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

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

"But we are still a long way from that moment in time and we must redouble our efforts to respect life in every form, from the womb to the tomb.

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

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

However small the accomplishments of the last 12 months may be, the Archbishop McCarthy stated, they can be little doubt that they have come about in part through a growing realization on the part of the faithful of their responsibility in protecting the dignity of life and of their calling to be the light freeing men from sin and its evil consequences. He emphasized that Respect Life Month is a time of self-education and self-awareness as well as a time of prayer and of faith asp recalled by Respect Life programs.

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

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

By MARJORIE L. DONOHUE
Local News Editor

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

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

Recently a guest of honor at a birthday party attended by 100 relatives and friends including her pastor, Msgr. Peter Reilly, Little Flower Church, who celebrated a Mass of Thanksgiving in the parish church before the party, Emma points out, nonchalantly, that she has no "secret" for her longevity.

"My sister lived to be 101 and my father lived until age 95," she said.

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

The mother of three children who has 12 grandchildren, 64 great-grandchildren and five great-great-grandchildren, Mrs. FitzGibbon admits that her family "sort of exploded." Fifty of her great-grandchildren were in Coral Gables for the party as well as two great-great-grandchildren, and her grandchildren. One of her grandchildren, Mrs. Louise Bennett, who teaches sixth grade at St. Theresa School received a copy of a story about her grandmother which appeared in a local newspaper from each one of her pupils.

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

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

Archdiocese to get new housing loan

The Archdiocese of Miami is among 20 Catholic dioceses and agencies that have been awarded a total of $75,075,000 in Federal loans for housing for the elderly.

The Archdiocese will receive $4,123,200 for 150 housing units. The funds will pay for a total of 210 units to be built by the various recipients. Catholic agencies received about 12% of the available funds.

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

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

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

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

Francis Butler, associate secretary for domestic social development of the United States Catholic Conference, said he was pleased with the new loans.

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

This year, HUD awarded 200 loans totaling $637 million for about 21,000 units. HUD received 1,300 applications asking a total of $5.8 billion for 194,000 units.

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

Archdiocese and agencies awarded grants are the Archdiocese of New Orleans, the Dioceses of Birmingham, Camden, N.J., Memphis, Columbus, San Diego; and Albany, N.Y. and St. Peter Italian Church, Syracuse, N.Y.; St. Ambrose Church, Rochester, N.Y.; Sister of the Holy Redemptor, Abington, Pa.; Franciscan Tertiary Province of the St. Clare's, Oak Brook, Ill.; Our Lady of Mt. Carmel Church, Cleveland; Catholic Charities, Diocese of Green Bay, Wis.; Catholic Charities for the Diocese of Superior, Wis.; Sisters of St. Francis, Dubuque, Iowa; St. Bernardine Church, San Diego; and the Catholic Welfare Bureau of the Archdiocese of Los Angeles.
Teachers called 'special assistants to Lord'

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

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

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

“Is any field of knowledge, the Lord reveals Himself,” the Archbishop explained as a matter of fact it seems to me that teachers have a sublime calling—you’re sort of assistants to the Lord in setting the scenes and giving previews to the beatific vision. Teachers in revealing truths to their students, no matter what the field is, are just beginning to sow the seeds, just beginning that process, that total all-revealing of God which we will all experience in the happiness of heaven.”

Archbishop McCarthy said.

Archbishop McCarthy emphasized that educators give special gifts to their students which can never be taken away from them. These gifts will form their entire lives their careers and make of the student a personality capable of discernment, capable of right judgment, and capable of seeing the Lord in His handiwork and in the beauties of nature they encounter.

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

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

District Serrans to convene at Beach

Hundreds of Serrans from Florida, Puerto Rico, and Jamaica are expected to participate in the District 30 convention of Serra International, Oct. 7-9 at the Carillon Hotel, Miami Beach. Members of the Miami Serra Club will be hosts to the three-day meeting which opens on Saturday, Oct. 8 when registration will be conducted between 8 a.m. and 5 p.m.

