live lives that are true to our holy calling.

"Please God, we will give even greater attention to cleansing and purifying our hearts in preparation for the sacred experience of receiving the Lord," Archbishop McCarthy said.

"As an expression of this special occasion of our unwavering, profound reverence for the Eucharist, the Archbishop added, "I urge that on

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The **VOICE**

VOL. XIX No. 32 PRICE 25c OCTOBER 21, 1977

Synod working on consensus of final document

By JOHN MAHER

VATICAN CITY—(NC)—In its third week of work, the fifth world Synod of Bishops seemed agreed on issuing a short final document and submitting its papers to Pope Paul VI for a lengthier treatment of catechesis.

But disagreements were also apparent on what such documents should contain.

SOME SYNOD delegates said also that much of what had been discussed at the synod was already in operation in their dioceses. Other delegates criticized the synod for not having really listened to what the young are saying.

After hearing 141 oral interventions in general sessions during the synod's first week and receiving other written interventions, the 204 synod members divided into 11 small language-groups for further discussion.

After four days of small group meetings, the synod fathers again met in general sessions to hear reports from the small groups and to react to them. Further small group meetings are to prepare proposals for inclusion in a final document.

Among the points repeatedly made in small group reports were:

- Catechesis must be Christ-centered and must involve not only speaking about Christ but efforts to have those catechized come into contact with Christ in prayer.

- While efforts must be made to convey the Christian message in a way suited to the age, mentality and culture of those being catechized, such adaptation must not distort the message.

- Those being catechized should be made aware of a hierarchy of truths. Such a hierarchy does not mean that some doctrines are less true, but that some are less important than others.

- All catechesis includes knowledge of the Word of God, (Continued on Page 2)



Voice Photo by Tony Garnet

Little Dao, nearly 5, proudly carries the Vietnamese flag during the Human Rights Mass at the Cathedral of St. Mary last Sunday. The banner says, "Lord, Lord, justice and human rights for suffering Vietnam."

Rights celebration at Cathedral

"No one has any doubt that the Christian people living in Poland, Cuba, Czechoslovakia, Vietnam, carry their cross every day," Canon Victor Lyczko, chaplain to the Polish-speaking at St. Michael parish and an ex-prisoner from Siberia, told participants at a

special Mass in St. Mary Cathedral.

The Mass marked the beginning of the Archdiocesan's observance of Human Rights and Justice Week, Oct. 16-23. Archbishop Edward A. McCarthy celebrated the solemn Eucharist with priests and

hundreds of faithful representing numerous ethnic groups and nationalities.

The Entrance Procession included participants carrying flags and banners and wearing traditional ethnic costumes. The Prayer of the Faithful was offered in English, Spanish, Creole, Sinhalese, Gaelic,

Maltese and Vietnamese. During the Offertory Procession, symbolic gifts were presented representing Polish, Cuban, Haitian, Panamanian, Irish, Lithuanian, Vietnamese, Black, and migrant people who are oppressed.

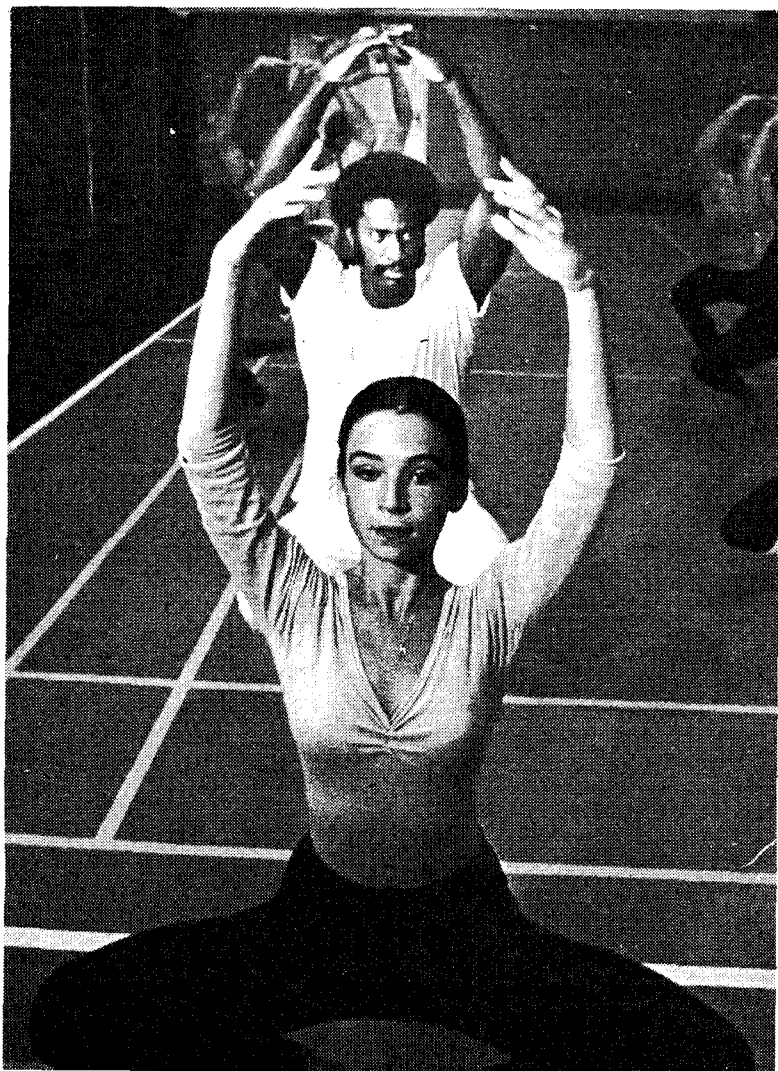
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Voice Photo by Tony Garnet

This is not a rehearsal for Liturgical dance, or a new production of "Godspell," but football players from the University of Miami in a modern dance class with Billie Kirpich of Grove Danstheatre. "It helps your flexibility," says Taylor Timmons, and Karl Monroe notes, "when you switch from guard to tight end as I have, you can use all the help you can get." Other UM players in the course include Charles Bloxson, Ken Johnson, Malcom Simmons and Scott Wheaton.

Communion in the hand starts here on Nov. 20

(Continued from Page 1)
Nov. 20, the feast of Christ our King, there be exposition of the Blessed Sacrament with Eucharistic devotions in all the parishes of our Archdiocese and that in our 'little parishes,' the homes, there be special family prayers honoring our Lord in the Eucharist and giving thanks for this nourishing Sacraments of His love."

FOR THOSE who wish to receive Communion on the hand the method is simple. You approach the altar with hands cupped, and extend them. The priest will say "The Body of Christ," You will say "Amen" and receive the Host in your hands. You then take one step aside and communicate yourself. Then return to your seat.

Those preferring the customary method simply receive the Host directly on the tongue.

Father Paul Vuturo, chairman of the Liturgy Committee of the Priests Senate, said that some people have the mistaken idea that only the priest's hands are consecrated to touch the host. That is not accurate, he said.

"The priest's hands are anointed by the Bishop as a sign that through his hands, that is, through the exercise of his priesthood, the work of

salvation continues in the Church," Father Vuturo said. "His hands are not blessed as the only hands worthy to touch the Host."

"MORE IMPORTANT than this ordination anointing are the first anointings of the Christian life. Through the anointings of Baptism and Confirmation, a person becomes part of a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God' (I Peter 2:9).

"Each Christian is holy through union with Christ. This holiness is demonstrated not only in the Eucharist as Christians themselves hold and receive the body of Christ, but this holiness must be reflected in the faith and love of daily Christian living," he said.

Several reasons given by the U.S. Bishops Committee on the Liturgy for restoring Communion in the hand are:

- Tradition of the first nine centuries of the Church.

- It involves no change in Church doctrine. It is still the priest who transforms the bread and wine.

- It emphasizes that our entire body, hand as well as tongue, share in the goodness of God's creation.

- Requires greater active participation by the communicant.

- Forms a positive, human, understandable response to Jesus' invitation to "take and eat." This way, we reach out and "take" as the Lord said.

- Reaching out one's hands humbly signifies Christian giving and taking.

- Appears to many people to be a more adult gesture, since normally only infants and infirm are fed by another's hands.

- Makes easier the use of more normal looking altar breads which appear as actual food that can be broken and shared, as directed by the Revised Roman Missal and as was used by Jesus.

Mike had better be an educator--or else!

If Michael Brian Barbick doesn't grow up to be an educator, there'll be a lot of "raised eyebrows" since his

baptism last Friday in St. Rose of Lima Church was not only a family affair but one which involved personnel of three parochial schools.

His father, John, is a member of the faculty at St. James School and his mother, Margaret, teaches second grade in St. Rose of Lima School. Mrs. Ruth Barbick, his maternal grandmother, is principal of Holy Family School, North Miami, and has the distinction of being the first lay principal in a South Florida parochial school.

Although John and Margaret are members of Holy Family permission was obtained for the baptism at St. Rose of Lima Church where students from Margaret's class and the third grade taught by Mrs. Helen Mennes had a special role in planning the liturgy, giving the readings and prayers of the faithful and in presenting gifts during the offertory procession.

Students of each class entered the sanctuary carrying their own candles made as a class project.

Synod bishops air their views

(Continued from Page 1)

celebration of the faith in the sacraments and profession of the faith in daily life.

- Small communities are important, not merely as a strategy for pastoral activity, but as a way to live the Christian life. Such communities, however, must retain relationship with parishes and dioceses.

EXACTLY WHAT is meant by small communities, however, was not clear. One Nigerian bishop spoke of groups of 12 families, each having specific responsibilities in the small community; another African bishop considered such a number too small.

There was disagreement, too, on the place of social justice in catechesis, on the need for a universal catechism, and on ecumenism.

Many of the small group reports stressed that preparing Catholics to work for social justice is an essential part of catechesis. Stating that the faith which converts a man to God demands a daily commitment of witness, the report of one French language group said catechesis should include an exposition of the essential aspects of the social, economic and political order, as these apply to national and international problems. The group cautioned, however, against horizontalism which contradict the Kingdom of God.

REACTING TO the small group reports, Bishop Angelus Nam Sou Kim of Su Won, South Korea, com-

plained of too much emphasis on social justice, saying previous synods that stressed human dignity and development should be enough. "Action for justice should be a charismatic sign of the credibility of the Church," he said, "but there should be caution about causing discord."

The report of the Latin language group, presented by Bishop Edward Materski, auxiliary of Kielce, Poland, expressed caution about catechesis in common with other Christians, Catholic catechesis should be the rule, the report said, and common catechesis should not be introduced where there is danger of indifferentism or of thinking that one religion is as good as another.

Bishop Dennis de Jong of Ndola, Zambia, however, defended the use of a common Christian syllabus and materials. He criticized the synod for not paying enough attention to the Second Vatican Council's statement that divisions among Christians are an obstacle to preaching the Gospel.

Cardinal George Basil Hume of Westminster (London) said he was disappointed by the failure of the synod to produce a "masterly analysis of the way young people think and react."

Although reactions of youth differ from place to place, Cardinal Hume said, "Yet I have a sense that international pop culture exists which has to be understood."

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Census Sunday--a matter of record

One hundred and nineteen parishes participating in the Stewardship Program throughout the Archdiocese will designate Sunday, Oct. 23, as "Census Sunday."

Archbishop McCarthy, in support of the program, said, "Census has always been an important part of our faith. We should know who our faithful are and the condition of their Catholicity."

Msgr. John O'Dowd, V.F., archdiocesan

development coordinator and pastor of epiphany parish, South Miami, said that, "To be sure your priests know you and can offer you the services of your parish, it is necessary to complete a census."

The census update is not to be construed as a full scale count but rather a means by which the parishes can keep their list of parishioners reasonably current, according to Stewardship Program officials.

Francis Nolan, archdiocesan development

director, said, "The census update is an important part of our Stewardship Program and I hope it will be adopted as an annual function."

"We laymen must now begin to relieve some of the burdens from the shoulders of our priests. This is a good example of a function we can and should perform."

The Archdiocesan Stewardship Program was announced throughout southern Florida Oct. 9. It has three basic elements: census, involvement, and financial

support. The Census Sunday is phase one.

Each of the participating parishes has an Involvement Chairman who is responsible for the mechanics of the census. This census, along with an Involvement Survey will be directed by his committee, composed of laity.

The Stewardship Program, beginning its third week, is gaining momentum throughout the Archdiocese, officials said.

Starting this week in the parishes, will be the captains'

meetings, they added, and pointed out that these will be key meetings, which will involve most of the leaders of each parish. Team captains will be asked to enlist team members to assist them in contacting their fellow parishioners.

"The Stewardship Program," according to Archbishop McCarthy, "is going to be an ongoing program."

The introductory phase is scheduled to conclude with Commitment Sunday, Nov. 20.

Enthusiasm growing for Stewardship

Preliminary reports from a number of pastors from parishes throughout the Archdiocese indicate a growing enthusiasm for the recently instituted Stewardship Program.

According to Father Xavier Morras of St. Michael the Archangel, "There is a lot of enthusiasm. Everything is going well. The parishioners think the program is going to help them and the parish. They said that they need the program at St. Michael."

"The vast majority are accepting the program," said Father Edmond Whyte of Our Lady of the Lakes parish in Miami Lakes. "Reports to me indicate that most of our vice chairmen enlisted their people with no trouble at all. We have a large team. I spoke at all eight Masses and the reaction was: 'This is great! It's about time we do something constructive in the area of supporting our Faith and this means more than money.' A lot needs to be done in the



Msgr. O'Dowd



Fr. Grogan



Fr. Licari



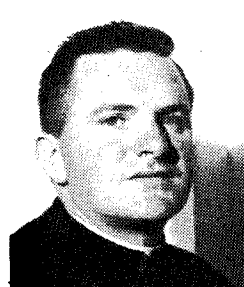
Fr. Morras



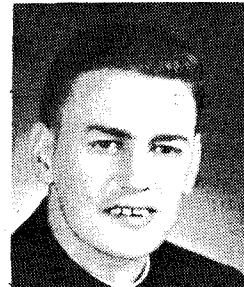
Fr. Delaney



Fr. Connolly



Fr. Whyte



Fr. Hanly

parish. When people are committed, you can do things."

