

Abp. McCarthy sets Holy Year

My beloved in Christ:

I am pleased to announce that, after consultation with the priests, Religious and faithful of our Archdiocese, it has been decided to celebrate this 20th year in the history of our Archdiocese as our own Archdiocesan Holy Year or Jubilee Year.

It will be a year of religious growth and enrichment for the faithful, the religious, the priests and the Archbishop of our Archdiocese. It will, with God's help and the intercession of Our Lady and your cooperation, be a year of grace, a year of spiritual renewal for individuals, parishes, institutions, organizations and the entire Archdiocese. Hopefully, it will be a time of healing for those who have become alienated from the Church, a time of reconciliation for members of families and friends who have become estranged, a time of earnest evangelization as we reach out to those who know not Christ the Lord, a time of new unity in Christ, a time of affirmation and encouragement for those who have become disheartened, a time for listening to the needs and hurts of our people, a time for setting new directions and goals as we look to the future in living out together the fantastic life in Christ to which we have been called.

As I envision it, the Jubilee Year will be celebrated in three phases:

I. The first phase will be one of prayerful reflection and prayer for guidance of the Holy Spirit. This will occur during the Lenten Season. During this period we will meditate on the great essential themes of our calling. There will be weekly parish convocations, family discussions, conferences of members of organizations and movements, to listen to the voices of the people of our Archdiocese, to evaluate the quality of our faith life, to ask with a listening heart what the needs are, what the problems are, what must be done to improve and to grow in living together the life of Christ in our time in southern Florida.

These themes will include: growing in faith—evangelization of ourselves and our environment; our lives of prayer; living according to

Gospel values; growing in a sense of community and developing a sense of one's mission in life.

II. The second phase will be that of discernment. At Pentecost time, committees will draw out of the Lenten reflections conclusions and resolutions from which Archdiocesan policies and programs of response to our people's needs will be formulated.

III. The third phase of our Holy Year observance will be one of celebration and commitment. It will hopefully be at a massive Archdiocesan-wide rally, perhaps at the Orange Bowl, when we will, as a people, give thanks for God's blessings, rededicate ourselves to our lives in the service of God and our fellowman, and make a commitment to the new programs, new ideals, new living of the life of Christ that will begin for us on that evening.

At this time, I ask the cooperation of every priest, religious and member of the faithful of the Archdiocese, I ask individuals, families and parishes to prepare for this venture in grace by the fervent prayers and sacrifices of individuals, of families and of parishes. I invite suggestions relative to the implementation of the program. During our Stewardship Program this Fall, every member of the faithful will be

offered an opportunity to volunteer their services in this unique, massive, cooperative pastoral effort to promote the Kingdom of Christ, the life of faith, prayer, love and joy in our Archdiocese.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

The **VOICE**

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2 Major documents coming from Synod

By JOHN MUTHIG

VATICAN CITY—(NC)—As history's calmest synod enters its final days, the 204 synod members are penciling in changes on two major documents which will present a modern, more flexible definition of catechesis.

In a vote Oct. 22, the synod fathers accepted the general tenor of the first document—a series of 34 resolutions on catechesis.

The synod is drawing these up for use by Pope Paul VI as kind of roadmap charting the major directions which the month-long synod discussions have taken.

At the synod's request, the Pope will be writing a major document on catechesis, based on the synod's work.

While they approved the general line of the resolutions, the synod fathers have also submitted more than 1,000 amendments.

MANY of these seek to correct what many bishops felt an overly cautious approach to some controversial catechetical experiments or programs which teach questionable doctrines.

Other amendments propose that resolutions give more prominence to the place of social justice in catechesis and to the role of women in teaching

the faith. Both areas were largely ignored in the draft resolutions.

The evening of Oct. 24, synod members received a nearly 3,000-word draft of a "Message to the People of God" on catechesis.

Unlike the 34 resolutions which are for the Pope's eyes only, the "message" will be made public on Oct. 29, the synod's final day.

The first draft of the message repeats key concepts contained in the resolutions, but in a more positive way.

BOTH draft documents see catechesis as much more than mere classroom work or courses in preparation for receiving the sacraments.

Catechesis is viewed in the documents as a lifelong process leading to commitment and to acceptance of a mature, adult faith.

The documents stress the importance of community support for formal catechetical programs.

The place of Catholic schools as a special means of catechizing is restated. Yet the documents point out that in some places Catholic schools are banned by law and that in all cases catechesis cannot be limited to the Catholic

(Continued on page 16)

Big Bird isn't going to be confirmed this year because he had all the wrong answers to Father Donald Walk's questions last Saturday. The Sesame Street star delighted youngsters attending an afternoon of reflection for Confirmation candidates at St. James parish. Theme of the afternoon was "Spirit Day" and included celebration of the Liturgy.

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Census and Stewardship program moves along

Parishioners of South Florida churches participating in the Stewardship Program were urged this week by Archbishop Edward A. McCarthy to complete and return their census cards as soon as possible.

Census cards were distributed in the parishes last Sunday. Those who did not receive them may use the replica reproduced (below) in this week's edition of The Voice. In order that census information remain confidential, the cards should be sealed in envelopes and returned to pastors.

"Census is a cornerstone upon which we

can begin to build our Stewardship Program," Archbishop McCarthy emphasized. "Christian community is an essential element and census has always been a necessary part of developing that community," he added.

Archbishop McCarthy has urged all of the faithful to be sure they are registered members of their parish family. The census update and the Time and Talent Survey scheduled for Nov. 6, is expected to provide parishes and the Archdiocese of Miami with

"invaluable information that we must have to assure an orderly development of our Archdiocese," the prelate pointed out.

In addition to regular census cards, "discovery" census cards were also distributed last Sunday for parishioners to indicate the names of families known to them who for one reason or another might not be registered in parishes.

All census cards should be returned to parish rectories or churches no later than this Sunday, Oct. 30.

COMPLETE THE CARD
CIRCLE ANSWER WHERE APPROPRIATE

PARISH CENSUS

DATE: _____

FAMILY NAME		ADDRESS		CITY	ZIP	PHONE				
MARITAL STATUS: Single Separated		Married Divorced		MARRIED BY A PRIEST?	YES NO	LANGUAGE SPOKEN AT HOME English Spanish Other		DATE OF MARRIAGE		
FIRST NAMES	YEAR OF BIRTH	RELIGION CATH. OTHER	BAPT.	1st COM.	CONF.	SUN. MASS	EASTER DUTY	EDUCATIONAL LEVEL GRADE SCHOOL HIGH SCHOOL COLLEGE GRAD.	OCCUPATION	
HUSBAND			YES NO	YES NO	YES NO	YES NO	YES NO			
WIFE (Maiden)			YES NO	YES NO	YES NO	YES NO	YES NO			
CHILDREN LIVING THIS ADDRESS FIRST NAMES	YEAR OF BIRTH	RELIGION CATH. OTHER	BAPT.	1st COM.	CONF.	SUN. MASS	EASTER DUTY	TYPE OF SCHOOL ATTENDING CATH. PUB. OTHER	GRADE CCD	OCCUPATION
			YES NO	YES NO	YES NO	YES NO	YES NO		YES NO	
			YES NO	YES NO	YES NO	YES NO	YES NO		YES NO	
			YES NO	YES NO	YES NO	YES NO	YES NO		YES NO	
			YES NO	YES NO	YES NO	YES NO	YES NO		YES NO	
			YES NO	YES NO	YES NO	YES NO	YES NO		YES NO	
			YES NO	YES NO	YES NO	YES NO	YES NO		YES NO	

Those in parishes participating in Stewardship Programs who did not receive a census card should complete the above and place in a sealed envelope to be dropped in the Sunday collection or mailed to their parish rectory.



Census Sunday was observed last week in parishes participating in Stewardship Programs. Msgr. Peter Reilly, pastor, Little Flower, Coral Gables, discusses program with two parishioners.

Construction starts on hall at St. Clare

By GEOFFREY BIRT
Palm Beach County
Correspondent

NORTH PALM BEACH—Construction is already underway on a parish hall in St. Clare parish which when completed at the end of December will serve as a center for parish social life, thanks to the generosity of parishioners.

According to Father Neil Flemming, pastor, a small structure at the entrance to the church grounds on Prosperity Farms Road has been serving as a parish hall and office. A private residence adjacent to the parish plant is being used as a rectory.

When the new center is completed the small hall and office will be remodeled to serve as rectory and office. The temporary rectory building will be sold and funds derived will be utilized to help defray the cost of the new

construction.

John A. Knippel, general contractor and member of the parish "is doing the work at invoice cost only," Father Flemming said. "He won't even put up a sign advertising that his company, Southern Suburban, is the contractor," the pastor explained. Most of the costs were raised by parishioners last year, Father Flemming said.

When completed the new parish hall will also provide an area where school children, who bring their lunches, may eat; and a portable stage for entertainment presentations. In the future a kitchen will also be installed.

In the near future Father Flemming intends to plan a time capsule containing parish history, names of parishioners who have helped to provide the new structure, and a set of the current coin bearing the 1977 date.

CENSO PARROQUIAL

FECHA: _____

APELLIDO		DIRECCION		CUIDAD	ZONA POSTAL	TELEFONO						
ESTADO: MARQUE: Soltero(a) () Casado(a) () Separado(a) () Divorciado(a) () Viudo(a) ()		CASADO POR LA IGLESIA?		SI () NO ()	IDIOMA QUE HABLAN EN LA CASA: Inglés () Español () Otro: _____		ARO DEL MATRIMONIO					
NOMBRES DE BAUTISMO	Año de Nacimiento	RELIGION CAT. OTRA	Bautizado	1a. Com.	Conf.	Misa Dom. nical	Precepto Pascual	NIVEL EDUCACIONAL Elemen- tal Secun- daria Univ.		Ocupación		
ESPOSO			SI () NO ()	SI NO	SI NO	SI NO	SI NO					
ESPOSA (Nombre de soltera)			SI () NO ()	SI NO	SI NO	SI NO	SI NO					
Hijos en la casa. Nombres de bautismo.	Año de Nacimiento	RELIGION CAT. OTRA	Bautizado	1a. Com.	Conf.	Misa Dom. nical	Precepto Pascual	CLASE DE ESCUELA A QUE VAN Cat. Pub. Otra		Grado	Clases de Cate- cismo	Ocupación
			SI NO	SI NO	SI NO	SI NO	SI NO				SI NO	
			SI NO	SI NO	SI NO	SI NO	SI NO				SI NO	
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Los fieles que no pudieron tomar parte en el censo parroquial del programa 'Stewardship' en sus parroquias, deben completar la tarjeta y enviarla en un sobre cerrado a su parroquia. Pueden también depositarlo en la colecta del domingo.

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WRITE CORRECTIONS HERE

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Archbishop Edward A. McCarthy

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Msgr. James J. Walsh
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Father Jose Nickse
Consultant

George H. Monahan
Editor

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Correction

Stories in the news media last week gave the incorrect impression that the Archdiocese has committed itself to provide a hospice for the dying and a birth-in facility.

These were misleading reports of remarks Archbishop McCarthy made in addressing the Miami Ministerial Association. The Archbishop in his talk reported that these two proposals had been brought to his attention, and were being reviewed with interest as to feasibility. At this time, however, no definite decision has been made. The Archbishop would welcome comments from Voice readers, and other interested individuals concerning these suggested ideas.

All Souls Day Masses set in Archdiocese cemeteries

Masses on Wednesday Nov. 2, All Souls Day, will be celebrated at 10 a.m. in three Archdiocesan cemeteries.

Father Ernesto Garcia-Rubio, pastor, Our Lady of Divine Providence parish, will offer Mass for the repose of the souls of those buried or interred at Our Lady of Mercy Cemetery, 11411 NW 25 St., Miami. Mass will be celebrated in the mausoleum chapel.

In Fort Lauderdale, Father Jerome J. Martin, pastor, Blessed Sacrament parish, will offer Mass in the chapel of the mausoleum at Queen of Heaven Cemetery, 1500 State Rd. 7.

Father William Lynch, O.M.I., pastor, St. John Fisher parish, West Palm Beach, will celebrate Mass at Queen of Peace Cemetery, 10941 Southern Blvd., West Palm Beach.

The feast of All Souls will also be observed in parishes throughout South Florida. Each priest is privileged to celebrate three Masses to be offered for all the faithful departed, another for the intentions of the Holy Father

Tuesday is holy day

The feast of All Saints, a holyday of obligation, will be observed, Tuesday, Nov. 1.

Faithful of the Archdiocese are urged to consult their respective parish bulletins for times of Masses.

and the third for the personal intention of the celebrant.

Plenary indulgences, applicable only to the souls in purgatory are granted to the faithful who visit a church on All Souls Day and recite one Our Father and the Creed, or who visit a cemetery and pray for the departed.

The date of commemoration for the faithful departed follows the feast of All Saints and was chosen so that Masses for saints in heaven and of the souls in purgatory should be celebrated on successive days thus expressing the Christian belief in the "Communion of Saints."

1978 Calendar in braille

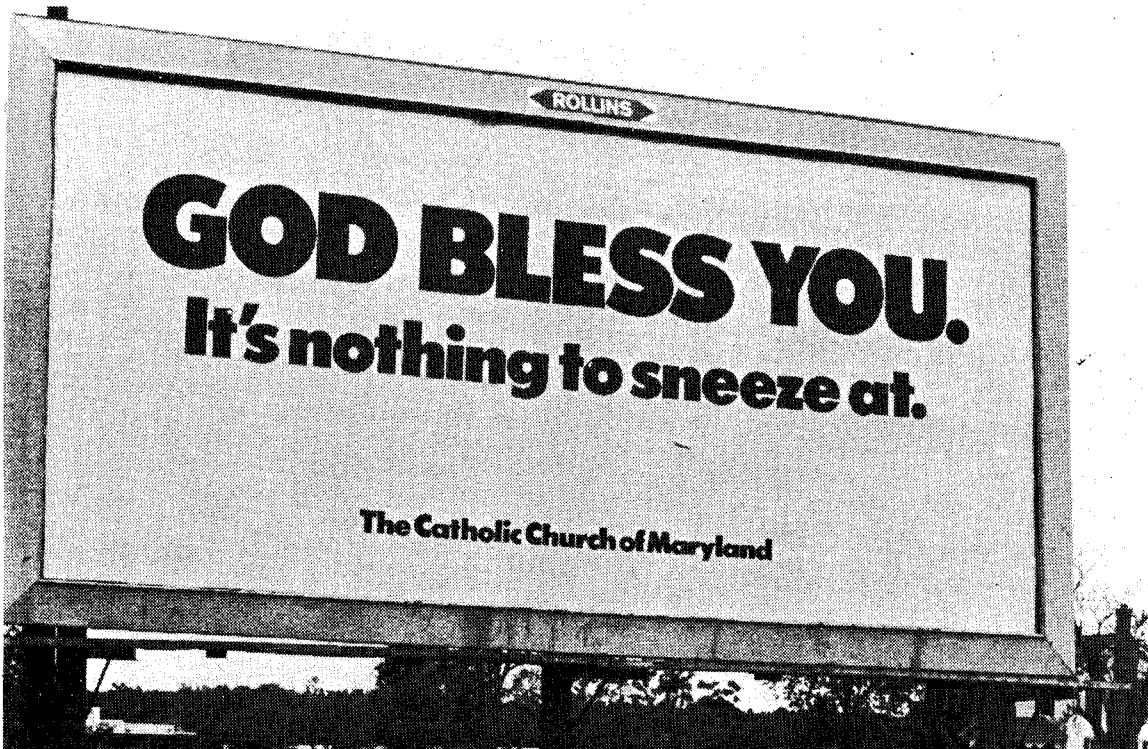
New York—The Xavier Society for the Blind announces the availability of its 1978 Braille Catholic calendar. This calendar will be sent free to any person in the United States and Canada as long as the supply lasts.

The only one of its kind. The Xavier Society Braille calendar provides the sightless person with a convenient means of knowing each Sunday's feast, as well as all other important feasts

occurring within the month. It thus acts as a companion to the Sunday Mass Propers in Braille (also available from the Xavier Society).

To receive a Braille calendar and to obtain further information on other free services in Braille, Large Print and Tape, the visually impaired should write to:

**XAVIER SOCIETY
FOR THE BLIND
154 E. 23rd Street
New York, N.Y. 10010**



Thousands of travelers have been greeted along Maryland's eastern shore by signs such as this one near Ocean City in a project sponsored jointly by the archdioceses of Wilmington and Baltimore. The signs were erected during the peak of the summer tourist season.

Gallup sees 'good news' in statistics on Catholics

MARRIOTTSTVILLE, Md.—(NC)—"I have some good news for a change," pollster George Gallup recently told participants in an evangelization workshop for priests and pastoral associates of the Baltimore archdiocese.

Current statistics show that a higher proportion of adults indicate the Catholic faith as their religious preference than a decade ago, that interest in inner life and involvement in religious movements has increased, that Mass attendance is holding solid during the mid-1970s, and that young Catholics (18-29) are attending Mass slightly more often than they did in 1975, Gallup said.

In his address on "Who Are the Alienated and Unchurched?" Gallup told the four bishops and 260 priests and pastoral associates in attendance that there are other signs of a Catholic upswing, among them these facts:

- Four percent of teenage boys express some interest in the priesthood or in the Brotherhood, and eight percent of teenage girls express some interest in the Sisterhood.

- Pope Paul VI receives a "highly favorable" rating of 37 percent among Catholics today, up from 25 percent in 1976.

- As high a proportion of Catholics as Protestants are in upper income and upper education groups, and a greatly increased percentage of Catholics is now in leadership roles in business and other fields.

- Non-Catholic attitudes about Catholics are more favorable than in the past, and more importantly, Catholics feel better about themselves. The proportion of Catholics rating their own faith as "highly favorable" on a 10-point scale has increased since 1975 from 62 percent to 69 percent.

