New editor set to head Voice

Present editor to new position; incoming editor from San Francisco

Gerard E. Sherry, editor of The Monitor, newspaper of the San Francisco Archdiocese, will become the new editor of The Voice July 1, with present Editor George Monahan becoming Archdiocesan Editor of Special Publications.

In a statement Sherry said he is "grateful for the opportunity of having served the church of San Francisco for the past six years as editor of the Monitor and looking forward to serving the people of Miami."

The veteran Catholic newsmen, 56, was recently cited by the Catholic Press Association for 30 years of service. He has been editor of the Catholic Review, Baltimore, Md., Central California Register, Fresno, and founding editor of the Georgia Bulletin, Atlanta. Sherry also served two years as editor of the then Dominion News, a daily paper in Morgantown, W. Va.

Sherry has been honored nationally and locally for involvement in "community relations and for his work in the Catholic press.

He is a member of the board of trustees of the National Conference of Christians and Jews and a member of the board of governors of the NCCJ's Bay Area unit, moderator of the San Francisco Christian-Jewish dialogue, a member of the San Francisco archdiocesan ecumenical commission, and a member of the advisory board of the Catholic-Jewish Relations secretariat of the National Conference of Catholic Bishops.

Sherry has been involved in the lay apostolate, being a founder of the Young Christian Workers in England.

In 1974 he was given Catholic journalism's highest honor, the St. Francis de Sales Award of the Catholic Press Association.

Sherry has won first prize three out of the last four years in

(Continued on Page 3)
Vatican officials endorse U.S. Lay volunteer liaison

By JOHN MAHER

ROME—(NC)—International Liaison, the U.S. Catholic coordinating center for lay volunteer ministries, was enthusiastically endorsed by high Vatican officials, two of the liaison's organization's leaders said.

Cardinal John Wright, prefect of the Vatican Congregation for the Clergy, the highest ranking U.S. clergyman at the Vatican, "thoroughly endorsed our work," said Paratore, a native of Syracuse, N.Y., who took over as executive secretary last October.

Officials at the Pontifical Council for the Laity were also enthusiastic about International Liaison, said Father Jan C. Olowin, 35, the liaison's executive secretary. The cardinal "was fully enthusiastic about it," said Paratore, a native of Syracuse, N.Y., who took over as executive secretary last October.

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They said Bishop Lucas Moreira Neves, vice-president of the Council for the Laity, and Mgr. Marcel Uylenbroek, his secretary, were both enthusiastic about the U.S. organization's work.

The two Americans came to Rome to talk to officials of the laity council at the invitation of Bishop Neves, Paratore said. "We came to give a presentation to Bishop Neves and his staff regarding our work because they are extremely interested in groups like ours in various countries and how they lie in with the council's office and charter.

"As a result of the discussions," Paratore continued, "we're beginning to talk of a venture such as a joint meeting of groups like ours here in Rome, to have national groups like ours speak to each other." The meeting might be held next spring, he added.

International Liaison grew out of the Newark, N.J. archdiocesan Lay Volunteer Office. Founded there in 1963, it expanded 10 years later to extend its services to the laity of all U.S. dioceses. In June 1975, it was incorporated as the National Catholic Clearing Center for Lay Volunteer Ministries, and last October it moved its headquarters to Washington, D.C. It is an affiliate of the U.S. Catholic Conference.

International Liaison has three principal tasks, Paratore said:

"It acts initial contact for lay people, married or single, to help them find placement in domestic and foreign missions." Such placement could be in the South Pacific, the inner cities of the United States, the Orient, the U.S. Southwest, Latin America or Alaska, he explained.

"It's like a central personnel office for various domestic and foreign mission organizations," he added.

"Because we're the U.S. Catholic coordinating center, we have 100 dues-paying members and another 100 with whom we work. We speak for them; we work for them. We bring them together to talk of the theology of lay mission. We become a national spokesman for them."

"A third aspect of the office, which comes to us through our national status, is catechesis, to inform the laity of their capability and responsibility for mission," Paratore said.

Lay people's responsibility for mission work is not just to contribute to the Sunday collection, he said. "They must see themselves as missionaries, even though they may never leave their own location."

OUR LADY AT THE WALL: A statue of Our Lady of Fatima is hoisted near the Berlin Wall towards the end of a worldwide tour for the statue and 170 American members of the Blue Army.

The devotion at the wall followed a Latin Mass at St. Matthias Church in Berlin. After visits to Lourdes, Santiago and Fatima, the group has returned to the United States.

News briefs

UNIVERSITY

The National Labor Relations Board has upheld a decision handed down last July saying that the Brooklyn Diocese and two co-respondents violated federal labor law in their dealings with a teachers' union at a Brooklyn high school.

ERA EXTENSION

The congressional debate over extension of the deadline for ratifying the Equal Rights Amendment has heated up as 23 senators introduced a resolution calling for an extension and a House subcommittee opened hearings on the subject.

SOME EXAGGERATION!

As the United Nations Special Session on Disarmament (May 23-June 28) drew near, a rumor spread that Japan would present a petition signed by 30 million of its citizens calling for a ban on the use of nuclear weapons. When asked about the report, the Japanese government explained that there had been a gross exaggeration—there were only 10 million signatures.

HITS STUDENT RAID

Providence, R.I., police have been criticized by a pornography foe for invoking a newly enacted state anti-obscenity law in raiding a student pornography exhibit. Harold Doran, author of the new law, said the bill had been designed to control commercial traffic in pornography.

ABORTION BIAS

The New York Times and CBS News have been criticized by the National News Council for some coverage of the abortion issue. Charges that opposition to abortion was made to appear an exclusively Catholic stand were made repeatedly in complaints about media coverage the council considered.

ITALY OKS ABORTION

A bill permitting abortion almost on demand in the first three months of pregnancy passed the Italian Senate by a 160-148 vote May 18. The vote ended years of struggle by the Christian Democrats (Italy's Catholic party), pro-life groups, the Vatican and the Italian church to stop passage of liberalized abortion in Parliament.

THIRD ENCOUNTER

Some 1,000 delegates from small Christian communities throughout Spain, meeting for three days in May, celebrated their recent recognition after what they called "years of underground work." Leaders at the Third Encounter (gathering) of People's Christian Communities said that the appointment several months ago of Auxiliary Bishop Alberto Iniesta of Madrid as moderator for Christian communities "is a sign of opening on the part of an otherwise cautious hierarchy."

WELFARE REFORM

Two major Catholic organizations have asked the Senate to use the Carter administration's better jobs and income proposals as a springboard for a special House committee at a starting point for its own action on welfare reform. But the organizations—the U.S. Catholic Conference and the National Conference of Catholic Charities—also urged the Senate to improve the benefit levels and job opportunities in that bill.

ADVERTISING BAN

Stating that broadcasters should not be "embarrassed to urge young people to avoid sexual intimacy," a representative of the U.S. Catholic Conference urged a broadcasting standards committee to continue a ban on commercial advertising for contraceptives. Msgr. James T. McHugh, director of the U.S. bishops' Committee for Pro-Life Activities, testified May 18 in New York before a Select Committee of the Radio Code Board and Television Code Board of the National Association of Broadcasters.

VATICAN MASON?

Officials of both Italian Freemasonry and the Holy See have denied reports published in the United States that high Vatican officials and other churchmen are Masons. "The lists that have been published are the fruit of fantasy," said Italian Masonic Grand Master Lino Salvi. Vatican spokesman Father Romeo Panciroli said the lists "are so ridiculous that they do not even merit consideration."
Archdiocese to honor 25, 50-year marriages

In a society where the rate of marriage breakdown is constantly on the rise, the people and parishioners of St. Mary's Cathedral, 75th St. and N.W. 6th Ave., in Miami at 3:00 p.m. on Sunday, June 25, for those in Dade, South Broward, and Monroe counties.

Archdiocese McCarthy will be the principal concelebrant of each of these liturgies and will be joined by scores of priests and religious of the Archdiocese gathering with their people on this occasion. Special recognition will be given to priests and religious observing the 25th or 50th anniversaries of their ordination or religious profession. This is to signify the mutual support couples, priests, and religious give to each other and to all the Church by faithful adherence to their respective commitments.

The homilies will be delivered by Father Ron Luka, C.M.F., associate director of Family Life for the Archdiocese and coordinator of the anniversary celebrations. Terry and Mimi Reilly, directors of Family Life, will be lecturers for the liturgies. After the homily, the couples will have an opportunity to renew their marriage vows and receive a specially inscribed scroll from the Archbishop. Marriage Encounter couples from the Archdiocese will serve as ushers to welcome the jubilarians and their families and friends. The respective parish communities will host a reception with light refreshments after each celebration.

Couples in the Archdiocese wishing to participate in the anniversary celebrations are asked to call their parish rectory before June 1, leaving their name and address and stating whether they are celebrating their silver or golden wedding anniversary.

For further information call: The Family Enrichment Center at 651-0280.

New editor set to head Voice

(Continued from Page 1) the best news reporting category of the CPA annual newspaper contest has been cited as the top writer in this category in 1975, 1976, and again this year.