Monsignor Peter Reilly of Little Flower Parish, Coral Gables remarked that "Our program is progressing nicely.

We have two chairmen and 26 vice chairmen. Our people are enthusiastic. I want to make special note to thank all those in our parish who have taken the program to heart and last week increased their of-

ferfery." Father Michael Licari of San Pablo, Marathon, explained, "We are a small parish at this time of year, but my year 'round parishioners are very enthused about the

program and are looking forward to working on it with our winter parishioners."

Father Samuel Delaney of St. Francis Xavier Parish reports, "I am satisfied with the program and people are accepting it."

According to Father Thomas P. Hanly of Blessed Trinity Parish, Miami Springs, "We've just placed a big organization chart outside our Church and more and more names are added each day. Our people are very optimistic. We are very happy with the program. I am really sold on this—and I know it's going to work. I am especially happy with the response of our people because they are literally saying to me: 'The Church is now ours. What are we going to do with it?'"

"Our committees are formed and the members are keenly interested in the program," said Father Larkin Connolly of St. Luke, Lake Worth. "They are growing in the understanding of it.

Program begun to aid Newly married couples

Statistics show that many marriages run into troubled waters in the first two years.

Recognizing that fact, the Archdiocese Family Enrichment Center has started a program of reaching out to recently married couples to help them adjust to their new situation in life.

"STATISTICS indicate that 20 per cent of divorces occur during the first two years of marriage," said Terri Reilly, who with his wife Mimi, is co-director of the

Family Center. "Twelve per cent occur the first year and eight the second."

"These couples find the struggle of building deep interpersonal relationships more than they can handle. Most move into a new neighborhood or into a completely new area of the country removed from family and friends.

"They feel isolated. Often it takes time for them to develop a contact with a local parish," Reilly said.

He said priests and

people of the Archdiocese are being asked to forward names, addresses and wedding dates of newly married couples to the Center at 18330 NW 12 Ave., Miami, 33169.

THE CENTER will send free to the couples a quarterly newsletter, "In The Beginning" for the first two years of their marriage.

The objective of this newsletter will be to assist young couples in deepening their relationship with each other, with the Lord, and with their faith community. It will

contain articles in which other older couples will share how they grew through the struggles of the first years of marriage. Other articles will be written by marriage counselors, psychologists, and clergy with insights into the development of relationships and into the obstacles of this development. Still other articles will report on other possible resources the couples might utilize during their first years of marriage.

REALIZING that a young couple may not initiate

a contact with a local parish, thus depriving themselves of a powerful support in their life together, the Family Enrichment Center will also forward the names and addresses of the young couples to pastors of the parishes into which they will be moving.

This will be done with the hope that the parish priest, the family life coordinators, or members of the family life committee of the parish might drop by for a visit and to offer the resources and services of the parish.

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Rights celebration at Cathedral

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Speaking to the congregation, Archbishop McCarthy noted,

"The Hispanics have noble traditions of human rights in this hemisphere. While others exploited, murdered, drove away the natives they found in this new land, you heeded the injunctions of Pope Paul III to the explorers of the 16th century not to exploit the Indians, to respect their rights and their possessions. You respected, instructed, converted them, joined them in forming a new life together. You integrated the pluralistic cultures; you did not destroy them.

"May that respect for all men continue in our land, our

hemisphere, and throughout the world."

Father Lyczko, in his homily, said,

"I don't have to remind you of the difficulties involved in living a Christian life in countries where governments chose to ignore or deliberately set aside basic human rights, or countries where the injustice suffered by the poor, cries to heaven for vengeance.

"No one has any doubt that the Christian people living in Poland, Cuba, Czechoslovakia, Vietnam, carry their cross every day.

"The statements of the American Bishops and Pope Paul show that the church is concerned about their plight. Church leaders recognized that our persecuted brothers



"Human Rights and Justice Week" is observed this week in Dade County following a proclamation by Mayor Steve Clark shown presenting the proclamation to Archbishop Edward A. McCarthy.

Spanish-speaking priests to participate in retreat

NORTH PALM BEACH — Spanish-speaking priests of the Archdiocese will participate in a retreat from Oct. 24 to Oct. 27 at Our Lady of Florida Retreat House.

Passionist Father Bernardo Aneandia of Puerto Rico, widely experienced in the retreat field, will conduct the sessions.

Those participating will be Msgr. Calixto J. Garcia, Msgr. Agustin Roman, Father Armando Balado, Father Nelson Fernandez, Father Ernesto Garcia-Rubio, Father Paul Saghy, Father Wendel Schenley, Father Francisco Acosta, Father Jose I. Bardino, Father Georges Beauregard, O.M.I.; Father Rafael Bernal, C.M.; Father

Nelson Carrillo, Father Luis Casabon, Father Rafael Escala, and Father Miguel Fernandez.

Also Father Julian Fuente, C.M.; Father Avelina Gonzalez, O.P.; Father Mario Gonzalez, Father Alvaro Guichard, Father Leonardo Martire, Father Ernesto Molano, Father Jose Morillo, Father Juan O'Farrill, Father Rafael Pedroso, Father Maximiliano Perez, Father Manuel Rodriguez, Father Clemente Seoane, Father Balbino Torres, Father Emilio Valdes, Father Angel Villaronga, O.F.M.; Father Francisco Villaverde, O.P.; Father Jose Zubieta, O.F.M.; and Father Candido Garcia, C.M.

and sisters carry more than their fair share of the cross of Jesus Christ.

"The injustice which invoked the rage of God's prophets, down through the centuries, is again an epidemic in our time.

"Where is the justice when religious freedom is merely a piece of paper used for political propaganda and, at the same time, the Church is unable to use paper to print even a prayer-book or a book of religious instruction?"

"Where is the justice when in the age of communication satellites, the Christian church can not even use five minutes on the radio to spread the good news of Jesus Christ?"

"Where is the justice when governments take advantage of peoples need for food and clothing and use it as a tool to promote atheism?"

"Where is the justice when man cannot fulfill his Christian duties without fear

of reprisal?"

"I still dream about the time when I was a prisoner in Siberia. During the bitter cold winter, I witnessed the attempt to bribe young starving Polish students to embrace godless propaganda by offering them a cup of hot fish soup. These and many other forms of injustice cry out for vengeance. But what do we want — revenge or righteousness?"

"A brilliant orator can stir up your deepest emotions about the conditions of persecution in Lithuania or Albania," Father Lyczko continued.

"You may fall on your knees and be moved to prayer about conditions in Cuba, but too often all you end up with is empty talk and empty prayers.

"We hear our bishops speak out in support of basic human rights and we rejoice.

"We hear our Pope speak on justice for all people and

again we rejoice.

"We hear our president speak of human rights and we gain hope.

"Yet, our hopes are shattered and our rejoicing turns to tears as we see very little change.

"In today's Gospel we hear the words of Jesus: 'Blessed are they who hunger and thirst for holiness...' Holiness here means righteousness. Hunger and thirst for righteousness!"

"It is difficult for us to understand what Jesus is saying when our days are

(Continued on Page 20)

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Rights celebration



Special Mass to mark the opening of Human Rights and Justice Week was celebrated in St. Mary Cathedral where Archbishop Edward A. McCarthy was the principal celebrant.



Panamanian youngster, Maria de los Angeles Arias, was among those presenting gifts during the Offertory procession.



Many nationalities and cultures were represented including Americans wearing the costumes of their ancestors at the Mass.



Flags of Many Nations And Representatives Of Various Cultures Joined Archbishop McCarthy Outside of St. Mary Cathedral

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Religious ed, Masses scheduled for deaf

A schedule of programs for the deaf has been announced by Father Jim Vitucci, director of the Archdiocesan Apostolate to the Deaf.

Catechetical classes will be held in South Dade at Holy Rosary Church, 9500 SW 184 St., Perrine, every Sunday from 9:30 to 10:30 a.m., pre-school, primary, and secondary classes; in Dade, at St. John the Apostle, 451 E. 4 Ave., Hialeah, beginning Nov. 7, every Monday evening, 6:30-8 p.m., ages 8 to 15; in North Dade at St.

James Church, 530 NW 132 St., Miami, beginning Nov. 2, every Wednesday, 3:30-4:30 p.m., pre-school up to second grade; and in Broward at 2450 Cleveland St., Hollywood, starting Nov. 5, every Saturday from 10:30 to 11:30 p.m., for Sacramental preparation.

Adult education and Scripture classes are conducted at Nativity Church, 5326 Johnson St., Hollywood, every Thursday evening, 8-10 p.m.

Liturgies in Sign Language are offered at 3 p.m.



at St. John the Apostle Church, Hialeah, Second Sunday of each month beginning Nov. 6, at Little Flower Church Hall, Hollywood, third Sunday, and at Holy Rosary Church, Perrine, last Sunday of each month.

Field worker named NCCW director

WASHINGTON — (NC)—Mary Helen Madden, a field worker with the National Council of Catholic Women (NCCW) since January, has been named NCCW executive director succeeding Margaret Mealey, who has held the post since December, 1949.

Ms. Madden will be installed to her new post at the end of the 38th annual NCCW convention, to be held in San Antonio, Tex., Nov.

2-6. Before joining the NCCW in January, Ms. Madden was associate director of the National Committee for a Human Life Amendment, a lobbying organization supported by contributions from individual U.S. bishops, and former director of programs for the National Catholic Community Service, USO.

She holds a bachelor's degree in political science from Seattle University and was a member of the Peace Corps in Turkey. In addition, Ms. Madden held a variety of posts with the USO: director in Keflavik, Iceland; assistant director in Naples, Italy; acting executive director in Paris, director in Malta; and assistant director in U-Tapao, Thailand.

As an NCCW field

worker, Ms. Madden organized NCCW diocesan councils and assisted those already established.

Miss Mealey, the retiring executive director, has served on a variety of national and international groups on the role of women and the laity in the Church and society.

Since her appointment as NCCW director in 1949, the organization has grown to twice its pre-World War II size, now uniting some 11,000 local, parish, state and national Catholic organizations of women. In addition, Miss Mealey helped to establish the National Council of Catholic Laity, a coalition of the NCCW and the National Council of Catholic Men.

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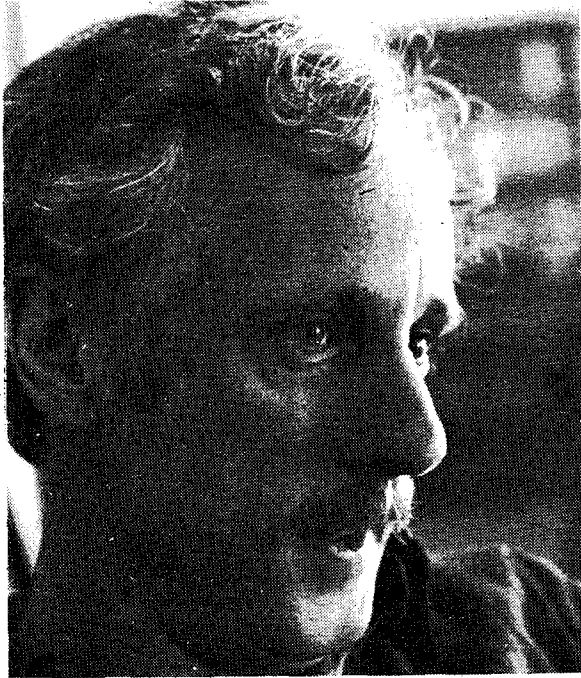
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"I believe in God because I feel him in my heart, in my bones in my guts. I know I was called to search for Him in life..."

Paul Quinlan

Singing at the piano (above, right) and conducting a music workshop for students, at St. Augustine parish is Paul Quinlan. To his right is his wife, Nancy.



In music... he shares his prayer life

By ARACELI CANTERO
Voice Spanish Editor

"I'm not a performer.

"I'm a Christian, a 40-year-old man struggling along through life."

There was silence and expectation as Paul Quinlan introduced himself to the small crowd which had come to St. Augustine's parish in Coral Gables for his concert.

With spot lights blurring his vision and surrounded by microphones and loud speakers, Quinlan sang and spoke softly of sadness and fear, of loneliness, anger and of his love for the Blessed Mother.

He shared his joys and his discovery of self, but most of all he shared his search for God which has turned into a loving, liberating relationship.

"I believe in God because I feel him in my heart, in my bones in my guts...I know I was called to search for him in life, and I had to go through a nervous breakdown, of looking, and searching, and a period of rehabilitation from drugs and alcohol," he said.

"But now I know him as Father and Shepherd," he added as he introduced his version of Psalm 23.

Known as a national composer and singer in the 60's, he wrote the music for the John F. Kennedy Requiem Mass, as well as numerous liturgical pieces for the students of Holy Cross College, Boston.

"Now, I mostly write music for myself. It's my prayer life that I share in music," he added.

"I'm not interested in music mainly for liturgy, but in re-opening the lines of communication with God, in re-establishing my personal friendship and sonship under God, and singing about it, sharing it," he said, com-

menting about his new record 'Love and a question.'

"The message in all of my songs is one of expressing my feelings as prayer.

"I sing of joy and of sadness, of fear and loneliness, of anger and hate and all the things I feel as a human being. I know that feeling my feelings... I'm in touch with God."

Invited to the Archdiocese by the Campus Ministry Association, Quinlan performed in several parishes and conducted a music workshop at St. Augustine.

With those who came to listen he shared his spiritual journey:

"Years ago I knew so much, and now, so little," he said.

"It is better this way. I know that I am, and that it is good to have been born. I know that I am a creation—having capitulated to the fact that I didn't make myself, I am driven by a happy desire to seek after, to know and touch the Creator. I know that I want to share this special hope and love of those that hunger and thirst."

Quinlan is now married and the father of a very happy family, yet he admits he sometimes finds himself experiencing alienation and loneliness.

"Before I did not know

what to do with it. I would take a pill, try to escape it...

"Now I know I can sing about it, pray about it and say: God this is what you are asking of me now.

"I sing, I share...it goes away and I am all the richer for it because I have met me in the deepest part of my being. I know this is the way God works."