But, Gallup said, 20 percent of all

baptized adult Catholics—some 8.5 million—are totally alienated from the Catholic Church, and 49 percent—some 19 million—do not attend church in a typical week.

An overwhelming proportion of teenage Catholics (82 percent) and Protestants (74 percent) believe that a person can be a good Christian or Jew if he or she doesn't go to church or synagogue, the pollster said. One third of teenagers who describe themselves as "very religious" do not actually attend church, he added.

"The conclusion would appear clear," Gallup said. "American teenagers are highly religious or spiritual, but are 'turned off' by the churches and organized religion. Only one fourth express a high degree of confidence in organized religion, far lower than the figure recorded for older people and for the adult population as a whole (38 percent)."

Exploring solutions to the problem of the alienated and unchurched, Gallup said: "The Catholic Church might make some headway in evangelism by encouraging Catholic laity to reach out to the unchurched or religiously alienated and try to encourage them to believe in Jesus Christ and to worship Him in the community of believers."

For every Catholic engaged in such activity, the pollster said, there are three Protestants.

Among the other possible solutions mentioned by Gallup were: increased outreach through counseling services; an examination of the reasons for defection; closer attention to the leadership needs of women; strengthening of the family unit; improved communications among laity, clergy and the hierarchy; and new efforts to satisfy the spiritual hunger of teenagers.

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Snag in Broward's porno battle

By DAVID S. HEEREN
Special to The Voice

FORT LAUDERDALE—An adverse legal decision has put a snag in a campaign to eliminate alleged pornographic establishments from Broward County, but Sheriff Ed Stack is hoping the setback will be only temporary.

Judge Sidney Aronovitz, of the U.S. District Court in Miami, ruled recently that Stack's office was "harrasing" adult bookstores in an effort to force them out of business.

After expressing the hope that the bookstores and other pornographic establishments soon would be driven from the county, Stack was disappointed in the ruling, but said it would not cause him to give up the fight. He said he would revise his procedures to comply with the judge's order, but would not stop sending patrols into areas where these establishments are prevalent.

At the same time, the sheriff said he was hopeful that the Broward County Commission would pass a set of five ordinances giving his office and other law enforcement agencies more power to deal with the bookstores, massage parlors, and X-rated movie houses which have been diminishing in number as the anti-porno drive has gained popular support during recent months.

The ordinances proposed by Stack include the following provisions:

- Women working in massage parlors would be required to have occupational licenses or they could not ask men to remove their clothing. Stack said this would serve to protect police officers who entered the parlors, because it would enable them to avoid being placed in compromising situations.

- Occupational licenses also would be required for massage parlor employes or they would not be permitted to have physical contact with members of the opposite sex.

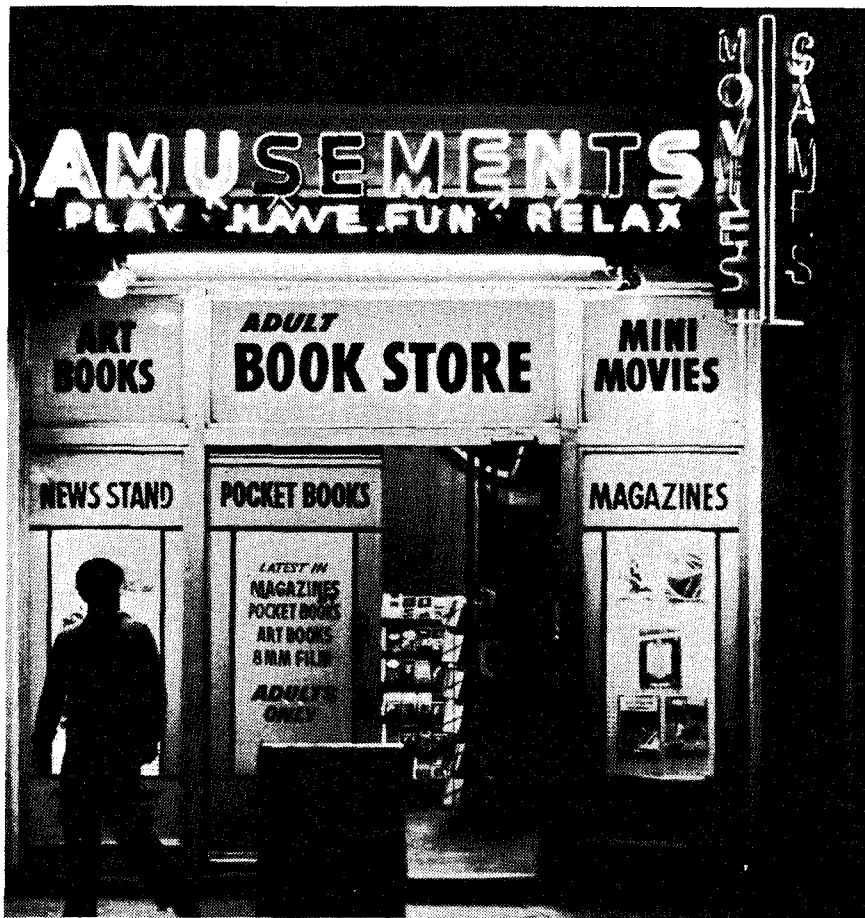
- Places of business where liquor is served would be subject to police searches at all hours without the requirement of a search warrant.

- Convicted prostitutes or gamblers or anyone convicted of drug

offenses would not be granted papers to work intopless or bottomless cabarets. Women working in these places would be prohibited from mingling with the customers, a practice Stack said is used to induce men to participate in illicit sex acts.

- Operators of X-rated movie houses, adult bookstores, health spas, massage parlors or encounter studios would have to submit to the County Commission complete resumes including their conviction record, or they would not qualify to obtain an occupational license.

The first three of these ordinances would be applicable to the entire county. The final two could be applied only in the county's unincorporated areas.



Boulevard between the limits of the two cities.

Shaw had been a strong supporter for several years of a pornography crackdown which led to elimination of massage parlors within the Fort Lauderdale city limits.

"Our city has been very active in fighting pornography. In fact, we feel we have led the entire county in this area," Shaw said.

However, it was not until Shaw and Veltri decided to write the letter to the County Commission last spring that the campaign gained impetus throughout the county.

After this letter was written, the county and the cities of Hollywood, Margate, Plantation, Pompano Beach, Deerfield Beach, Hallandale and Coral Springs became more actively involved in trying to eliminate pornography.

A countywide citizens' action group, the Broward Citizens for Community Standards, was born and began picketing pornographic establishments and collecting thousands of signatures urging their abolition. This group received support from many churches.

The City of Plantation established a hotline number, 792-4322, to receive information pertaining to pornographic activities.

The Broward State Attorney's Office launched a major investigation into pornography.

Margate Mayor John Zerweck called for a U.S. Senate investigation into organized crime in Broward County, saying he believed organized crime was behind much of the alleged pornographic activity in the county.

At about the same time, the Broward Grand Jury began an investigation aimed at organized crime figures involved in distribution of alleged pornographic materials.

Stack said there has been a reduction by nearly one-third in the number of crimes committed in the vicinity of alleged porno establishments on West Broward Boulevard since he began increasing patrols in that area.

Stack said the three ordinances that would be applicable countywide are especially important to his plans for ridding the county of pornographic businesses because in the past, when a crackdown was begun in one city, they simply moved across a municipal line.

Stack launched his crackdown in June, shortly after receiving a letter signed jointly by Fort Lauderdale Mayor E. Clay Shaw and Plantation Mayor Frank Veltri.

Shaw, a member of St. Anthony parish, here, and Veltri, a member of St. Gregory's parish, Plantation, became upset when a row of adult bookstores, massage parlors and X-rated movie theaters sprang up along a one-mile strip of Broward



Catholic Service Bureau for Broward County recently observed an "Appreciation Evening and Annual Meeting" in Fort Lauderdale during which



Archbishop Edward A. McCarthy presented a special award to former director, Mary Alice Owens, above. The Archbishop is also shown

speaking to dinner guests, among whom were more than 40 volunteers honored for their services to the bureau, an agency of United Fund.

Communion in Hand

Some of the benefits

By FR. THOMAS KROSNICKI, S.V.D.

(The following article, the first of three, explaining Communion in the hand was prepared for NC News by Father Thomas Krosnicki, associate director of the Bishops' Committee on the Liturgy.)

As November 20 approaches, parishes across the country are preparing for the introduction of the optional practice of Communion in the hand. Where the proper explanation and instruction have been given, the optional practice will be introduced without difficulty. When nothing has been said by way of introduction, questions and problems might arise. The one lesson we have all learned from Vatican II is that any revision of liturgical practice needs adequate explanation.

The first point to keep in mind is that the practice of Communion in the hand is an option. One need not make use of it if for some reason receiving on the tongue is preferred. It is hoped that whatever method is used, it will be the communicant's choice based on good reasons.

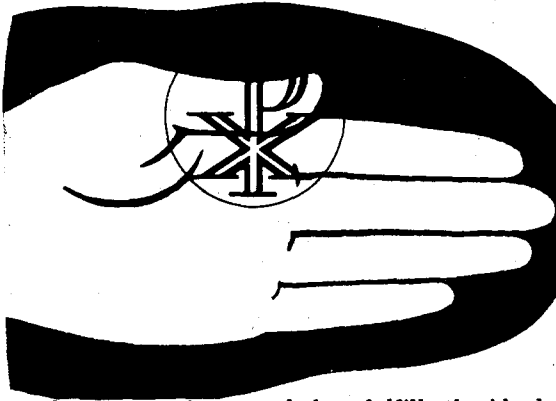
Those who choose to receive in the hand will do so not because it is something new or because everyone else in the parish seems to be doing it. Rather, the communicant has chosen to receive in the hand because he or she finds it spiritually helpful. The recent publication of the Bishops' Committee on the Liturgy entitled "The Body of Christ" lists several reasons why someone might be moved to receive Communion in the hand.

The practice:

- Teaches that our entire body, including hand as well as tongue, shares equally in the goodness of God's creation and in the holiness achieved through Christ's entrance into the world as the Word made flesh.

- Reminds us that through the sacraments of Christian initiation—Baptism, Confirmation and the Eucharist—we have become temples of the living God, a chosen race, a royal priesthood, a holy nation. Receiving the Lord into the palm of our hand brings out the truth that we are cleansed and consecrated by these rites, sharers in Jesus' priesthood and a new creation.

- Requires, as an active gesture (like standing, saying "Amen"), greater participation



by the communicant and thus fulfills the ideals of the Constitution of the Liturgy.

- Forms a positive, human, understandable response to Jesus' invitation of "Take and eat." In this method, we actually reach out, receive the Lord's body into our hands, and then communicate ourselves.

- Lifting up and extending one's hands reflects the giving-receiving dynamic which occurs in Christian life and worship. At the same moment, it expresses a reliance on another, a

petition for needed food, a humble reception of the divine gift.

- Appears to many as a more mature, adult gesture. In their eyes, normally only infants and the infirm receive food into their mouths from another's hand, granted such feeding of another is an action normally accompanied by great love and tenderness.

- Facilitates an easier and reverent distribution of more substantial altar breads produced according to directions of the revised Roman Missal. These guidelines call for breads which appear as actual food that can be broken and shared. Placing these larger particles on the tongue can be clumsy and a source of anxiety for both minister and communicant.

- Is a more relaxed and hygienic method of distributing Communion. Even with thin wafers and great care, the minister's fingers often come in contact with and are moistened by the communicant's lips or tongue. This causes discomfort for the minister and for others. Communion in the hand helps eliminate this difficulty.

- Links together the presentation of gifts and the reception of the Lord. The same hands which brought forward and offered the bread and wine earlier in the Mass now receive back these transformed gifts.

It should be noted that the above points were not outlined to "prove" that one method of receiving Communion is better than the other. The Church recognizes both methods of Communion reception as acceptable. What the Church is interested in is that whatever manner is chosen, the reception of Communion is done with great faith, reverence and understanding.

(Next: A change in ritual, not in doctrine.)

Priest answers questions

(The following article was written by Father Jack Totty, a member of the Archdiocese Liturgy Commission).

Q. I hear that soon the parishes in our Archdiocese will be giving us Communion in our hands. Is that true?

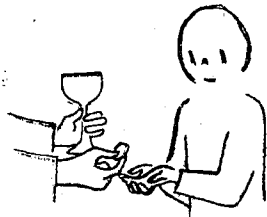
A. Yes. By the end of November every parish is expected to give Communion in the hand to those who want it that way.

Q. You mean we each have a choice?

A. Yes. Each individual is free to decide for himself whether he wants Communion in his hand or on his tongue.

Q. Is this true all over America?

A. That's hard to say. Over 75 per cent of the American bishops voted in favor of this option, so we can suppose that it will be almost uniform. But there may be a few which do not, just as there is for Saturday evening Masses. It is also being done in over 50 other countries,



STRONG FAITH

in the Mystery of the Holy Eucharist. Extending our hands is a symbolic gesture of praise and thanksgiving.

including Canada.

Q. Why another change? What difference does it make?

A. In liturgy we are dealing with signs and symbols. Communion in the hand is a sign of being treated as an adult. In our culture only babies are fed by having their food put into their mouth for them.

Q. Where do the priests think up these new ideas?

A. There is nothing new about receiving Communion in your hand. It is as old as the Church. Jesus did it at his last Passover meal. We have records of it in the 2nd century. In the 4th century St. Cyril, the Bishop of Jerusalem, taught his people: "...make the left hand into a throne for the right which shall receive the King, and then cup your open hand and take the body of Christ, reciting the Amen." And in the 8th century a writer tell us: "The bishop gives Communion into the extended hands of the people."

Q. Then why did the custom of giving it on the tongue get started?

A. We don't know for sure, but it seems to have started in Spain in connection with magic and superstition. It was also probably connected to the changeover from leavened to unleavened bread.

Q. Isn't this old way disrespectful?

A. If it were I do not think it would have been the tradition of the earliest Christians, nor would Pope Paul have approved of it, nor over 75 per cent of the American bishops voted for it. Priests have always held Communion in their hands and saw no disrespect in that.

Q. But the priest's hands were anointed with oil at his ordination and our's weren't.

A. That ceremony of the priest's hands had nothing to do with Communion. He was anointed on the hands as a symbol of being totally anointed, just as all Catholics are anointed on their forehead at Baptism and Confirmation as a symbol of being totally anointed into a sahere in Christ's priesthood. Deacon's have always given out Communion, and their hands are not specially anointed. In much of America laymen give out Communion and their hands are no more anointed than are those of everyone

else. And finally it might help to remember that your tongue is no more anointed nor holy than your hands, so where is the disrespect? It is really just a case of habit, of a pattern of thinking with which many have grown up.

Q. Won't this present a problem when people are Communing under both kinds by intinction?

A. Since intinction is poor liturgy anyway, its disappearance would be a side benefit of this change. We can work our way back to the Church's tradition of the first 14 centuries when Communicants eat and then drink. That is symbolism and therefore good liturgy.

Q. Well, I still feel uneasy about it.

A. Then by all means stay with your present way until you feel comfortable with the restored way. Your choice will be respected, just as you must respect the lawful choice of others.

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Your child--what do you want for him?

"If I ask any parent what they want for their child I think they would say 'I want my child to be good.' But it will never happen unless the children experience it in the home," said Sister John Aloysius, I.H.M.

Sister Aloysius, who has a masters degree from Villanova and is the Director of Religious Education for all teachers of the Order of Immaculate Heart of Mary, spoke to the parents of Epiphany school children.

SHE REFERRED to the Vatican's Decree on Christian Education which states that parents, not schools, are first and foremost in Christian

ACCW deanery meet Oct. 31

"Keep Doing Good Works and Sharing Your Resources for These Are Sacrifices That Please God," will be the theme of the Fall meeting of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women.

Women of St. Brendan parish will be hostesses during the one-day sessions on Monday, Oct. 31 in St. Brendan cafeteria, 8755 SW 32 St.

Registration and coffee at 9 a.m., will be followed by a business meeting where members will hear Sidney Collie, president of the International Student Society at the University of Miami.

Mass will be celebrated at 11:15 a.m. in the parish church

education.

"If parents fail, others may try but will not be able to overcome," she said.

"That is a frightening statement, but not one to be feared. Rather, it is one to enlighten."

She said Catholic schools and CCD are not enough but are intended to be in cooperation with parental guidance.

"Children view the parents as the ones who know all there is to know," she said, adding that parents are not expected to be formal educators.

"**YOU ARE** teaching from the moment the child is born. Some doctors say the child knows even before he is born if he is wanted," she said.

Sister Aloysius said example is one of the main ways a parent teaches.

"When was the last time your child saw you pray?" she asked. "Do not be timid about having your children see you pray or on your knees. Bring your children when stopping at Church or going to Confession. Don't just make God an aspirin bottle when you are in need...Thank God for good things your family has."

She suggested that the whole family be involved in praying all week long about problems or decisions the family has to make. "Show them you need God for guidance."

Some children are psychologically torn, she said, because they are learning good things at school and they love what they learn. Then they come home and don't see it in practice.

SHE GAVE the example of the parent who punished a child for lying. Then the phone rings and the child answers it. The parent then says, "If that is Mrs. Jones tell her I'm not at home."

Sister acknowledged that parents have a harder time than in past times when things were not questioned.

"You are surrounded today with so many conflicting values, materialism, television," all of which, she added is one reason parents must be strong teachers.

She urged parents to make major restrictions on television use in the home.

"Television doesn't sell products to the people. They sell people to the products, she said, pointing out that TV executives go to the sponsors and guarantee to deliver so many million people to them for so many dollars per second.

"**ONLY FOUR** countries in the world permit commercials on TV," she said, and the U.S. is one of them. "We become so consumer oriented that kids think giving them things is an act of love."

"But sometimes saying no can be a greater act of love."

"The greatest gift you can give your children," she said, is not material things, but is "the faith."

"Look around your home. Is there anything that tells you it is a Catholic home?"

Sister said children will become what they are told they are, good or bad, and will live up to whatever their home environment presents, Catholic love, or indifference.