Archbishop Edward A. McCarthy will be the principal celebrant and homilist during 5 p.m. Mass on Saturday. Earlier in the day Robert M. Brake, Serra Club president will welcome delegates. A series of workshops throughout the day will include the topics Vocations Among Minorities, Programs and Projects—Successes and Failures, Success or Failure in Vocation Work. At 3:30 p.m. Saturday, Msgr. James J. Walsh, Spiritual Director at the Major Seminary of St. Vincent de Paul will address a general session speaking on “Current Problems of America’s Seminaries. Priests of the Archdiocese of Miami engaged in Campus Ministry in Dade and Broward Counties will be among those participating in workshop sessions.
Liturgy meet: 'Sunday, the worshiping parish'

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

There are too many interruptions with external forces where Feast days 'disrupt Sunday,' he noted. In 1976, with only five Sundays during Ordinary Time bumped, not counting the times they were replaced by national collections, local collections, special days and special weeks.

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

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

Speaking on 'The Meaning of Sunday,' Father Gerald Austin, O.P., noted that 'Sundays are too busy. We should use the Sabbath as a change of pace. Sunday should reflect our covenant between God and Man.'

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

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

Selecting three areas to focus attention on, he said, 'We have to let scripture and prayer speak; to let the Spirit speak through these. We have to be channels but not filters; to make it possible for the People of God to hear the Word of God.'

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

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

He suggested that 'Involvement of people is the key principle. Get as many people as possible participating making veiments, banners, whatever. We use anywhere from 400 to 600 people each year doing things.'

To get people involved in Liturgy, Father Champlin said, 'Don't announce the need from a pulpit or in a bulletin. That will never get volunteers.'

Father Champlin feels the personal invitation is best but also uses a Volunteer Sunday to encourage people to share their time and talent.

'We have volunteer sign-up sheets and our list's 45 areas to serve in, including occasional carpentry work.'

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

'What do the symbols we use say to us?' Father Notebaart asked. 'You have to ask yourself what incentive says to you, or veements, or poinsettias in July, and what do you want them to say?' If you want a joyful celebration you don't use incense and black vestment.

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

Tuition tax credit bill introduced

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

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

The program would begin in calendar year 1980 and cost $4.7 billion that year, its sponsors say.

The tax credit would be refundable to income families who owed less tax than the tuition credit. A family that paid $600 in tuition and owed only $900 in tax, for example, would receive a $200 refund.

The bill's main sponsor is Sen. Robert Packwood (R-Ore.). He worked closely in drafting the bill with Father Donald Shea, director of the Catholic Educational Research Project of the Catholic University of America.

Packwood's chief co-sponsor is Sen. Daniel Patrick Moynihan (D-N.Y.) and Richard Schweiker (R-Pa.), who had previously introduced similar bills.

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

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

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

A heavy grassroots lobbying effort is being planned for the House, according to Moynihan. "No one is doing anything," he said.

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

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

He said Carter had said during the 1975 presidential campaign that he supported constitutional forms of aid to parochial schools. Packwood-Moynihan bill is one such form of aid, Moynihan said.

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

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

The Supreme Court is likely to support this bill, Packwood said, because "it's a whole new ball game just like this one, a law passed by the federal Congress."
2 New churches planned

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

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

First Federal of Miami's Balanced Savings gives you high yield with less worry about early withdrawal interest penalties.

Your aim is to make your money grow. That's why you deposit your savings at First Federal of Miami. To take advantage, not only of the strength and security First Federal offers, but also the high interest.

But it's hard to anticipate future needs. You might need to withdraw cash for an emergency. But if your money is in a savings certificate and you want it before the certificate matures, First Federal -- like any other financial institution -- is required by Federal regulation to impose a substantial interest penalty. And we don't want to do this any more than you want us to.