All during his singing, during the concert, Quinlan talks to the audience and brings the crowd into prayer. And he says, "let's be Catholic. Let's not forget about Mary. She is part of our poetry, part of our roots. Something not to be lost.

"In the 60's I threw out the Rosary and in the 70's I only wanted to bring it back," he said singing about the Mother of God.

"Nancy and I have decided we must pass on these traditions to our children.

"I believe Mary is special, she gives me a sense of infinity a great need to share in her poetry..." he said.

"As Roman Catholic Christians I know we have a beautiful prayer tradition, yet I know that the relationship I had with God as a child at some point in life got lost," he said.

"I have done many things in life, physically, psychologically, socially, but

the most important is that I have come to experience, deeply, my own being and I have learned to share it deeply, softly," he said encouraging everyone to understand and share who they are.

Quinlan considers crying one of his greatest gifts, and believes most troubles of today's man are a result of not being able to cry.

A seminarian with the Jesuits for many years, Quinlan has M.A. degrees in philosophy and psychology, yet for a living he drives a taxi cab, because, as he says, "I don't want to teach and I don't want to counsel. I just want to share."

But sharing does not come to him easily for he admits he is a very timid man.

"I get very scared every time I face an audience, because sometimes I have good evenings and sometimes not. Yet experience as taught me two things," he said.

"That the truth about yourself really hurts but it also liberates.

"Yes, I'm a born-again Christian," he said responding to questions, "but not in the sense many would understand.

"I've been born to my feelings and dead to my head."

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'...Light a fire on earth'

Dearly Beloved in Christ,

This Sunday, Oct. 23, is Mission Sunday. As we gather to celebrate the Eucharist on this day of special significance to the Missions, let us pray that we may be given fresh insight into the final command of Christ into the mandate which He gave His Church just before ascending to His Father in heaven: "Go into the whole world and proclaim the good news to all creation."

Jesus had come "to light a fire on earth." At the sight of the crowds, His heart was moved with pity. He told His disciples: "The harvest is good but laborers are scarce. Beg the harvest master to send out laborers to gather the harvest."

We too should be moved with compassion for the multitudes waiting for laborers to gather the harvest of God's love. Because multitudes around the world are still waiting—over 60 per cent of the world's population (over two and a half billion people) have not yet received Christ in faith and Baptism!

Two thousand years ago, Our Saviour prayed: "I have other sheep which do not belong to this fold. I must lead them too and they shall hear my voice. There shall be one flock then, and one Shepherd." The Church of Christ is for all men: it is Catholic, universal. Yet, of today's Catholics, 85 per cent live in Europe and the Americas where we find 30 per cent of the world's population, while only 15 per cent of our fellow Catholics are in Asia, Africa and Oceania, where 70 per cent of the people on the earth live.

So I beg you to pray and sacrifice in a special way on Mission Sunday. Let it be for all of us a true sign of love for Christ, our beloved Missionaries and those they serve.

Devotedly yours in Christ,

Edward A. M. Conley
Archbishop of Miami



Cathedral Mass for missions

A concelebrated Mass will be offered at the Cathedral of St. Mary by Msgr. John J. Donnelly, Archdiocesan Director of the Society for the Propagation of the Faith on Sunday, Oct. 23 at 11 a.m. for the mission endeavors and missionaries of the world.

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St. Maurice County Fair anticipates 40,000 people

By FRANK HALL
Voice Feature Editor

When a church draws 40,000 participants to a carnival and is able to have a savings account of \$350,000 as a result of the last seven carnivals, it's pretty obvious that something is going right.

For St. Maurice Church in Fort Lauderdale, their annual carnival also means a chance to build community on a large scale since it involves between 500 and 600 people to put it all together.

"People gain a real identity with their parish out of participation," says Father John Mulcahy, pastor of St. Maurice.

"Some people take their vacation during this time just so they can devote all their time and energy to the Country Fair. They gear their social and other activities around the Country Fair so

they can attend and work at it. Everything is geared towards the fair."

Father John sees the fair as an opportunity for people to give in a way that they might not be able to.

"Some people aren't in a position to give that much financially to the parish so they see their help as doing their share. It gives a lot of people the opportunity to make a large contribution of time and talent they might not ordinarily be able to make."

Regarding the large sum of money from the carnivals, Father John notes that:

"The money is never used for the running expenses of the parish. We put it away for a new building we hope to put up. As a result, we will have no pledge payments as is usually done in other parishes and as I did in my last parish.

No one is going to be ringing doorbells asking people to pledge a few thousand dollars over the next few years for the new building.

"We have a projected cost of \$410,000 for the new social-educational complex. With \$350,000 already, we expect to reach our goal this year, at the fair which will be held Nov. 3-6."

Father John anticipates having over \$25,000 in tickets sold for a car before the fair even opens.

Tom Barnard is chairman of this year's fair and notes that:

"Each year we have a different theme and this year's theme is 'Around the World in Four Fair Days.' There will be nine major rides and between 30 and 35 booths, each decorated in a particular way depicting a certain country. The beer and clam



Between 500-600 people are working to put this year's country fair together for St. Maurice Church, Fort Lauderdale, as Mrs. Becky Cavaco did at the popcorn booth in this picture from last year.

booth as an example will be Germany, the main food both will be Mexican, and the French fries booth, obviously, will be France.

"No one in the booth gets any money for decorating or costumes so everyone has to be really creative and work together as a team," Tom notes.

One special booth that St. Maurice has each year is "Kids' Stuff." The theme this year is "It's a Small World" and it's a spot for youngsters to buy toys and games from

five cents up. "We don't make any money at this booth," Tom points out, "but we have to have something for everyone."

Tom, following in the footsteps of two other very successful chairmen, John Schmidh and Jim O'Grady, says his major task was just to "keep the wheel well greased because I inherited not only a tradition but a reputation for a Country Fair noted for its family atmosphere where everyone could enjoy themselves."



"Around the World in Four Fair Days," is the theme for St. Maurice Country Fair. Preparing for the fair (above) are (from

left) Ingrid Treutle, Tom Barnard and Father John Mulcahy, pastor.

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KNOW YOUR FAITH

in a tumultuous fifth century

POPE LEO

and his concern for the poor

By FR. JOHN CASTELOT

Only three popes are known to history not only by name, but also as "the Great." The first of them was Leo I, who reigned from 440 to 461, and he was indeed great, perhaps the most influential figure of the tumultuous fifth century. We meet him first as a deacon in the service of Pope Celestine I. In this capacity his special charge was the care of the poor, and no matter how involved he later became in the dramatic events of the times, this remained one of his most urgent concerns.

EVEN as a deacon he was sent on important and delicate diplomatic missions. One of these involved a trip to Gaul, where two Roman generals, Aetius and Albinus, were quarreling with each other at a crucial time when they should have been working hand in hand to prevent a takeover of the territory by the barbarians.

WHILE he was there the reigning Pope Sixtus III died, and he was chosen to succeed him. After his consecration he set himself immediately to the task which he considered pastorally most important, that of preaching. Fortunately, 96 of his sermons have come down to us, and they are gems from every point of view. They contain his exposition of Catholic doctrine, of course, but also they come back over and over again to care for the poor and other social obligations of Christian life.

CIRCUMSTANCES prevented him from being just an outstanding pastor of souls and forced him to rise to great heights as a ruler also. The Church was beset by troubles of all sorts and Leo acted firmly and confidently in settling them, supremely conscious of his universal authority as successor of St. Peter.

THE GREATEST single danger stemmed from the teaching of Eutyches, an abbot of Constantinople, who had many supporters among the bishops of the East. St. Flavian, the patriarch of that city, had excommunicated him, and he appealed to Leo.



But when the pope investigated the matter, he found that Eutyches was indeed guilty of heresy, and on a very fundamental point: he was denying the reality of the human nature of Christ.

IN THE course of the complicated series of events which ensued, Leo sent to Flavian a doctrinal letter which has come to be known as "The Tome of Leo." It is a beautifully clear statement of the Catholic doctrine that in

Christ there are two complete and perfect natures—one divine, the other human. Suppressed by the friends of Eutyches at what Leo called the Robber Synod of Ephesus (449), it was finally read to the more than 600 bishops present at the Council of Chalcedon (451). When they heard it, they are said to have shouted: "Peter has spoken by Leo!" In fact, no pope before him had been so successful in vindicating the claims of Rome to universal primacy or had the strength of personality to

exercise that primacy so effectively and wisely.

STILL, his victory at Chalcedon was not complete. Canon 28 of the Council insisted that Constantinople, the New Rome, should enjoy a primacy in the East on a par with that of Rome in the West. While ratifying the doctrinal decisions of the Council, Leo firmly rejected this canon, which was an affront to the universal jurisdiction of the successor of St. Peter.

SURELY the most dramatic event in his career was his encounter with the invading barbarian, Attila the Hun. The latter with his hordes had crossed the Alps, the passes of which had been left undefended by the squabbling general Aetius. They devastated the cities of northern Italy, pillaging, burning, raping, slaughtering all along the way. As they drew closer and closer to Rome, the city was in panic. The army had proved ineffective; they felt simply helpless, hopeless, terrified. To whom did they turn?

TO LEO. What a tribute to his stature in the eyes of the people! The emperor, Valentinian III, the Senate, and the populace begged him to intercede with "The Scourge of God." Leo approached him with a small group of representatives and by the power of his personality and eloquence, persuaded him to leave Rome untouched. Attila, having promised to conclude a treaty with the emperor, retreated to the region of the Danube.

HOWEVER, the chaos which followed upon the assassination of the emperor encouraged Genseric, king of the Vandals, to invade Italy and sack Rome. When he was almost there, the emperor, the court, the magistrates, and the aristocrats all abandoned the city. Again the terror-stricken people turned to Leo.

THIS TIME his success was only partial. He obtained from Genseric a promise that there would be no slaughter, no arson. The poor people took refuge in the churches while the Vandals spent three weeks wrecking and looting public and private buildings. Finally they returned to Africa, taking with them many prisoners.

LEO then turned to helping the victims, both at home and in captivity, sending priests to help the latter. Diplomat he was, but even more he was a concerned pastor of his people. He was a sort of bridge between imperial Rome, weak and tottering, and the new Rome, the Christian Rome, which would replace it. His importance is incalculable.



"...the sick upon whom they lay their hands will recover."

Prayer and healing

By FR. JOSEPH M. CHAMPLIN

About a half century ago, a 45-year-old woman believed she had become pregnant. Most husbands and wives in this age bracket today would probably react to that discovery with fear or sadness, perhaps even anger.

But for her, the pregnancy was an answer to years of prayer, a dream realized, a hope fulfilled.

CHILDLESS, she had lost several babies before and the many doctors consulted throughout New York State offered little promise that this faith-filled woman could ever again conceive, much less carry an infant successfully to term. Her regular physician casually dismissed the prospect as impossible. "It can't be. You are past the age for such things."

Several months later, he continued in the same disbelieving fashion. "It's only a dream in your head."

"Doctor, dreams don't have feet!"

That woman is now 84 and her dream with feet is a 39-year-old priest of our diocese.

She stormed heaven for a child and obviously believed God does and would respond to prayer for a healing of her condition.

THESE IS a rapidly growing body of persons in contemporary society who share that same kind of faith. They believe the Lord listens to prayer for the healing of sickness whether it be physical, emotional, mental, or spiritual. Moreover, these believers point to impressive testimonies of individuals whose health and well being significantly improved after they had prayed or been prayed over by others.

Catholics have always understood that God can and does work

miracles. However, we tended to consider these as exceptional instances reserved for shrines like Lourdes, Fatima, or St. Anne's in Quebec. It has not been our pattern to expect perceptible healing as an ordinary occurrence and as a result of the typical person's prayer.

The Gospels, of course, contain many incidents in which Jesus healed the sick. In St. Luke, we read: "He was curing many of their diseases, afflictions, and evil spirits; he also restored sight to many who were blind." (Luke 7, 21).

THE LORD, however, also supplied the apostles with the mission and the power to heal. "Jesus now called the Twelve together and gave them power and authority to overcome all demons and to cure diseases. He sent them forth to proclaim the reign of God and heal the afflicted." (Luke 9, 1-2).

That commission and power, nevertheless, extended to all Christians. At the end of St. Mark's Gospel (16, 17), Christ told the 11 apostles: "Signs like these will accompany those who profess their faith...the sick upon whom they lay their hands will recover."

In the Acts of the Apostles, we read of that power to heal being exercised—for example, a man lame from birth gets to his feet and stands up; a dead boy, Eutychus, is raised to life. (Acts 14, 8-10; 20, 7-10).

Father MacNutt argues that what was done then, can be achieved now. He sees prayer for healing in no opposition to the work of agencies like Catholic Relief Services or of hospitals or of physicians. On the contrary, this prayerful healing ministry supports and promotes those efforts to overcome diseases and afflictions.

KNOW YOUR FAITH

—Quote from "To Live in Christ Jesus—A Pastoral Reflection on the Moral Life," National Conference of Catholic Bishops, published by the United States Catholic Conference, Washington, D.C., 1976

"Our allegiance must extend beyond the family and the nation to the entire human family. In Christ we are brothers and sisters of people whose faces we never see, whose names we cannot spell, whose customs are unfamiliar to us, but whose Father is our Father.

"Human interdependence is constantly increasing in today's world, so that many issues which pertain to human dignity call for the collaboration of a true community of nations. Perhaps the central global issue of our day is how to create such a community out of a world of states.

Pope John grasped the meaning of this challenge when he described the structural defect in the present situation: the lack of authority and institutions adequate to address the problems humanity faces.

Most people agree about the problems and their seriousness: hunger, environmental pollution, population growth, glaring disparities of wealth, and the persistent danger of war, to mention only a few. But agreement is lacking on ways to cooperate in dealing with them...

Our nation's power, wealth, and position of leadership in the world impose special obligations upon us. Americans have always responded generously to foreign crises involving immediate human suffering: to floods and droughts, earthquakes and famines and the ravages of war. This is to our credit.