Old Dr. Hairyhands consults with a young colleague before performing surgery on a pumpkin in the pediatrics wing of Cincinnati's Good Samaritan Hospital. Behind the rubber mask is Sue Best, a student at Ursuline Academy, who was a volunteer ghoulish at a Halloween party.

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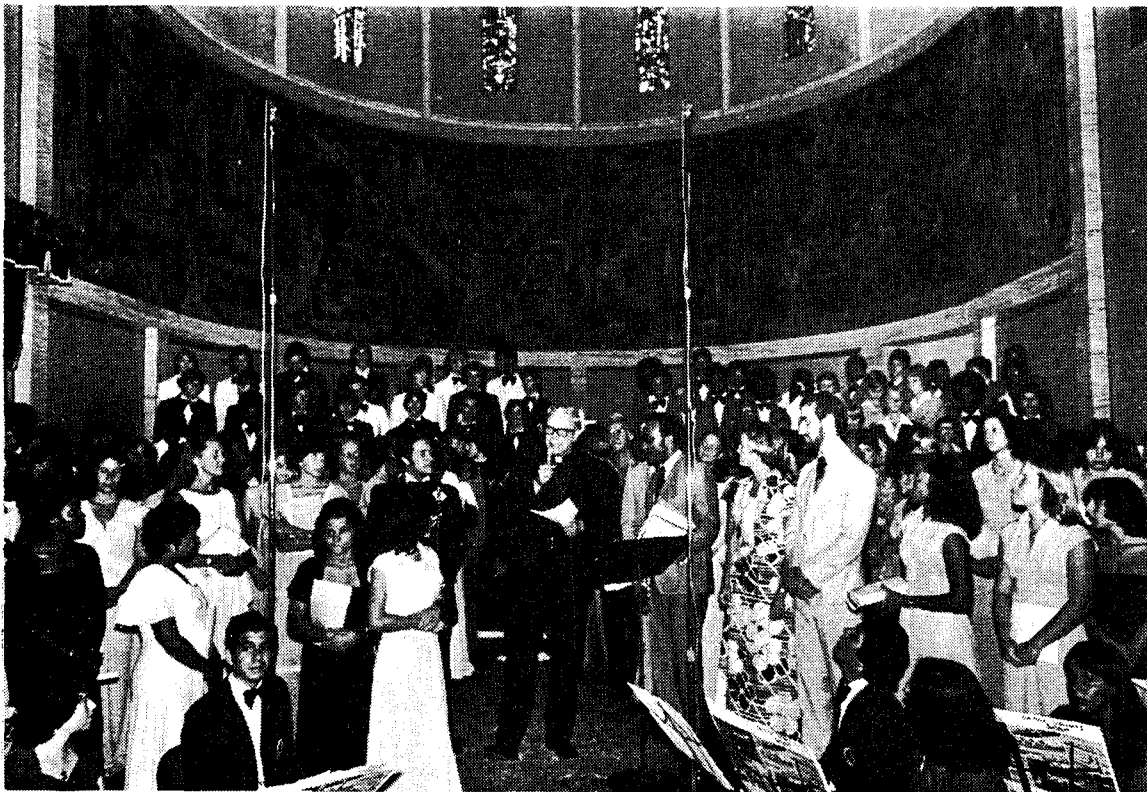
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Fall Concert by the Ecumenical Festivals of Greater Miami, Inc. attracted an overflow crowd to St. Mary Cathedral last Sunday. Archbishop Edward A. McCarthy is shown with high school choristers and artists as he commended the entire group for their program of religious music.

Fr. McCann marks 25 years

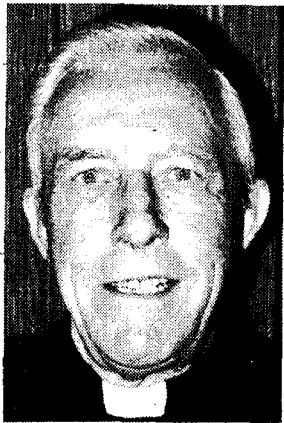
POMPANO BEACH—Father Frank McCann, pastor, St. Elizabeth Church, will observe the silver jubilee of his ordination to the priesthood during a Mass of Thanksgiving at 12:30 p.m., Sunday, Oct. 30.

A native of Ireland who was ordained in 1952, Father McCann studied in schools at Glenravel and Bakkymena and studied Business Administration at Bedford College, Belfast. He was in business for 10 years including a period of five years as manager of Brennan Brothers in Belfast.

He began his studies for the priesthood in 1947 at Mt. Mellary Seminary, Waterford and completed those studies at St. John College, Waterford, where he was ordained.

For three years he was stationed in the Diocese of Ambato, Ecuador and was chaplain to the personnel of the American Embassy in Quito and to the American Armed Forces stationed there.

He came to South Florida



in 1956 and assisted at Epiphany parish, South Miami. From 1959 to 1964 he was administrator of St. Monica parish, Opa Locka, where he supervised the building of the parish church and school. From 1964 to 1968 he served

as pastor of Holy Name of Jesus Church, West Palm Beach. In 1968 he was appointed pastor of Our Lady Queen of Martyrs parish, Fort Lauderdale; and from 1970 to 1973 was pastor of St. John Fisher parish, West Palm Beach.

Father McCann has been pastor of St. Elizabeth Church for the past four years. He will be guest of honor at a reception between 1:30 and 5 p.m. on Sunday.

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Palm Beachites assist children

JUPITER— Catholic Service Bureau programs serve all of the needy regardless of race or creed, the director of the Palm Beach CSB told delegates to the East Coast Deanery meeting here.

Michael Dougher, who urged the women to continue in their programs to "Adopt A Child for Christmas" through providing gifts for needy children, pointed out that CSB "is an agency with Catholic values that serves all mankind who have problems.

"We seek to strengthen family life," Dougher continued. "We don't believe that 'family life' end when people reach about 45 years of age.

Family life proceeds from birth to death and families can develop problems, and need help and protection at all ages," he said.

"That's why another essential part of our 'Catholic values' includes our deep respect for life, and why we have programs to help with family problems and support the principle of the right to life," Dougher declared.

Dougher explained that the goal of the agency is to deliver its services at parish levels whether it be counseling of married couples, parents, children or programs for senior citizens, child adoptions and foster parent programs.



WATCH FOR THE MAIL

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Do you read our mail?... If so, you'll receive in the next week or two our invitation to help the Holy Father do what Christ did in the Holy Land. ...In Bethlehem, for instance! At the Pontifical Mission Orphanage our Sisters are giving a home to 60 little Arab girls who otherwise might have been lost forever... In Jerusalem the Pontifical Mission office provides clothing (collected in the U.S.A.) to the aging and the crippled, babies, the destitute—as well as food and medicines (more than 1,000 children daily receive their only hot meal)... Refugee boys are becoming tailors at the Salesian School in Nazareth...Blind girls learn to "read" in the Gaza Strip, deaf-mute boys and girls begin to speak at Epheta in Bethlehem. It's all possible because you support the Pontifical Mission for Palestine....What is the Pontifical Mission? The sister agency of the Catholic Near East Welfare Association, it's the Holy Father's self-help relief agency for 1.8 million Arab refugees, begun 28 years ago by Pope Paul himself (then Monsignor Montini) after the first Arab-Israeli War. Your own mission of mercy in the Holy Land, it serves Moslems as well as Christians on the basis of 'need not creed'.... If you do not hear from us this week, why not write to us? We'll tell you how you can help.

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Discussing plans for the Bobby Nichols Invitational Golf Tournament are Father Michael Hickey, Rudy Fitzek, Bobby

Nichols, Dick Eric, and John Agnelli, tournament director.

Golf tourney to aid church

NAPLES—St. Peter Church building fund will benefit from the entire proceeds of the Second Annual Bobby Nichols Invitational golf tournament on Nov. 9 at the Royal Palm Course at Lely Country Club.

and Gene Sarazen, are expected to participate in the match which features low gross and net awards in both the men's and ladies' divisions. A donation of \$30 includes green fees, cart, food, refreshments etc.

In addition to PGA champ, Bobby Nichols, U.S. Opener winner, Ken Venturi,

Tee-off time is 7:45 a.m., and 1 p.m. For reservations call 774-3726 or 774-3206 in Naples.

It's a Date

Broward County

OUR LADY QUEEN OF MARTYRS parish "Oktoberfest" today (Friday), Saturday and Sunday on the grounds, Fort Lauderdale. Rides, booths, games, refreshments.

ST. JEROME Women's Club luncheon and card party, Nov. 1, 12:30 p.m., parish hall, 2533 SW Ninth Ave.

OUR LADY QUEEN OF HEAVEN Women's Guild Halloween dance, Oct. 29, parish hall, North Lauderdale. Reservations 971-1536.

ST. BONIFACE Women's Club meeting, 8 p.m., Nov. 2, Pembroke Pines.

ST. JOHN THE BAPTIST Women's Guild, luncheon and fashion show, Nov. 9, Pier 66, 11:30 a.m. Fashions by My Irish Cottage and Cruise Line Fashions. Reservations by Nov. 3, 491-1225.

ST. HENRY Women's Guild Hobo Night, Oct. 30. Beef Stew dinner, dancing. Guests dressed as hobos should bring old eating utensils.

ST. BERNADETTE Golden Years Club meeting after noon Mass, Nov. 4, refreshments, cards.

Dade County

ST. RICHARD Women's Guild meets

Nov. 4 following 9:30 a.m. Mass, parish hall. An auction follows meeting. Fall barbecue 3 p.m., Nov. 5, parish grounds.

HOLY FAMILY Women's Club "Monster Mash" for adults, 9 p.m., Oct. 29, parish hall. Reservations 891-5084.

ST. JOSEPH Friendship Club, Surfside, meets 1 p.m., Nov. 1, parish center.

Palm Beach County

SACRED HEART Ladies Guild, Lake Worth, rummage sale, Nov. 4 and 5, 8:30 a.m., Madonna Hall, 430 N. "M" St.

ST. LUCY Women's Guild, Highland Beach, luncheon meeting, Nov. 7, Boca Del Mar Club, 6202 Boca Del Mar Dr., Boca Raton. Mrs. Violet Doummar, guest speaker. Reservations 278-2528.

ST. THOMAS MORE Madonna Guild, Boynton Beach, meets after 8:30 a.m. Mass, Nov. 4, KC Hall. Daughters of St. Paul will speak on Bible Study.

LADIES OF KNIGHTS, W. Palm Beach, dance, Nov. 4, 9 p.m., K. of C. Hall, Marine Dr., Music by T.J. and Her Pipers, refreshments.

ST. CLARE Women's Guild Christmas Mini-Bazaar Workshop, 8 p.m., Nov. 2, parish hall. Refreshments.

ST. JOHN FISHER parish "Get-Acquainted" wine and cheese party, 8 p.m., Nov. 4, 1600-39th St., W. Palm Beach.



Recent visitor to Miami's Camillus House and Centro Hispano Catolico was Alan R. Horton, United Kingdom Dept. of Health and Social Security, right, shown with Mrs. Richard Keller, ACCW International Affairs chairman; and Brother Lawrence, regional director, Brothers of the Good Shepherd.

Carmelites plan nursing home

WEST PALM BEACH—Plans for the construction of a new nursing home facility have been announced by the Carmelite Sisters for the Aged and Infirm.

A certificate of need to erect the new facility on the site of the present Lourdes Residence, formerly operated as a nursing home, at 305 S. Flagler Dr. has already been granted.

Razing of the present structure and construction of a new building is expected to begin shortly at a cost of \$2.5 million, the Sisters said.

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S. Florida Scene

Pre-Cana conferences

PEMBROKE PINES—Pre-Cana Conferences for those planning to be married in the near future are scheduled to be held at St. Boniface parish.

Sessions are slated at 8 p.m. on Nov. 6, 13, and 20 in the parish hall, 8330 Johnson St.

Couples planning to participate in the sessions which are required before marriage, should bring introductory letters from the parish in which they will be married.

Mercy Hospital gala

"Autumn Gala" dinner and dance to benefit Miami's Mercy Hospital will be an event of Saturday, Nov. 19 at the Doral Country Club.

Dr. and Mrs. Ricardo Nunez-Portuondo are serving as chairmen for the event which annually attracts hundreds of guests. Mr. and Mrs. Thomas D. Lumpkin are honorary chairmen.

Mini-family workshop

A mini-family workshop will be presented at Immaculata-LaSalle High School by Father Gabriel Calvo, founder of Marriage Encounter, Wednesday, Nov. 2, from 7 to 10 p.m.

Co-sponsored by the Christian Family Movement and the school, the evening is for parents and their teenage (over 14) children; parents without partners, priests and Religious. Parents with children under 14 are invited as a couple to the workshop.

Attendance will be limited and reservations are required. For further information contact Bob and Irene Tomonto at 253-2036.

Cenacle retreat slate

LANTANA—General retreats for women and a Charismatic Seminar are scheduled at the Cenacle Retreat House, 1400 S. Dixie Hwy. during the month of November.

A retreat for women of St. Clare parish, N. Palm Beach, and other South Florida women is



National Right to Life president, Dr. Mildred Jefferson, center, talks with local pro-life leaders, Mrs. Magaly Liaguno, left; Thomas Endter, Fla. RTL vice president; Dr. Matthew

Bulfin and Mrs. Bulfin, Fort Lauderdale. Dr. Jefferson was feted at a reception last Sunday following her appearance on a local TV program.

slated for Nov. 4-6. The following weekend, Nov. 11-13 women of St. Pius X and St. Bartholomew parishes will participate in retreat sessions.

A Charismatic Weekend Seminar is planned for Nov. 18-20.

Father George Maloney, S.J., New York City, will be the retreat master. For additional information on the seminar and retreats call 582-2534.

CDA institution

Catholic Daughters of America from three courts in the Archdiocese of Miami recently participated in the institution of Court St. Lucie No. 2176, the 18th CDA Court in Florida.

More than 30 charter members were inducted during the ceremonies at St. Lucie Church, St. Lucie. Members were present from Court Maria Regina, Fort Lauderdale; Court Holy Spirit, Pompano Beach; and Court Palm Beach, West Palm Beach, including Mrs. J.S. Nader, Our Lady Queen of Martyrs parish, Fort Lauderdale, second Vice-State Regent.

White elephant sale

NAPLES—A "White Elephant" sale on Saturday, Nov. 5 at Naples Dodge will benefit Right to Life, Action for Life and the Emergency Pregnancy of Collier County.

Those wishing to donate salable items should call 774-4992 in Naples South; 775-3347 Naples

East; 597-5717 North Naples; 597-3211 Pine Ridge; 261-1813 Park Shores; and 261-3885 Poinciana.

Talk by Dr. Sheppard

Dr. Ben Sheppard will speak on "Today's Drug Abusers" during the monthly meeting of the Miami Serra Club at noon, Tuesday, Nov. 1, at the Hotel Columbus.

Divorced-single club

Men and women who are divorced, separated, or single have been invited by Father James Reynolds, pastor, St. James Church, to an organizational meeting at 7:45 p.m., Friday, Nov. 4 at the Religious Education Trailer on the grounds of St. James School, 601 NW 131 St.

The club formerly known as the "Hello Dolly" Club for women is reorganizing to include men, Father Reynolds said.

Josephites note 200th

More than 200 years of service to the Church in Florida was recently observed by jubilarians of the Sisters of St. Joseph during ceremonies in St. Augustine.

Nuns observing jubilees are Sister Mary Imelda, 60 years; Sister Dorothea, 50 years; Sisters Agnes Rita, Mary Theresa, Mary Victor and Elizabeth Marie, 25 years each.

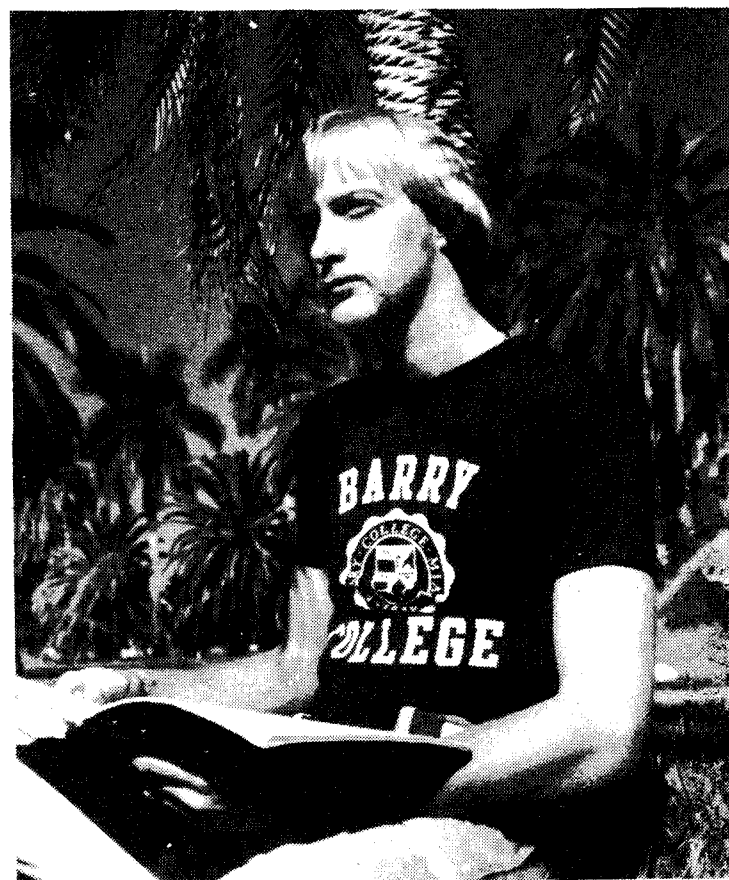
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Families invited to enrichment nights

Families of the Archdiocese are invited to the Family Center for a series of enrichment nights, starting Friday, Nov. 11, and continuing each Friday thereafter, according to Terry and Mimi Reilly, directors.