The answer is Balanced Savings. Instead of putting all your savings in a single savings certificate with an inflexible maturity date, we recommend a Balanced Savings Plan. You divide your funds, in any way you like, among these three types of accounts:

1) Regular 3 1/4% savings for easy day-in, day-out access.
2) Short-term certificates for higher yield.
3) Long-term certificates for maximum yield.

For example here's a suggested Balanced Savings Plan for $5,000:

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<th>$3,000</th>
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*Annual yield on interest is compounded daily and held for one-year.

Balanced Savings can easily be tailored to your needs. One of our Savings Officers will help you implement a program that will maximize your yield and still give you flexibility of access. So come in. Soon. And let First Federal of Miami put Balanced Savings to work for you.
Archdiocese Holy Year suggested

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

By ROBERT O'STEEN
Voice News Editor

Archbishop Edward A. Mc
Carthy has suggested the possibility of two developments in the Arch-
diocese next year that could have an impact on every parish in South Florida:

• A special office of Lay Ministries that would develop job descriptions and assignments for lay volunteers looking for ways to better serve their parish and Church.
• An Archdiocese "Holy Year" that would be capped off by a big celebration in the Orange Bowl on the 20th anniversary of the Archdiocese next September.

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

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

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

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

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

He said some people consider that for priests and nuns, religion is their "profession."

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

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

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

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

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

THE MEETING was held at a migrant mission, Our Lady Queen of Peace, west of Delray Beach. The theme was "The Sower," according to Msgr. John McMahon, Rural Life Bureau director and coordinator of the meeting. The concept, he said, was an outgrowth of the recent Spanish Encuentro convention in Washington, D.C.

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

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

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

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

He cited ways of witnessing in the Liturgy.

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

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

He summed up witnessing as five points:

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

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

17 Archdiocese students make Merit award list

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

Semi-finalists are chosen from more than 1 million students enrolled in 17,800 high schools across the nation. They represent the top half of the nation's most academically talented young people. Those who attain finalist status will compete for $1,000 scholarships.

Among those named in South Florida are Albert

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

MAYBE YOU NEED A MILLION DOLLAR LOAN.

255 East Dania Beach Boulevard, Dania, Florida 33004 Dade: 945-6341 Broward: 925-2211 Member FDIC
ST. AUGUSTINE—The elevation of this city's historical Cathedral to the rank of a Minor Basilica was described as a result of the Gospel for the overflow crowd participating in ceremonies last week.

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

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

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

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

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

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

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

"There really oughta be a law!"

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

Don't gas a beagle

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

But babies you can kill

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

What kind of society do you want?

People get exactly the kind of government which unborn humans can be killed on

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

"Spare a Little Child"

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

You are needed...to act as a Mom or Dad to an orphan in the Holy Land, Lebanon, Ethiopia or India. The cost is very little. The satisfaction is great. More than half of the 1,800,000 refugees in the Holy Land are boys and girls under 16. A great many are orphans. Some barely exist by begging for milk, food, clothing. Others are in the Holy Father's care—supported by the generous friends of Near East Missions...

"We can 'adopt' one of these children and guarantee him (or her) three meals a day, a warm bed, love and companionship and preparation to earn his own living. An orphan's support costs only $14 a month...

Send us the first month's support and we will send your adopted child's photo. You can write to him or her. The Sister who cares for your child will write to you, if the child cannot write yet.

Please return coupon with your offering today.

The Holy Father knows where children are.

It's never too late to remember children in your Will.
Families grow—but not alone

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

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

There’s joy when a child is born. But there’s not only the physical pain but the psychological pain of separation that the mother feels. There’s a sense of accomplishment when the child learns to crawl and walk but also a pain of not being needed to get the infant from one place to another. As the child makes new friends in the neighborhood or at school, we’re happy about these relationships, but also have to realize that we are not the only significant people in the child’s life. As they grow through the teens, again new friendships and relationships and we wonder if we have any significance in their lives.