But the obligations of which we now speak extend further. We must work creatively for a just international order based on recognition of interdependence. We must live by the principle that all nations and peoples are entitled to an equitable share of the world's goods as well as respect for their right of self-determination."

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backs and ignore the
Others acknowledge the
it leave it to others. But
others have not turned
s nor given into easy

latter have looked for and
ns to make their own in-
tribution to relieving, if
g, the suffering caused by
Among these means,
e single most concrete one
U.S. Catholics is the
-sponsored, worldwide
Catholic Relief Services

ESTABLISHED by the United

States bishops, CRS has as its basic
guideline the compassion for the
poor—the specific hallmark of
Christianity. The far-flung activities
of CRS are intended as living ex-
pressions of a religion which preaches
the love of one human for another,
out of the love of God.

CRS has become one of the
largest overseas American voluntary
relief and development agencies. It is
perhaps best known for its work in
times of disasters and emergencies.
Statistically, its record is imposing.
Last year alone, CRS touched the
lives of some 20 million men, women
and children in 75 of the world's
poorest nations. Their programs
around the world reached a value in
goods and services of more than \$250
million.

Statistics alone do not tell the
full story. An emergency, such as the
disastrous earthquakes in Guatemala
in February, 1976, saw CRS im-
mediately fly in emergency supplies
within 24 hours after the first quake
hit. Thanks to the generosity of
American Catholics and others, CRS
was able to provide some \$14 million
in food, medicines and reconstruction
supplies for the shattered country.

EMERGENCY relief is only one
aspect of the CRS role in meeting the
needs of the developing world. Most
of its daily activities are less dra-
matic, but no less useful. A four-mile
water canal in central Ecuador brings
fresh water for the first time in
history to isolated farming villages.
A system of silos in the hilly country
of Rwanda protects harvests from rot
and insect spoilage.

An Irish peat expert, employed



by CRS, moves to Burundi to help
people there develop the untapped
peat resources of the country to
exploit a new, cheap fuel source. The
project lists of CRS are long—more
than 1,000 different projects,
sponsored and developed by CRS last
year, aimed at striking at the root
causes of poverty and hunger.

To carry out its activities, CRS
relief for basic funding contributions
it receives from an annual collection
taken up in U.S. Catholic churches,
usually during Lent. CRS also
depends on U.S. Catholics' response
to the annual Thanksgiving Clothing
Collection and Operation Rice Bowl.

OTHER financial help comes
from concerned individuals or groups
who have made CRS projects the
special beneficiary of their activities.
With these donations constituting
CRS's basic financial and operating
costs, the agency obtains substantial
assistance from the U.S. government
in food and funds; also, further

support is received from foundations,
corporations and funding agencies in
the United States, Europe, Canada,
Australia and New Zealand.

And the governments of
countries in which CRS is at work
assist by waiving custom duties,
providing warehouse space, making
free transportation available and
even helping with some operational
costs. Lastly, the beneficiaries of
CRS activities contribute labor and,
whenever possible, help meet part of
the initial costs.

THE CONTRIBUTIONS,
therefore, of the people in the pew in
this country are magnified 20 or more
times in terms of concrete, grass-root
results. Thus American Catholics,
through CRS, carry out Christ's
command to love one another,
particularly the "others" who live in
the poorest regions of the world.
Through CRS, collectively, we can
reach out and "Touch a Hungry
World."



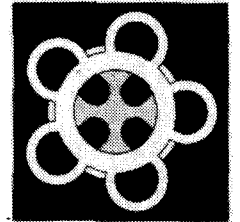
**Christian charity is the supernatural
fruit of the love for God insofar as it
flows from God to our fellow men.
Love for God and for our neighbor are
and the same virtue."**

Eberhard Welby



By **TERRY and MIMI REILLY**

Halloween and warm family memories



A family seated together sharing a crossed bread.

Yippie! Halloween is only a little more than a week away! I can remember Halloween as a child just like it was yesterday. The nights were chilly and I would wait outside on our old front porch steps all dressed up in Mom's long dress, heels, with make-up on my face, in my winter jacket with one large paper bag in hand. I would stand, dying for the sun to slip down and dark to arrive so the jack-o-laterns could be lit because that was always the signal for my dad and other fathers, my

friends and me to begin the great adventure of Trick and Treat.

Now my children are every bit as excited as I was as a kid anticipating costumes, made-up faces, fancy jack-o-laterns and, of course, gobs of candy from Trick and Treating.

Halloween has been around for a good long while in one way or another. It dates back before Christ originally as a Celtic year-end celebration. November 1st was started as All Saints Day

by the early Christian Church to try to combat the old Druid festival.

To me Halloween is a time of warm family memories. Our family tradition always meant a Halloween party with cupcakes, apple bobbing and a big jack-o-latern. During mealtimes in October, we had a ceramic pumpkin (with a lit candle inside) as a centerpiece.

As Halloween approached we became more and more excited. November 1st always meant a school holiday and a chance to honor our saints and also to remember we each were chosen to be God's special children even

when we had tummyaches from too much candy.

Traditions in a family help to make rich memories for children as they grow and begin families of their own. Traditions pass on priceless treasures from one generation to another. Money can never buy those riches that come from family traditions. This week, take a few moments to reflect on what traditions are in your own families. Are there any new ones you'd like to try to begin.

Reflecting on the crazy fun Halloween provides us, I think how much alike are the words **PLAY** and **PRAY**. I believe the two go hand-in-

hand. To do each truly well both are equally needed. When we pray we become as little children. Matthew 18: 2-3 "He called a little child over and stood him in their midst and said, 'I assure you, unless you change and become like little children you will not enter the kingdom of God.'"

Halloween invites us to pretend, to do fun and crazy things together. This Halloween live it up to the fullest. Take the time to play and then also take the time to pray, especially as a family.

—Mimi Reilly

Family Night

HALLOWEEN FUN TIME!

Opening Prayer

Thank you, Father, for the time of harvest, for the good things of the earth. Thank you for warm memories of times past and thank you for cooler days and pleasant evenings. Father, refresh our family this evening and draw us closer to one another as we gather in your name this family night. Amen.

Theme Time

Halloween is looked forward to by children with thrills and great anticipation. Whether it's the hoard of

candy or the make believe costumes, Halloween is a great deal of fun. Tonight, let's celebrate Halloween not as individuals, but as a family.

Activity Ideas

1. Halloween Pot Luck Party: plan a pot luck supper for two other families and have everyone come in a costume of his favorite saint. This includes Moms and Dads, too. Try some apple bobbing, peanut rolling for the men and boys (roll the peanuts across the room using noses only) and peanut tossing for Moms and girls (place a paper marked off in

sections with the smaller sections marked with more points. Stand six feet away to toss the peanut.) Vote for the craziest, most beautiful, and so on, costume, making sure each person receives some prize.

The prize could be a button or a ribbon marked (for example) "Most Beautiful." Enjoy the party!

2. Pumpkin Faces. Materials: pumpkins, newspapers, knife. If possible get a few pumpkins (small ones are fine) so two family members can share one. Design and carve them while

Mom and Dad take turns sharing stories of Halloween from their childhood. The seeds can be washed and baked in the oven at 375° for twenty minutes, then salt them. Turn off all the lights and light the pumpkins.

3. Decorate the house for Halloween: use paper plates, crayons, magic markers, dried leaves, pine cones or whatever to make a centerpiece for the table, and decorations for the front door and rooms in your home. Use your imagination—and have fun!

Snack Time: Feast on some apple crisp, hot apple cider or

taffy apples.

Entertainment: Try a game of charades.

Sharing: 1. Share a favorite day last month. 2. Each share a dream he has for the future. 3. Someone share a time he felt especially loved.

Closing Prayer

Dearest Father,

Thank you for this family time together. Help us to treasure one another through deeds of kindness. Be with us this coming week and may we share your love with all the people that cross our paths.

We praise you, oh wondrous God! Amen.

Prayer of the Faithful

30TH SUNDAY OF THE YEAR

October 23, 1977

Celebrant: The Lord hears the cry of the poor and the needy; the Lord listens to all his people. Mindful of his promises, let us turn to him with our needs.

LECTOR: The response will be: Lord, hear our prayer.

LECTOR: That the Church of Christ on earth may live in humility, without self-righteousness, trusting in the grace and help of God, let us pray to the Lord. (R.)

LECTOR: That the peace of Christ may end the wars and hostilities among men, let us pray to the Lord. (R.)

LECTOR: That the poor and hungry of the earth may be satisfied, that they may find relief from their sufferings in

the charity and concern of Christians, let us pray to the Lord. (R.)

LECTOR: That our gifts to God at church each Sunday may truly be the first fruits of our labor and be of a sacrificial nature, let us pray to the Lord. (R.)

LECTOR: That we may show the mercy of Christ to the sick and suffering of our community, and that God may grant rest to all who have died, let us pray to the Lord. (R.)

Celebrant: God our Father, you give food to the hungry and shelter to the homeless. We trust that you will never forget any of your needy children but will always grant our prayers through Christ our Lord.

Oración de los Fieles

Domingo Mundial de Misiones

23 de octubre de 1977

Celebrante: Al celebrar la Jornada Mundial de las Misiones, recordemos nuestra responsabilidad evangelizadora y acudamos al Padre con las necesidades del mundo entero.

LECTOR: La respuesta de hoy será: Venga tu Reino Señor.

LECTOR: Para que todos en la Iglesia respondamos al mensaje del Santo Padre en este domingo de misiones y nos comprometamos individual y colectivamente a la evangelización y la formación misionera, oremos, Venga.

LECTOR: Para que todas las parroquias y movimientos apostólicos de la Arquidiócesis vivan en espíritu

misionero atentos a las necesidades materiales y espirituales de los pobres y los más necesitados, del mundo, oremos. Venga.

LECTOR: Para que surjan en nuestras comunidades apóstoles dispuestos a entregarse a la propagación de la fe en tierras de misión, oremos, Venga.

LECTOR: Por los obispos reunidos en el Sínodo Mundial en Roma, para que el Espíritu Santo guíe sus deliberaciones en pro de una más efectiva evangelización, oremos, Venga.

Celebrante: Padre, te damos gracias por tu Hijo Jesús, Camino, Verdad y Vida para nosotros. Haznos fervientes testigos suyos para que el mundo llegue también a conocer su redención. Amén.

Discussion

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

What we now give represents the labor and skill of our hands, hands created by You.

What we give represents talents, talents inborn by Your power.

What we give represents time, time given to us as a sacred trust.

What we give represents life itself, life which had its origin in You.

What we give, then, we give humbly, for it has come first of all from Your generous hand.

1. Why should we in the United States be concerned about world hunger? Discuss.
2. What are the social justice organizations or groups in your parish? Do you and your family members take an active part in any of these activities?
3. What is the response in your parish to Catholic Relief Services? Are parish members well informed about their work? If you feel more awareness is needed, you might consider, with the assistance of your pastor and parish groups, forming a new group that concerns itself with keeping

parishioners informed about the work of Catholic Relief Services and other groups that are performing work in the area of social justice.

4. What kind of a man was Pope Leo 1.
5. How did the Church deal with the defeated and the conquerors? What does this period in history tell us about the Church's attitude concerning social justice? Discuss.
6. What difficulties did Pope Leo the Great face?
7. Discuss the value of prayer. How can prayer be related to the social justice issue in the world today?

PENSAMIENTO SEMANAL

(Para uso durante la colecta)

Lo que ahora te damos Señor representa el trabajo de nuestras manos, creadas por Tí.

Lo que te damos representa nuestros talentos, fruto de tu poder creado.

Lo que te damos representa nuestro tiempo, confiado en servicio.

Lo que te damos, representa la vida misma, vida que se origina en Tí.

Lo que te damos, lo damos en humildad, porque nos ha venido de tu mano generosa.

Women deaneries meet

Two deaneries of the Miami Archdiocesan Council of Catholic Women will convene next week in South Dade and Palm Beach Counties.

Members of the S. Dade Deanery will meet at 9 a.m. in St. Louis parish. Mass celebrated at 11:30 a.m. will follow the business meeting.

Featured speakers will be Terry and Mimi Reilly, directors of the Archdiocesan Family Enrichment Center in North Dade.

Father Gerard LaCerra, Religious Education Director for the Archdiocese will be the guest speaker during a meeting of the Palm Beach Deanery on Oct. 28.

Mass celebrated at 9 a.m. at Ascension Church, Boca Raton, will be followed by business session. Luncheon will be served at noon in the Boca Del Mar Country Club.

Girl Scout fiesta

A bilingual fiesta sponsored by the Girl Scout Council of South Florida begins at 2 p.m., Sunday, Oct. 23 at Bayfront Park Auditorium.

Singing, dancing, and refreshments will be featured as well as a number of stage presentations and mini-theaters.

For over-35 singles

A newly formed club for Catholic singles over 35 years of age is known as St. Louis Soulos.

The group will sponsor an "Oktoberfest" and square dance at 8 p.m., Saturday, Oct. 29 in the parish center, 7270 SW 120 St.

A professional caller will be there to instruct beginners in basic steps. Non-members are welcome to participate.

Sisters' seminar today

FORT LAUDERDALE—Two more seminars in the series currently sponsored by the Archdiocesan Sisters Council are scheduled at 7:30 p.m., today (Friday) and Oct. 28 at Holy Cross Hospital.

"Intercultural Relations" will be the topic of Father Juan Sosa this evening. Father Sosa is director of CCD for the Spanish-speaking in the Archdiocesan Religious Education Office.

Sister Joyce LaVoy, O.P., formerly a member of the Archdiocesan Worship Commission, will conduct the next seminar which will have as its theme, "Contemporary Prayer and Liturgical Renewal."

Nun teaches speech

CORAL SPRINGS—A course on business and professional speaking will be taught at Nova University by Sister Mary Irene Diesing Oct. 24-Dec. 16.

Emphasis will be on oral participation but there will be written work as well.

Sister Mary Irene has studied and taught

English, speech and creative writing and has an MA degree from Loyola University.

'Day at the Races'

FORT LAUDERDALE—Holy Cross Hospital will sponsor a "Day at the Races" on Thursday, Oct. 27 at Calder Race Course.