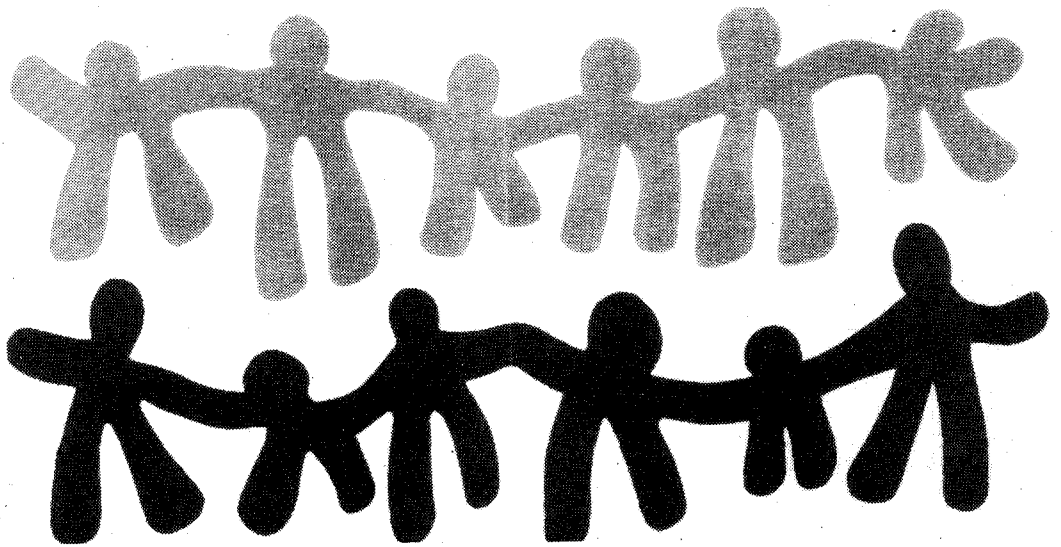
The activities at the Center will be held outdoors amid the greenery of the 17-acre facility at 183 St. and 12 Ave. NW, but will be canceled in the event of rain.

Families are invited to come out about 6 p.m. to share a picnic supper. Around 7 a theme of Christian family life will be explored through films, slides or a talk. The themes will vary each week and will include such topics as com-

munication, acceptance, forgiveness, prayer, honesty, conscience development, values, faith, suffering, joy and whatever others participating families suggest, according to the Reillys.

COORDINATING the nights will be Father Ron Luka, C.M.F., of the Center staff, and Harry and Barbara Schneeberg of Holy Family parish, North Miami.

While individual families are invited, parishes are urged to bring groups of families in the hope that these family activities might be repeated in the parishes, thus strengthening not only the family members but the bonds between families within the



Positive parenting classes slated at four locations

Positive parenting programs will be offered at our locations in the Archdiocese starting Nov. 1, developed by the Archdiocese Family Enrichment Center and the Barry College Continuing Education Department.

The program, which consists of six sessions, will have a staff of psychologists, family counselors, and parents with special communication skills. It will explore methods of parenting, problems of children, creative listening, accepting and modifying behavior, sibling relationships, resolving and eliminating conflicts, and honest and positive communications.

The series will be offered at Barry College on Tuesdays, beginning Nov. 1; Tuesdays at St. Helen's parish in Fort Lauderdale starting, Jan. 10; Thursdays at Cardinal Newman High School, West Palm Beach, beginning Feb.

9; and on Wednesdays at Carrollton School, Coconut Grove, beginning April 5. Sessions will run from 7:30 to 9:30 p.m.

Registration fee for the program is \$20 for one person and \$30 for a couple. Registration is limited and should be sent to the Continuing Education Dept. of Barry College, 11300 NE 2 Ave., Miami 33161. Checks should be made payable to Barry and registrants should indicate which workshop they wish to attend.

Friday, Nov. 4, 8 p.m., at the home of Dave and Sue Langlois, Southwest Dade, 248-5065.

Thursday, Nov. 17, 8 p.m., at St. Augustine Church, 1400 Miller Rd., Coral Gables.

parishes.

Families will break down into age groups for discussion of themes, then re-group to continue discussion and develop a small family project around the theme. The evening will conclude with a family liturgy, snacks, singalong, and informal relaxation.

The Archdiocese Office of Youth Activities is collaborating with the program, encouraging the participation of families whose 9th or 10th grade youths have made the Kerygma weekend.

THE BASIC structure of these evenings, said the Reillys, input, age group discussion, family project, relaxation and celebration can easily be used for parish days, evenings or afternoons of family reflection. An orientation for parish directors of Religious Education on this technique was offered at the Center Oct. 13.

There is no charge for the enrichment nights and reservations are not needed. Anyone wanting more in-

formation on the nights or on planning of similar nights in their parishes can call the Center at 651-0280.

Information parties set for Marriage Encounter

What is Marriage Encounter? Who participates? What are the benefits to married couples?

These questions will be answered for those interested during a series of Information Parties in November sponsored by Marriage Encounter of South Florida.

Information Parties are scheduled as follows:

Nov. 3, 7:30 p.m., home of Pat and Jerry Barberio, W. Palm Beach, Ph. 689-0347.

Nov. 5, 7:45 p.m., home of Bruce and Mary Lou Dailey, Southwest Dade County, Ph. 253-0304.

Nov. 8, 7 p.m., St. Hugh

parish hall, Coconut Grove. Nov. 13, St. Catherine of Siena Family Center, following noon Mass. Babysitting services provided.

Nov. 20, 8 p.m., home of Tom and Jo Parks, Hollywood. Ph 989-5494 and at Christ the King parish, 1600 SW 112 Ave., following 11 a.m. Mass.

Marriage Encounter weekends are slated Nov. 11-13 at the Dominican Retreat House, Kendall; and Nov. 18-20 at Our Lady of Florida Retreat House, N. Palm Beach.

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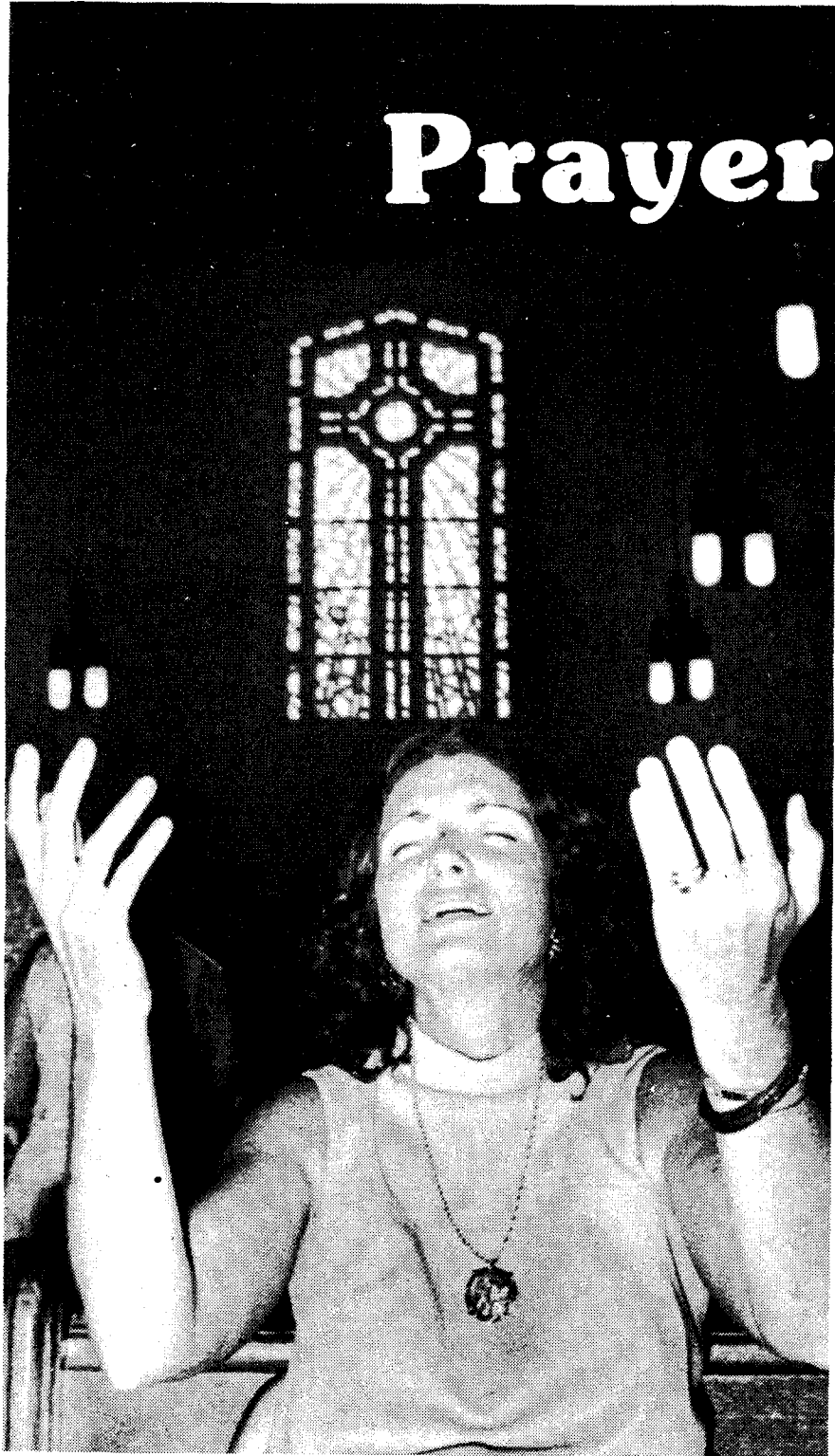
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Prayer with feeling



**PRAISE
THE
LORD**

By FR. JOSEPH M. CHAMPLIN

Words carved over the archway entrance of a mid-western Benedictine monastery greet visitors with this message: "Preach to all who enter here."

A serene atmosphere and deep inner peace does seem to pervade the grounds and members of monastic communities. The monks, whose healthy faces and hardened hands reflect their daily farm labor, pray alone or together with a quiet dignity. In chapel they bow slowly, profoundly, gracefully, and with great reverence.

Today's charismatic prayer group tends to have a distinctly different approach. The singing is bouncy and enthusiastic; arms are raised high in praise; participants clap their hands in unison to accompany the music; members speak or shout words of glory and thanks to the Lord; people laugh and cry and offer highly personal testimonies.

The charismatic movement has apparently reintroduced strong feelings and emotions to prayer and worship.

Nearly thirty years ago, an English scholar, Msgr. Ronald Knox, wrote a book called "Enthusiasm," a text which became a classic study of enthusiastic religions with special reference to the 17th and 18th centuries. He also considered in a final chapter more contemporary movements like the Quakers and the Oneida Creek society in the United States.

His concluding section maintains that enthusiasm in religion is not yet dead, but judges its future quite limited. Knox wrote—remember, this was 1950:

"Account for it how we will, by the less general diffusion of religious sentiment, by the decline of fundamentalism, by the modern educational outlook, by the influence of radio on oratorical technique, it is clear that our fellow countrymen are less susceptible, in these days, to the emotional appeal. Perhaps it is a closed chapter, this chapter in the history of religion."

The rapid and remarkable growth of pentecostal or charismatic prayer groups in the past decade on the contrary, clearly demonstrates

that this is not a closed chapter in the history of religion. It likewise proves Americans and American Catholics, or at least some of them, are very susceptible to the emotional appeal of enthusiastic religious movements.

Others, however, find themselves uncomfortable, turned off or highly suspicious of that style for prayer and worship. It seems strange to them; they experience insecure, nervous or angry feelings when first attending a charismatic session; the highly emotional and external approach raises doubts about its stability, its lasting character, its orthodox basis.

Cardinal Leon Joseph Suenens, the highly respected Archbishop of Brussels-Malines, Belgium, speaks to that matter in his recent publication, "A New Pentecost?"

"The spontaneity of this prayer of praise, expressed by rhythmic movement, clapping of hands, hands raised or joined altogether in a sign of unity is especially appreciated by young people. It helps those who lend themselves to it, to step out of their individualism, their inhibitions and their excessive cerebralism.

"Sometimes people object to this as being too emotional. It is worthwhile analyzing this objection more closely. For if someone objects to the emotional character of a particular style of prayer, it can well be that he feels himself threatened by its personal quality. We are so accustomed to formalism, ritualism, and conventionalism, that deeply personal prayer can present a challenge to our inhibitions.

"We are afraid to be ourselves before God and before one another and hence we resort to a defense mechanism which labels as "emotionalism" what in reality is an authentic personal quality of prayer. We tend to avoid emotion in our relations with God, or at least we prefer to depersonalize prayer, just as we have today stripped and laid bare so many of our churches."

I have observed the joy and peace of monks during and after their period of more restrained public prayer. I have also experienced the peace and joy of 200 priests, religious and lay persons within and following a lively, emotional hour-and-a-half of common charismatic prayer.

Father of western monasticism

ST. BENEDICT

By FR. JOHN J. CASTELOT

ST. BENEDICT, abbot, patriarch of Western monks, father of Western monasticism, started a movement which exerted a well-nigh incalculable influence on Western civilization. In fact, as late as Oct. 24, 1964, Pope Paul VI named him the patron saint of Europe. It is unfortunate, then, that he emerges from the pages of history as a rather shadowy figure. The reason is that we really do not have a good historical portrait of his personality.

THE earliest information comes from the Dialogues of Pope St. Gregory the Great, himself a Benedictine, who flourished almost a half century after Benedict's death. He gives us a good bit of biographical information, but it is hardly first-hand, and it is presented, not in the sequence of a good biography but rather in a series of anecdotes. These anecdotes, furthermore, contain a great deal of material which is quite patently legendary. Keeping this in mind, however, we can disengage a fair sketch of Benedict's career and at least some idea of his personality.

HE was born of a wealthy family at Nursia (Norcia) in Italy about 480, together with a twin sister, Scholastica. As a teenager he was sent to Rome under the watchful eye of a chaperone to broaden his

education. Rome was on the verge of collapse. The whole empire had been overrun by barbarians and Arians, the Church was torn by dissension, violence was the rule rather than the exception, and vice of all sort was rampant. Benedict's fellow students reveled in the general licentiousness and so, fearing that he might get caught up in the same lifestyle, he decided to leave.

WITH his chaperone he fled to a little village about 30 miles from Rome, but even here he was uneasy. He felt more and more strongly drawn to a life of solitude and contemplation. And so, all alone now, he searched among the hills until he found a spot now known as Subiaco. Here he met a sympathetic monk from a nearby monastery, who led him to an almost inaccessible cave.

FOR three years he lived in this desolate place; his friend brought him bread every day, and this was his only contact with the outside world. In time, however, his whereabouts became known and people began coming to him for counsel. Under pressure he consented to govern a community whose abbot had died. But they were an undisciplined lot. Friction grew; they tried to poison him but failed, and he went back to Subiaco.

THIS time, however, so many

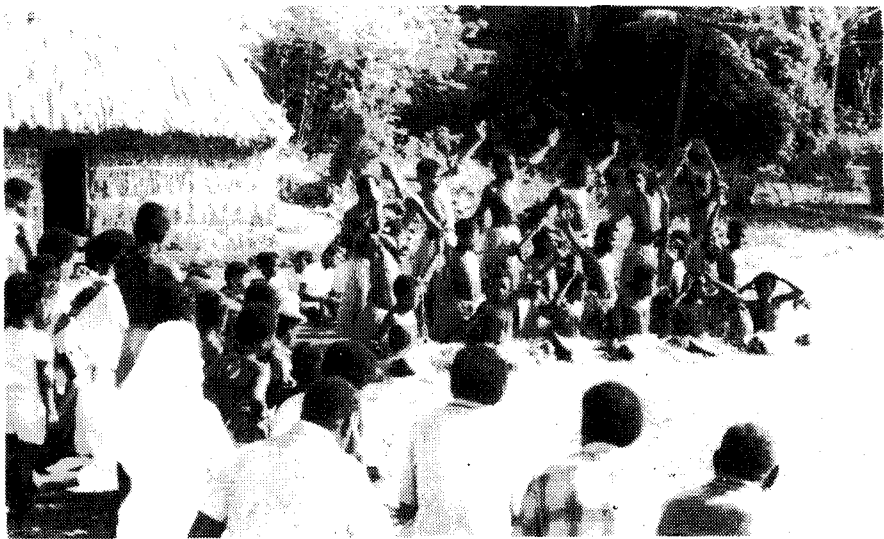
sincere people of all classes came to him that he decided to form a community after his own heart. He built 12 wooden barracks, each with 12 monks and a prior, over all of whom he had supreme jurisdiction. This was a departure from the model of Eastern monasticism, in which monks lived alone in complete isolation, each one a law to himself. We are not told how long this venture lasted, but Benedict had to leave suddenly and unexpectedly. There lived in the neighborhood a dissolute priest who was infuriated by Benedict's holiness and success. He tried character assassination and attempted to poison his food; neither worked. Finally he smuggled prostitutes in to seduce the monks. For the good of the monastery, Benedict, having set everything in order, went elsewhere.

ELSEWHERE turned out to be a place that has become world famous: Monte Cassino. The town of Casinum had been destroyed by the barbarians and the people had reverted to paganism. Benedict converted them, destroyed their temple and, in its place, about 350, laid the foundations for the great monastery which became the center for evangelization and, indeed, civilization in the dark years following the fall of the Roman

Empire. He changed the form of the one he had used at Subiaco, grouping all the monks together in one large building to live as a community under one father.

ABOUT this time he composed his famous Rule. It is a masterpiece of spirituality combined with common sense, advocating a life of liturgical prayer, study and manual labor. The emphasis on work was a novation of sorts. For a long time manual labor had been disdained, the lot of slaves and peasants. Benedict raised it to a position of dignity as an ingredient of a balanced Christian life. It made monasteries centers of activity and not only were they sustaining; they could reach out to better the situation of all in the vicinity. And the work they did in copying ancient manuscripts preserved for posterity not only the Scriptures, but also the great works of classical antiquity.