The joy and the pain of growth are especially keen for both parents, and children during those adolescent years when the child is becoming an independent adult. The new relationships between parents and their son or daughter are especially difficult for both parents and young adults at this time. This is an opportunity for both sides of the much overworked “generation gap” to make great strides in growth. And it shows us that the joys and pains of growth last an entire lifetime.

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

But the final step of growth is that moment of great victory but also of great sorrow as we breathe our last breath. The Christian attitude is not that life peaks at forty or any other point but that we are constantly called to have life and have it abundantly. Thus, Paul could pray that he be delivered from what was impeding his growth into the fullness of Christ and that he might be dissolved into an eternal growth into Christ.

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

That child on his way to school, his first day and his mother crying in the kitchen will both have a lot more of the joys and the pains of growth. They are both at different stages of a path of growth by the Son of God Himself. But as the Lord did not grow alone but in a family, among friends, and in a community of followers, so we have each other to share both the joys and pains of growth.

We have our spouses, our children, our parents, our brothers and sisters, our neighbors, and the community of followers. It is not alone but with the Lord and his people that we grow with lesser pains and greater joys.

Five Tips for Holding a Successful Family Night

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

FIRST WEEK OF OCTOBER (That’s How We Change)

Opening Prayer
Dear Father,
As October begins You remind us that life changes as the seasons come and go. We also are changing as we, too, pass along the seasons of our life’s journey. We hardly seem the same person we were five or ten years ago; our body changes, our mind changes and our spirit changes. Yet, Lord, we still are essentially the same person and indeed we are a mystery. Oh, Father, thank You for making us the wonder we are. Thank You for Your presence with us yesterday, today and tomorrow. We love You, Father. Amen.

ACTIVITY IDEAS

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

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

Middle Years Family:

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

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

Snack

Pop corn...compare how it changes.

Entertainment

Choose a very dark room. One person closes his eyes and counts to 30. Others hide about the room, keeping silent and freezing at the count of 30. The person who is “It” feels about the room (keep those eyes closed) until he touches all the people. The first person to remember one for the next round. It’s great fun.

Sharing

1. Each share a moment from the past week he felt especially joyful.
2. Share a happy memory from two years ago.
3. Tell a fun story from four years ago if you can remember one.

Closing Prayer
Dear Father, thank You for helping us discover the many ways we change with time. Bless us this week, Father, and may we spend our time wisely. Amen.

Sacred music organ recital

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

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

According to Msgr. Noel Fogarty, pastor, the Rodgers Pipe Organ, Augmented, has been made available to St. Rose of Lima Church, free of charge for a period of 18 months.

Those who are not members of St. Rose of Lima parish and who would like to attend the concert should call Binder Baldwin Co. for reservations, at no charge.

Seminary weekend for youth slayed

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

Young men arriving Saturday at the seminary, 2900 SW 87th Ave. (Galloway Rd.) will participate in conferences on the priestly and spiritual exercises of the seminary as well as experience the lifestyle of seminarians.

Those interested should contact their parish priests or call the seminary at 305-223-4661. Written inquiries should be mailed to the seminary at the above address.

Cathedral Mass for human rights

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

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

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

Miami, Florida THE VOICE / Friday, September 30, 1977 / Page 7
Voice poster contest open to youth

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

The Voice poster contest is bi-lingual, has only a few simple rules but a lot of prizes. Posters should express the students’ understanding of what The Voice newspaper is. The words “The Voice” or “La Voz” should appear on the poster. Poster should be no smaller than 14” x 18”.

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

There are three judging divisions in the contest: Primary (grades 1-3), Intermediate (grades 4-6) and Junior High and High School (7-12). Here’s some ideas to get the posters going:

The Voice is a newspaper which the Catholic Church uses in the Archdiocese of Miami to communicate the Good News of God’s love for all people to one another. The Voice prints the opinions of many Catholics. Many voices make up The Voice. The Bishop also communicates with the People of God through The Voice in order to be more present to them in their lives, work and ministries. He makes Christ’s Word better known through The Voice.