Bus transportation, luncheon reserved seats in the club house and programs are included in the ticket price. Buses will leave the west parking lot of the hospital at 10:45 a.m.

For additional information call 946-8966.

'Life' retreat slated

LANTANA—A Life Context Intensive Journal Workshop will be conducted at the Cenacle Retreat House, Oct. 28-30.

Sister Ann Wylder of the Chicago Cenacle will conduct the non-denominational workshop open to public registration. She is an authorized Journal Consultant certified by Dialogue House which is headed by Dr. Ira Progoff, who initiated the program.

According to Dr. Progoff, the workshop "enables individuals, regardless of age and level of education, to draw their lives into focus and enlarge their capacities. It is a way of clarifying where you are in your life, determining what your resources are, and deciding on new directions."

Sessions begin at 7:30 p.m., Friday, and conclude Sunday afternoon. For additional information call Sister Muriel Brown at 582-2534.

It's a Date

Broward County

LAUDERDALE Catholic Singles Club welcomes new members. For information call 733-9310 after 5 p.m.

ST. ELIZABETH Young at Heart Club card and games party, Saturday, Oct. 29 at noon, St. Elizabeth Gardens, Pompano Beach. Cake and food table opens 10:30 a.m. Reservations 946-2727.

BROWARD COUNTY Right to Life meets 8 p.m., Tuesday, Oct. 25, Atlantic Federal Savings, 1771 NW 40 Ave. (State Rd. 7, Lauderdale) Information 484-6494.

ST. STEPHEN Council of Catholic Women rummage sale, Oct. 23 and 24, social hall, 6040 SW 19 St., Miramar.

ST. BERNARD Women's Guild luncheon, fashion show, Nov. 12, Reef Restaurant, 2700 S. Andrews Ave., Fort Lauderdale. Reservations call 473-6177 or 735-8352.

ST. BARTHOLOMEW Men's Club Halloween dance, Oct. 22, 8 p.m., parish hall.

ST. MATTHEW Charismatic Prayer Group Mass and meeting, 7:30 p.m., Thursdays, 542 Blue Heron Dr., Hallandale. Information 458-1590

ST. CHARLES BORROMEO Women's Club Halloween dinner-dance, Oct. 28, 7 p.m., parish center 600 NW First St., Hallandale. Reservations 922-3835.

ST. VINCENT "Mary's Night" including dinner and dancing, 8 p.m., Oct. 22, parish center, Margate. Reservations 974-1584.

MARRIAGE ENCOUNTER dance, Oct. 22, 8 p.m., Fort Lauderdale. Information 721-6190.

LAY FRANCISCANS, St. Joseph Fraternity, meet 1:15 p.m., Oct. 23, St.

Anthony Hall, 901 NE Second St., Fort Lauderdale. Mass included.

LAUDERDALE CATHOLIC SINGLES Club "Oktoberfest," 7:30 p.m., Oct. 22, Summerfield Apartments clubhouse, 3200 NW 84 Av., Sunrise.

Palm Beach County

HOLY SPIRIT Women's Guild meets 7 p.m., Oct. 21 social hall, Lantana.

SACRED HEART Home and School Assn., Lake Worth, Halloween dance, Oct. 28, Madonna Hall. Tickets call 967-9899.

KC COUNCIL LADIES, Boynton Beach, Halloween costume ball, Oct. 29, KC Hall. Refreshments, live music entertainment. Reservations 737-8693.

Dade County

CATHOLIC SINGLES CLUB, Barbecue, Oct. 23, 4 p.m., 6295 SW 35 St., Miami. Information 667-6962.

HOLY FAMILY Woman's Club Halloween dance, 9 p.m., Oct. 29 parish

hall, N. Miami. Information 891-5084. Senior Citizens Club meets today (Friday) 1:30 p.m., parish hall.

OUR LADY OF THE LAKES parish council Halloween dance, Oct. 29, 9 p.m., in parish hall. Music by Les Wegman. Women's Club Rummage sale, Oct. 22, 15801 NW 67 Ave.

EPIPHANY Woman's Club installation, 10 a.m. Mass, Oct. 28. Luncheon at Holiday Inn, Coral Gables. Reservations 271-0387.

ST. JOSEPH Woman's Club Halloween dance, 9 p.m., Oct. 29, parish center, Surfside. Tickets in center on Sunday.

ST. BASIL BYZANTINE parish Halloween dance, 8 p.m., Oct. 29, St. Basil Hall, 1475 NE 199 St. Ladies Guild rummage sale, Oct. 24, 25, 8 a.m., 4 p.m., Hollywood Community Center, 805 Glenn Parkway, West Hollywood.

ST. JAMES Women's Club games party, Oct. 27, 7:30 p.m., parish hall, NW Fifth Avenue and 131 St.

Golden anniversary draws kin, 2 racing sons from 12 states

By MARJORIE L. DONOHUE
Local News Editor

When former Miamians, Katherine and Edmond Allison, recently celebrated their golden wedding anniversary, family and friends present from 12 states included their nine living children and 18 grandchildren.

Father Edward Goss, S.J., a former assistant at Gesu Church, and longtime family friend, witnessed the couple's renewal of marriage vows at St. John Vianney Church in Orlando. Although the Allisons now live in Hueytown, Ala., the central Florida city was chosen as a convenient location for all those participating. Also renewing vows during the

Mass of Thanksgiving were Mrs. Agnes Demarest, sister of Mrs. Allison, and her husband, Victor, also golden jubilarians this year.

Three of the Allisons' sons, Eddie, Donnie and Tommy; and Victor Demarest served as altar boys during the liturgy where participants followed the ceremony using a special Mass booklet prepared by Tommy, Our Lady of the Lakes parish; and his sister, Mrs. Pat Blakey, St. Brendan parish.

Each couple received a Papal Blessing as well as congratulatory messages from President and Mrs. Carter.

The Allisons, whose two sons, Bobbie and Donnie are nationally known as NASCAR auto racers, were

married on Oct. 23, 1927 in St. Mary Church, Park Ridge, N.J. Nine years later they came to Miami and became members of Gesu parish. When St. Michael parish was established they were pioneer parishioners.

Ed Allison, a member of the Knights of Columbus, whose business was service station installations, and Katherine, were for many years well-known as the parents of one of South Florida's largest Catholic families.

A CATHOLIC education was always a "must" for the Allison youngsters despite "ups and downs" in their economic situation. Hundreds of families in Dade and Broward



Golden jubilarians, Katherine and Edmond Allison are shown with Jesuit Father Edward Goss.

Counties will recall the boys and girls who studied at Gesu, St. Michael, Archbishop Curley High School, Miami; and at St. Bernadette School and Madonna Academy, Hollywood.

Four times the family has known deep grief as four children died of Cystic Fibrosis. Three were infants

and the fourth, Margaret, was a 16-year-old top student at Notre Dame Academy when she died in 1963 after a long fight against the disease.

SHORTLY AFTER her death, Ed and Katherine moved to another state but returned after a brief time to Pembroke Pines where they were members of St. Bartholomew parish until 1976.

Kerygma planned at Notre Dame

A Kerygma will be held at NOTRE DAME Academy this weekend, Oct. 21-22, for ninth and 10th graders. Kerygma is a Greek word referring to the "Good News" and focuses on the questions and needs young people have as they seek a Catholic identity today.

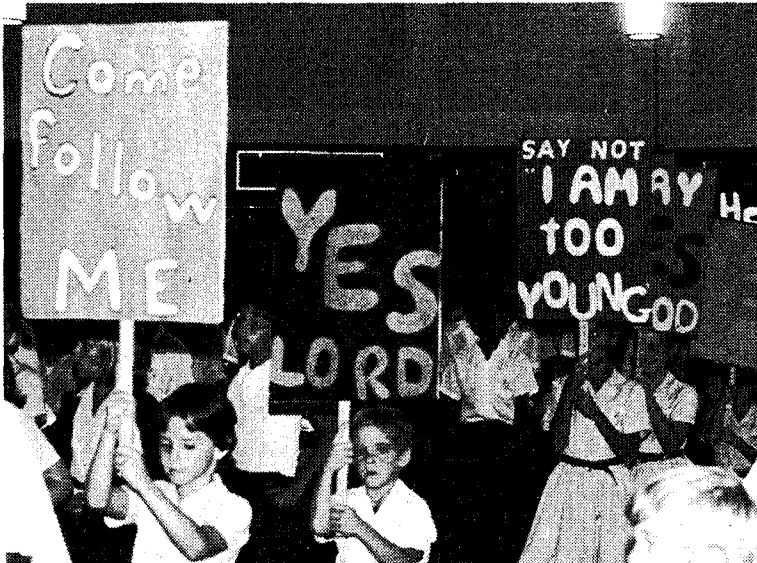
For information on upcoming Kerygmats, call the Archdiocesan Department of Youth Activities.

Several projects at LOURDES ACADEMY will focus on the Respect for Life Movement. Mr. and Mrs. Thomas Conklin will spend two days during the week of Oct. 24 visiting classrooms to

Youth Corner

give lectures and show a film on the topic.

Students will also hold a "Diaper Drive" for the babies



Vocation Week was observed at St. Ambrose School, Deerfield Beach, with students making banners in each class for a special Liturgy celebrated with the theme of vocations. Banners read, "Come, Follow Me," "Yes Lord," "Say Not I Am Too Young," "Say Yes to God," "Yes," "Here I Am," "Send Me, Lord," and "Serve the Lord With Joy."



LaSalle High School Football team members (from left) Pepe Blanco, Steward Alvarez and Iggy Halley, with coach Carmen Grasso, listen to Lou Nata (center), former president of the Miami Touchdown Club, explain Operation Scholarship. The program helps find scholarships and grants for Dade County high school players overlooked by major colleges.

of unwed mothers.

CHAMINADE High School, Hollywood, will hold a golf tournament Wednesday, Nov. 2, at the Hollywood Beach Country Club.

The CYO from ST. JOHN THE APOSTLE, Hialeah, hosted eighth graders to a sample meeting of games and fun last Sunday. The event will become a once-a-month occurrence under the leadership of Mr. and Mrs. Roger Currier.

If you are a graduate from the class of 1968 at ST. THOMAS AQUINAS High School, Fort Lauderdale, please call Lyn (Vroman) Craft at 472-0999, or Rita (Vroman) Lemieux at 966-2189.

Youth Groups from ST. AMBROSE, OUR LADY OF MERCY and ST. GABRIEL will participate in a Twilight Retreat at St. Ambrose parish, Deerfield Beach, Sunday, Oct. 23, beginning at

12:45 p.m. The retreat will include Mass at 5 p.m., followed by dinner.

The UNIVERSITY OF MIAMI School of Music will hold auditions Saturday, Nov. 5, for students wishing to apply for admission and those seeking scholarship assistance. The session starts at 9 a.m. in the School of Music complex, main campus. Anyone interested should call the School at 284-2433 for an appointment.

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'Time to say James Bond ought to retire'

So what is James Bond doing lately? Pretty much what he's been doing for 14 years, which is starring in glossy sexy action pictures gloriously produced by Albert R. Broccoli and promoting decadence in his own cheerful urbane style.

He's also helping keep the sagging British film industry afloat. The latest Bondie, "The Spy Who Loved Me" with Roger Moore as the apparently permanent replacement for Sean Connery, had earned nearly \$10 million through September in North American rentals alone. "Spy" is purely a movie

enterprise, having no source in the original Ian Fleming novels.

If there seems to be some grudging affection along with the scorn in these remarks, it's understandable. Playboy Bond is an old foe, and old enemies are almost as comfortable as old friends. So much has happened to the world, as well as the movies, since "Dr. No" began the Bond phenomenon in 1963, that JB no longer seems a major threat to western civilization. Old 007 seems almost benign.

Bond, of course, has always been merely another

pop reincarnation of the indestructible detective hero. He has mixed the square dedication and patriotism of the past with certain contemporary moral requirements. He happily seduces and is seduced by beautiful women with awesome regularity, never with entangling responsibilities. He is personally chic and elegant, wearing the best threads, driving the fastest cars. He is a food gourmet, a booze connoisseur. In combat, he is both skilled and lucky. His foes die spectacularly, often comically. He rarely gets excited. JB perfectly com-



by James Arnold

bines the hedonistic ethic with that most valued modern trait of super-coolness. He never sweats.

The 10 films in the series have surrounded the character with classy toys. Broccoli has never stinted on imaginative and expensive production. One goes to a Bond film just to see Ken Adam's miraculous sets or hear John Barry's music, or to see the exotic locales, or to discover the new scientific gadgetry designed for Bond by British intelligence's stodgy shop chief, "Q."

Besides the comic book exaggeration, there is also just enough humor to tempt one to forgive the basic appeals of sex, violence and greed. At least, one thinks, they aren't taking themselves seriously. They are detaching themselves from the product. It's like somebody good-

naturally lifting your wallet. Despite all the campy fun and action, the Bondies still thrive on death and cute suggestions of sex without benefit of love or clergy. (JB is, after all, an adolescent's dream-hero). If it seems less offensive in 1977, it's because you can probably see worse on the Tube in prime time.

Moore is less wicked and complex than Connery—less a real person and more the plastic pulp magazine hero he is intended to be.