ST. BENEDICT may have had his head in the clouds, but his feet were planted firmly on the ground. He proposed ideals which would not tolerate exotic or barbaric austerities. And this beautiful synthesis of the idealistic and the realistic perhaps the key to understanding what must have been a fascinating personality.



Columban Fathers in their life of missionary work...

Christian life in

By THOMAS E. QUIGLEY

THERE'S A quiet revolution going on in the Catholic Church today and it will decisively shape what our children and certainly their children will know as church in the third millennium after Christ. Swiss missiologist Walbert Buhmann calls it the coming of the Third Church, the church of the Third World, of Africa, Asia and especially Latin America.

One could argue, in fact, that it's already here except that we in the so-called First World, Europe and North America, continue to fix our gaze, as McLuhan puts it, on the rear-view mirror. We look at where we've just been and imagine that's a fair picture of the future when it doesn't even describe where we are today.

ROUGHLY half the world's Catholics are today in the southern hemisphere, the Third World. Fully a third are in Latin America and before the century is out—less than 23 years away—at least half of the world's projected 1.2 billion faithful will be on that one continent.

More than numbers are involved. It's the shape and texture and coloration of the Church that is undergoing a major sea-change as the center of gravity moves southward. Because we live at the tail-end of the Second Church's predominance, that of the "European" Church,

and in a "European" Church—States—that still wields (and is diminishing) power in the world, are all but inevitable and unimaginable.

But Buhmann's typology is at least in general outline. His vision of the East where Christianity took root. The first eight ecumenical notes, were held on Eastern soil. The Church flourished in Europe of the Middle Ages to the present and has continued to be reborn in the Church, what Lennie Bruce has not inaccurately "told" us.

BUT IN the last quarter century we witnessed such sweeping changes in the world that we find it hard to believe that only 17 years ago the African states first gained independence. The dramatic presence of Pope Paul VI at Vatican II and the explosion of new Latin American churches clearly portend the coming of the Third Church.

THE THIRD Church may be in the ascendant, but it is an uphill process. Nobody slices

KNOW YOUR FAITH

Monks: Reforms and Prayer

By FR. ALFRED McBRIDE

TO acquire a quick fix on the rise of monks, think of Egypt, Ireland and Italy. Ascetics. Nomadic intellectuals. Common sense farmers. The first monks appeared in Egypt around 330. They emphasized asceticism, withdrawal from the world (desert life) and forms of piety that to us seem eccentric to say the least. Paul of Thebes wore palm leaves and dined on a half loaf of bread brought to him by a crow. Hilarion ate only bread, water, salt and lentils. Some perched in trees. And don't forget Simon Stylites who lived on a 60-foot high column, exposed to the elements where he praised the Lord by a thousand prostrations a day. About 360, St. Basil wrote a Rule which tempered much of the oddity, but the emphasis on personal asceticism remained.

FAR different were the Irish monks who flourished after the conversion of Ireland by Patrick. The Egyptian monks flowered in the rich civilization of the Byzantine empire. The asceticism was somewhat a reaction to the affluence around them. Irish monks grew up in a country that was tribal and nomadic and maritime. Further, Ireland was so hospitable to Christianity that it welcomed the new religion without violence, martyrdom or any known instance of violence.

IRISH monks were ardent students of the Bible and remarkably gifted in the arts. And they enjoyed roaming the seas. This accounted for

their religious colonizing of the Celtic lands and eventually moving into France, Switzerland and parts of Germany. Men like Columbanus and others established more than 40 monasteries in these places. Wearing long white habits, carrying curved staves, bearing holy books in waterproof bags around their necks, they bore the Gospel and their cultivated monasticism into Europe.

BUT the Europe of those days needed more than Egyptian ascetics or Irish culturalists. Europe needed farmers. The population explosion among the tribes meant that hunting and foraging would not produce enough food. Out of Italy came a third monastic movement to respond to this need. The common sense farmer-monk arose from the genius of St. Benedict. Blending the ascetical strain of the Egyptians and the humanist decency implied by the Irish monks, Benedict created a community of monks who would convert the swamps of Europe into golden meadows.

BENEDICT moderated the withdrawal from the world tendencies of the Egyptians and the nomadic preferences of the Irish. With the cloister, he retained the privacy for prayer. With stabilized monasteries he offset the wanderlust of the monks. But with the call to move out into all of Europe, his monks traveled, not for wandering's sake, but to settle new territories. The stunning achievement of the Benedictine monks—and their

successors, the Cistercian monks—was to lay a firm economic base for Europe in millions of acres of cultivated and well managed farmland. Basically, they taught the tribes how to settle down, sow crops, rotate the crops, keep records, plan ahead and invest in the future.

THE dominance of the Benedictine style over the other kinds of monasticism was due in large measure to its practicality and to the push given by Pope Gregory the Great. Gregory saw how valuable the Benedictine way would be for the Church and for the future of Europe. Egyptian asceticism was too withdrawalist. Irish cultivation of the arts was too remote from pressing needs. Benedict provided a pragmatic middle way and prevailed.

OF course the Benedictine way didn't just produce farmers, it also produced an immensely attractive prayer life and spirituality. With the divine office, meditative reading of the Bible, emphasis on fraternal and communal charity and the tradition of hospitality to be shown to Christ the Guest, these monks carved out a Christian life style that inspired millions, helped evangelize Europe and give birth to a multitude of other types of religious orders.

THESE monks saved the best in a tempered asceticism from the Egyptians and a taste for learning and culture from the Irish. Linking this to spiritual ideals and economic needs, they gave Europe a basis for the civilization that was to come.

in third world

n offshoot"—the United States inordinate (but rapidly changing) the world, the changes that are also hard for us to

typology is persuasive, at the dawn of the modern era. His First Church was that Christianity began and initially through ecumenical councils, he Eastern soil. The Second Church Europe from the beginning of the dawn of the modern era to be the paradigm for the Bruce called irreverently but only "IE Church."

quarter century, we have seen changes in every part of the world it difficult to remember ago an equal number of nations gained their independence. The explosive creativity of the church after Medellin (1968) and the coming of the Third World

church, like the Third World, is a challenge but it's strictly an opportunity slides up the mountain. So

there is struggle going on and it is struggle, more than shifting population or conversion trends, that explains why the Church of Latin America and Africa and Asia—and the Church of the migrant and refugee and oppressed within the First World—is coming into its own.

The goal of this struggle is the just society, a world that has overcome all forms of oppression and domination. For Third World Christians, for the Third Church therefore, the goal is one of liberation.

Gustavo Gutierrez, probably the best known proponent of the theology of liberation, describes the task as threefold: personal liberation from selfishness and all sin; political liberation of the community (a nation, a race) from social and economic exploitation; and the final conversion through history of the human race into the Kingdom of God.

THESE IDEALS, certainly, are lofty ones. Yet we must constantly attempt to realize them.

For us in the globe's northern half, the Third World demands for a just international order are as much an opportunity for our own growth as they are a challenge to our complacency. How we deal with the explosive Panama issue, for one example, may tell a lot more about us than we realize.



...in Christian teaching and Baptism in the third world.



Dad learns he has role in rearing kids

By TERRY and MIMI REILLY

I've been conditioned, as I think most men have, that fathers really aren't supposed to be actively involved in the "rearing of children." Dads, we learned, were supposed to be either the benevolent creatures who would dole out allowances or the ogres who meted out punishment when they got home from work. Moms were supposed to take care of the little problems and Dads, the big ones.

I've found that to be happily untrue. When both mother and father become involved in the responsible parenting of their children great rewards come to both parent and child. When both

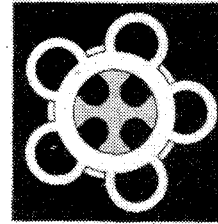
parents are present in the home parenting can be a mutual and a shared responsibility. I know with our family I tried for a while to live out my role as parent in the the way I described above.

I discovered that I was critical of the way Mimi was handling the "little" things which I thought were "big" things. Really the basis for much of our disagreement on the rearing of children was the reality that we weren't raised in the same home. Mimi came from a different home and a different set of parents than I did. We both brought attitudes and opinions which we learned from the families we

were reared in, to the children we are now raising.

Four years ago we had the chance to take a course designed to give parents more tools in their quest to be better parents. I remember how much I resisted going to that class the first time. I didn't want to let anyone think I had anything to learn about being a better father. Much to my surprise many of the other men in the group felt the same way. I also thought it was going to be a class where all the parents were coming because they had serious problems with their children. I discovered that they, like me, had little problems and lots of questions.

The course gave me insight, sure enough, but it also provided a common ground for Mimi and I not only to deal with our children



A family seated together sharing a crossed bread.

but also to communicate about them with each other.

For example, we often had differences of opinion about when we should say "no" to the children. One of us would see reason to say "no" and the other wouldn't. Often the children knew who to come to for permission or approval. The parenting program gave us insight together for when we should say no. These kinds of skills along with a lot of information about positive parenting was and is of real

value to our family.

We are offering the Positive Parenting Program in conjunction with Barry College beginning this November so that parents in the Archdiocese will have that kind of opportunity too. We'll be offering this once this year and three times next Spring, all in different locations of the Eastern part of the Archdiocese. We hope to provide the same course in the Naples area and the Keys next fall. For further information call us or Barry College Department of Continuing Education.

We would like very much to encourage both mothers and fathers to attend these courses. Single parents are welcome too. In the future, we plan to have courses developed specifically for the single parent.

By Terry Reilly

Family Night

Opening prayer

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

Theme—All Saints Day

This week we celebrate All Saints Day on Tuesday, Nov. 1. The feast day was begun in Rome back in 741, when a chapel in St. Peter's Basilica was consecrated to all the saints. Later, in 834, Pope Gregory IV extended the feast to the entire Church. The day has been celebrated for centuries in our Church all

over the world, but it's message to each community has been very much the same. Each of us here today is called to be a saint just as peoples of ages past were, too. All Saints Day helps to ring out the challenge to every one of us, beginning right here in our families.

Activity Ideas

1. Young Family—Saints Mural. Materials: roll of shelf paper, crayons or magic markers. Together draw and color a mural of the family's favorite Saints. Write below each Saint why that one was so important and why he or she is a family favorite. When finished, hang the mural in the family eating area.

2. Middle Years Family—Me, a Saint? Materials: paper and pens. Each family member write a paragraph an-

swering the following: If I were a Saint, what would be my good qualities? Each read his aloud to the family. After all the paragraphs are read, write out a list of five good qualities that are present within the family now. Put them on the refrigerator door for this week to remind us of our goodness.

3. Adult Family—Scripture Time. Materials: Bible. Read aloud Revelations 7:9-17. Share thoughts and ideas. What is it saying to us as individuals? To us as a family?

Snack Time

Place one person in charge of creating the snack and then serving it. Be sure to let a different family member have a chance each week.

Entertainment

Share some old movies or

photographs of summers in the past.

Sharing

1. Someone share a fun memory of something the family experienced three summers ago.

2. Mom of Dad—tell about a childhood memory of a favorite summer.

3. Each share a moment he felt loved by someone in the family last week.

Closing Prayer—Choose one or more.

1. The Lord's Prayer

2. Hail Mary

3. Spontaneous prayer

4. Thank you, gentle Jesus, for this evening and for our Family Night. Bless us this coming week. Let us see your face in the eyes of those in need and may we give generously with a loving heart. Amen.

Prayer of the Faithful

(A sample prayer to be adapted by the parishes)
31ST SUNDAY OF THE YEAR
October 30, 1977

Celebrant: God loves everyone he has made. He has mercy on all men. To this God of compassion, let us offer these prayers and petitions.

LECTOR: The response is: Lord, have mercy.

LECTOR: That those who bear the name Christian may show the charity and peace of Christ to our world, let us pray to the Lord. (R.)

LECTOR: That the leaders of government and all in civil authority may defend the rights of the underprivileged and minorities, let us pray to the Lord. (R.)

LECTOR: For Archbishop McCarthy and the whole Archdiocese of Miami, that we may overcome language and cultural barriers to live as one people united in Christ, let us pray to the Lord. (R.)

LECTOR: That our parish community may grow in zeal to seek out and help the sick and the suffering, the lonely and the aged, and all in need, we pray to the Lord. (R.)

LECTOR: For those who have departed this world, especially for our

deceased relatives, friends, and all who have done good to us, that God may give them the reward of their labors in his kingdom, let us pray to the Lord. (R.)

Celebrant: God our Father, you are a God of people, you are happy to be called our God. Listen to the prayers of this people who put their trust in you. Grant us what we need to come to your kingdom where Jesus is Lord for ever and ever.

Feast of All Saints
November 1, 1977

Celebrant: The Father has really given us His love by making us His children; this shows that He is eager to give good things to those who ask.

LECTOR: The response today is "Lord hear us."

Discussion

1. How many Catholics live in the Third World today?
2. Define: First Church, Second Church.
3. It is suggested that we may be coming into a period which might be called the Third Church. What does this mean?
4. What do you feel the response of the non-poor of the world should be to the poor? Can you help bring response in a practical way? Discuss.
5. How did monasticism come into Europe?
6. What type of monasticism did St.

- Benedict bring? Why did the Benedictine way dominate?
7. Discuss what we may learn from St. Benedict today. Can any of his principles be applied to today's society?
8. What state was Rome in when Benedict was a youth?
9. What difficulties did Benedict encounter?
10. Discuss this statement: "Benedict may have had his head in the clouds, but he had both feet planted firmly on the ground."

LECTOR: That God will renew His Church with new examples of holiness by raising up saints who will speak to the men and women of our day and lead them to follow Christ, we pray: (R.)

LECTOR: That the world may acknowledge as sons and daughters of God all who work for peace, we pray: (R.)

LECTOR: That we may believe in our individual call to holiness and remain true to Christ by being concerned to assure that the hungry are fed and the sorrowful comforted, we pray: (R.)

LECTOR: That those with authority and roles of leadership may be quick to reward true worth and that every nation may seek the way that leads to peace, we pray to the Lord: (R.)

LECTOR: That this day may be one of hope for us in that our confidence in God's unfailing love is deepened and we are given heart because of our brothers and sisters in heaven praying with us and for us, we pray to the Lord: (R.)

Celebrant: Father, You are glorified in Your saints: by their prayers give us the strength and protection we need. We ask You this through Christ our Lord. Amen.



Cheerleaders jump for joy at the right answer given during a mock television quiz game during Kerygma. The purpose of the game is to raise the consciousness of youth on social issues based on

Gospel values. Both the "Bananas" and the "Apples" have their own authentic cheerleaders to spark on their teams to victory.

First Kerygma of season

The first Kerygma of the new school year was held last weekend at Notre Dame Academy. Officially, it was Kerygma number three but it had all the excitement and enthusiasm of Kerygma number one.

Thirty-one ninth and 10th graders participated in the Friday-Saturday experience provided by 12-teenage team members and seven adult staff members. A group of men from the Cursillo Movement volunteered their time to do all the cooking for meals. The two days were really the result of combined efforts on the part of a variety of people ministering to each other.

Major seminarians Mark Henberger and Mike McManus were on hand to assist the teen director. Luz Melguizo conduct the Kerygma. Adult team members also included Father Jim Murphy, of DYA; Sister Mary Lynn of St. Ambrose

parish, Deerfield Beach; Sister Agnes Marie of the Religious Education Department; Sister Jovanna of DYA; and Msgr. Willie Dever, director of DYA.

The two-day experience is based on team ministry and Sister Jovanna was emphatic about the adults taking a back seat and really being present only to assist the teen team. The teens conduct all the skits, discussions and activities.

The program places a heavy emphasis on family involvement at the closing ceremony which includes celebration of the Eucharist, an agape with a social dessert buffet, and a commitment ceremony.

Kerygma is a Greek word referring to the "God News" and focuses on the questions and needs young people have as they seek a Catholic identity today.

The next Kerygma will be

Dec. 9-10 at St. Edward parish, Palm Beach. Ninth and 10th graders interested in participating should contact the Department of Youth Activities for an application.

'Wonderful TODAY,' theme of 1978 Dade Youth Fair

The 1978 Dade County Youth Fair will have as its theme, "Wonderful World of TODAY," and will highlight the concept that 1978 is "a truly exciting time to be alive," according to an advance announcement.

For the first time, weekend Tamiami Stadium concerts, featuring top names in the world of entertainment, will be a part of a Youth Fair. The first concert will offer a leading contemporary music group to be announced when

Halloween events are creeping up

A Halloween Spook House will be sponsored by the CYO at ST. ROSE OF LIMA parish, North Miami, Sunday, Oct. 30, from 6:30 to 10 p.m., in the cafeteria. Children from pre-school through eighth grade are welcomed. Admission is 50 cents.

★★★

A Halloween dance, sponsored by ST. BARTHOLOMEW CYO will be held at the parish hall Saturday, Oct. 29, from 8 to 11:30 p.m. Music by "Circle." Cost is a ghostly \$2 with costume or pre-sale tickets. At the door without costume you'll have to dig up \$2.50.

★★★

Nine Students from

OUR LADY OF LOURDES ACADEMY will have their poetry, reflections and prayers published in Hi-Time magazine. They are Cheryl Laria, Shelagh

Youth Corner

Rinehart, Meg Sharkey, Deborah Andrews, Gayle Parr, Myriam Pomares, Susana Oberheiser, Miriam Mainieri and Christian Ibarra.

★★★

Josephine Fochrenbach of NOTRE DAME ACADEMY has been cited for outstanding performance in writing. The National Council of Teachers of English has named her a winner of a NCTE Achievement Award.

Minathon to aid Linda, not forgotten by CYO

WEST PALM BEACH—St. Juliana's parish C.Y.O. members here have scheduled a 2 1-6-mile "minathon" starting at 10 a.m., Nov. 24 (Thanksgiving

Day), as a special project to raise funds to aid teenager Linda Crosby. Linda was seriously injured in a car accident three years ago, and has since been unable to walk or talk.