All the People of God in the Archdiocese (and many other Christians and non-Christians) read The Voice to make us His people and to learn what the Catholic Church is doing, thinking, and experiencing in all parts of the world.

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

Inspiration for All Catholic Families

The Best in Religious Reading

For Young Readers - Paper $2.00

For Teens - Brief Summary of the Ten Commandments

Paper 95c

For Adults - The Social Message of Jesus

Paper $2.50

NAME

ADDRESS

ZIp

How does The Voice help bring people together? 

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For Teens - Brief Summary of the Ten Commandments

Paper 95c

For Adults - The Social Message of Jesus

Paper $2.50

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GABLES

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Christmas in Bethlehem

$960

DECEMBER 22-29, 1977

All Meals, Taxes, Tips included

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Two weekly Caribbean cruises.

CARNIVAL: Departs from Miami, Saturdays for San Juan, St. Thomas and St. Maarten.

MARDI GRAS: Departs from Miami, Sundays for Nassau, San Juan and St. Thomas.

The "Fun Ships" ... New Sailings at new LOW RATES!

Christmas in Bethlehem

$960

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**Retreat House schedule**

KENDALL—A full program of retreats and reflection periods has been scheduled at the Dominican Monastery House, 776 SW 324 St.

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

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

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

**N. Dade ACCW meet**

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

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

**St. Boniface workshop**

PEMBROKE PINES—A one-day Bible workshop is scheduled to be held at St. Boniface parish, Saturday, Oct. 8 from 9:30 a.m. to 1 p.m. in the Dale Shopping Center, 600 W. Hallandale Beach Blvd. and Thrift Shop opens Saturdays, Oct. 8, 15, and 22.

The mentally retarded will benefit from a workshop theme. "God Speaks His Living Word", is the workshop theme. "Good Speaks His Living Word", is the workshop theme.

**Benefit for retarded**

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

Dinner will be served from 7 to 9 p.m. followed by dancing with music provided by Tony Martin. Reservations may be made by calling 667-8764.

**St. Chas. Boutique**

HALLANDALE—St. Charles Borromeo Boutique and Thrift Shop opens Saturdays, Oct. 8, 15, and 22 in the Dale Shopping Center, 600 W. Hallandale Beach Blvd. and NW Sixth Ave.

**CSB installs Coon**

WEST PALM BEACH—Richard 1. Coon, Jupiter, has been installed for a third term as president of the Catholic Service Bureau Advisory Board.

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

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

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

**Miami Serra meet**

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

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

Information nights will be held at St. Eugene church, Fort Lauderdale, on Sunday, Oct. 2, at 7:30 p.m., and at the home of Wayne and Jackie Kull, 11485 S.W. 55 St., Miami, Monday, Oct. 3, at 7:45 p.m. Everyone is welcome.

**Indian Summer**

Indian Summer SPECIAL

Directly on the Ocean

Phone 564-7800

**Mike Gordon**

Seafood Restaurant & Lounge

On the 79th St. Causeway

For Gracious Dining

**Zinkler's Bavarian Village**

A "Restaurant Family For Fifty Years." Featuring MARIE RENALDO At The Organ

Miami, Florida / THE VOICE / Friday, September 30, 1977 / Page 9
It's a Date

Broward County

ST. STEPHEN Council of Women, Communion Breakfast, after 8 a.m.

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

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

ST. ANTHONY Home and School Assn., "Medieval Banquet", Sat., Oct. 1,
Pier 60, 7 p.m.

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

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

ST. BARTHOLOMEW Young at Heart Center meeting, Tues., Oct. 4, 4:15 p.m.

ST. JEROME Women's Club luncheon-card party, Oct. 4, 12:30 p.m.,
parish hall, 3303 SW Ninth Ave., Fort Lauderdale.