"I shall be sorry to leave the Bay area," Sherry said. "However, I depart secure in the knowledge that The Monitor is held in high esteem by its peers and has top rank the U.S. Catholic press. I welcome the invitation to work for the Church in what for me, is a new area of the country. I prayerfully look forward to the exciting challenge of The Voice of Miami."

Monahan was news editor of The Voice when it started publication in March, 1959. Later, Bishop John L. Morkovsky named him founding editor of the Texas Catholic Herald, Houston. In 1966, after two and a half years there, he returned to Miami and was appointed editor of The Voice by Archbishop Coleman F. Carroll.

During his tenure as editor, both papers in competition with other periodicals throughout the nation, won a number of first place awards from the Catholic Press Association. They also won a number of top honors from the Texas Press Association and the Florida Press Association.

As Editor of Special Publications, he will edit the Archdiocesan Directory, produce special materials for the Archbishop's Charity Drive, Catholic Charities and both seminaries. In addition, he has been commissioned by Archbishop McCarthy to write a history of the archdiocese.

Monahan has worked for a number of daily newspapers, including the Miami Herald, the Miami News, the Providence Journal and Bulletin. In addition he has been employed by the Associated Press and the now defunct International News Service.

He was managing editor of the Southern States Beverage Journal, and editor of the following publications: the South Miami Journal; Rescue, a magazine for rescue squads; the Inter-American Bar Association Journal; and the University of Miami's Parentage.

He is a member of the Miami Serra Club; Sigma Delta Chi, national journalistic fraternity; the Lead and Ink Society; and Iron Arrow, highest scholastic fraternity of the University of Miami.

It was Sportsorama for the residence of Villa Maria celebrating the eighth anniversary of the nursing and rehabilitation center. Volleyball was a vigorous game, followed by bowling, croquet and wheelchair race. The day climaxed with a special luncheon.
Constitutional Convention hearing set

The Florida Catholic Conference has alerted the public to a State House committee hearing to be held this weekend, concerning a possible Constitutional Convention on abortion.

According to the FCC report:

The Call for a Constitutional Convention on abortion (SM 737-McClain) is scheduled to be heard pursuant to the following special notice published in the calendars for the last few days:

SPECIAL NOTICE
The Committee on Rules and Calendar will meet May 24, 1978 at 5:30 P.M. in Room A of the Senate Office Building to consider SM 737 (Right to Life).

Your prayers, letters, contacts with legislators and visits to Tallahassee are critical at this time. The opposition is well organized with professional lobbyists representing Planned Parenthood, the National Organization of Women, the ACLU and the abortion clinics' group. In addition the traditional anti-abortion oriented bureaucracy is ever present. The Florida Right to Life Committee has done a great job in lobbying in Tallahassee (all volunteers), and in having people from all different areas of the state come up here. If it is possible to repeat any of these visits this is the time. The next two weeks will tell the story. The legislative session ends on June 2.

The probable time schedule will be the hearing in the Rules Committee on May 24, hopefully debate on the floor of the Senate before May 30, and debate on the floor of the House soon thereafter. HM 1084 (Craig) is on the House Calendar.

This is THE major abortion issue pending. Two other abortion bills are pretty well bottled up in Rep. Elaine Gordon's Committee on Health and Rehabilitative Services. Senate Bill 1220 (Dunn) requiring the licencing of abortion clinics, was passed by the Senate on May 18 by a vote of 27-4.

S.B. 924 (Dunn) designed to protect viable fetuses involved with abortions, to restore parental and marital rights in the abortion decision and prohibit fetal experimentation, has been butchered in the Senate HRS Committee and is scheduled for hearing on second reconsideration on May 22.

The progress of legislation is always fluid, things can change, and continued pressure on these last two bills could conceivably have a good result. But... Pray—write—visit—support SM 737.

Miami
As She Was and As She Is...

Miami was given the name “magic city” by a newcomer from the North many years ago. Folks like Mr. Henry Flagler, for example, built a string of hotels from Saint Augustine to Miami, then built his railroad all the way to Key West, with the monumental project of bridging the Florida Keys. Mr. Alfred I. duPont and his brother-in-law, Mr. Edward Ball, came to Florida in the depression, made $15,000,000 available through banking channels, and brought the existing interest rate from 8% plus to well below 6%—the first time in a generation that interest rates had been that low. Mr. Ball later financed our famous Rickenbacker Causeway. The County Commission ran out of money and Mr. Ball and his associates put up additional funds.

Charles Whited, the gifted writer of the Miami Herald, recently carried an article beautifully covering Miami that is — and this is so in contrast to what one of the airlines recently had to say about Miami. Subsequent to the Whited article, the Keyes Company recently sponsored a full-page advertisement and they are to be commended on their wonderful viewpoint and attitude concerning Miami.

Miami had something, and still has something, that people are willing to pay for. We of the Peoples Group of National Banks, being a local enterprise, would naturally feel strongly about this. Look at the simple facts as mentioned in the foregoing, of the outside money that came in here by people of vision. Don’t forget the numerous people who built our Miami Beach hotels, many with the savings of their families involved.

So we say Miami as is, is really more wonderful than Miami that was, because in addition to the climate, we now have industry and a plentiful supply of capital for honest development purposes, including the Peoples Group of National Banks with resources of almost two hundred million dollars.

PEOPLES GROUP OF NATIONAL BANKS

PEOPLES FIRST NATIONAL BANK OF MIAMI

SHORES

Dolphins Branch

Upper Collins Area Branch

Telephone: 573-6815

PEOPLES AMERICAN NATIONAL BANK OF NORTH MIAMI

West Okeechobee Branch

Telephone: 592-4822

PEOPLES FIRST NATIONAL BANK OF NORTH MIAMI BEACH

Telephone: 592-4821

PEOPLES NATIONAL BANK OF COMMERCE

Telephone: 685-4570

PEOPLES LIBERTY NATIONAL BANK OF NORTH MIAMI

Sunrise Park Branch

Telephone: 592-5434

PEOPLES HIALEAH NATIONAL BANK, HIALEAH

Palm Drive Branch

Telephone: 532-6182

PEOPLES DOWNTOWN NATIONAL BANK

Northeast First Avenue Branch

Telephone: 371-2424

LENARD USINA, VICE CHAIRMAN

RESOURCES IN EXCESS OF $200,000,000.00

Members: Federal Reserve System - Federal Deposit Insurance Corp.
Puts her 'life on the line' for Mexican 'Family'

BY NANCY FRAZIER
WASHINGTON—(NC)—
"It's hard to be on the road all the time to keep the family eating. All of the sudden, you realize the children are grown and gone."

But Father William Wasson—
from a typical American father, but typical.
called "Dad" by thousands of
time to keep the family eating.

But more have

Mrs. Helen Stern, a
Washington artist and
anthropologist, plans to
work in Cuernavaca,
Mexico.

The comment could come
from a typical American father,
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All of the sudden, you realize the
"It's hard to be on the road all the
time, means with someone who
the priest. "If the balance is
thrown off, children tend to be
unhappy."

The philosophy intrigues
Helen Stern, a Washington
woman who describes herself as
an "anthropologist and mother"
but who's also sometimes called
a sculptor, philanthropist and
author. She plans to join Father
Wasson's family in late June,
leaving behind the unimportant
aspects of her life in Washington's high society.

"I made a conscious decision
about a year ago that I didn't
want to be associated with
anything without hope," says
Mrs. Stern. When she visited
Nuestros Pequenos Hermanos
last summer as a follow-up to an
anthropology course at George
Washington University, she
found what she considers an ideal
place for her, "a place where
they want us to be generous...it's
just great."

When she returned from
Mexico, she threw herself into
finding money sources to provide
the $1 million a year Father
Wasson's family needs to live. "I
started with friends," she said.
"And then I decided it is
something affecting everyone.
Whether they have a dollar or a
million, they should give what
they can."

Mrs. Stern has put her art
collection up for sale to benefit
Nuestros Pequenos Hermanos
and, more importantly, has
decided to "put my life on the
line" for Father Wasson's family.

As an anthropologist, she wants
to study the qualities she's seen in
the children—"courage, stan-
dards of conduct based on true
conscience, rational authority."

"But I can't study human
nature as an outsider, as if I
weren't part of it," she says. "I
intend to practice in my own life
the qualities I want to study."

And that study and practice, she
expects, will involve the rest of
her life.

Her children, aged 16 to 26,
are "inspired in varying
degrees" by their mother's life
plans. Her youngest daughter
will spend some time in Cuer-
navaca this summer after a trip
to France, and some of the others
also plan visits.

She'll live in a two-room
apartment near the haciendas
where the children live, sharing
the skills she's picked up over the
years. "I want to share not just
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what this place means," she
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The fourth international convention of Worldwide Marriage Encounter will be at the University of Massachusetts, Amherst campus, June 23-25. Theme is "Focus on Family." Eleven talks by couples and priests will be given Saturday, June 24, on subjects examining and reaffirming the future of the family in today's society. On Sunday, June 25, speakers will include Rev. Roger Coughlin, Chicago, on "Parents and Their Power," Dr. David Thomas, theologian, on "Family Life:" Sister Mary Phyllis McCamby, on "The Los Angeles Project in Family Planning;" and a bishop and a couple will look at "The Family Today.