The plan, said Joseph Ranier, chief organizer of the event, is to receive 50 cents per mile as pledges for two of the miles completed by runners.

The C.Y.O. will "subscribe" prayers as a pledge to cover the remaining one-sixth of each mile. The course is to be from Southern Boulevard Bridge to the Royal Palm Bridge. The money earned by the half-dollar pledges for runners is to help pay some of the debts which Linda's accident has created.

Co-sponsor of the event is Vincent Giamatt, a St. Juliana parishioner who owns the Dunkin' Donuts establishment, and by whom Linda was employed.

Finally The End Of The Cockroaches

A new scientific development, tested and proven over a period of years, can now make the roach extinct. This product is so effective retail stores will not stock it because there is very little reason to reorder. The manufacturer states "RO-CHEK" not only kills roaches, but also eliminates ants, water bugs, and silver fish, preventing reinfestation for years.

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roaches die and during that time they spread the powder inside the walls while going through the ritual of cleaning themselves. This habit permits the distribution of "RO-CHEK" into the nesting areas and therefore the elimination of the remainder of the roach population in 10 days.

"RO-CHEK" is being sold directly to consumers. It costs \$4.95 (add \$.50 for postage and handling) for a 9oz. container which is sufficient to roach proof a 9 room residence. To Obtain "RO-CHEK", send a check or money order to JM Co. 685A NE 123 St. North Miami, Fla. 33161. Or for further information please Call 947-3531.

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Two main documents coming from Synod

(Continued from Page 1)

classroom.

Both drafts reassert the right of the Church and parents to catechize. They condemn oppressive governments for blocking this right, especially by withholding from the Church access to the mass media.

Both drafts voice concern that doctrine be taught in its entirety, but neither condemns contemporary catechetics in this area.

On Oct. 21, synod fathers began electing 12 members of the synod's permanent council—the body which concludes work of previous synods and prepares for upcoming ones.

On the first ballot, Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, and Cardinal Aloisio Lorscheider of Fortaleza, Brazil, were chosen. Cardinal Lorscheider has played a key role in the synod. He is also president of the Latin American Bishops' Council (CELAM).

Those elected on the second round of balloting included Bishop G. Emmett Carter of London, Ontario, president of the Canadian bishops' conference.

The draft message and resolutions, drawn from three weeks of synod discussions, reflect many of the concepts—and often incorporate key phrases—found in the 33 written interventions presented to the synod by the American bishops.

Those interventions dealt with the need to catechize special groups (such as youths, ethnic and racial groups, scientists, the handicapped), along with central concepts to be included in catechesis (such as the quest for social justice, the right to life), and suggestions for catechesis such as more involvement of women, better use of mass media).

The bishops also urged three-way dialogue among theologians, catechists and bishops to avoid needless conflicts experienced in the past.

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MARCH FOR MARY: At St. Joseph's Hill of Hope in Brea, Ca., more than 1,000 people joined in the National Rosary March which featured seven living

statues. Thousands of people devoted to the Blessed Mother joined in Rosary Marches in cities throughout the country.

U.S. Bishops call media important to catechesis

VATICAN CITY—(NC)—“Communications media are relevant to every level of catechesis,” the U.S. delegation to the Synod of Bishops said.

In a paper submitted to the synod, the delegation of the National Conference of Catholic Bishops (NCCB) called the Catholic press the “least expensive way” of informing and instructing Catholics.

They also urged Catholics to develop “literacy” or a critical sense in the relatively new broadcast media.

Discussing radio and television, the bishop noted that the quantity of information to which people are exposed in certain countries, particularly the United States, is overwhelming.

“Many persons find that they are given more information than they can assimilate or evaluate. People need to acquire ‘literacy’ in relation to the new media; that is, to grow in their ability to evaluate television and other contemporary media by critical standards which include Gospel values.”

Discussing print media, the bishops recommended that Catholics support the Catholic press. “The Catholic press is the least expensive way of regularly bringing comprehensive religious news and instructional features to a large number of Catholics. It helps foster the sense of Christian community in its readers.”

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V AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

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

KEY TO RATINGS

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

'Oh, God' is a bit of sunshine

"Oh, God!" is a strange and mostly beguiling little movie that drops onto the current film scene, well—if not like manna, then certainly like a moment of sunlight through the smog.

This wacky fantasy is built loosely on the story of Moses, with the Lord in the form of a wisecracking senior citizen (George Burns) appearing to an assistant manager (John Denver) of a suburban California supermarket in hopes of spreading the Good News. The word, simply, is that He exists, He is a person, He cares. And since He's given us all we need to solve our problems, we should get on with it.

The movie is not terribly profound. It seems to go out of its way not to be. Instead, it tries to be simple, basic, direct. It's obviously an ecumenical God film designed for a skeptical time in which even believers are at each others' jugulars. Burns-as-God will satisfy few theologians, but he is credible and upbeat.

In the endless, mindless Variety Show of popular culture, God (or a reasonable facsimile) gets to do the equivalent of a three-minute bit squeezed among Satan Charlie's Angels, and Howard Cosell. The wonder is not that the bit is brief, but that it's there at all.

This new film, directed by funnyman Carl Reiner, takes God rather seriously, once you get used to Burns' easygoing patter and wry, down-to-earth one-liners. (When Denver complains that he has no evidence, while God gave Moses ten tablets, Burns explains that Moses had a bad memory. Didn't He usually appear hovering over peoples' beds? "Ah, Hollywood," sighs Burns. He also casually admits some goofs, like the avocado: "We made the pit too bit.") God as comedian? Voltaire (says Burns) described God as a comedian with an audience that was afraid to laugh.

What the movie does satirize is the modern reaction to God's message, which is close to what it was for all His prophets. Denver, perfectly cast as an earnest, honest nice guy, is taken for a fruitcake, even by his wife and kids. He is hounded by religious nuts, doubted and exploited by the cynical media, used as a comic interlude on the Dinah Shore talk show. He is grilled by an interfaith group of university theologians, who give him a list of questions (written in Aramaic!) "that only God can answer." He loses his job—the head of the supermarket chain had prayed at the White House and with the Joint Chiefs, and was an expert on religion.

Finally, Denver is sued for libel by an obnoxious money-grubbing corn-pone evangelist (Paul Sorvino), thus setting up Burns' big



by
James
Arnold

scene—a courtroom speech and a couple of amusing miracles. His message is not all that bad: "Maybe it's hard to believe in me in times like these, but if you had faith to start with, maybe the times would change...Maybe it would help to know I believe in you."

Naturally, after God leaves, there is no scientific evidence of His presence—only the testimony of people who saw and heard.

The spoofery is ham-fisted at times, and the script's concept of God as a non-religious, non-demanding

Beverly Hills liberal who might easily join us quaffing vodka martinis around the pool is typically soft and comfortable. Who are writers Gelbart and Corman to be providing "God's" answers to such questions as, "Is Jesus Christ the Son of God?" Humility is not one of the film's virtues.

On the other hand (to quote Tevye), the larger impact is very positive, and some of the theology is brightly on the mark. (Denver: We need help. God: That's why I gave you each other).

Pop images of God always have danger in them: they may soften, falsify, sentimentalize. But in dark times, even a glimmer of truth is better than nothing. Speaking of images of himself, Burns says, "Now Michelangelo—that was a picture." "Oh, God!" ain't Michelangelo, but it ain't a bad deal. (Not Rtd., PG)



Make-up artist Robert Schiffer touches up the top of a pumpkin-head mask he created for Jonathan Winters' role in "Halloween Hall O'Fame," a special holiday presentation on "The Wonderful World of Disney" airing Sunday, Oct. 30, at 7 p.m., over WCKT, Channel 7.

Visit with Nikki Giovanni

Poet Nikki Giovanni is the Christopher Closeup guest on station WCIX-TV, Channel 6, at 10 p.m., Sunday, Nov. 6.

"I'm fueled by people," says Nikki Giovanni to hosts Richard Armstrong and Jeanne Glynn of The Christophers. "I think that mankind is the last frontier," she continues, "and as a poet I am extremely interested in exploring it."

"Basically I'm concerned with the strength of the individual," she adds. Calling for all people to "get involved," Ms. Giovanni says, "Too many people have given up their personal responsibility to make the world a little bit better." She goes on to say, "We've got to do better. If we can go to Mars and the moon then we can

learn to get along with each other."

"I have learned in life that solutions are much easier to articulate than to bring about," she continues. "I'm now more serious about trying to make a meaningful change in terms of how we live."

Carol Tipton simultaneously interprets in Sign Language.

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

Editorial

Death penalty--more evidence in

As we have said before in this space, it is possible for someone to knowingly and conscientiously kill another person without just cause, and therefore forfeit his own right to life.

Theoretically, the society, the State, can justifiably take that killer's life after due process, and God will be the ultimate judge of that person's soul as He will for all of us.

However, the process just described includes a lot of assumptions and conditions which are hard to meet in most actual cases.

The history of capital punishment is a history of discrimination by economic class and race in all countries where it is used. Thus, it is hard to believe the State is really determining which cases are truly willful, conscientious killings, cases without mitigating circumstances that might justify something less than the ultimate penalty.

As for psychiatric evaluation of the accused, except in extreme straight-jacket cases, there is a great gray area of uncertainty even among the doctors themselves as to how responsible a given person is in a given situation that is a climax to a life of economic deprivation, childhood traumas, racism and many other factors.

We don't believe social conditions can justify murder or other horrible actions, but

when it comes to the State walking a prisoner down a corridor, strapping him in a chair and electrocuting him, the realities of that person's life cannot simply be discarded in deciding whether to kill him or put him on ice for many years.

Then there is the argument of deterrence, which would have to be the most important justification for capital punishment, since it would involve the saving of future victims.

However, numerous studies have failed in general to show any deterrent effect of the death penalty. Now a study, reported last week, by Brian Forst of the Institute for Law and Social Research studied statistics from 32 states for a period between 1960 and 1970.

He found that "those states in which the actual use of capital punishment ceased during the 1960's experienced no greater increase in the murder rate than did the states that did not use capital punishment in the first place.

Forst said that if the death penalty deterred homicide, then when executions end in a state one would expect murders to go up. But, he found that "the states that ended the death penalty had smaller increases in the homicide rates."

What DID deter crime was a high rate of capture and conviction and im-

prisonment. The highest rate of murder increase was in states which had poor capture and conviction rates, regardless of the ultimate punishment.

This is not the first study that has shown those basic results.

There is naturally a lot of emotion involved in this issue. Some ugly crimes are being committed. But whatever form of penalty takes place should be based on the truth as best we can determine. Evidence does not support the deterrence theory. Or, one might say simply that someone who kills deserves to die as a matter of justice. But the record shows that mostly poor and minorities get the death penalty. (When is the last time you recall a well-to-do Anglo being executed?) This, then is not real justice, and actually reflects the kind of social injustice that leads to many killings in the first place.

This is not bleeding heartism. This is history. We do not favor turning dangerous criminals loose on society with a slap on the wrist, or bonding out dangerous suspects at the drop of a signature, which too often happens.

If we want deterrence, we need efficient law enforcement, cooperation from the community, improving social conditions and swift and efficient justice in the courts.

Twenty thousand volts just won't do it.

Letters to the Editor

Special learning classes--where?

I read with great interest the article, "Naples teacher uses 'love,' 'try' as key to special learning."

The article ended by asking for interested mothers to observe her class and help in carrying on her work and with a quote from Sister Carmella of Dade County.

Is there such a class in Broward or Dade County?

Bea R. Statnick
Fort Lauderdale

(Editor's Note: According to Sister Carmella remedial reading teachers are included on most of the school staffs in Broward and Dade County. However, programs by trained therapists are not available.)

Host in hand called 'whim'

Editor: In reference to the article "Communion-hand or tongue" (Voice Sept. 9, 1977) I would like to state: What's happening to our beloved Catholic Faith? Like many other religious denominations, it is gradually bending to suit the whims of a crazy mixed-up world. I feel that our faith is slowly losing the very things that drew most people to it:

sanctity, authenticity and oneness.

In reference to Holy Communion, hand or tongue, I am saddened at even the necessity of being asked a preference. Of course it should remain as it has been through the years. What mortal is worthy of holding the Lord in his hands when it is truly the Lord who holds each and every one of us in his hand? He suffered for this right and few of us know what real suffering is.

Confession has turned into somewhat of a social call with the new rite of Penance and is so comfortable for the penitent that he most likely will go out and repeat the same offense over and over.

If Catholicism was the first and only religion, as the Church teaches, then leave it alone, otherwise it becomes man-made and meaningless, just like many others.

Our dress code has faded—we no longer need cover our heads, we can eat meat on Friday, the day of our Lord's crucifixion. How can we still call ourselves Catholic?

I will never hold the Lord in my hands—there is much more comfort in knowing that he holds me in the palm of his hand.

Mrs. D.M. Carani
Hialeah

(Editor's note: See story on Page 5 for clarification of background and meaning of Communion in the hand.)

Executions supported

Having read and re-read carefully the article regarding Capital Punishment by Archbishop McCarthy in your issue of 23 Sept. 1977, I take the liberty of "sounding off" for capital punishment. My reasons are, as briefly as possible, the following:

(1) There is no need to prove "conclusively" that capital punishment is a deterrent. I find the use of the adverb "conclusively" inappropriate. There are few propositions which can be proved to that extent. The certain knowledge that premeditated murder, if proved beyond any reasonable doubt, will be punished by capital punishment will be a deterrent for many, if not all. Life imprisonment almost never means that—only support by a State or the Federal Government until some bleeding hearts feel compassion and release the offender to society.

(2) As for "adequate opportunity for repentance and atonement," any conviction of premeditated murder carries with it the right to automatic appeal to the highest court in the State or the Federal Government which has jurisdiction. Such appeals take very considerable time during which the convict has ample opportunity to

repent. As for atonement, capital punishment will bring it about.

(3) As to "conversion" my question is "to what"—Christian or some other religion? We do not require anyone to adhere to any particular religion or belief. Why is society required to convert such an offender?

(4) As for rehabilitation, my question again is "to what." Society is not under any such obligation to such an offender.

I agree whole heartedly with the objectives which should be a part of the criminal justice system, as set forth by Archbishop McCarthy, except as to premeditated murder which is, in my opinion as a lawyer of 50 years experience, about 22 of which were spent as a Judge Advocate in the United States Army, in a class by itself. Nothing is more heinous than it except possibly treason.

Colonel William J. Flynn
Fort Lauderdale

All letters to the editor must be signed. Names will be withheld from publication upon request. The Voice reserves the right to edit letters within context for space considerations.

**A
News
Analysis**

How much can government do?

By JIM CASTELLI

WASHINGTON—(NC)— President Carter recently focused attention on the problems of America's inner cities with highly publicized visits to New York's devastated South Bronx area and a similar neighborhood in Detroit.

One of the people responsible for Carter's visits was Msgr. Geno Baroni, a long-time activist in civil rights, ethnic and neighborhood issues who is now Assistant Secretary of Housing and Urban Development for Neighborhood Revitalization, Consumer Affairs and Regulatory Functions.

Msgr. Baroni will be involved in devising a follow-up plan for revitalization of the South Bronx. He is also a member of HUD's Urban Regional Planning Group, a task force with the assignment of making major urban policy recommendations by November 15.

Msgr. Baroni, who has done his share of criticizing unresponsive administrations in the past, is well aware that the Carter Administration is now called unresponsive by blacks, blue-collar workers and others who put Carter in office.

"It's going to get worse, he says. "There are two things at work. First, there are 'new expectations' that the Administration will be 'more responsive.' After eight years, expectations are there.

"At the same time, there's been a change from the 60s. No one is going around today thinking he has 'the plan' to save the cities. There's a great skepticism about just how much government can do.

"Don't get me wrong," he says, "I'm all for government programs. Government can do a lot, but it can't love children for you."

But Msgr. Baroni does see a way to make government more effective—he wants to make government more responsive to community groups and other nonprofit organizations concerned with city life. "There was an article in The Wall Street Journal the other day that said neighborhood groups did more rehabilitation in the City of New York than the city did last year," he points out.

The neighborhood and the family should be the focus of government policy, Msgr. Baroni believes. "There are no lobbies for the family in Washington, there are no lobbies for neighborhoods in Washington," he told a meeting of diocesan Family Life Directors in mid-October.

Is Msgr. Baroni getting his point across to others in the administration? "Ask me in six months," he answers.

But he is eager to point out what the Administration has already done for the cities and to discuss its future plans.

First, he notes, there were Administration initiatives in the \$6.2 billion Housing and Urban Development bill just signed by the President. One was the Urban Development Action Grant program to provide one-time grants of \$5 million to \$20 million to 40 or 50 cities for use in long-term projects to revitalize neighborhoods, stimulate jobs and similar efforts.

The Community Development Bloc Grant program, part of the HUD bill, includes a new formula designed to favor aid to the older, poorer cities of the Northeast and Midwest, according to Msgr. Baroni. Community groups are eligible for project funds through the cities under this program, he says, and are also eligible for aid for technical assistance.

Msgr. Baroni says HUD's new budget request includes more money for housing rehabilitation. Surprisingly, the new budget request will also ask for funds for 50,000 units of subsidized housing for a program similar to one suspended by the Nixon Administration. The

housing will be designed for those too well-off to qualify for public housing but not well-off enough to buy a home without some public assistance.

Another area that will see a big increase—from \$2.3 million to \$15 million—is counselling for people holding mortgages under HUD programs. This program comes under Msgr. Baroni's jurisdiction.

He says there are 55,000 families in default on mortgages that could cost the federal Treasury some \$2 billion. Counselling to help these families avoid default could both save federal money and prevent family disruption, Msgr. Baroni believes.

HUD will also begin a pilot project with the Labor Department to put unemployed youths to work in housing rehabilitation. Eight cities will each receive a million dollars for the projects, according to Msgr. Baroni.