ST. THOMAS AQUINAS High
spaghetti dinner, Americo's Italian Restaurant, 222 N. Ocean Blvd., Fort
Lauderdale, Monday, Oct. 3, 5-9 p.m.

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

OUR LADY QUEEN OF HEAVEN
Marriage and Family Program begins
Wed., Oct. 5, 9-10 p.m., parish hall. Babysitting services provided. Call 971-0560 or 974-4144 for information.

ST. HELEN Women's Guild meeting
Wednesday, Oct. 5, 7-10 p.m., parish hall.

ST. CATHARINE Mary Regina
Sister Laura Oliveira, R.C. has been
granted a degree in social work from
Miami in 1959 and since that
time has offered a wide diversity
of spiritual programs for groups and
individuals throughout the
year. The Cenacle specializes
in private and directed retreats and has initiated special programs including
charismatic prayer groups, sessions for the separated and
divorced, workshops on creative living and 30-day
treatments.

ST. JULIAN Young at Heart
Heart Club meeting, Tues., Oct. 4,
2 p.m., 3314 NE Third St.

ST. BASIL Women's Guild,
Senior Citizens luncheon, noon, Oct. 15. Trip to Disney World, Oct. 16.

ST. CECILIA Parish Meeting
Wednesday, Oct. 5, 7:30 p.m., parish hall.

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

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

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

ST. LUKE Women's Guild card
day, 12:30-3:30 p.m., Friday, Oct. 7,
parish hall. Information call 391-7878.

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

Dade County

ST. JOHN THE BAPTIST Women's
GUILD Corporate Communion, 9 a.m.,
Mass, Oct. 9. Breakfast follows at Tyler's
Restaurant, 2222 N. Ocean Blvd., Fort
Lauderdale, 7:30-9:30 a.m.

ST. JOSEPH Friendship Club,
Surfside, 7:30 p.m., Tuesday, Oct. 4,
parish center. Speaker on Crime
Prevention, luncheon and social hour.

New Retreat House Superior

Broward County

LANTANA - Sister Laura Oliveira, R.C. has been
named superior at the Cenacle Retreat House.
Now beginning her fourth
year as a member of the community of eight Sisters at
the Cenacle, Sister Laura is a
native of Massachusetts and
was graduated from Catholic
University of America.
A world-wide congre-
gation of nuns charged
with the mission of awakening
and deepening faith, the
Cenacle here was the first
retreat house for women in the
State of Florida. The sisters
came to the Archdiocese of
Miami in 1969 and since that
time have offered a wide
diversity of spiritual programs for groups and
individuals throughout the
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Prevention, luncheon and social hour.
The laity finds its voice

By WILLIAM E. MAY

The dignity and mission of lay persons within the Church were stressed by the Fathers of Vatican II, particularly in the Decree on the Apostolate of Lay People and in chapter 4 of the Dogmatic Constitution on the Church (nn. 30-38). In addition, the call of lay persons to the full perfection of the Christian life was likewise emphasized at Vatican II. And in the Pastoral Constitution on the Church in the Modern World, the indispensable work of lay persons in shaping a social and political order rooted in charity and based on true principles of justice was fully recognized. Thus there is real truth in saying that at this period of history the laity have "found their voice."

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

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

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

In addition, the laity are summoned to conform their minds and hearts to the teaching of Christ, the teaching that is set forth for them by their brothers in the faith, the bishops in communion with the Holy Father (cf. "Dogmatic Constitution on the Church," n. 25, 32; "Pastoral Constitution on the Church in the Modern World," n. 35). This does not mean that the laity are blindly to obey; rather they are, with glad hearts, to accept the teaching of those who have been appointed as teachers within the Church, and to make it their own, simply because of their deep faith that Jesus Himself is present here and now in the teaching of the Pope and bishops leading them to fullness of the Christian life.