For registration forms and more information contact,

Palm Beach: 622-7183
Boca Raton: 392-4645
Broward: 973-3695
Dade: 238-6054

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Religious will be meeting in the next three or four weeks to come up with ideas which will then be forwarded to the Holy Year office.

Then the actual programs will begin implementation in the third phase of the Holy Year starting with the Orange Bowl celebration Friday evening, Oct. 6.

"The Holy Year has already shown great positive results in leading all of us to think seriously about religious issues," said Father Connolly, "helping families and parish groups to discuss issues of concern openly, and making us all more aware of our responsibilities as witnesses to our love for our Lord and His Church."

### Holy Year working

(Father Don Connolly is Archdiocesan coordinator of the Holy Year and director of the Archdiocesan Office of Communication)

By FR. DONALD CONNOLLY

Hello, everyone!

There was one big surprise result of the first phase of the Holy Year. It was: a success!

When the Holy Year began in the Archdiocese on Ash Wednesday, some advisers became prophets of doom. There was not enough preparation time, they said. The people were not ready for it, they said.

But the parish "town meetings" began anyway, and lasted through the five weeks of Lent. And the parishioners turned out. By the thousands. "At last," many of them were to write later to the Holy Year office, "somebody wants to know what we think about our Church and our needs in the Church. At last, somebody is asking us to think and act as equal partners in the family of God."

The success of the Holy Year's first phase, called the reflection period, did not stop with the parish meetings. Many thousands of individual families took part in the discussion within their own homes. Nearly 35,000 children and youths in our Catholic schools discussed the Holy Year themes each week during classes. And the 30,000 children in the Archdiocesan CCD programs used the Holy Year themes in their classes, too. Over 800 Sisters and Brothers participated. Priests contributed their own views.

After Easter, the results of these Holy Year discussions were to be sent to the Holy Year office for evaluation. We should have rented a warehouse.

After weeks of sifting through the data, with a large number of highly trained analysts putting the information into some manageable order, The Voice this week presents the first of a series of articles on the results.

Parishes and various lay groups throughout the Archdiocese will be meeting during the Pentecost season to discuss this information. Their task will be to set up priorities and suggest programs for the Archdiocese in direct response to what the people have said will help them to grow as individuals, restore healthy family life, and revitalize parishes.

During the third and final phase of the Holy Year of 1978, which will begin with a gigantic Mass celebrated at the Orange Bowl on October 6 (the 20th anniversary date of the Archdiocese), these programs will begin to be put into operation.

In subsequent issues of The Voice, you will be reading the input given to the first phase of the Holy Year by the children and youth of the Archdiocese. What they have to say may startle you. They don't pull any punches. And they have a lot to say.

The Voice will also let you know about some of the pressing evangelical needs we have learned about within our community. We have found that all of us have a long way to go in making our world a better place in which to live.

One of the most important conclusions we have already found as a result of the Holy Year data is that people in the pew do not want to remain silent. They want to be part of a dynamic and sharing community.

They want to do just what the Second Vatican Council told them to do—to have a real sense of vocation, a realization that all of the baptized are called upon to help in the great mission work of the Church.

And the first indications are that the Catholic people of South Florida are raring to go, filled with hope and enthusiasm.

It's going to be a terrific Year!
"It used to be the father's responsibility when an unmarried girl got pregnant... Now he says 'You goofed, it's up to you to get rid of it.'"

Fr. Paul Marx in Naples.

by Dick Conklin
Special to the Voice
Rev. Paul Marx, PhD, pro-life author, lecturer and director of Minnesota's Human Life Center, visited Naples as a weekend guest of St. William's Church, where he celebrated Mass and spoke to overflow crowds at a Saturday evening reception.

His most recent trips to Florida were in 1976, to attend a meeting of Planned Parenthood physicians on Miami Beach, where government doctors classified pregnancy as a sexually-transmitted "disease," and again last year to address the Florida Right to Life convention.

Father Marx, an early advocate of natural family planning methods and an international pro-life leader, called St. Williams' pastor Fr. Dominic O'Dwyer "a priest who is truly one in a million" for his willingness to deal effectively with the controversial issues of contraception, abortion, and pre-marital sex. The outspoken Marx, a sociologist and professor at St. John's University wound up his trip with a seminar for Naples teenagers on Sunday night and a talk at a Ft. Myers high school on Monday.

Fr. Marx addressed a group of over 200 at the Naples Golden Gate Inn with a media-attended, "no holds barred" talk at which he called the pro-life struggle "the greatest war of all time." Marx's talk, which included the showing of two contrasting films designed for high school use—one by pro-lifers, and the other by Planned Parenthood—dealt with a variety of issues. Some excerpts from his remarks follow:

Chastity and Women's Lib

It is used to be the mother's responsibility when an unmarried girl got pregnant—to either marry her or provide support for the child's care or adoption. Now he says to her, 'You goofed, you didn't use the right birth control. Now it is up to you to get rid of it.'" We are teaching a group of teenage girls at the Human Life Center this summer—the boys will follow. The power of a woman for good has been greatly underestimated. A chaste girl can be a force for good with every boy she dates. Chastity is truly a special form of Christian love.

Planned Parenthood comes into our high schools to give their own brand of sex education, and promote abortions. They treat our kids like animals. In California they dispense contraceptives in the schools, and have introduced the "lunch-time abortion". They spend $19 million a year, half of it paid for by U.S. taxpayers, and export much of their propaganda overseas. In this country they say "every child a wanted child." In England it's "every grannny a wanted granny." That makes Granny very nervous. Now Planned Parenthood of Chicago has mailed out some very anti-Catholic, pro-abortion cartoons for use by newspapers.

Some say that mongoloid babies should be left to die. Maybe we should be more concerned about the morally retarded. It wasn't a mongoloid that was kicked out of the White House.

"It used to be the father's responsibility when an unmarried girl got pregnant... Now he says 'You goofed, it's up to you to get rid of it.'"

Fr. Paul Marx in Naples.
M. F. Draye heads Serra in Broward

Maurice F. Draye, D.M.D., will be installed as president of the Serra Club of Broward at a dinner reception Wednesday, May 31, at 7:30 p.m., in the Imperial House, Pompano Beach.

Archbishop Edward A. McCarthy will be the guest of honor. The traditional Arch- 

Dr. Draye is a member of St. Vincent Ferrer Church, Delray Beach and a former instructor of dental medicine at Harvard University, School of Dentistry. He has been active in St. Vincent's Ushers Society and as a member of the Nocturnal Adoration Society of St. Joseph Church, Garden City, N.Y.

Other officers to be installed include: Francis Mulcunry, vice-presidents; Walter W. McDonough, Charles O'Loughlin, George E. Karpin and Richard Schaefer, trustees.

The Legion of Mary, Miami Regia, will open a Comitium at Pensacola. Bishop Rene H. Grajeda will be the principal celebrant of the opening Mass, along with the Diocesan director and spiritual directors, at Sacred Heart Cathedral, Pensacola, Sunday, June 4.

A luncheon will follow at 2:30 p.m., Bishop Grajeda will deliver the Allocutio. The Curiae forming this Comitium are Mobile, Fort Walton Beach, Pensacola and South Mississippi.

Help for guilt-ridden, confused parents may be on the way. A new support organization is being formed under the name Bewildered Parents. The idea was conceived by several parents, members of the Coral Gables Congregational Church, but will be non-sectarian.

Working with their pastor, Reverend Richard J. Bailar, and the United Family and Children Services of Dade County, the group wants to offer solutions and empowerment to well-meaning parents with children whose anti-social behavior—drug-use, crime, alcoholism, attempted suicide—is disrupting and even terrorizing families.

Many parents, the group feels, believe they are judged by the way their children turn out; and that young people in many instances have learned to take advantage of such attitudes. The result, says the new group, is often a great deal of guilt, anxiety and feelings of inadequacy among parents. It immobilizes the family's ability to deal with their individual lives or each other, and sometimes leads to a breakdown of the family unit, they add.

The Bewildered Parents project is an attempt to reinforce the parent's feelings of self-confidence and assertiveness through group sharing.

A steering committee representing clergy, parents and professionals in the community has met to launch the program.

The Coral Gables Congregational Church, will host the first eight-week session. United Family and Children Services, Dade County's largest counseling agency, will provide professional counselors as resource persons to sit in on the sessions which will be led by trained parents.

The program is entirely non-sectarian, and open to the public. The weekly sessions, scheduled to begin on Monday, June 12, will run from 7:30 to 9:00 P.M. at the Church at 3020 DeSoto Boulevard, in Coral Gables. There is a charge of $40 per family unit for the entire series. Space in the sessions is limited to 20, so advance reservations are requested. Some scholarships are available, and can be arranged when reservations are made. Those interested are asked to call Mr. Don Cavo at United Family and Children Services, 640-5700. For the first time in the history of the International Catholic Deaf Association its annual convention (the 29th) will be held in Miami Beach.

The Americana Hotel is the site of the convention, July 9-15, which is being chaired by Glen Wolfangle, a deaf father of three children who is a Special Minister of the Eucharist for the Office for the Deaf. Glen and his wife Patti live in St. Boniface parish, Pembroke Pines, and are active in ICDA local chapter 79, host of the convention. Glen works for the U.S. Post Office in Miami.