Mature viewers are unlikely to mistake the Bond world for the real one. But our fantasy heroes rule our dreams, and it's time to say that, despite his slick packaging, Jimmy Bond ought to retire. He's not the guy you'd want your daughter to marry, or your son to admire. (A-3, PG)

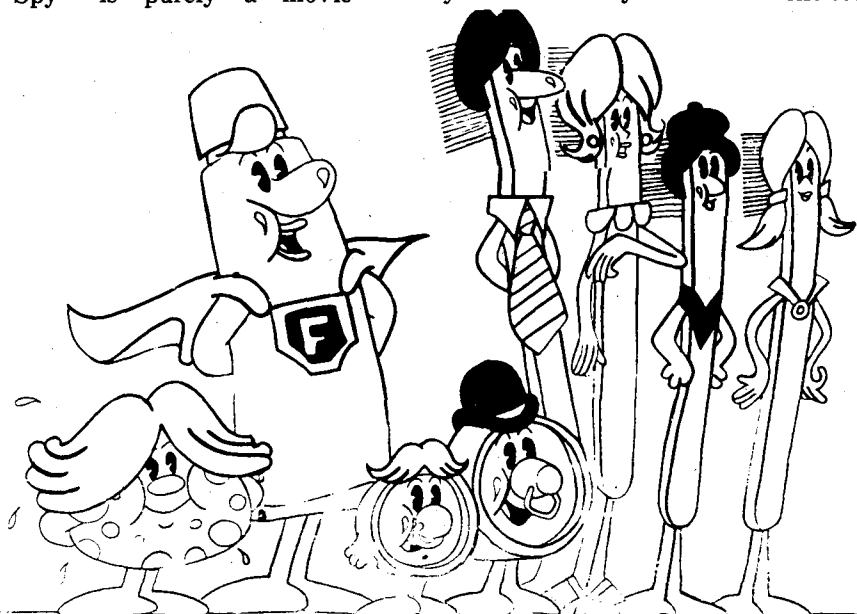
SUNDAY!

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

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

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

The Archdiocese of Miami's TV Programs in English



"The Toothbrush Family," is a new twice-weekly feature this season on "Captain Kangaroo," seen weekdays (8-9 a.m.) on WTVJ, Channel 4. In merry adventures and songs, the series of four-minute animated segments emphasizes good dental habits, cleanliness, and safety tips for young people.

Right to Life on TV

Dr. Mildred F. Jefferson, president of the National Right to Life Committee, will appear on Channel 6's "To the Point" program, Oct. 23 at 8 p.m.

School, will participate in a debate on the subject of abortion.

The pro-life leader, who was the first woman graduate of the Harvard Medical

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Editorial

Health care a right for all

The Public Health Trust of Dade County deserves to be congratulated for its efforts to improve the quality of patient care and at the same time improve the cost effectiveness of Jackson Memorial Hospital. The Public Health Trust seems to have achieved in four years, a goal which eluded generations of politicians and hospital administrators in the past.

Nevertheless, the cost to the taxpayer of Dade County is very great. One third of the ad valorem taxes collected by Metropolitan Dade County go for health care. No other county in Florida and few in the nation spend such a high percentage of taxes on the care of the indigent. Dade County is to be congratulated on its responsiveness to the medical needs of the poor, a responsiveness conspicuously absent in local and state governments in

Florida. However, the need for relief for the Dade County taxpayer is self evident.

The reform of the state-administered Medicaid Program and the prospects of a National Health Insurance Program offer the most likely ways to relieve this burden and at the same time enable the Public Health Trust to carry out its goal of a single standard of health care for rich and poor alike.

The idea that health care is a matter of right has become widely accepted since it was first proclaimed in the 1946 Constitution of the World Health Organization. Pope John XXIII in "Pacem in Terris" affirmed this right when he said "that every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life; these are primarily food, clothing, shelter, rest,

medical care and finally the necessary social services."

The individual's right to health care implies a corresponding obligation of society to provide it. But this right to health care is not an absolute right, an unqualified right. Health care demands a commitment on the part of the individual as well as society. A second question arises as to how much health care society is obligated to provide. It would seem fair to say that members of a community have a right to ordinary health care—that is to a fair share of what is available at a given time.

As the cost of health care continues to escalate, there are legitimate questions which demand the attention of citizens and public representatives alike.

—Msgr. Bryan Walsh

Abp. Lefebvre our only hope

EDITOR: At the present time, Archbishop Marcel Lefebvre is the world's leading traditionalist and our best hope for preservation of the Faith and restoration of the Holy Catholic Church. (Many other traditional movements here in the U.S.A. are steadily growing as well.)

It is obvious to many that if the Archbishop did not have wide and growing support, he wouldn't be villified by both the secular and Catholic press with such adjectives as "rebel", and his position would not be consistently distorted.

Your newspaper article of August 26th, which refers to the findings of an "indepth" survey (of a meager sampling of only 200 people) and states that he has no support, is given front page attention because our liberal hierarchy is fearful that the viable traditionalist movement will become strong and dominant again.

Loyal Catholic laymen are painfully aware of the subversion of the Catholic Hierarchy...

Consequently, because of such leadership, the modernist Church of Vatican II has been built on an unstable foundation of secularism, humanism, protestantism, synthesis with marxist-socialist philosophy, and detente with atheistic communism. As a result, we witness a departure from the Faith of our Fathers—the Doctors of the Church, compromise of moral principles, distortion of sacred liturgy in disobedience to 1900 years of tradition and specific papal decree (Quo Primum, Pius V, 1570), erosion of Catholic philosophy and Christian values, and even deceptive alteration of sacred scripture.

These repeated and forceful "changes" can only bring the con-

demnation and forceful intervention of Almighty God. Perhaps that divine intervention will come only after the Tribulation or Great Chastisement prophesied in scripture and foretold by many holy visionaries, stigmatics and saints. However, with the rapid advance of communism on all continents, the world-wide practice of the heinous crime of abortion, rampant sexual perversion, the callous extermination of millions of innocent people now taking place under communist terror in Cambodia, Vietnam, Africa, China and the Soviet Union; and the failure of the Church to provide a strong defense against these and other satanic evils—I feel the Chastisement is imminent.

John L. Grady, M.D.
Belle Glade

Lefebvre full of pride, ego

Listening to a talk show over a radio station in Miami a few nights ago. The guest on the program was a Father Sanborn, a follower of Archbishop Lefebvre discussing Pope John's ecumenism proposals of changing from the traditional Latin of the Mass to the language of the different countries.

A special meeting of Cardinals, Archbishops, Bishops from all of the Catholic countries in the world was called for by the Vatican to assemble in Rome to discuss these changes offered by Pope John XXIII, Archbishop Lefebvre was one of this assembly as he had been for many other previous occasions. He knew the "Rules of Order" as is practiced by all organizations, the acceptance of the majority decision. What does

the term "Majority Rule" and acceptance of same embrace and what are its implications?

It embraces the entire scope, and full purposes of the Roman Catholic organization! It implies the submerging of individual views, and the prompt checking of every unruly ego in the interest of the very life and purpose of the organization.

The alternative to "Majority Rule" is despotism.

I recall the words by President Abraham Lincoln who said: "A majority held in restraint by constitutional checks and limitations and always changing easily with deliberate changes of popular opinions and sentiments is the only true sovereign of a free people. Whoever rejects it, of necessity, fly to anarchy or despotism. Unanimity is impossible, rejecting the majority principle, anarchy or despotism in some form is all that is left."

One may feel himself right a hundred times, yet if the majority has decided a question, acceptance is the only course left to the individual who prizes principles above personalities. So it seems to me Archbishop Lefebvre the "Intellectual" with his personal egotism has set himself up as a perambulating lump of wisdom. When his "genius" or ego is rebuked he acquires a malignant hatred to those in opposition to him, considering himself a "God ordained Editor".

He is possessed with an overdeveloped ego, and uncontrollable, rampant individualism and the lack of intellectual honesty.

The departure of an Archbishop from the Church organization no more dooms the organization than the departure of any other amongst what may be called the ordinary

priests!

All are important if they give life and substance to the principles of the Church. None is indispensable, however valuable may be his particular contribution to the sum total of the efforts of the Church, understanding of the basic elements of self imposed discipline, and if that discipline is properly applied, practiced and enforced. You have then an organization that is indestructible.

The Church with its discipline, its purpose serves as a preserver and restorer of peace and order within the Church, also as an educator for the transgressor.

The more one spends his service to the established principles of the Church, the more he expands his highest qualities, the more fully he lives and has his being.

(Name Withheld)

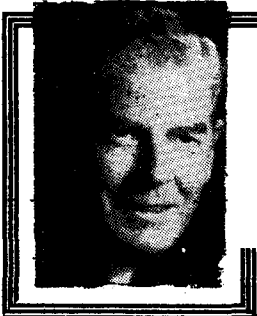
Forgot to name deaf priest

Editor: In the vocation section of the Oct. 7 issue of The Voice there was a picture of Father Tom Coughlin in the article, "The Priesthood and Holding Back."

The priest is not identified and that is unfortunate because he is the first deaf priest in the United States and that is certainly important. I am deaf and a member of the International Catholic Deaf Association in Hollywood and the deaf community is very proud of Father Coughlin.

Anthony P. Rubano
Hollywood

Letters to the Editor



By Msgr. James J. Walsh

How Pope John 'touched' a Methodist

The news recently that the beloved classic, "The Following Of Christ" was being reprinted and was assured of another wide distribution brought back one of the charming stories of Pope John XXIII and a Protestant bishop during Vatican II.

Bishop Fred Corson of Philadelphia was an observer at the Council. At that time he was president of the World Methodist Council. A few days after the council began in October, 1962, Pope John had a visit with all the observers, Protestant and Orthodox. He did not that day follow the custom of sitting on the papal throne but rather took a chair in the midst of the scholars, and he happened to sit next to the Methodist bishop.

The bishop wrote later, "Whenever he wanted to say something to me, he would pat me on the arm. And really I had all that I could do to keep from patting him back."

That was the beginning of a deep friendship, which the bishop talked about as he traveled the world in his duties as president of the Methodist Council. At the end of that first session, which was to be Pope John's last, Bishop Corson prepared a special card for Christmas and the New Year which he sent to his own people and to each of the American bishops.

No one could call this an ordinary card for a Protestant leader, since it bore a six by four inch

portrait of Pope John on its front. On the inside there was the following message signed by the bishop:

"In a private audience with Pope John XXIII, who is now 81 years of age, I expressed amazement at his extraordinary vitality and vigor and his ability to transmit to every occasion a feeling of deep spiritual quietness and confidence. He replied that he found the source of his constant renewal in "Imitation of Christ," by Thomas A. Kempis, Book III, chapter 23, which he quoted. I then said that I hoped he would send this message to all Christian ministers, and he replied that he would be most happy if I would transmit it as his special message to them."

On the next page of the card, Bishop Corson printed the words from the Imitation quoted by the Holy Father:

"Son, now I will teach you the way of peace and true liberty...Study, my son, to do rather the will of another than your own. Ever choose rather to have less than more. Always seek the lowest place, and to be inferior to everyone. Desire always and pray that the will of God be fulfilled entirely in you. Behold such a one enters within the borders of peace and rest."

Back in the sixties, some impetuous readers of the signs of the

times got busy writing and lecturing about what contemporary man needed most for the good of his soul. They decided he did not need the past, that the present had its own fascinating challenges and the future was exciting and promising. So they helped us turn our backs on the past, even the literature which had survived the centuries and had been read and absorbed by the finest minds in Christendom.

We were then exposed to an avalanche of books, periodicals and lectures, ignoring the past and dwelling on our present and future, most of which have long since been forgotten. A void was created. Many became too hungry for current contributions to literature and spirituality to satisfy them. Inevitably they looked back, perhaps on the sly at first, because it just was not the thing to do.

They dusted off Dom Chautard and Abbot Marmion and found some of their writings still had light and guidance. They went deeper into the heritage of great Christian writers. Augustine was found to be au courant indeed, and his confessions burned with the message modern man needed. When Eastern mysticism was the "in" thing and the gurus were suddenly popular, the masterpieces of John of the Cross and Teresa of Avila were untouched by the faddists. But then came the void again, and Teresa and John were "rediscovered." So was Aquinas by

those looking for meat instead of pap.

It seems now we are over the fickle mood of taking it for granted that only the newest and best advertised books of today are worthy in our time. There has been more junk printed, it would seem, in the last 12 years than in any comparable period, and most of it has already been carted off.

We need the best of the new, and, needless to say, many fine works have appeared and some of them will endure. But we must also preserve and use the best of the past, the great interpreters of the human spirit, of man's quest of God and the conquest of himself.

Among these the Imitation of Christ (or "The Following of Christ" as it is often titled) stands out. I recall hearing a well known writer during Vatican II say this book was actually harmful because it was spreading a monastic spirituality which was opposed to the free spirit of modern man. Monastic it indeed was. Opposed to the spirit of the world today, it surely is. But there are chapters there for everyone. Its pages, as you dip into it, reward you with great shafts of light and solid values. They are full of inspiration which our cynical, bone-weary world needs so much.

Look into this classic again in a new edition. Chances are it will be once more a favorite among all kinds of people.

Pregnant? Plenty of help available

You are pregnant—and your first thought is—"No, not me. Oh, please, not me!"

You are scared...resentful...angry.

A story like this one—full of panic and frustration—happens every day. Here are two possible conclusions:

(1) The girl in the story hears a radio commercial for a "birth control center" which offers "inexpensive, legal solutions" to her unwanted pregnancy. Abortion isn't mentioned. She goes to the clinic for a pregnancy test, which she is told is positive. A counsellor begins to make plans for an abortion, no discussion of alternatives, no warning of dangers to her, no mention of the unborn child within her. She hesitates, confused, and is told not to worry, the procedure is simple, a sort of "cleaning out" routine. Besides, adoption takes time, a lot of red tape.

(2) She remembers seeing an ad in the telephone directory. The Miami White Pages. In the back inside the cover. She looks it up and reads, "Pregnant and you didn't mean to be? Who cares? We do!" She calls and talks to a counsellor who listens to her story, and tells her about the tiny baby growing inside, and of the help available for her problems—from people who really do care about her and her baby. After her pregnancy test she talks it over with a volunteer and decides to have the baby and place it for adoption.

Birthright and other organizations like it, is non-sectarian, and is available to all women, regardless of their ability to pay. It is made up mostly of women volunteers who are trained, but if necessary can secure professional services (legal, medical, etc.). Often there are special needs, a place to stay, maternity and baby clothes, education guidance, help with finding a job. (Birthright is not to be confused with Right

to Life groups, which specialize in the educational and legislative aspects of pro-life work.)