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

By FATHER JOSEPH M. CHAMPLIN

Blue Cloud Abbey is a Benedictine monastery located on a knoll in northeastern South Dakota overlooking vast plains crossed with fields of alfalfa, wheat, oats and other farm products. It was named after a faithful Christian Sioux Indian, with the blue cloud, considered a good sign of blessing, bringing moisture to these Dakota farmlands. The monks originally came to this lovely spot as missionaries who would both offer their specific devotions and praise to God and labor among the Indians in that region.

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

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

While reflecting on the experience, I wondered how many people today ever get an opportunity really to listen to the marvelous music of God's creation, how many never can hear birds singing, fish jumping in the lake, cattle mooing, and even leaves rustling with the strong, persistent, but gentle breeze.

THAT PROCEDURE requires neither a complex structure nor long and normally unavailable hours. It simply means requesting help from three or four people, telling them in advance the topic for that weekend homily, then setting up an acceptable evening and meeting place, usually a few days prior to the Sunday.

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

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

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

By FATHER ALFRED MURRIDE, O.PRAEM.

Words are like rubber bands. They possess their limp obvious meaning. The human mind, however, can stretch the meaning even further. It can apply the word “doctrine” to any statement, even though it may not be primarily the subject of doctrine. The Word of God, which we receive through the Sacred Scriptures and the Church, is a doctrine in itself. The Lord Himself “who taught in simple parables was not so understood as to be grasped by the multitude.”

The Church teaches us that the doctrine of the Church is the subject of spiritual growth. Throughout most of Christian history, this “separation of powers” has been the accepted way.

But in the fourth century Church, the age of the Fathers, doctrine was not so easily sliced up. Perhaps it is no error of history that these giants are remembered neither as theologians nor preachers (though they were both), but as Fathers.

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

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

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

As a little boy, Augustine had stolen some pears to share with his young friends. As a bishop he was still giving, through now with the freely granted treasures of God. The Church fathers were intensely personal in their capacity to link the theological and pastoral meanings of doctrine together. They placed themselves in the midst of their congregations, appealed to the people’s affection and loyalty for them, showed sensitivity to the people’s needs and hopes. Long before the late 20th century had rediscovered this old truth, the Fathers realized that the Person was the Message.

This is not to say that the message isn’t the message too, but it lies inert unless brought to life by a living faith witness stirring up a dialogue of love in the presence of Christ. The issues dealt with were down to earth. In those smaller communities, the average Catholic was quick to note the land grabber, drunkard, usurer, fornicator and exemplars of infidelity. Just as today, they were galled by how much sinners got away with their sinning. The sermons of the Fathers are a fascinating mixture of extolling God’s forgiving graciousness and the reality of sin and the need for reform. It was perhaps their total vision that made them especially great.

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

Form of apostolic life. Archbishop Sheen is a veritable omnivorous but tense personal in their capacity to link the theological and pastoral meanings of doctrine together. They placed themselves in the midst of their congregations, appealed to the people’s affection and loyalty for them, showed sensitivity to the people’s needs and hopes. Long before the late 20th century had rediscovered this old truth, the Fathers realized that the Person was the Message.

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As we might say today, “They had it all together.” Not a bad ideal for us either.
 By FR. NUZZO GRIMALDI

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

The Word of Life tells us also which is the source of this life. It is not just any kind of love we are talking about, nor is it a sudden burst of enthusiasm or single acts of generosity. It is not just the desire to bring about peace in the world or to solve all social problems existing. None of these sentiments will bear fruit unless they are rooted in the "source" of real love which is Jesus himself. Our prayer should be ""He who remains in me and I in him" we read. It is clear that Jesus is asking us to remain always in him. We know that this is possible for Jesus asks us to do it. This is the foundation on which the whole structure of our spiritual life and of our human activities should be built. For this we need God's help. In order to have any lasting results or to do any good at all, it is necessary that we be firmly anchored in him and not let ourselves be attached to someone who is true Goodness. Only in this way we can give him to others; through our words, through our material help, through our advice or kindness. If we were to make a list of all the things that displease our remaining in him, we would make an endless list. We have to make ends meet, we have children to raise, we have colleagues at work to get along with. Besides all this we live in a world which wants to snatch from us what we hold most precious—this intimate rapport with God.