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Legion of Mary

Legion of Mary members wishing to go on a Pergrinatio Pro Christo (the missionary aspect of the Legion) should call V. Crosby, 985-6646. Schedule is: June 10-24, Mobile, Ala.; June 10-24, Destin, Fla.; July 8-22, Caguas, Puerto Rico; and Aug. 6-26, Dublin, Ireland.

New singles club

The newly organized Catholic Young Singles Club of the Palm Beaches has membership openings available for people 18 and over. For more information call Steve Warren, 469-0518.

Memorial Day

The annual Memorial Day Mass will be celebrated at the three Archdiocesan Catholic Cemeteries, Our Lady of Mercy, Miami; Queen of Heaven, North Lauderdale; and Queen of Peace, West Palm Beach, Monday, May 29 at 10 a.m.

ST. CECILIA Church, Hialeah, Mass and coronation of the Blessed Virgin Wednesday, May 31, at 7 p.m.

THE PATRICIANS, Catholic adult education group, meet Thursday, June 1, at St. Louis CCD center. Paul Tarrott will speak on "The Formation of Conscience."

EPHANY Young at Heart Club closing luncheon at the Sweden House Thursday, June 1, at 12:30 p.m.

Broward

CATHERIC DAUGHTERS of America, Court Holy Spirit, dessert card party Saturday, May 27, at noon, at St. Elizabeth Gardens, Pompano Beach.

ST. BARTHOLOMEW Church, Miramar, carnival picnic Sunday, May 28, from 1 to 5 p.m. Rain date Monday, May 29.

OUR LADY QUEEN OF MARTYRS Parent-Teachers Organization "Harometown" picnic Monday, May 29, from 12:30 to 7 p.m., on parish grounds.

ST. ANDREW Church, Coral Springs, ninth birthday with outdoor Mass Monday, May 29, at 6 p.m. Refreshments follow.

Marian aid for children

WASHINGTON—(NC)—In an effort to further implement the U.S. bishops' pastoral letter on Marian devotion, a pilot program to help school children in their observances of Mary's feast days will be presented to representatives of 13 dioceses during a meeting in Washington

The document, entitled "Liturical Catechesis for the Observances of Marian Feasts and Solemnities in the Revised Roman Liturgy," was prepared at the direction of the Board of Trustees of the national Shrine of the Immaculate Conception.

It is to be used in two parishes of each of the 13 dioceses during the 1978-79 school year, in an attempt to "increase understanding of Mary as mother of Christ and the church among students from kindergarten to grade 12."

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Tax credits won't aid prejudice—officials

WASHINGTON — (NC) — Officials of organizations working for tuition tax credit legislation have unanimously expressed opposition to the use of those credits to pay for segregated education. The officials were responding to an opinion issued by the U.S. Commission on Civil Rights which said passage of tuition tax credit legislation for students attending private elementary and secondary schools would "unconstitutionally subsidize" schools which discriminate on the basis of race.

By Virgil C. Blum, S.J.

During twenty-five years of teaching students at Marquette University, I have found that most of those who take my course in Civil Liberties start with an exalted idea of the nobility of all beings are Supreme Court. They think that to God the most noble of all beings are Supreme Court Justices.

But such students do not always agree with the decisions of the Court, but they are always shocked if not outraged by the blatant anti-Catholicism of the Court as exemplified in the Meeke case of 1975. They find the reasoning of the Court in that case not only incomprehensible but crudely hostile against poor, handicapped, disadvantaged children in Catholic schools.

Pennsylvania passed a law which in part was designed to provide special educational services for disadvantaged children in Catholic and other private schools. These services include personal counseling, remedial reading and remedial math, speech and hearing therapy, dental and eye care, psychological services, and audio-visual specialists. I have found myself in need of legal assistance to meet court demands expressed in the Rhode Island DiCenso case. The Rhode Island law provided educational services for children in private schools, by directly subsidizing Catholic school teachers and others to perform these services for the children. The Supreme Court struck down the law.

This was its line of reasoning. The state-subsidized nuns and lay teachers cannot be trusted—they might indoctrinate the children in religious values. Therefore, said the Court, the state must continually police them to make certain they do not teach religion into the subsidized programs.

But such a policing system, ruled the Court, constitutes "excessive entanglement" between church and state, and violates the Establishment Clause of the First Amendment.

Pennsylvania tried to avoid this Catch-22 situation. It did so by not using so-called untrustworthy Catholic school teachers and counselors. The law provided that only public school teachers and counselors who were under the exclusive control of public school officials were to be used. They would teach the same things in Catholic schools for a few hours a week they taught in public schools five days a week. That would be constitutional, reasoned the lawyers.

Not so, said the Supreme Court. And why not? Because, said the Court, public school teachers and counselors cannot be trusted either. They have "the potential," argued the Court, "for impermissible fostering of religion."

Whose religion? How does this fostering of religion by these public school teachers and counselors differ from their fostering of religion five days a week in the public schools? The Court didn't say.

Nonetheless, ruled the Court, the state must continually police the teachers and counselors to make certain they do not foster religion.

But such policing, the Court decreed, "necessarily give(s) rise to a constitutionally impermissible degree of entanglement between church and state." And such entanglement, ruled the Court, makes the auxiliary services program unconstitutional under the Establishment Clause of the First Amendment.

After studying this tortuous reasoning, most of my students tend to agree with Chief Justice Burger who condemned the Court for "penalizing children...only because" their parents send them to Catholic schools.

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Scouting awards

Scouts from throughout the Archdiocese of Miami gathered at St. Mary Cathedral last weekend to receive Religious Emblem awards from Archbishop Edward A. McCarthy.

The Outstanding Catholic Troop Award for 1977-78 was presented to Troop 239 of St. John Bosco Church. The St. George emblem for adults was presented to Father Timothy Scollok of St. Hugh parish; Mark A. Priebis, St. James; and Eloy B. Gonzales, St. Kevin.

The St. Anne Medal for adult leaders was presented to Mary Frances Jones, St. Clare parish; Pat Kloiber, St. Jude; Betty Gaster, St. Juliana; Alice Magilli, Holy Family; and Mary Clare, St. Vincent Ferrer.

The Parvuli Dei recipients included:

ST. BRENDAN: Leonard Akin, James Cruz, Phillip Shoaff, and Alfred Sotolongo.


ST. BRENDAN: Francisco Arguelles, Villegas, and Alexander Fernandez.

ST. MICHAEL: Agustin Quevedo and John Walsh.


LOYOLA: Brian Knight.

ST. ROSE OF LUXEMBOURG: James Prieto, Michael Rodriguez, Barreda, Jorge Cos, Michael Coyle, Roberto Perez.

ST. JUDE: Eileen Collins, Barbara Richard.

ST. CLEMENT: Anthony C. Ollari, Robert Adams, Mary Murphy, Jennifer A. Rielly, Rita M. Motter.

ST. ANTHONY: Alejandro Figueroa, Maria Sanchez, Patrick Olsak, Catherine Romagnolo, Maria T. Meyeria, Diana Murphy, Michael Youhouse. HOLY FAMILY: Helen M. Blyth, Anna Toupin, Danielle A. Power, Filip Kaczyk.

ANY MOTHER would be proud of a son like Jason Prieto, 8-years-old, and Mrs. Jorge Prieto can't resist the temptation to congratulate him on being awarded the Emblem Award ceremony. Jason is a Cub Scout from Immaculate Conception Church. William Prieto congratulates him on being awarded the Emblem Award ceremony. Jason is a Cub Scout from Immaculate Conception Church.

Scouting's future lies in service

PHOENIX, Ariz.—(NC)—The future of Scouting lies in its service aspect, rather than recreational or educational aspects, according to Bishop James Rausch of Phoenix.

Bishop Rausch was the chief speaker at the annual breakfast sponsored by the National Catholic Committee on Scouting, held in conjunction with the meeting of the National Council, Boy Scouts of America.

"Scouting is a service that must turn outward," the bishop told assembled adult volunteers at the breakfast.

"The adult volunteers in the program must help Scouts learn truly to care about other people. They must be motivated to seek out those who need help, the aged, the handicapped and the poor of the ethnic minorities. Then, and only then, will they develop into whole people."

Scouting must develop "follow-up" as well as leadership, Bishop Rausch said. "Scouts and other youths must learn that they can be leaders and followers if they possess the virtue of obedience, which has nothing to do with subservience, but everything to do with human dignity," he added.

St. George Emblem is presented by Abp. McCarthy to Mark A. Priebis of St. James parish.
The Second Vatican Council

By FR. ALFRED McBRIEDE, O. PRAEM.

John XXIII has only been pope 90 days when he startled the world with the announcement of the 21st ecumenical council. At what would normally have been a tranquil liturgy at the Roman Basilica of St. Paul’s Outside the Walls, Pope John shook his listeners with his stated intention to convene a council to promote the unity of all Christian peoples.