Marie Palmer is the founder and director of Birthright of South Florida, a woman who is loved and respected by everyone who knows her, pro-life and pro-abortion alike. She estimates that Miami's Birthright number handles over 300 calls a year, and works closely with Dr. Ben Shepard's clinic and the Outreach program at St. Vincent's Hall at Mercy Hospital. St. Vincent's is one of two homes for unmarried mothers run by Catholic Social Services, the other being Maurawood in West Palm Beach. The "Spanish Birthright," El Derecho A Nacer, provides Spanish-speaking counsellors. Volunteers interested in this group are asked to contact Mrs. Magaly Llaguno at 552-6835.

In Collier County, the pro-life counselling group is called the Emergency Pregnancy Service, a name that has attracted more than the usual number of calls, according to Director Diane Bruns, Naples. "About 60 per cent of the calls we get are girls looking for abortions," she said. "About half of the pregnancy tests turn out to be negative, anyway. Of the girls considering abortion who come in to see us, around 50 per cent change their minds and have the baby." EPS has a good training program for their volunteers and runs ads in three newspapers.

Another Birthright-type service is West Palm Beach's Lifeline, which uses space at Maurawood Residence for their "face-to-face" counselling. Some of the newer organizations, such as Boca Raton's Birthline and Birthright of Broward County are especially in need of volunteers, as well as donations of baby clothes and cribs. All pro-life counselling services depend heavily on the support of sympathetic church groups such as the Knights of Columbus and the

By Dick Conklin



Catholic Council of Women, who often "adopt" a Birthright-type agency as a special project. In Boca Raton, Birthline has asked all ministers, priests, and rabbis to participate in their "Outreach" membership drive.

Everyone can help by jotting down the telephone number (see box) of the local pro-life counselling organization. Use it if you can help in any way. But more important, pass it on to a girl or woman with a "problem pregnancy"—so that she can find a solution that she and her baby can live with.

The following organizations and their directors offer pregnancy testing, counselling, and alternatives to abortion. All are run by trained volunteers, and are grateful for baby clothes, cribs, money, and especially referrals for women and girls in need of assistance:

Birthright of South Florida, Dade County 371-8971, Marie Palmer; **El Derecho A Nacer**, Dade County (Spanish) 371-8971, Nancy Casares, Martha Franchi; **Emergency Pregnancy Service** Collier County, 262-6381, Diane Bruns; **Birthright**, Broward County 563-2108, Ann Rooney; **Birthline**, South Palm Beach County (Boca Raton) 368-7455, Betty David; **Lifeline**, Palm Beach County (West Palm Beach), 842-4621, Gloria Stevenson; **National Pregnancy Hotline**, Entire U.S., (800) 344-7211, Christian Family Renewal, Inc.

Rights celebration at Cathedral

(Continued from Page 4)

spent counting calories and drinking diet soft drinks or light beer. In the world of Jesus, hunger would not be satisfied with a passing snack just as in our world today human rights will not be restored and guaranteed by simply wishing it so. Jesus is saying: 'Blessed is the man who longs for righteousness as a starving man longs for food

Father Brown to lecture

Father Raymond E. Brown, S.S., internationally known Scripture scholar and well known to South Floridians, will give the annual Paul Wattson Lecture on the campus of the Catholic University of America,

and a man dying of thirst longs for water.

"Do we desire righteousness with that intensity of desire? Or, do we merely alternate between futile speculation and considered action? Look at the world: Pope Paul speaks but his words fall on deaf ears; our bishops speak but their voice hardly reaches the front pews; President Carter speaks and the world is indifferent.

Washington, D.C., Oct. 25. Ordained in St. Rose of Lima Church in 1953, Father Brown is now Auburn professor of Biblical Studies at Union Theological Seminary, New York City.

Surely, a voice that echoes the cry of the persecuted and articulates the will of God can find a home in the hearts of men of good will.

"The Word of God is powerful. The words of His followers must be equally powerful, not just polite meaningless words. Our words and deeds as people of God must give credibility to Church and political leaders as they strive to help our suffering brothers and sisters. We desire religious freedom and human dignity for all people. We demand it!

"It is the experience of life that if a man desires things sufficiently he will get them. He will bend every energy, sacrifice everything,

do it with sufficient intensity, wait with sufficient patience until he gets what his heart desires.

"We demand justice and human rights. We will get them if we sufficiently desire to be Christians. Our Pope, Bishop and President will be heard when other countries see that they speak words that we not only process with our lips but live in our lives. The love of a single man of good will began a renewal in our Church, Pope John XXIII who gave hope to millions.

"Our use of God's gift of religious freedom and human rights can be the force of love that can give hope to all our suffering brothers and sisters." Father Lyczko concluded.

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Nueva directiva para pastoral hispana

Durante la reunión mensual del equipo coordinador de la pastoral hispana, el pasado viernes 14, quedó elegida nueva directiva, quedando Roberto Hernández como coordinador.

Margarita Palacios y Eduardo Balmaseda ocuparán los puestos de secretaria, y tesorero del equipo, respectivamente.

Hasta el momento habían servido en los mismos cargos, Miguel Cabrera, Katy Murias y Felo de la Rosa.

La primera parte de la reunión mensual del equipo contó con la presencia del Arzobispo de Miami Edward McCarthy quien compartió con todos su reflexión

sobre el futuro de la Arquidiócesis y su visión de los proyectos a implementarse durante los meses próximos.

Comentando sobre la nueva opción de comunión en la mano el Arzobispo expresó su interés de que la nueva práctica sirva de motivo de renovación en los fieles y más profunda devoción a la Eucaristía.

Al preguntarle sobre la implementación de las conclusiones del II Encuentro Nacional Hispano de Pastoral, el Arzobispo indicó su interés por prestar más atención a las aportaciones de la región, y en concreto de la Arquidiócesis, "ya que éstas tendrán más



Equipo compartió Arz. McCarthy

aplicaciones para nosotros," dijo.

Mencionó que la Arquidiócesis está abierta a la idea de un centro de pastoral que pueda servir de ayuda a parroquias y movimientos, ofreciendo recursos, métodos de

evaluación y planificación y realizando estudios sobre la realidad de Miami.

Interesado por una mayor participación del laicado en la misión de la Iglesia, el Arzobispo presentó el proyecto— ya en vías de realización por un comité de

laicos— para la creación de un programa de ministerios seculares, al servicio de juventud, visita de enfermos, familia, ministros extraordinarios de la Eucaristía....

"El proyecto no trata de competir con otros apostolados ya existentes, sino que trata de ofrecer posibilidades a aquellos que se sientan llamados a un compromiso serio que requerirá uno o dos años de formación general y específica para cada ministerio," dijo el Arzobispo.

Durante la reunión se discutió la necesidad de un mayor énfasis en la preservación de la cultura hispana en las escuelas católicas de la Arquidiócesis, ya que según los comentarios del grupo, "algunas escuelas públicas nos están dando ejemplo en este punto."

"Desde mi llegada a Miami estoy descubriendo un tremendo potencial en esta Arquidiócesis," dijo el Arzobispo. Y comentó sobre la idea ya lanzada por él ante otros grupos, de preparar un año jubilar para toda la Arquidiócesis, durante el que los fieles en parroquias, movimientos y familias, reflexionen sobre diversos puntos, y evaluando la realidad pastoral elaboren todo un programa de acción para los próximos cinco años. Este año santo diocesano coincidiría con el 20 aniversario de la diócesis — 1978— y "podría concluir con una demostración masiva de todos los católicos en el Orange Bowl," dijo el Arzobispo.

El Arzobispo también indicó su inquietud por los medios de comunicación al servicio de los católicos hispanos de la Arquidiócesis señalando la necesidad de una reflexión seria por parte de todos, en la búsqueda de alternativas a la actual sección en español del Voice.



Jóvenes hispanos de toda la Arquidiócesis participaron el pasado domingo en una Jornada Vocacional, organizada por la Pastoral Vocacional Hispana. En la foto, reunidos para la celebración de la Eucaristía, en el Seminario-College de St. John Vianney.

MEJORANDO LA COMUNIDAD

El egocentrismo

Por ALICIA ACOSTA, M.D.

El término "egocentrismo", psiquiátricamente hablando, aunque parecido al término egoísmo, con el que a menudo se confunde, tiene un sentido ligeramente diferente. Para poder comprender lo que al egocéntrico sucede vamos a referirnos a los conceptos de "La Psicología del Nosotros".

Esta Escuela, creada por Kunkel, formula el análisis más completo del egocentrismo que la literatura psiquiátrica haya registrado. Para este autor, el "Nosotros" significa un sentimiento de solidaridad humano que va a incluirnos con otros individuos en un lazo común. Decimos: "Nosotros los norteamericanos," "nosotros los demócratas", nosotros los trabajadores", etc. y mientras decimos "nosotros" estamos imaginativamente uniéndose a otros seres humanos con quienes compartimos, sea una nacionalidad, una ideología, o un tipo de actividad común.

Este sentimiento de solidaridad lo experimentamos por primera vez durante la primera infancia: El niño comparte un sentimiento de "Nosotros" con su mamá.

El niño está indisolublemente unido a ésta, depende de ella. Y la madre también depende del niño emocionalmente.

Si por un momento el niño piensa que él ha perdido la atención de su madre porque ella no puede atenderlo él siente que esas ausencias son para él una amenaza pero poco a poco él se acostumbra a estar ratos mayores sin su mamá, sin sentir aprensión. Si durante esta etapa el niño llega a creer que su madre no lo quiere bastante o que algo negativo ha ocurrido en su relación con ella, él se sentirá a la expectativa de lo que Kunkel llama "la ruptura del nosotros."

Mas adelante en la vida el niño aprende a hacer un "nosotros" con sus maestros, sus compañeros de juego, y aparecerán sucesivamente el "nosotros" con sus conciudadanos, el nosotros con sus compatriotas, y más allá un nosotros con toda la humanidad.

En la Psicología de Kunkel esto indica la plena madurez emocional: la capacidad de solidarizarse con un gran grupo. De esta madurez surgen todas las aptitudes del hombre o la mujer íntegros.

Sin capacidad de identificación y de solidaridad humana no podemos ser ni maestros, ni sacerdotes, ni jueces, ni padres.

Si se produce una ruptura con el nosotros primordial con la figura de la madre, o con los personajes familiares de nuestra historia infantil, si ocurre una verdadera resquebrajadura en la capacidad de sentirse unido emocionalmente a los otros en esa época, el niño se retraerá, asustado de toda relación humana íntima, o si la sostiene, será sin ejercer el verdadero profundo sentir de la entrega espiritual a otro u otros seres humanos.

No todos los individuos solidarizan con los demás con la misma intensidad, ni todos los individuos sienten la misma felicidad de dar algo de sí mismos al compartir experiencias.

Existen individuos muy solidarios y muy cálidos, otros son fríos, otros, retraídos, otros francamente "ermitaños."

Y porque los sentimientos de solidaridad con el mundo se basan en la primera "muestra infantil" de relación humana, con la madre, es de tanta importancia que las madres sepan educar a sus hijos, y sepan hacerlo con amor y atenciones para su espíritu tanto como para su cuerpo.

Existe una gran diferencia entre egoísmo y egocentrismo: El egoísta no atiende a los otros, el egocéntrico se ve impedido de disfrutar de una solidaridad humana (que tampoco otorga a los demás), por incapacidad de ejercer esa función.

El egocéntrico no es más que un neurótico con un desarrollo emocional desafortunado. La profilaxis de las enfermedades mentales y el tratamiento de las mismas, así como la divulgación de estas enfermedades, es la solución eventual para esta nueva plaga de la humanidad.

Comunidad

BAILE DE HALLOWEEN, organizado por el grupo juvenil de St. Raymond, el 28 de octubre a las 8 p.m. Tendrá lugar en el 2626 S.W. 3rd Ave, con el grupo Salsa 76.

● **Retiro para mujeres**, en la casa de retiros de Kendall, 7275 S. W. 124 calle, comenzando el viernes 28-29-30 a las 7 pm.

Dirigirá el retiro el Padre Francisco Villaverde. Para información 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.

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Oraron por derechos humanos

(Viene de la Pág. 24)

El Arzobispo saludó en inglés a todos los allí presentes agradeciéndoles su solidaridad "con todos los que se ven privados de derechos humanos".

Recordó el empeño de la Iglesia por la defensa de esta causa, citando declaraciones del papa Pablo III quien en el siglo XVI encareció a los conquistadores españoles el respeto a los nativos del nuevo mundo.

"No se puede ser cristiano adulto sin poseer conciencia social," dijo el Arzobispo haciendo una llamada a la solidaridad con las víctimas anónimas—los que sufren lejos y cerca.

Durante la homilía, el sacerdote polaco, Mons. Victor Lyczko enumeró las tensiones del mundo actual y las posibilidades de un porvenir más feliz.

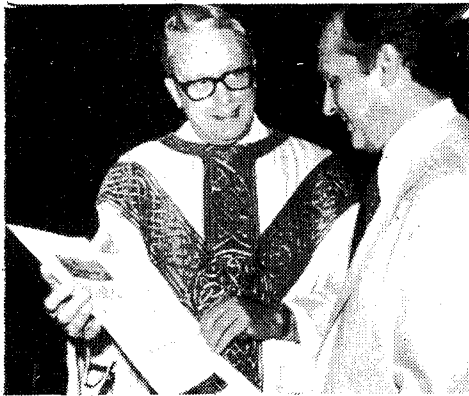
"Lo que sucede en Polonia o en Cuba, en América como en Europa, no puede dejarnos indiferentes," dijo.

"Los cristianos deben ser una bendición para los demás," dijo recordando una carta del filósofo Aristóteles a Diogneto.

"Lo serán si se ponen al servicio de los demás, si se comprometen a hacer prevalecer la verdad, la justicia, el amor, la libertad, aún allí donde poderes materialistas o sistemas políticos traten de sofocarlas."

Durante la procesión del ofertorio, representantes de diversas nacionalidades y grupos étnicos, ataviados con trajes regionales, presentaron al Arzobispo ofrendas simbólicas de sus países.

Unos 20 sacerdotes con-



Con trajes regionales y banderas, los diversos grupos acudieron a la catedral para orar. Arriba el Arzobispo McCarthy recibe la proclamación de la ciudad de manos del alcalde Maurice Ferré.