HUD is considering ways to provide incentives for investment in the cities and ways to deal with the related problems of housing, energy conservation unemployment, Msgr. Baroni says.

Other possible actions include steps to require more citizen participation in Community Development Bloc Grant projects and to require "targeting" of 75 percent of those funds to the cities' neediest areas.

HUD is considering an Urban Development Bank to provide loans for urban projects. Msgr. Baroni also favors funding of an Urban Co-op to provide funds for community group projects much as the Urban Development Bank would provide funds for the business community.

There is a growing agreement within the housing field—as, for example, in a recent article by Neil Pierce, a columnist specializing in urban affairs—that the kind of community participation pushed by Msgr. Baroni is vital to any urban policy.

It may be that the success of the present urban policy eventually hinges not on what government does by itself, but on what government does to help communities help themselves.

The war pictures--help or hindrance?

Have you seen the War Pictures? Many people who opposed the Vietnam War claim that the real turning point in American Public opinion took place when the TV networks began showing scenes of death—the faces behind the body count: atrocities at My Lai, gunned down American pilots, napalmed children. The eleven o'clock news brought it home.

"Right to Lifers" are pretty well known for their "dead baby" pictures—aborted babies in vivid color. The stark reality of abortion. Telling it like it is. Since education is one of the three key thrusts of the pro-life movement (the others are legislation and alternatives to abortion), you'd expect teaching techniques to be a source of frequent discussion. They are:

Do you show the abortion scenes whenever addressing an adult or teenage audience? Over 18? 15?



Marsha Fleming, right, President of Broward Right to Life, looks over educational material designed by Dr. and Mrs. Jack Willke.

Do you employ the soft sell approach, using compelling logic to win people over? Are even the fetal development pictures "too emotional"? Must you avoid at all costs an image that could be called "fanatical" by some?

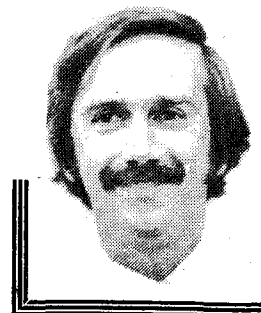
Or do you try to adapt your presentation to each new audience, using the strong stuff only when demanded by a hostile (or apathetic) situation?

Dr. and Mrs. Jack Willke have been telling the pro-life story right from the beginning. They are the authors of Handbook on Abortion and a popular slide-cassette kit in use by many pro-life groups, schools and hospitals. Dr. Willke is also currently a vice president of the National Right to Life Committee. In a recent talk before Florida pro-life representatives, the Willkes reminded them that our nation today is audio and visually-oriented. They suggested that every talk on abortion should include a film or slide set showing the growth of the unborn baby during pregnancy, and include the recorded sound of the fetal heartbeat.

Mrs. Willke made the Vietnam War comparison. "Everyone must see our War Pictures once," she said.

Many of you remember the early days of the abortion controversy, before the issues of abortion complications, tax funding and euthanasia were raised, when the basic question "When does life begin?" was the center of discussion. The pro and anti sides would hotly debate the subject, often by angry, opinionated people untrained in debating techniques. But still the right to life zealots would often score the winning point. How? Many felt that the graphic photographs of dismembered tiny bodies, scorched red from saline solution, drove the point home better than any rhetoric.

By
Dick Conklin



The well-known "garbage bag of dead babies," too horrible to be true, was photographed at a Toronto teaching hospital. (A few years later a similar bag, being transported from an abortion clinic to a New York City incinerator, fell from a truck and was discovered by passersby.)

Thousands joined the pro-life cause as a result of seeing those early presentations. Pro-abortion speakers began to stipulate, as a prerequisite to a debate, that no slides, pictures or films were to be used. Today such confrontations are usually limited to radio and TV talk shows. Yet still we take our pro-life story to anyone who will listen—church and civic groups, CCD and high school classes.

What does it take to change the mind of an abortionist doctor? A militant feminist? The mother of an unplanned pregnancy? How do you motivate a churchgoing Christian to get involved?

Have you seen the War Pictures?

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Do you want to tell the pro-life story? Are you a junior high, senior high, or CCD teacher? A priest? Social workers? Just concerned? A free copy of the Willke slide-cassette kit, with a script, is yours for the asking. Write: Catholic League for Religious and Civil Rights, 1100 West Wells Street, Milwaukee, Wisconsin 53233.



By Fr. John Dietzen

Can anyone be denied Christian burial?

Q. I believe I read some time ago that one could no longer be denied a Catholic burial regardless of his standing in the Church, if that was his request. This was to include persons married out of the Church, those who didn't go to Mass for other reasons but still supported the Church, and so on. But this isn't happening in some of our communities. Why? (Fla.)

A. The general rules on Catholic burial have not basically changed anywhere in the United States, to my knowledge, though bishops and parish priests normally tend to go as far as possible in giving individuals every opportunity for a Catholic

burial, if it is clear that this is what the deceased man or woman would want.

You may be referring to some reported practices in several European dioceses, particularly in France. Not long ago it was announced that full Catholic burial would not be automatically denied to divorced and remarried Catholics if they have kept their attachment to the Catholic faith during their lifetime and at the time of their death. Evidence of this attachment would be the religious training of their children, attendance at Mass, etc.

In these instances, bishops have pointed out that this policy has no relation to the permanence of marriage, or to the right to receive the sacraments. It

simply expresses the link the Church keeps with those who are baptized.

★★★

Q. This question caused quite a disagreement at our study club: When a priest leaves the priesthood, can he still offer Mass and hear confessions? I am a convert to the Catholic faith, and I remember the priest saying, "Once a priest always a priest." But some of my friends disagree. (Iowa)

A. When a person is baptized, he is, as you know, established in a permanent basic relationship and identity with Jesus Christ—an identity that will always be there. No matter what good or evil he may do in the future, he remains a baptized Christian with all that implies.

Something very similar happens when a man is ordained to the priesthood. When he receives this sacrament, he is established in a new and special relationship to Jesus, which involves certain functions and responsibilities in the service of other Christians, and of all persons.

The "power" to fulfill these services—for example, offering the sacrifice of the Eucharist or administering the Sacrament of Penance—is, therefore, never lost. Some old catechisms used to say that the Sacraments of Baptism, Confirmation and Holy Orders "place an indelible mark on the soul." The phrase is an extremely poor one because it can so easily be misunderstood in a variety of ways; but it does

carry the message that something permanent happens when these sacraments are received.

Hence, personal priestly powers to fulfill these services are never lost. However, a man who has "left the priesthood" may not normally offer Mass or hear confessions. For excellent and obvious reasons having to do with the spiritual good of all, the Church forbids such a man to exercise these functions except in extreme emergencies—for instance if a dying person wished to go to confession or receive the Eucharist, and no other priest was available.

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

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Mundo Nación

● Presentan necesidades de Minorías

WASHINGTON—Al participar en una conferencia sobre justicia inter-racial, delegados del Secretariado pro Gentes de Habla Hispana -U.S. Catholic Conference, expusieron las necesidades en igualdad de oportunidades de trabajo, vivienda, educación y salud de los hispanos en Estados Unidos. La conferencia también trató desempleo entre los negros, que afecta más gravemente a los jóvenes.

● No a superficialidad en prensa

CIUDAD DEL VATICANO—En un mensaje al congreso en Viena de la Unión Internacional Católica de la Prensa (UCIP), el Papa Paulo VI exhortó a los periodistas a satisfacer las necesidades reales de sus lectores, a informarles con objetividad y a evitar información morbosa o sectaria. Al referirse a los 50 años de la UCIP, el Papa elogió sus méritos y logros, particularmente "el ayudar a sus miembros a proyectar el punto de vista cristiano sobre los inquietantes acontecimientos de nuestra época." Habló además de las presiones comerciales y demagógicas, que conllevan la tentación de complacer la superficialidad del público y distraer su atención de los grandes problemas de la vida humana.

● Protestas a pena de muerte

MANILA, Filipinas—La decisión del gobierno del presidente Ferdinand Marcos de revivir la pena de muerte por el crimen de "lesa majestad" ha provocado protestas de abogados, y de dirigentes religiosos y cívicos, en vista sobretodo del régimen de represión contra personal religioso en el archipiélago. La asociación de superiores de congregaciones religiosas ha dicho que el gobierno ha arrestado a miles de ciudadanos. El gobierno anunció que había puesto en libertad a 3,068 personas.

● Obispo condena asesinatos

GUATEMALA—El cardenal Mario Casariego de Guatemala publicó una pastoral en que lamenta el uso "del asesinato como arma política." Hay campaña electoral para marzo. Pidió a los católicos elegir candidatos por su record, no por simple lealtad. Por los mismos días un grupo de sacerdotes diocesanos condenó la matanza de 25 estudiantes por la policía

que reprimió así una manifestación. Solo pedían "vida, pan y libertad" ante condiciones de injusticia social, comentaron los sacerdotes.

● Echa la Culpa a Marxistas

HEREDIA, Costa Rica—El Pbro. Benjamín Nuñez, rector de la Universidad Nacional atribuye al abuso de profesores y dirigentes marxistas los problemas financieros y de moral en la institución, cuya grave situación ha estado en primera plana por varias semanas. Comentarios editoriales señalan que esto es parte de la crisis nacional ante el exceso de graduados de secundaria y la falta de cupo, pero también culpan a la penetración marxista de refugiados chilenos. El impulso educacional logra 35,000 colegiales graduados, pero la Nacional y la Universidad de Costa Rica sólo pueden recibir a 10,000 nuevos alumnos.

Concurso de Carteles La Voz

El concurso de carteles sobre este periódico La Voz, esta atrayendo la atención de muchos jóvenes en la Arquidiócesis que ya nos han ido enviando sus 'obras de arte'. El concurso es bilingüe. Los carteles deben expresar con palabras, foto, dibujos...lo que es el periódico.

Las palabras "La Voz" o "The Voice" deben aparecer en el cartel y éste ha de ser no más pequeño de 14" x 18".

El concurso esta abierto a niños y jóvenes de elemental a secundaria. Pueden enviarse o depositarse los carteles en nuestras oficinas, 6201 Biscayne Blvd. Miami, Fla. 33138 antes del primero de noviembre. Se otorgarán premios a los mejores carteles, todos vendrán a ser propiedad del periódico.

Hasta el momento han sido pocos los carteles en español...Animo y a desarrollar la creatividad. Solo un cartel por estudiante.

Comunidad

● Baile de disfraces, del Movimiento de Cursillos de Cristiandad, el sábado 29, en el Club de las Américas. Para información, A. Jacomino, 667-8165.

● 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. 3 avenida, con el grupo Salsa 76.

● Retiro para mujeres, en las casas de retiros de Kendall, 7275 S.W. 124 calle, comenzando este viernes 27 a las 7 p.m., hasta el domingo. Dirigirá el retiro el Padre Francisco Villaverde, O.P. Para información llamar al 238-2711, Hna. Josephine.

● Día de intercambio familiar en la Parroquia de St. James, el 6 de noviembre—681-7428.

● Fiestas Patronales de Sta. Cecilia, 15-16-17 de noviembre.

● Festival del Colegio de Sta. Teresa, 2701 Indian Mound Trail, C.G., el 19 y 20 de noviembre desde las 10 de la mañana, con caballitos, kioscos, juegos, comida, y pequeño rastro (flee market).

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Delegación Episcopal U.S.A

"Recomendamos que las parroquias, diócesis y conferencias nacionales de obispos reconozcan y utilicen en el mayor grado posible los dones específicos de la mujer en todos los niveles del ministerio de la catequesis. Que se dé a la mujer consideración para posiciones de liderazgo, según sus talentos, habilidades y preparación."

Los obispos norteamericanos también afirmaron que la injusticia y la discriminación son inconsistentes con la dignidad humana y que al mismo tiempo indican una seria ignorancia sobre lo que es la vida en el Espíritu, una oposición a la labor del mismo Cristo y una ofensa escandalosa contra la Iglesia.

Recomendaron la creación de materiales originales para la catequesis según la lengua, el modo de pensar las costumbres y símbolos de cada grupo racial y étnico que se catequiza. "La existencia, dentro de una misma iglesia local, de diversidad cultural o racial, no ha de ser considerada una carga, sino una bendición—una oportunidad de demostrar que Dios es una familia universal encarnada en la iglesia local."

Cardenal Timothy MANNING, arzobispo de Los Angeles en California USA.

Una catequesis adecuada a la situación juvenil sólo es posible enmarcada dentro de una más amplia pastoral de la juventud. Si es importante que los adultos, además de vivir los valores auténticos del Evangelio, colaboren en la pastoral juvenil, no es menos importante la pastoral de los jóvenes hacia los mismos jóvenes. En esta pastoral destacan la proclamación del mensaje evangélico; la organización de la comunidad; las oportunidades de misión y de servicio.

Al promover la pastoral juvenil hay que tener en cuenta los estudios hechos sobre la juventud, el resultado de las experiencias realizadas en este sector de la Pastoral y las sugerencias de los expertos en la materia.

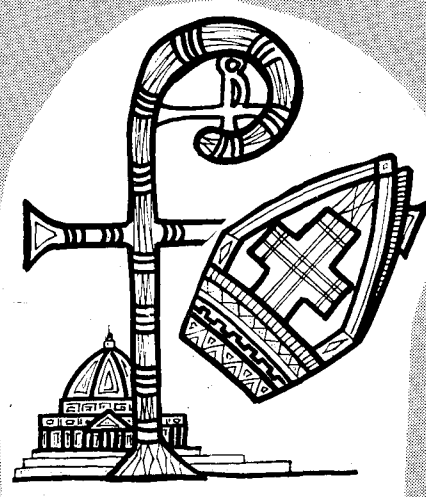
Latinoamérica

Mons. Samuel Emmanuel CARTER, arzobispo de Kingston en Jamaica, Presidente de la Conferencia Episcopal de Antillas.

Es necesario dar también a los jóvenes una adecuada formación sobre los principios de la justicia social.

La doctrina social de la Iglesia parece demasiado exigua, y a menudo se la pasa por alto en nuestras escuelas y universidades, sin tener en cuenta las Encíclicas papales que hablan claramente de los problemas actuales de la humanidad. En efecto, no es suficiente un conocimiento social abstracto. Es necesario cobrar conciencia a fondo para transformar la situación social de injusticia en la que muchas veces se distribuyen mal los dones del Creador. Con demasiada frecuencia se agudiza más el problema porque la intransigencia de los ricos no quiere cambiar la situación.

Esto conduce a la radicalización y, a menudo, a la violencia. Los obispos, en calidad



pastorales, a la evangelización y a la catequesis.

La catequesis juvenil es entre nosotros pastoral juvenil. Parte esencial e importante de ella es la pastoral vocacional. Se acompaña al joven en su progresiva maduración del compromiso bautismal hasta la opción final del estado de vida.

Mons. José A. DAMMERT BELLIDO,

obispo de Cajamarca (Perú)

El trabajo de los niños en los Andes del Perú impide la formación religiosa, y los adolescentes, al tener que trabajar como adultos, tienen los mismos derechos y obligaciones de éstos; la pedagogía catequística dirigida a los niños y

El mundo ha

(Viene de la Pág.24)

Para los debates, en las sesiones generales, los obispos debían indicar con antelación su deseo de intervenir, utilizando el latín o pidiendo permiso para utilizar otra lengua. Los obispos que no tuvieron oportunidad de tomar la palabra pueden validamente presentar su intervención por escrito.

El ritmo de trabajo hasta el día 6 ha sido de una o dos sesiones generales de debate al día con la intervención de 15 a 20 padres sinodales por sesión. Regularmente se han ido ofreciendo conferencias de prensa a los periodistas—262 periodistas acreditados, 232 enviados especiales. A su disposición han tenido cuatro teletipos y 14 líneas telefónicas. Los boletines informativos se han distribuido en cinco lenguas—un total de 1550 ejemplares.

Las intervenciones de los seis primeros días— algunas aparentemente contradictorias, según han ido indicando los medios informativos— se ha ido marcando líneas de fuerza indicadoras de la situación y problemática de la Iglesia en cada país: Africa inquieta por presentar un cristianismo encarnado, realista, y de gran respeto a la cultura africana. América latina preocupada por una verdadera 'integración' de la teología de la liberación, deseosa de afirmar que "Medellín esta vivo", e indicando cierto temor ante los avances 'izquierdistas' entre los líderes de la catequesis rural. Europa del Este

de Pastores del rebaño de Cristo, deben proclamar insistentemente los principios de la justicia social, que son parte constitutiva del mensaje evangélico.

Mons. Mario TEIXEIRA GURGEL, obispo de Itabora (Brasil)

La enseñanza escolar de la religión no debería ser antes que nada una exposición sistemática de la fe, al margen de los problemas que el joven encuentra hic et nunc (en el momento exacto de la vida académica); sino que debería responder a los problemas suscitados por las distintas disciplinas de la escuela y por el ambiente cultural.

Mons. José Gabriel CALDERON, obispo de Cartago (Colombia)

Muchos sacerdotes y religiosos, preocupados por las injusticias sociales, quieren reducir la catequesis a una simple "denuncia" de dichas injusticias. No basta decir que están equivocados. Es necesario hacer que la catequesis lleve a una renovación social.

Cardenal Octavio A. BERAS ROJAS, arzobispo de Santo Domingo República Dominicana

Observa que el ateísmo, el laicismo y el secularismo creciente exigen intensificar la catequización. Esto impone dar prioridad en los objetivos

adolescentes no sirve para los adultos, aunque sean muy jóvenes.

La cultura andina posee valores precristianos que deben ser acogidos, lo mismo que la religiosidad popular, a pesar de ciertas ambigüedades.

Urge la formación de catequistas campesinos y también urge una acción litúrgico-catequística que supla el catecumenado en los países cristianos.