Four years later on the feast of Mary, the Mother of God, Oct. 11, 1962, 3,000 bishops gathered with the pope to open the council. The 80-year-old John chided the prophets of gloom and doom and spoke of the world’s need for the medicine of mercy. He advised the bishops to take a pastoral view of their work and to engage in sterile academic controversies. He urged them to be large hearted and bold in their outlook.

This they would indeed have to be. During the four years of preparation for the council, 70 documents were composed by 10 commissions. Much of the original material was meant to be the subject matter for debate and approval by the council fathers. The 10 commissions controlled the content of the debate materials on liturgy, church, ecumenism, etc. Much of the original material prepared was ultra-conservative in tone and lacking the pastoral broadmindedness called for by Pope John.

The council fathers found that 69 of the 70 original documents bore a text-bookish tone that provided little or no room for fresh and daring thinking. The weight of the Constantinian and Tridentine periods of church history hung heavy on the materials and threatened to prevent the 20th-century church from finding its own voice.

Fortunately, the document on liturgy did have a progressive tone. Moreover, it was the kind of reforming document that would have the most immediate impact on the rank-and-file Catholic. As the debate on this document took place, it became clear that the winds of renewal were strong in the council hall. As an amusing sidelight, council fathers discussing in Ciceronian Latin about the need to use vernacular tongues in worship.

The progressive members of the council gradually began to prevail. By the time the debate on the sources of revelation was on the floor, almost two-thirds of the bishops voted to reject the original document. Pope John ordered it rewritten. Meanwhile, the composition of the preparatory committees changed so that fresh thinking would appear in the proposed council documents (called schemas).

Pope John died after the first session. Paul VI was elected to succeed him. His splendid opening speech to the second session of the council affirmed these goals for the council: renewal of the church, the unity of all Christians, dialogue with the world. It was during this session that the document of the church was discussed and the question of collegiality arose. Collegiality implied that the bishops shared in the authority of the pope to rule the church. At the beginning of the third session, Pope Paul concelebrated Mass with 24 bishops to demonstrate his commitment to collegiality.

Midway through the fourth session in the autumn of 1965, Pope Paul flew to the United Nations in New York, rejoicing in the knowledge that the council had just approved the document on religious freedom. The council would be discussing the document on community nations and the building up of peace. While he urged the U.N. delegations to join him in the struggle for peace, "No more war! No more war!"

Clearly Vatican II has been the greatest religious event of the 20th century so far and one of the peak experiences in the history of the Catholic Church. Unlike other councils which were called to settle doctrinal and dogmatic problems, this one was convened to promote the spiritual renewal of the church and to find a way to offer its loving warmth and service to all people of good will.

Only the perspective of time can reveal how successful will be its dream and which of its decisions are the most far reaching. One thing is certain. It has provided a talking ground between church and world. May peace and love come from that discussion.

Defenders of the old Church don’t watch,” Rumanians tell the world. Nonetheless, they ignore this fact. They realize what is important — the threat to their society as a whole.
friend of humanity

brought him next to Turkey - Greece as apostolic delegate. No
hair diplomat, he learned to speak Bulgarian, Turkish, modern
and Russian. He was later appointed as Patriarch of Venice.
In a short time both clergy and laity came to love him. He was a
man, generally humble, tactfully simple, impatient with
ostentation, warm and
impressed by the Vatican in 1971, "the church sees these media as "gifts of God." What's right? Are media gifts of God or reflectors of a disintegrating
society? Why the gap between promise and performance in the
media? What's the basic premise of view? From different points of view, both Muggeridge and the Vatican
document are right about the media, at least to some extent.
Broadly speaking, Muggeridge, himself a frequent performer on
British and American television, was among the first to see that
media's role could be a positive force in society. The Litany of complaint
(too much violence and sex, materialism, hedonism, etc.) is
familiar and largely justified.
In equally broad terms, the Vatican's 1971 Pastoral Instruction
on Social Communications pointed to the ideal of what might
be new and what might-yet-be: comprehensive yet society, truly and
consistently at the service of human values.
Why aren't they—at least more often than is now the case?
There are many reasons. In the United States one of the most
important is the commercialization of media.
There is a great deal of it to be made in the commercial
communications world. And it appears that money, rather than
considerations of artistic quality and social responsibility, usually has the
final word on media policy.
So, for example, commercial television has been called a medium
whose basic purpose is to bring people with things to sell into contact
with people who may be persuaded to buy them. What counts most isn't
the intrinsic excellence of a program but its capacity to attract potential
customers.
Complaints about media go even further and deeper. One of the most
serious is that they are imposing their value judgments on
society, typically on others and on the tone and orientation of
a whole.

Values, pitfalls of media

By RUSSELL SHAW

According to author, cur-
mudgeon and Christian convert Malcolm Muggeridge, the
communications media are "an integral part of our disintegrating
way of life."
According to a document issued
by the Vatican in 1971, "the church sees these media as "gifts of God." What's right? Are media gifts of God or reflectors of a disintegrating
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The family: a place to feel special

By Carol Farrell
Family Center staff member

A few years ago we were on an extended camping trip that took us all the way to California. We had intended to visit some of my husband's family, aunts and uncles and cousins he had not seen in years, but each step along the way held such delights for us that we were back home by the time we got to Southern California.

We decided instead to call from the nearest point to say hello and that we would not be stopping after all. But it was July 4th and the entire clan was gathered to celebrate the holiday as well as Uncle Hap’s 70th birthday and they insisted we join them.

It was one of the sweetest days I ever remember. All those distant relatives that the children and I had never met and Pat hadn’t seen in 15 years, who came to us like royalty. There was food, drinks, laughter, and the kind of warmth that even the sun couldn’t match. When he had not intended to stay at all, we lingered for three days, said, “No plans or friends are more important to us than you because we are a part of each other, and that’s better than all we had been stained, as though there were an aura around us. We all felt special.

As the larger, extended family did that for our family, so within our smaller family I

had come to more clearly recognize the need for us to make each other feel special as individuals: parent to child, child to child, child to parent. We never outgrow our need for loving affirmation and the appreciation of uniqueness. And that affirmation and appreciation has to come from the significant authority figures: parents, husband or wife, children.

That isn’t an accident on God’s part. It says something very important about His plan for us. We are not insufficient because we need to feel appreciated and loved and accepted any more than it is a deficiency on our part to need nourishment for our bodies. We were created by our Father in heaven not as individuals, independent of the rest of humanity. We were created as people in relationship. We need others. We need to define ourselves, to be ourselves, to be fully all that we are intended to be. Recognition of our uniqueness, within the family, is essential to the whole process.

My thoughts turn to my parents to whom I am most grateful for having treated me like a person. That sounds strange, doesn’t it? But many parents treat their children like little people. They speak to them from a higher level. My parents always communicated with respect. I felt equal to them in a very healthy, positive way. It enabled me to grow up with confidence in, and respect for myself. It was the greatest gift they could have given me. They made me feel special.

I think also of my husband whose loving pressure we did try to do more and be more forces me to grow, to move from what I am to what I will become. And I know that without his encouragement I would not have experienced all the growth I have and will. He makes me feel special.

When Mary Magdalene poured the perfume over Jesus’ feet, He must have felt special. The love behind that act must have been balm for His soul.

I know how much the unlooked for loving kindness means. Try me: to have Pat tuck the covers around me when he gets up and I am still fighting the dawn; the wildflowers picked and offered by little ones for the treasure that they are; the hug or kiss that comes for no reason; the smile and “Hi Mom” when I walk into the house, all say to me “You are loved. You are special”.

Family Night

OPENING PRAYER: Gentle Jesus, come, Lord Jesus, and be with us this Family Night. Help us to build each other up, not tear one another down. Help our family to smile rather than to frown. Amen.

OPENING POEM:

CRITICISM

Criticism is a nasty worm
That eats away
At our nice home.
It chews away day and night
Munching, crunching every bite.
Soon our home is filled with gloom
For laughter or love can find no room.

Young Family: Materials: paper, pens, shoe box, aluminum foil. Together cover the shoe box with foil and then mark it on one side, "The Criticism Box". Set aside. Each write a definition of the word criticism. Share together, then look it up in the dictionary and read the definition aloud. Then discuss what the family can do to reduce criticism at home. Each write two ideas and place them in the "Criticism Box." Keep the box in the dinner table and each night draw one of the papers and read it aloud.

Adult Family: Materials: Bible. Read aloud Romans 14:13. Share your thoughts. Each take a turn sharing two stories from the past: 1) a time when, because of fear of criticism, you failed to do something you really wanted to do; 2) a time when, because you were supported and encouraged, you were able to accomplish something you never dreamed of being able to do.

SNACK: Make Happy Face sundaes. Ice cream, with raisins for a nose and mouth, and cherries for eyes.

ENTERTAINMENT: Name Game: Place someone in the center blindfolded; the group chooses one person to describe to the blindfolded person in three words or less another individual in the family. The person in the center sees if he can guess within the three tries. To make the words difficult for older children and easy for younger ones. Be sure to use only words of praise or good things about the person.

SHARING IDEAS: 1. Each share what your feelings are like when you are told “I love you.” 2. Share a struggle from the past week. 3. Share a favorite book and why you like it.