Durante la procesión del ofertorio, representantes de diversas nacionalidades y grupos étnicos, ataviados con trajes regionales, presentaron al Arzobispo ofrendas simbólicas de sus países.

Unos 20 sacerdotes con-



del pueblo, y cantos en lituano, polaco, español y latín.

El seminarista Sergio Carrillo, veterano de Playa Girón proclamó la segunda lectura en español y Adriano García, Iris Sala presentaron ofrendas por Cuba. María de los Angeles Arias por Panamá.

"Señor, Señor! Dale paz y justicia a Vietnam que sufre," decía la pancarta del grupo vietnamita de Miami.



La ceremonia concluyó con procesión solemne, en la que representantes de los diversos grupos, pasearon las banderas y estandartes al exterior de la catedral. Tanto la ciudad de Miami como el Condado de Dade se han hecho eco de la celebración de la Semana pro-Derechos Humanos en la Arquidiócesis. En actos anteriores al pontifical en la catedral el alcalde del Condado, Steve Clark y de la ciudad Maurice Ferré, proclamaron oficialmente la semana del 16 al 22 de octubre como Semana de Justicia y Derechos Humanos.

Comunión en la mano aquí el 20 de Noviembre

La posibilidad de recibir la Sagrada Comunión en la mano será una realidad para los fieles de la Arquidiócesis a partir de la Festividad de Cristo Rey, el próximo 20 de noviembre, según ha manifestado el Arzobispo de Miami Edward A. McCarthy.

En una carta a los fieles el Arzobispo indica que el "privilegio de recibir al Señor en la mano es una concesión de la Santa Sede por petición de los obispos americanos, privilegio del que gozan católicos de otros países del mundo."

Sacerdotes en las distintas parroquias explicarán a los fieles los detalles para la implementación de este privilegio, que no impide la recepción de la comunión en la forma acostumbrada hasta el momento para quien así lo prefiera.

"Soy consciente de que para muchos este cambio pueda resultar desconcertante y quizá les resulte falta de respeto al Señor Sacramentado," dice el Arzobispo.

"Ante todo quiero asegurarles que este nuevo privilegio es tan sólo una opción para los fieles. Cada uno podrá recibir al Señor como le resulte según su devoción, pero a nadie se le podrá negar la Comunión en la mano si así lo desean."

En su carta el Arzobispo señala que la práctica de la Comunión en la mano fue usual en la Iglesia durante muchos siglos. "La restauración de esta práctica nos recuerda que tanto los sacerdotes como los laicos somos por la gracia del bautismo un pueblo sacerdotal. La nueva opción ha de recordarnos constantemente que estamos llamados a vivir santamente.

"Quiera Dios que desde ahora pongamos más atención a la limpieza y pureza de corazón, en el Sacramento de la Reconciliación, como preparación a esta sagrada experiencia de recibir al Señor," dice el Arzobispo.

"Como expresión de nuestro profundo respeto a la Eucaristía," añade "encarezco que el día 20 de noviembre, en

todas las parroquias de la Arquidiócesis se exponga al Santísimo Sacramento y se tengan servicios eucarísticos. También que en nuestras "parroquias domésticas" los hogares, se ofrezcan oraciones por la Eucaristía y en gratitud por este fortificante Sacramento de su amor."

"El Padre Paul Vuturo,

chairman del comité de liturgia del Senado sacerdotal, comentó para La Voz que muchos fieles tienen una noción equivocada sobre la unción de las manos del sacerdote el día de su ordenación.

"Las manos del sacerdote son ungidas por el obispo, como signo de que a través del ejercicio de su sacerdocio, él continúa la misión salvífica de la Iglesia.

"Las manos del sacerdote no

se ungen, como las únicas dignas de tocar la Hostia consagrada," dijo el Padre Vuturo.

"Más importante que la unción en el sacramento del Orden es la unción primera del Bautismo y la Confirmación por las que el individuo deviene "raza santa, sacerdocio real, pueblo escogido para cantar la gloria de Dios." (1 Pedro, 2:9).

Censo en parroquias el domingo es parte de programa 'Stewardship'

Si siguiendo el plan de trabajo trazado por el programa diocesano de 'Stewardship'— de responsabilidad personal y económica,—en todas las parroquias tendrá lugar este domingo 23 de octubre un censo parroquial.

El censo se llevará a cabo por medio de un reparto de tarjetas a los fieles, durante todas las misas. Las tarjetas piden una información básica que facilita una toma de conciencia y puesta al día de los records que regularmente mantiene cada parroquia.

En semanas anteriores las parroquias han trabajado en la formación de equipos y asignación de responsabilidades. En semanas próximas estas mismas personas colaborarán con los sacerdotes de cada parroquia para visitar los hogares y organizar los datos y estadísticas de la parroquia, tales como participación de los fieles, donación de tiempo y talento, y sugerencias sobre actividades apostólicas y sociales. El programa

'Stewardship', trata de crear conciencia en los fieles de que el

mundo y nación

● **Apoyar a Juventud hispana**
WASHINGTON—La Comisión Consultora, con mayoría de seglares, de la Conferencia Nacional de Obispos Católicos, recomendó que entre los programas de evangelización se establezca a nivel nacional un grupo promotor para la juventud hispana del país. Esta fue una de las recomendaciones del segundo encuentro hispano de pastoral efectuado en agosto.

● **Gratitud...ayudando**
NUEVA YORK—La agencia católica de auxilios a ultramar, Catholic Relief Services, solicita la colaboración de todas las diócesis del país para su colecta anual de ropas y otras donaciones a nivel parroquial en conjunción con la fiesta nacional de Acción de Gracias en noviembre. El año pasado la agencia distribuyó 10.3 millones de libras en ropas por un valor de \$14.3 millones, a pueblos de naciones en vías de desarrollo.

tiempo, tesoro y talento que posean son dones dados por Dios

● **Obispo Irlandés elogia Catecismo Tradiciones**
CIUDAD DEL VATICANO—El arzobispo de Dublin, Mons. Dermot Ryan, recomendó al sínodo de obispos que se retorne a la memorización del catecismo y las oraciones, se tenga cuidado en presentar la doctrina en forma

para el servicio de los demás y de la comunidad.

clara, y se emplee el sistema de preguntas y respuestas, como soluciones a los problemas modernos de la formación religiosa de la juventud y la niñez. Reconoce que hubo errores en la pedagogía del pasado, pero insistió en sus grandes aciertos.

El Doctor Antonio de Varona Presidente del Partido Revolucionario Cubano Auténtico y del Congreso Democrático de Cuba en el exilio, entregó al Arzobispo McCarthy una carta de gratitud por la declaración de los obispos de la Florida en pro de la reunificación de las familias cubanas y de la libertad de los presos políticos cubanos.



“Lo que importa es evangelizar,”

CIUDAD DEL VATICANO— El Santo Padre ha pedido un mayor énfasis en la formación misionera en su mensaje para el Domingo de Misiones que se celebra este domingo 23 de octubre.

Recordando su exhortación Apostólica sobre la Evangelización del Mundo Contemporáneo, publicada al final del Año Santo de 1975, Pablo VI ha vuelto afirmar que “se hace necesaria una seria preparación para todos los agentes de la evangelización, y esta afecta a cada miembro del pueblo de Dios, puesto que toda la Iglesia es misionera y la obra de la evangelización es deber fundamental del Pueblo de Dios.”

El Papa añade que “solo con esta formación se obtendrá una eficaz cooperación, aún con modos diversos: oración, sacrificio, ayuda económica, prestación personal, tipos de participación en tiempos y grados diferentes, consagración total y permanente.”

“Es esta una meta que no se puede improvisar,” añade, “sino que debe buscarse audazmente en un proceso de oración, de estudio, de reflexión, de diálogo, de compromiso. Y se trata

además de una meta que deseamos proponer a todos:” no sólo a los futuros misioneros y misioneras, sino también a los sacerdotes, a los religiosos, a los seminaristas a los laicos.”

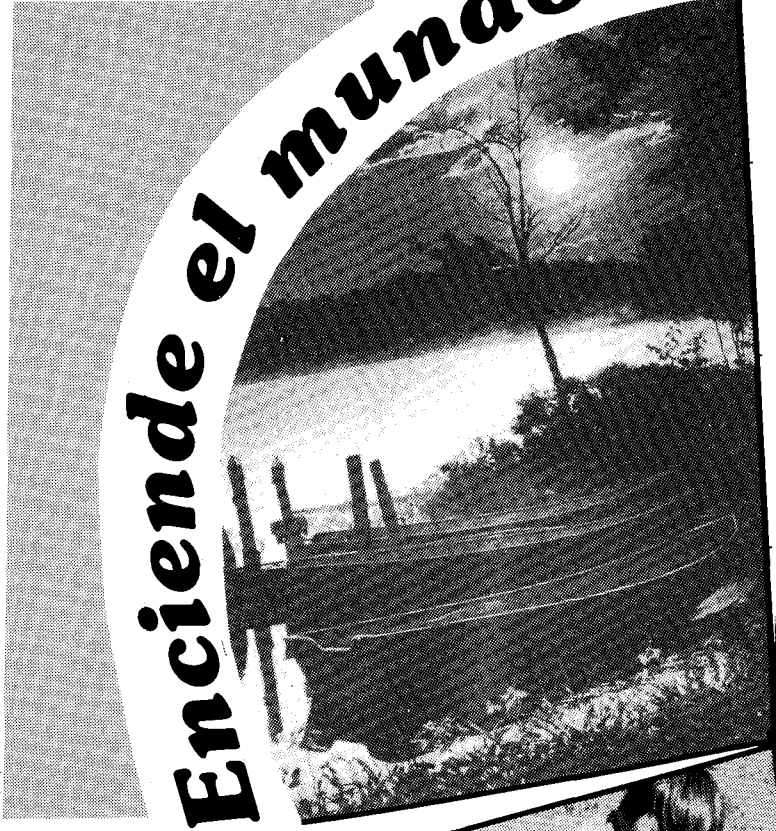
“Hoy, más que en el pasado,

se siente la necesidad de apóstoles fervientes que, no se pierdan en discusiones inútiles o

en cuestiones estériles, sino que consagren toda su vida a la misión universal, sembrando no

dudas e incertidumbres... sino certezas sólidas basadas en la Palabra de Dios,” añade.

Enciende el mundo con Cristo



“Lo que importa es evangelizar -- no de una manera decorativa, como un barniz superficial, sino de manera vital, en profundidad y hasta en sus mismas raíces-- la cultura y las culturas del hombre... alcanzar y transformar con la fuerza del Evangelio, los criterios, los juicios, los valores determinantes, los puntos de interés, las líneas de pensamiento, las fuentes inspiradoras y los modelos de vida de la humanidad, que están en contraste con la Palabra de Dios, y con el designio de salvación.”

Pablo VI.

La VOZ

Esperan cosecha del amor

Mis queridos fieles en Cristo:

El domingo 23 de octubre de 1977 es el DOMINGO DE LAS MISIONES. Al reunirnos para celebrar la Eucaristía en este día de significado especial para las Misiones, oremos para que podamos alcanzar una nueva comprensión del último precepto de Cristo—el mandato que El dió a Su Iglesia antes de ascender a Su Padre en los cielos: “Vayan por todo el mundo y proclamen la buena nueva a toda criatura”.

Jesús vino “a encender un fuego en la tierra”. Al ver a la muchedumbre, su corazón se conmovió y dijo a Sus discípulos: “La cosecha es mucha, pero los trabajadores son pocos. Rueguen al encargado de la cosecha que envíe trabajadores a recogerla”.

Nosotros también debemos sentir compasión por las multitudes que esperan a los trabajadores que recogerán la cosecha del amor de Dios. Porque hay multitudes en todo el mundo que aún esperan. Más del 60 por ciento de la población del mundo (unos dos billones y medio de personas) no han recibido la fe de Cristo ni el Bautismo.

Hace dos mil años nuestro Salvador oró diciendo: “Tengo otras ovejas que no pertenecen a este rebaño. Debo guiarlas también y escucharán mi voz. Entonces habrá un solo rebaño y un solo Pastor”. La Iglesia de Cristo es para todos los hombres: es católica, universal. Sin embargo, hoy en día 85 por ciento de los fieles católicos viven en Europa y en América, donde se encuentra el 30 por ciento de la población mundial; mientras que sólo un 15 por ciento de nuestros hermanos Católicos residen en Asia, África y Oceanía, donde vive el 70 por ciento de las gentes del mundo.

Por lo tanto, les pido que recen y se sacrifiquen de una manera especial el DOMINGO DE LAS MISIONES. Hagamos de este domingo una señal verdadera de nuestro amor por Cristo, por nuestro queridos misioneros y por los fieles a quienes ellos sirven.

Devotamente en Cristo,

Edward A. McCarthy

Comunión en la mano pág. 23

Cientos oraron por derechos humanos

Por ARACELI CANTERO

Con lágrimas en los ojos el vietnamita elevó una oración por su pueblo antes de centenares de fieles reunidos en la catedral de St. Mary el domingo.

Con su voz temblorosa también, Marta Valladares recordó la suerte de su esposo Armando, preso político en Cuba, y la “de miles de hombres presos en la isla por querer pensar libremente.”

Las oraciones se fueron elevando en diversas lenguas; inglés, creole, singalés, maltés, gaelico... todos pedían justicia y derechos humanos y lo hacían en el contexto de una Misa Pontifical que marcó el domingo el inicio de la Semana Nacional Católica Pro-Justicia y Derechos Humanos.

“Muchos de ustedes han venido aquí con especial preocupación por los derechos humanos al haber sufrido experiencias duras y violaciones, de sus propios derechos,” dijo el Arzobispo Edward McCarthy dirigiéndose a los fieles de habla



En manos de María del Carmen Briz y Hugo Sueiro, la bandera cubana entra en la catedral. Delante una representante del grupo haitiano, vistiendo el traje regional.

hispana después de la comunión. “Ustedes están llamados a ser un depósito vivo de comprensión por los derechos humanos. Están llamados a preservar en el exilio los valores

humanos de fe y libertad, para cuando sus patrias se vean libres y puedan devolverles los derechos dados por Dios,” añadió.

(Pasa a la Pág. 23)