Mons. Román ARRIETA VILLALOBOS, obispo de Tilarán, Presidente de la Conferencia Episcopal de Costa Rica

Observa un peligro muy real en el interior de la Iglesia: las verdades a medias, las afirmaciones ambiguas, las opiniones peregrinas a las que se pretende dar valor magistral, como un horizontalismo que se circunscribe a lo inmanente y casi prescinde de lo trascendente. Sugiere finalmente, un remedio: velar atentamente sobre las instituciones donde principalmente se forman los catequistas.

Africa

Mons. Auguste NOBOU, obispo de Korhogo (Costa de Marfil)

Hace falta una catequesis "encarnada". La catequesis

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puramente nocional no alcanza al hombre en su integridad; se precisa siempre una globalidad de contenidos. Los destinatarios de la catequesis no son homogéneos.

El uso de los medios de comunicación social está generalizado, desde hace años, en la Costa de Marfil; ello ha hecho pedagógicamente más crítica la conciencia del pueblo y especialmente de los jóvenes. El vehículo más poderoso es la televisión. Los obispos no podemos ignorar esta realidad en el campo de la catequesis. Pero eso exige un esfuerzo económico superior a nuestras posibilidades. Por eso pedimos ayuda a la Iglesia universal.

plicar a los seglares en la cura pastoral. Todos han de interesarse por el trabajo diario de todos los cristianos.

Mons. Albert YUNGU,
obispo de Tshumbé, Presidente Conferencia Episcopal del Zaire

Los obispos del Zaire invitan a la Iglesia universal a aprovechar al máximo las perspectivas de la catequesis extra-escolar. Es más libre; compromete personalmente más a fondo, tanto al catequista como al catecúmeno; estimula la creatividad; provoca más fácilmente la adhesión en el ámbito de la familia y del ambiente. Pero es preciso que los

comunidades eclesiales de base. La catequesis debe ser tarea de todos, pero sobre todo de los padres, ayudados por los sacerdotes y por los catequistas.

La acción catequística ha de dirigirse hacia una pedagogía existencial y progresiva, con el fin de estimular una fe viva, más personalizada.

Asia

Mons. Nguyen Van Binh
arzobispo de Saigón

Tengo que ayudar a mis oyentes a comprender y vivir su fe en el medio marxista, por lo que no me será permitido ocultar las diferencias entre marxismo y cristianismo, al contrario tengo

poner a nadie que aprenda de memoria lo que previamente no ha entendido.

No hay que olvidar, so pena de empobrecer la transmisión de la fe, que hay que aprender de memoria algunas fórmulas, como el Símbolo de la fe, las oraciones comunes, las fórmulas sacramentales, las principales partes de la Misa, el decálogo, las bienaventuranzas; en una palabra, todos los elementos que manifiestan la identidad cristiana.

Mons. Frane FRANIC,
arzobispo de Split-Makarska (Yugoslavia)

Es de desear una fuerte catequesis prematrimonial, matrimonial y familiar, porque

social.

Mons. Johannes W. BLUYSEN, (Holanda)

Una de las cuestiones fundamentales de la catequesis es la llamada mediación cultural. Los jóvenes buscan un eslabón que engarce la Buena Nueva con sus sentimientos. Su fe en la Revelación divina no podrá crecer mientras no se establezca un contacto entre su experiencia de vida y la Revelación.

Mons. Julius GABRIS,
administrador apostólico de Trnava (Checoslovaquia)

En su país la religión se enseña sólo en las escuelas estatales; no existen más

bló en el Sínodo de Obispos

señalando la difícil situación catequística— por oposición de los regímenes políticos, y el Cardenal Garrone perfecto de la sagrada congregación para la educación católica expresando la problemática europea—occidental— sobre la integridad de la doctrina: temor ante la difusión de teólogos, ante la falta de formación de los laicos, y por la separación del credo común. En otra intervención el europeo Cardenal Suenens comentó que los jóvenes dicen 'sí' al Evangelio de Jesucristo y 'no' a la Iglesia "que somos nosotros, los que no presentamos ante los jóvenes el auténtico rostro de Jesucristo."

Los asiáticos señalaron su preocupación por la inculturación, la necesidad de comunidades de base y la ineficacia de la catequesis parroquial indicando su orientación hacia una catequesis cristocéntrica, personal, adecuada y conectada con la experiencia.

En su intervención—única reproducida íntegramente por las agencias internacionales de prensa (France Press), el vietnamita arzobispo de Saigón, Mons. Nguyen-Van-Binh, indicó que los "católicos vietnamitas, viven la actitud de no permanecer en un ghetto, sino de cooperar en la construcción del país. Para ello tengo que ayudar a mis oyentes a comprender y vivir su fe en ese medio marxista" dijo; "por lo que no me será permitido ocultar las diferencias entre marxismo y cristianismo, al contrario, tengo que exponerlas legalmente, no en una actitud de oposición, sino de apertura y diálogo."

Además de los obispos tuvieron intervenciones superiores generales de congregaciones religiosas: el Padre Arrupe, S.J.: insuficiente pluralismo perjudica a la unidad; Padre Agostini, general de los combonianos: la catequesis ha de preparar a los cristianos a ejercer sus responsabilidades en la vida sociopolítica. Hno. José P. Basterrechea, general de los hermanos de la Salle: que los obispos se definan sobre la escuela católica...pues no se valora la catequesis dentro de ella.

El resumen de estos seis días primeros dado a la prensa por el cardenal Hoffner indicaba tres consecuencias: ● Necesidad de fidelidad al mensaje de Cristo—que solo se da dentro de la Iglesia; ● Buscar al hombre donde se encuentra— en las condiciones concretas de la vida; ● Encontrar el método justo.

Durante la tarde del día 7 el relator del Sínodo cardenal Lordscheider, presentó un informe balance en un folleto de 23 páginas. En días siguientes—hasta el 13— continuó el trabajo en círculos menores para concretar sobre el contenido. Los días 14 y 15 se dedicaron a relación de los trabajos realizados y el 17 y 18 a congregaciones generales con discusión sobre los trabajos.

Los obispos llegaron al acuerdo de redactar un documento final además de entregar al Santo Padre las deliberaciones para un más extenso tratamiento de la catequesis. No fue fácil llegar al acuerdo sobre el contenido de tal documento como sobre el papel de la justicia social en la catequesis.

Cardenal Maurice OTUNGA,
arzobispo de Nairobi (Kenia)

Los africanos, en este momento han de aplicarse seriamente al estudio de las experiencias tradicionales de África para encarnar el mensaje cristiano en las culturas africanas. Les han alentado ya Pablo VI, el Concilio Ecueménico Vaticano II y el Directorio Catequístico General. Existe, además, una confirmación maravillosa de ello, a saber, que el Hijo de Dios se hizo hombre y se comportó como verdadero hombre en todo, menos en el pecado.

Hay que dar una formación cristiana progresiva, que haga posible la acogida del mensaje evangélico por parte del pueblo africano.

Mons. Christopher MWOLEKA,
obispo de Rulenge (Tanzania)

Explica que hay que pasar de una religión considerada como materia escolar, a una religión entendida como un *con-vivium*. Tenemos que decidirnos resueltamente a sentirnos implicados en la vida de los demás. La Iglesia debe promover pequeñas comunidades cristianas "con rostro humano".

En la comunidad cristiana local debe existir una participación responsable. Antaño la responsabilidad recaía sólo sobre el sacerdote o sobre el catequista; ahora hay que im-

pastores vigilen con el mayor cuidado el contenido de dicha catequesis, para que la figura de Cristo domine con toda su fuerza y eficacia, sin nadie que la sustituya ni nada que la ofusque.

Mons. Alphonse D. NSABI,
obispo de Kigoma (Tanzania)

La catequesis exige a la Iglesia guías sabios que, respetando los valores tradicionales de África, estén capacitados para formar de manera efectiva e integral al cristiano, especialmente al joven.

A este propósito sería conveniente que se crearan en los seminarios pequeños grupos de jóvenes, que se habitúen también al trabajo manual para integrarse en la vida real del pueblo africano y prepararse a las actividades pastorales propias del ministerio sacerdotal.

Oceanía

Mons. Eugene Xavier KLEIN,
arzobispo de Numea (Oceanía)

Para anunciar la Buena Nueva de la salvación hacen falta, en primer lugar, catequistas bien formados competentes y que con su vida den testimonio del Evangelio que anuncian. Hay que buscar tales catequistas entre los hombres de buena voluntad y principalmente entre los padres de familia, de suerte que las familias formen

que exponerlas lealmente, no en actitud de oposición sino de apertura y de diálogo. Presentar la fe católica en lenguaje marxista no significa 'marxitar' el cristianismo.

Mons. Joseph EK THABPING,
obispo de Ratchaburi (Tailandia)

En Tailandia se propone una catequesis para los jóvenes inspirada en la práctica de vida monástica de los budistas.

Gran parte de los jóvenes budistas, espontáneamente o impulsados por la familia, abrazan la vida monástica durante tres meses por lo menos; en este período de tiempo se les inculca una intensa educación doctrinal, cultural y disciplinar, así como el ejercicio de las virtudes y la vida común. De esta forma los jóvenes adquieren madurez espiritual.

Mons. Joseph KUO (China),
arzobispo titular de Salamina

La liturgia es fin y al mismo tiempo fuente de la catequesis. Es preciso, por tanto, poner el mayor empeño en aprovechar la liturgia en sentido catequístico, especialmente en la formación cristiana de los niños cristianizar las fiestas populares locales y las celebraciones familiares.

Europa

Mons. Dermot J. RYAN,
arzobispo de Dublín

Hay que atenerse al principio general de que no hay que im-

en condiciones de libertad religiosa limitada, como sucede en Yugoslavia, el mantenimiento y el progreso de la fe depende de las familias sanas y practicantes.

La moral permisiva es mortífera para la fe, porque también los marxistas exigen, y a menudo consiguen, de sus adeptos actos heroicos, y nosotros debemos aventajarlos en el sacrificio y no en el liberalismo burgués, superado ya y sin horizonte ninguno para el futuro.

Cardenal Vicente ENRIQUE Y TARANCON,
arzobispo de Madrid, Presidente de la Conferencia Episcopal Española

No hay proporción entre la importancia de la acción catequística para la vida de la Iglesia y los medios que ponemos a su servicio.

En la presentación del contenido del mensaje cristiano hay que guardar el principio de la jerarquía de verdades y el de la fidelidad a la integridad del mensaje cristiano.

Tiene especial importancia hoy que se presente el mensaje cristiano poniendo de relieve el nexo que existe entre el misterio de Cristo y el valor central que ocupa en el Nuevo Testamento la libertad. Igualmente es preciso subrayar el nexo entre el misterio de Cristo y el respeto a la dignidad de la persona humana y, en concreto, el deber de los cristianos de promover la justicia

escuelas, y no está permitido impartir instrucción alguna a los niños en las iglesias. En las escuelas sólo se consiente una hora semanal a los niños cuyos padres lo solicitan. Pero el número de niños va disminuyendo paulatinamente, a causa de las presiones que el personal escolar ejerce sobre los padres.

La jerarquía eclesial ha solicitado del Gobierno que permita la instrucción religiosa fuera de la escuela, pero sin resultado.

Cardenal George Basil HUME,
arzobispo de Westminster (Inglaterra)

La doctrina, sin una experiencia de vida cristiana, es estéril, mas, por otra parte, un intento de vida cristiana sin el conocimiento de la doctrina engendra confusión.

Los enfermos mentales tienen derecho a escuchar la predicación de la Palabra de Dios y la posibilidad de acogerla para crecer en la fe. El modo mejor es la participación en la vida de la comunidad de fe, a la que enriquece con su testimonio; la catequesis, en su dimensión ecuménica exige la necesidad de instruir a los fieles sobre cómo el afán de promover la unión de los cristianos es parte integrante de la vida de la Iglesia, como también sobre el hecho de que el diálogo, para que subsista efectivamente, ha de apoyarse en un conocimiento claro de la doctrina.

Año Santo comenzará en cuaresma

Con zapatos de deporte y un buen mapa, el obispo Raymond Lucker de New Ulm, Minn. --participante en el Sínodo de Roma-- se lanzó a recorrer 16 millas 'romanas, mientras en su tierra, unas 350,000 personas en bici, patines o con buen calzado, hacían lo mismo para lograr la meta de 700,000 dólares en pro de la educación no-pública en el estado de Minnesota. Cada caminante logró patrocinadores que contribuirían económicamente por cada milla recorrida.



En una carta dirigida a todos los fieles el Arzobispo Edward McCarthy ha anunciado que se celebrará el año 20 de la Arquidiócesis de Miami como Año Santo Jubilar arquidiocesano.

El arzobispo indica que después de consultar con los sacerdotes religiosos y fieles ha visto conveniente convocar un año de "crecimiento y enriquecimiento" que se iniciará en la cuaresma de 1978.

"Con la ayuda de Dios, la intercesión de la Virgen María y vuestra cooperación, será un año de gracia, de renovación espiritual para los individuos, las parroquias y las instituciones de toda la Arquidiócesis," dice el arzobispo en su carta.

"Esperamos que sea tiempo de restauración para los que se encuentran alejados de la Iglesia, tiempo de reconciliación para miembros de nuestras familias y amigos alejados, tiempo de sincera evangelización acercándonos a los que no conocen a Cristo. Será también tiempo de nueva unidad en Cristo, de apoyo

y ánimo para los que viven desalentados, de escucha hacia las necesidades y dolores de nuestra gente. Tiempo para establecer nuevos caminos y metas en nuestra búsqueda de vivir unidos la maravillosa vida en Cristo a la que hemos sido llamados."

En su carta el arzobispo describe así su visión del Año Jubilar:

"La primera fase será una de reflexión y oración pidiendo la orientación del Espíritu Santo. Esta etapa será durante la cuaresma. Entonces meditaremos sobre los grandes temas de nuestra llamada. Tendrán lugar convocatorias parroquiales, discusiones en familia, conferencias en organizaciones y movimientos, para escuchar las voces de los fieles, para evaluar la calidad de nuestra vida de fe, para preguntarnos, con corazón atento, sobre las necesidades, los problemas, las tareas a realizar para mejorar y crecer en el vivir comunitario de la vida de Cristo en nuestros días, en el sur de la Florida.

"Los temas de reflexión serán crecimiento en la fe—evangelización propia y de nuestro ambiente. Vida de oración, vida según los valores del Evangelio, crecimiento comunitario, y desarrollo de un sentido de misión.

"La segunda etapa, en Pentecostés, será de discernimiento. Se formarán comités que, de la reflexión de cuaresma, formulen conclusiones y resoluciones para pautas y programas arquidiocesanos que respondan a las necesidades formuladas por los fieles.

"La tercera fase será de celebración y compromiso. Esperamos pueda ser con una demostración masiva—quizas en el Orange Bowl—donde como pueblo de Dios demos gracias por las bendiciones de Dios, renovemos nuestra entrega en servicio de Dios y los hermanos y nos comprometamos a realizar los nuevos programas, ideales y deseos de vivir la vida de Cristo."

"Aprovecho la ocasión para pedir la cooperación de cada sacerdote, religioso -sa y fiel de la Arquidiócesis. Pido a los individuos, familias, parroquias que se preparen con oración y sacrificio para este proyecto de gracia. Agradezco sugerencias en cuanto a la implementación del programa."

Durante el programa Stewardship—cada católico tendrá la oportunidad de ofrecer sus servicios en este único, y masivo esfuerzo pastoral de cooperación, para promover el Reino de Cristo, la vida de fe, oración amor y alegría en nuestra arquidiócesis."



PERIODICO CATOLICO ARCHIDIOCESIS DE MIAMI

El mundo habló en el Sínodo

(Resumen de fuentes informativas sobre el Sínodo)

A golpe de gong, cada ocho minutos, se han ido sucediendo las intervenciones de los obispos reunidos en Roma para el Sínodo Mundial.

El tema de las reuniones "La catequesis en nuestro tiempo, especialmente para los niños y para los jóvenes," ha servido de marco para el gran examen de conciencia de la Iglesia universal que comenzó el pasado 30 de septiembre en concelebración Eucarística del Santo Padre con los padres sinodales, en la Capilla Sixtina.

Los seis primeros días de trabajo hasta la clausura de la IX Asamblea General el pasado 6 de octubre, acumularon 250,000 palabras y 14 intervenciones de obispos, todas ellas breves pero indicadoras de las inquietudes y el pluralismo existente en la iglesia de hoy.

(Pasa a la Pág. 22)



Presidenta Pro-Vida debatió aborto en TV

"Si una persona ve a otra en peligro y necesitada de ayuda, tiene la obligación moral de tratar de ayudarla," dice la Dra. Mildred Jefferson, presidenta nacional del Comité Pro-Derecho a la Vida, con sede en Washington, D.C.

Médico cirujano y con 13 doctorados 'Honoris Causa', la Dra. Jefferson visitó Miami la pasada semana para participar en un debate televisado por el canal 6 sobre el aborto, en el programa "to the point."

A continuación miembros pro-vida del sur de la Florida ofrecieron una recepción, al concluir el debate televisado el domingo 23.

La Dra. Jefferson es hija de un ministro metodista y piensa que "estoy continuando la labor de mi padre—veo la profesión de

la medicina como un ministerio, como una vocación sagrada."

"Yo jamás podría permanecer impasible y aceptar la injusticia de una situación en la cual el más joven, pequeño e indefenso miembro de la familia humana esta siendo abandonado por aquellos que podrían ayudarlo," dice la Dra. Jefferson.

"Toda persona que esté interesada en el futuro de esta nación, debe comprender que

dicha nación no podrá sobrevivir sin aquellos derechos que deben estar garantizados para todos," añade.

La Dra. Jefferson es la única mujer graduada por la Escuela de Medicina de la Universidad de

Harvard, Boston y es profesora auxiliar del Hospital Universitario de la misma ciudad. Cumple actualmente su segundo término de un año como Presidenta del Comité Nacional Pro-Vida.

La Dra. Jefferson, centro, conversando con el Padre José P. Nickse y Flavia Márquez, Presidenta Pro-Vida del grupo hispano local.



Todos los Santos
el martes
Día de precepto