OPENING PRAYER: Spontaneous Prayer: Scripture: Matthew 7:7, 8. Suggested prayer: Dear Jesus, thank you for tonight. Bless your families everywhere but especially those families that are suffering from want of food or shelter or are in need of kindness or love. Praise you, Lord Jesus. Amen.

CLOSING POEM:

Criticism is a nasty worm
That eats away
At our nice home.
We can stop him eating here
With words of kindness, words of cheer.
Soon our home dances with joy
Filling with love each girl and boy.

Religious Ed students declined last year

NEW YORK—(NC)—The 1977 decline in students receiving religious instruction in Catholic schools and religious education programs was four times greater than the 1976 decrease, according to statistics compiled in the 1978 Official Catholic Directory.

Public school students receiving religious instruction declined by 264,668, after increasing in 1976 by 10,469.

The total number of American youths under Catholic instruction dropped 347,332 from comparable figures for 1976.

CATHOLICS now make up 23 percent of the U.S. population, according to the 161st edition of the book, published by P.J. Kennedy and Sons, New York. The total of ordained priests and deacons increased over last year, but the total of brothers and sisters continued to decrease, as did the number of converts.

The 49,836,176 Catholics in 1977 included in 189 archdioceses and dioceses, represented an increase of 5,354 over a year earlier. Other increases listed in the directory were in the number of lay persons in Catholic schools; students attending Catholic colleges; patients treated in Catholic hospitals; Catholic marriage; marriages in Catholic parishes; students in Catholic nursing hospitals; infant baptisms; students in Catholic miss-
Red flags waving all over on 'Pretty Baby'

by James Arnold

I know it’d be good, I could say how awful it was and like crime don’t pay—but to me it seems just like anything else—like a kid whose father owns a grocery store. He helps in the store. Well, my mother didn’t sell groceries. —"Violet," to historian Al Rose

Louis Malle’s new film, “Pretty Baby,” is, as everybody must know by now, about a subject that is either outrageous or heartbreakingly tragic, depending on your perspective. It’s about children living in Storyville, the notorious New Orleans red light district that flourished for 30 years before being closed in 1917, and adapting to their environment. It stars 12-year-old Brooke Shields as Violet, the child who went unquestioningly into her mother’s business.

Red flags are waving all over the landscape on this one: it lands in the wake of fierce and prurient interest in occasionally exposing the flesh of most of its actresses. It’s much more a detached, basically humanitarian exploration of a strange episode and situation in our own recent past. If Malle and writer Polly Platt make a mistake, it’s that they’re not angry enough. They disapprove mildly, like social scientists lecturing on aboriginal fertility rites in New Guinea.

The C-rating by the Catholic Division for Film and Broadcasting needs, as usual, to be put in perspective. The DFB is still dead set against nudity of any kind, a position which is defensible politically but not morally or aesthetically. (It’s obvious that an artist can portray the naked body beautifully and inoffensively). The DFB also insists that Storyville is not a suitable subject for a medium. But movies are not like television. Nobody has to see it. It might be for a painter or poet.

Also complicated is the question of compromising a child (Ms. Shields) by casting her so that she must credibly enact a prostitute. Well, what about your kid crooks (“Papoon Moon”) or kid murderers and devils (“The Ones In Between”) wouldn’t want my child to play any of these parts, but should we make a rule against it? There are elements here we can’t know: how the part is explained to the child, how well she understands, the quality of her professional development, etc. But a close is the film itself: it doesn’t exploit the material, the director has probably been sensitive enough not to exploit the actress.

“Pretty Baby” is probably not a great work of art, but Malle is certainly serious. He doesn’t fail because the film is too sexy, but because it’s dull, disjuncted, vague in spots. Other elements are exceptional: e.g., the social realism of mood, sets and images (by Bergman’s cameraman Sven Nykvist) the subtly integrated use of blues and jazz music.

The picture is historically based, subtextuallyRose’s “Storyville,” which tells it like-it-was. Children were indeed commonly born and raised in this odd ghetto, whose establishments ranged from the ramshackle to the copulate, and others were imported for the trade. Violet, whose story is partially fictionalized, was a prostitute’s daughter who began apprenticing in a brothel at the age of 10.

If anything, the movie portrait of Storyville errs on the pretty and sentimental side. It’s a film for those interested in social history, and not for thrill-seekers or the immature. (C,R)

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Capsule movie reviews

"IF EVER I SEE YOU AGAIN" (Columbia) is so gloppy it makes "Love Story" look like a Tolstoy novel. Some humor but only by default. Some scenes, by suggestion at least, are adult. (PG) A-III-morally objectionable for adults.

"IT LIVES AGAIN" (Warnera) Basic concept undermining cheap and shoddy horror movie is particularly nasty: an epidemic of monstrous infants who kill with superhuman force. It is definitely not for the young and impressionable (R) B-morally objectionable in part for all.

"THE END" (United Artists) Except for the inspired buffoonery of Dom DeLuise, this is a painfully funny Burt Reynolds’ comedy about how not to commit suicide and is seriously offensive in its disrespectful treatment of confession and explicit scene of lovemaking. (R) C-Condensed.

"OUR WINNING SEASON" (AIP)—(PG) A-III.

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Polar bears in Florida

The first polar bear presentation in this country in 30 years and the largest of its kind in the world has opened in sunny Barnum City, Fla., a place where you might not expect to find polar bears.

Six days a week, Ursula Bottcher steps into the big steel cage at Ringling Bros. and Barnum and Bailey Circus World theme park to present an act termed, "the riskiest in the entire business" by circus veterans. In fact, there’s a saying in the circus world that a polar trainer never retires.

With their three-inch non-retractable claws, great size (almost 12 feet tall and weighing nearly 1,600 pounds) and speed, and totally changing facial expressions, the Arctic giants are considered the most dangerous of all performing animals.

"I’m not afraid of them," says Ms. Bottcher. "I’ve been working with them since 1964 and they’re now between 12 and 14 years old. But polar bears are the most dangerous animals in the world to train. And, if a bear attacks you, there’s a slim chance of escaping. You can’t shoot a polar bear because if you don’t hit him between the eyes, he goes berserk."

Recipient of the Medal of the German Democratic Republic and Circus Oscar, Ms. Bottcher worked her way into animal training from the position of usher in a German circus. An opening was announced for a female lion trainer, and from 50 applicants, Ursula was selected. Although totally inexperienced, she was the only one who would walk into the cage with the big cats.

---

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In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery. Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater.

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**Urges youth to build 'civilization of love'**

VATICAN CITY— (AP) — Pope Paul VI told young members of Italian Catholic Action that they can do much to renew a society "marked by acts of inhuman violence, which are sad signs of decadence and generators of death."

"You all know how much this our time needs renewal," the pope told the young people. They can do much to renew society, he said, if they allow themselves "to be guided by the spirit of God."

Recalling that the previous Sunday was Pentecost, the pope spoke of fruits of the Holy Spirit, singling out "the first three, which are the most fundamental" as cited in St. Paul's letter to the Galatians:

First of all, love. Of it we can indeed say that it is not only one virtue among the others, but that it contains in itself the whole sum of what composes Christian newness."

He added: "Our aim is to build a civilization of love." But remember well that nothing can build a world of love but love itself, which is at the same time the end and means, and therefore the unique substance of the human being with a Christian dimension."

"In the second place, the spirit creates joy and joy is effusive. This too is a testimony which you can and must offer to the men of our time, often made cold and unhappy by egoism. Let your happiness derive not only from your green years, which indeed pass away, but have a solid guarantee of undying duration through being rooted in the Lord."

"Finally, peace," the pope said. He added: "Be you also, beloved youngsters, artisans of peace, you who are the hope of a better tomorrow, in the measure in which you commit yourselves today to a life not only of respect but of authentic goodness toward all."

**Chicago names Miami cagers to all-American**

The Chicago Catholic has named two basketball players from Miami Catholic high schools to its All-American Prep Basketball third team.

Charles Walker, 6'3" of Archbishop Curley High School and Ted Mizerak, 6'1" of Msgr. Pace Bishop Curley High School and named two basketball players among the players from 17 states Basketball third team. Chicago names Miami cagers to all-American
Why doesn’t Pope give Communion in hand?

By Fr. John Dietzen

Q. Why do the American bishops set such a bad example for American Catholics by voting for Communion in the hand?

A. The rule of the church is that if two-thirds of the bishops of a nation vote so, they may request permission from the Holy Father for the option of Communion in the hand in their country. Some 50 or 60 countries have petitioned or received that permission. It is not one those countries. Its bishops have not asked for or received permission for Communion in the hand. Thus, when the Pope, as Bishop of Rome, declines to give communion in the hand, he is not attempting to set an example for anyone, including American bishops. He is simply observing the law which is at present, in effect for all American dioceses.

Q. May a person who was raised a Catholic but who rarely practices his Catholic faith be a godparent?

A. The rite for baptism states that a godparent at baptism should:

1. Be mature enough to undertake this responsibility;
2. Have received the three sacraments of initiation: baptism, confirmation and the Eucharist; and
3. Be a member of the Catholic church who is free according to church law, to act as sponsor.

The rite adds, however, that by becoming a godparent one is spiritually a member of that child’s family, representing the church, since “on occasion offers, he will be ready to help the parents bring their child up to profess the faith and show him faith by living it himself.”

No hard and fast lines can be drawn here, but it is equally obvious that a priest who is reached somewhere at which a lax Catholic could not with any honesty accept the role of godparent. Nor should the parents or priest allow it. Whether that point has been reached is an individual case which would have to be judged by the parish priest and parents involved.

Q. Recently a priest offered Mass in the home of a friend. The friend wanted the priest to use consecrated chalice. I thought this rule had been changed. Has it? (Florida)

A. There are some changes in the rules about chalices, but the priest was correct. Only blessed chalices should be used for offering the Eucharistic sacrifice. The reasons for this should be clear since anything used in the Eucharist should be reverently cared for and not be put to common use.

It is true that now chalices may become “blessed” simply by being used for the offering of the Eucharist. But once they are so used they should remain set apart for the purpose thereafter (see the “Rite for the Dedication of a Church and Altar”).

If the occasion arises again and if the cup meets the necessary qualifications, perhaps your friends would be willing to give the vessel to the priest or to the parish church to be used as a chalice.

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

Q. Another column in our Catholic paper suggested we change the wording of the Our Father. Isn’t the way Christ said it (Matthew 6:9-13) good enough? If a Catholic in confession were given a penance of five Our Fathers and she said it this new way, would that fulfill the penance? I thought surely our paper would have a comment on that. (Louisiana)

A. I am afraid you are under several misconceptions concerning the Our Father. First of all, no one knows for sure what exact words Our Lord used when he gave us what we Christians commonly call the Lord’s Prayer. Jesus, of course, did not speak English. We, who have translated the Scriptures from the Aramaic that Jesus spoke, or even translations of translations. Since any good translation from one language to another involves a translation not merely of words but of ideas, the exact wording of something like the Our Father might differ greatly according to ‘who is doing the translating.’ The various English editions of the Scriptures differ greatly from each other.

As it is, the form of the Lord’s Prayer we Catholics are accustomed to is different from the one you refer to in the Gospel of Matthew—and even more different from the form given in the Gospel of Luke (see Luke 11:2-4).

So we don’t really know which words Jesus used. He may have used different words at different times. We do know the ideas he was trying to express, and that’s the important thing.

While we haven’t seen the column you refer to, I’m guessing that it had something to do with the suggestions that English-speaking Christians come up with a form of the Lord’s Prayer they can all agree on. We’ve all had the experience at funerals, weddings or other occasions, when Protestants and Catholics stumble over each other in attempting to join in something as simple and basic as the Our Father.

Leaders of all Christian churches acknowledge the desirability of a common text, but it’s easier said than done. Since all Christians know the Lord’s Prayer if they know anything, emotional and devotional ties to the words they have accustomed to are very strong.

To answer your second question, a different translation or form of the Our Father would certainly fulfill one’s penance for confession.
Mother-to-be watches abortion in next bed

By Dick Conklin

This month's edition of the National Right to Life News, which dedicates them to the care of the sick, reprinted recent column on trying to see the hand of God in everything in life. They have asked for a little more development. Let's try it this way.

By Msgr. James Walsh

A number of people have written to me about a reprinted front column of Msgr. James Walsh recalling Easter. It dramatizes as few things could be bitter about it and resent God's allowing it, or I can see something spiritually beneficial in it. It represents a part of faith, a part of me and myself. Notice that this sacrament of the moment is not just for great crises. It can be the "dumb" things we all grapple with, the trivial irritations which can draw up a list as long as the arm, and find such things as these: a harsh remark, a bus late, a haircut which grows too long, a child awakened at night by a drunk, caught in sudden rain, wrong phone number at night, a lost key, having to listen constantly to a veteran complainer or a full time bore, the electricity goes off at the wrong time of course, a home cooked dinner in a restaurant which drives you to the medicine chest. Can we muster up enough faith to realize that all of these tiny threads in our daily life can shape us in some mysterious way. For good or ill. Listen to what Mrs. Barbara Cahoon wrote in her complaint to the administrator and trustees of the hospital:

"For...several hours my daughter-in-law was subjected to a horrifying experience, as were the other patients present (in the four bed ward). She observed the killing of an unborn child...she witnessed the whole procedure in the very next bed, which involved screaming, shouting, cursing by the aborted woman. So afterwards wanted to see the baby. She saw the baby—being put into a plastic bag and taken out of the room."

This is standard procedure in this hospital at least such hardening has occurred. Abortion here is so taken for granted that, according to God's way of thinking. Mrs. Cahoon's request that the doctors say, the grief of the aborted woman—though sudden and perhaps fleeting—was real. It was clearly evidenced in her desire to see her baby, even though now maimed and dead.

For Nature, they say, like the God who ordained it, is not mocked. The maternal instinct given to bring joy and tenderness to the care of a child, is so deeply implanted in man that it can even survive abortion. Only in that case it takes the form of remorse and sorrow for an act never to be undone. Mrs. Cahoon's letter also indicates what abortion may do to those who deal in it. She wrote:

"I feel that abortions should not continue at this hospital...People who are sick in the hospital are entitled to their rights and not be subjected to such insensitivity for life, disrespect and animal-like activity...Such insensitivity to life is incredible."

To life and everything else! How could doctors, nurses and other hospital personnel, whose profession dedicates them to the care of the sick, become so callous? How could they fail even to consider that for the average patient the witnessing of an abortion is an enormity?

Yet, in this hospital at least such hardening has occurred. Abortion here is so taken for granted that, according to God's way of thinking. Mrs. Cahoon's request that the doctors say, the grief of the aborted woman—though sudden and perhaps fleeting—was real. It was clearly evidenced in her desire to see her baby, even though now maimed and dead.

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To life and everything else! How could doctors, nurses and other hospital personnel, whose profession dedicates them to the care of the sick, become so callous? How could they fail even to consider that for the average patient the witnessing of an abortion is an enormity?
What the people said in "townhalls"

The following is a partial compilation of responses made by people attending the town hall meetings in parishes throughout the Archdiocese during Lent.

THEME NO. 1 FAITH:
- Strong 83%, 39% have problems.

Obstacles:
- Personal (98%) fear, peer pressure, ignorance, lack of trust, selfishness, not using opportunities, falling into temptation, illness, disappointments, weakness, sin, lethargy, apathy, lack of enthusiasm.
- Materialism, worldly values (63%); media (52%).
- Weak parish life and poor liturgies (22%).

Ways to overcome:
- 76% improve parish life (adult ed., especially Bible).
- 69% improve Mass attendance.
- 37% prayer meetings.
- 59% para-liturgies (devotions).
- 40% parish libraries.

THEME NO. 2 PRAYER:
- 55% find their personal prayer rewarding.
- 88% find it incomplete, too selfish, they don't know how to pray.
- 33% want improvement in liturgical prayer, especially time for silence.

Obstacles:
- 100% worldly involvements and secular distractions, "too busy.
- 63% no one helps us to pray.
- 35% worry, doubt, poor health, anger, frustration.
- 39% - misplaced priorities in daily living.
- 17% weekend Masses are too noisy, innovations are forced, and music is poor, diction of priests and lectors is poor, lighting is bad, schedule of daily Mass is not helpful.

Dealing with obstacles:
- 47% spiritual retreats.
- 63% re-examining priorities, getting good Catholic reading (Bible), getting places of quiet.
- 41%, we need role-models (e.g., saints).
- 100%, need prayer groups.
- 48% improved liturgies.
- 34% better homilies.

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THEME NO. 3: PRAYER:
- 55% find their personal prayer rewarding.
- 88% find it incomplete, too selfish, they don't know how to pray.
- 33% want improvement in liturgical prayer, especially time for silence.

Obstacles:
- 100% worldly involvements and secular distractions, "too busy.
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BUSINESS SERVICE GUIDE
Camino cumplió cinco años

Durante el canto del Padre Nuestro las parejas se unen en oración. Colaboradores y amigos de Camino del Matrimonio participaron en la Misa de clausura del CAMINO 60 que marcó el quinto aniversario de su comienzo.

Repleta de gente joven, la capilla del Seminario College de St. John Vianney rebosaba de alegría el pasado domingo. Más de 30 parejas de novios concluyeron con una Eucaristía su fin de semana de preparación para el matrimonio, y a ellos se unieron amigos y familiares, mucha gente que celebró con ellos el quinto aniversario del Movimiento de CAMINO del matrimonio.

Cogidos de la mano muchos se les veía emocionados cuando el Diácono Rafael de los Reyes y Monseñor Agustín Román se les iban acercando para intercambiar el saludo de paz. Los abrazos y saludos duraron un buen rato. También la celebración que reunó a todos después para un brindis en la cafetería.

En sus cinco años de vida, CAMINO ha preparado a cientos de parejas hispanas para el matrimonio cristiano y lo ha hecho gracias al entusiasmo de matrimonios jóvenes que voluntariamente dan su tiempo, su talento y su testimonio y ofrecen una comunidad de fe a las futuras parejas hispanas.

A implementar ‘Agenda Hispana 1978-79’ según conclusiones de Encuentro II

(Viene de la Pág. 24) sobre “Prácticas de Religiosidad Popular entre los Hispanos,” cuya fecha aún no se ha fijado.

Asistieron a las reuniones de preparación de esta Agenda Católica, directores regionales del apostolado hispano y directores de institutos pastorales así como representantes de organizaciones hispanas nacionales. Los participantes hicieron varias declaraciones condenando el genocidio, y “los ejemplos de esterilización de mujeres hispanas realizados sin el consentimiento o conocimiento de estas.”

También pidieron amnistía total para los trabajadores indocumentados y apoyaron la concesión de créditos de impuestos a los padres con hijos en escuelas no públicas.

Religiosa hispana a equipo nacional hispano

Estará al frente de comunicaciones

WASHINGTON—La Hermana María Luisa Gascón, A.C.J., especialista en comunicaciones y educación sobre asuntos hispanos, recibió el nombramiento para trabajar con el equipo nacional del Secretariado de Asuntos Hispanos, USCCB al frente de comunicaciones.

Pablo Sedillo, director del Secretariado, afirmó que “la Hermana María Luisa aporta valiosos talentos al servicio del pueblo hispano. Damos gracias a la Hijas de los pobres para que forme parte de nuestro equipo nacional.”

La religiosa, natural de Cuba, trabajó anteriormente en la pastoral hispana de Baltimore, cuyos análisis de las escuelas católicas de Filadelfia y coordinó liturgia en las parroquias.

Durante 1977, la Hna. María Luisa ayudó en la redacción de los documentos preparatorios y en las conclusiones del Segundo Encuentro Nacional Hispano de Pastoral. También ha contribuido artículos al Vistante Dominical y ha ayudado en la preparación de programas de catequesis de adultos patrocinados por el departamento nacional de educación, de la Conferencia Católica, USCCB. La Hermana María Luisa profesó sus votos con las Religiosas del Sagrado Corazón en 1975 y obtuvo la maestría en educación, religiosa por la Universidad Católica de América en 1977.

Nuevo editor al Voice

(Viene de la Pág. 24) nacionales de la Prensa Católica y secular.

Como Editor de Publicaciones Especiales, para la Arquidiócesis, Monahan editará el Directorio Diocesano, materiales para la Campaña Beneficia ABCD, para el Bureau de Servicios Católicos y los dos seminarios diocesanos.

El arzobispo también le ha encomendado que escriba la historia de la arquidiócesis de Miami.

Honrado local y nacionalmente por su trabajo en la prensa católica y labor comunitaria, Sherry es miembro de la Junta asesora de la Conferencia Nacional de Cristianos y Judíos, y participa en múltiples organizaciones locales y nacionales. Su compromiso con el apostolado se refleja en el refugio de Jóvenes Trabajadores Cristianos en Inglaterra donde nació y pasó su juventud, “educado por los Hermanos de las Escuelas Cristianas y los Jesuitas.”

En Estados Unidos desde 1950 y hoy ciudadano nor-americano, Sherry tiene 3 hijos. Su esposa es americana.
Mundo

- Harán semidios a presidente de Guinea Ecuatorial.
- Según cartas de exiliados publicadas en Madrid, existe una campaña en la Guinea Ecuatorial (antes española) por hacer del presidente Vitalicio Francisco Macías Nguema un semidios; monumentos con la inscripción “al Gran Maestro, jefe supremo, Millario Unico de Guinea.”


Dien sacerdotes en encuesta

Si celibato opcional, no mujeres sacerdotes

CHICAGO (NC)— Una mayoría de sacerdotes que respondieron a una encuesta preparada por la organización de sacerdotes no activos, indicó que favorece el celibato opcional, la ordenación de hombres casados y el ejercicio del ministerio sacerdotal por sacerdotes que se casaron después de ser ordenados. Mientras que una pequeña minoría opone la ordenación de las mujeres.

La encuesta fue hecha en continuidad a las resoluciones aprobadas durante la conferencia Una Llamada a la Acción, en 1976. Cinuenta y cinco por ciento de las respuestas apoyan celibato opcional para los sacerdotes y cincuenta y tres por ciento favorece la ordenación de hombres casados y su reincorporación al ministerio activo. Sólo treinta y un por ciento expresa apoyo a la ordenación de mujeres.

Según informó Frank Bonnike de Golf, uno de los cuatro coordinadores de CORPUS, la organización se ha puesto en contacto con 2,200 sacerdotes fuera del ministerio activo. Uno 800 se han unido a CORPUS, indicando que desearían servir en algún ministerio sacerdotal o diáconal.

CORPUS estima que existen unos 12,000 sacerdotes fuera del ministerio activo en la parroquia. Unos 9,000 de ellos dejaron el sacerdocio desde 1970.

La arquidiócesis hambrienta...

(Viene de la Pág. 24)

fuerte vida comunitaria en la parroquia.

Una gran mayoría pide un nuevo estudio de la Biblia, educación religiosa para adultos, ayuda en la vida de oración, más actividad parroquial y mejores liturgias.

Los grupos y parroquias de habla hispana piden más prácticas de piedad en las parroquias, más retiros parroquiales, más información sobre los santos, como modelos a imitar. Señalan la necesidad de bibliotecas parroquiales que ofrezcan material de lectura y piden mejor preparación de los sermones dominga.

Las respuestas a los movimientos señalados que su trabajo de evangelización encuentra obstáculos en las parroquias que facilitan la integración a la vida parroquial, de las personas que se acercan a la Fe.

Primera clase de St. Brendan sorprende al director con homenaje

Aunque el padre Thomas A. Dennehy siempre está al tanto de lo que pasa en su escuela, el pasado martes fue sorprendido con un homenaje a su labor.

Al graduarse la primera clase de la escuela secundaria de St. Brendan, los alumnos de 12 grado y sus familias agradecieron al sacerdote su "capacidad de liderazgo, su dedicación, preocupación cristiana y sentido de justicia".

"No tuvimos una clase que nos sirviera de modelo y guía, pero Ud. ha llenado bien papel," dijo en nombre de todos una de las estudiantes.

El P. Dennehy contempla el cuadro simbólico que le entregaron sus estudiantes. "Enlaza el cartel de gratitud. Gracias padre Dennehy," dijo.

"Creo que la gente joven siempre responderá cuando se le presente algo de estructura, disciplina e ideales," añadió.
La voz del pueblo se ha dejado oír y después de semanas de meticuloso trabajo separando y organizando las respuestas sobre los temas del Año Santo, el coordinador de las actividades para el Año Santo, el padre Donald Connolly, afirma convencido que la Arquidiócesis de Miami está viva y hambrienta de renovación.

"El Año Santo está mostrando ya resultados muy positivos," dijo desde su oficina en la cancillería. "Nos está motivando a todos a pensar seriamente sobre cuestiones de nuestra fe, ha ido creando comunidad a través de los grupos de reflexión, haciendo también tomar más conciencia sobre nuestra misión en la Iglesia," añadió. Con ayuda de un equipo de religiosos, su oficina ha tabulado y agrupado las respuestas de los grupos parroquiales, de las familias, colegios y movimientos y grupos minoritarios en la Arquidiócesis.

¿Qué es lo que ha ido diciendo el pueblo en las reuniones parroquiales?

El resumen preparado por la Oficina del Año Santo indica que una media de 60 parroquias envió aportaciones sobre cada uno de los temas con participación total de unas 2,000 personas en la reflexión de cada uno. La mayoría subraya la importancia del testimonio cristiano, señalando como obstáculos el miedo, la ignorancia, el materialismo y la falta de una renovación de la Iglesia.

A implementar ‘Agenda Hispana’ según conclusiones de Encuentro II

WASHINGTON—Haciendo eco a las conclusiones del Segundo Encuentro Hispano de Pastoral que tuvo lugar en Washington el pasado mes de agosto, líderes hispanos de la nación desarrollaron una Agenda Hispana Católica que pide la implementación de programas de acuerdo con las conclusiones de dicho Encuentro.

La agenda preparada para 1978-79 pide:

- Reanudar esfuerzos para establecer Oficinas Regionales de Asuntos Hispanos en el Oeste y Noroeste de la Nación similares a las ya establecidas en el Medio-oeste, Noreste, Sureste y Sureste, (esta última aprobadamente recientemente por los obispos de la región), tiene como coordinador al Padre Mario Vizcaino, Sc. F., de la Arquidiócesis de Miami. Tales oficinas forman una red nacional con el Secretariado para Asuntos Hispanos de la Conferencia de Obispos de la Nación NCCHB, y la Conferencia Católica USCC.

- La búsqueda de fondos adicionales y de recursos para el trabajo pastoral entre los hispanos y la ayuda económica a las agencias y programas entre los católicos hispanos.

- La creación de un Comité Asesor Nacional para asistir al Secretariado Nacional de Asuntos Hispanos.

- El fomento de mayor unidad y cooperación entre los diversos grupos nacionales hispanos y de una mayor visión y conciencia sobre la labor pastoral hispana.

- La realización de un estudio sobre el uso nacional de talleres, conferencias, publicaciones y reuniones de grupo para el desarrollo de una mayor concientización y participación del pueblo en la implementación de las conclusiones del II Encuentro Nacional.

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