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

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

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

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

How many faces around us are marked by sadness and boredom, even the faces of people who seem to be successful in life. The look of emptiness comes from "remaining" in something which is not God, which is not his will.

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

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

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

This is the new Word of Life and commentary for the month of October. Readers' reactions have been very good and it is beautiful to see how many people are trying to apply the Word of God to their daily living. To share an experience you may have had trying to live the Word of Life for September or October, send it to Frank Hall, c/o The Voice, P.O. Box 38-1059, Miami, Fl. 33126.
**AMUSEMENTS**

- MOVIES—TV—RADIO

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**Film Ratings:**

*National Council for Children's Literature*

<table>
<thead>
<tr>
<th>Film Title</th>
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<td>'You Light Up My Fire'</td>
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**You Light Up My Fire**

It's not hard to do "A Star Is Born" with Judy Garland or Barbra Streisand. But can you do it with Didi Conn? The answer is probably yes. At least that's the general feeling here about "Light." The unheralded Miss Conn rises from fictional obscurity to Show Biz success in the new film, "You Light Up My Life." She's good enough to make you wonder just how many gifted young entertainers are struggling out there in anonymity and why many of them don't "make it" to the end of the rainbow.

One reason, clearly, is that there aren't enough films like "Light," which somehow get past all those stodgy banks and corporate boards of directors into the theaters, even if they aren't immortal, don't have big names, and can't possibly make $30 million.

"Light" is an independent movie concocted mostly out of chutzpah by a would-be genius named Joseph Brooks, who is attempting to make an Orson Welles act. Brooks, 39, is basically a composer who has been a winner in the Oland of TV commercials (American Airlines, Schmidts' Beer, Dr. Pepper, 21 Cigar awards). He's also done some respectable film scores, including "Garden of the Finzi-Continis" and "The Lords of Flatbush." For "Light," he does all the music. He also writes, produces, directs, and acts a small part, maybe the result is not "Citizen Kane," but given all the obstacles he faces, he has made the film he wanted to cut down to its nerve-ends to get a distributor — "Lost Horizon," either. Everybody in the cast and crew is inexperienced as the bosses, but they have been working in commercials. Miss Conn's previous best exposure was in a small role as a sung role in Danny Thomas' TV series, "The Practice" (she sounds a lot like Marie Thomas), and the movie had to be cut down, floors on weekends, for four and a half months.

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

Brooks' movie is less tedious than the relentlessly upbeat title song is already a hit and several others are at least as good as the tunes on his commercials. The main problem is that half the story is bogged down in an effort to come out at 60 minutes. Brooks also tries to build the film on a series of incredibly difficult scenes that challenge fledgling actors, writer and director beyond capacity.

"Light" is about a grown-up Show Biz brat (Didi) who has begun to run dry doing the tired ventriloquist routines invented by her comedian father (Joe Silver). As she ages, she begins to look like a likeable but vapid tennis pro, and still makes the rounds doing fringe recording jobs by James Arnold and commercials, she has that one "dream" audition for a movie.

She not only wins the lead, but falls in love with the young director who was "Show Biz: we never really learn why), she plunges gamely on to this York on her own, and is zooming to the top of the charts at the fadeout.

Of the tough scenes, one is the 'Star Is Born' audition. Didi makes the work on pure talent, including an acting bit where she follows a leading man's cue, and she's got a contrasting feelings about trains (sad) and planes (happy).

But there is much less success in those where (1) she breaks off with her nice guy fiancé; (2) the not-so nice director breaks off with her; (3) she gradually deteriorates during her comedy act before a group of puzzling kids and parents; (4) she tells her Director: "I got to get to New York and do it her way." Brooks lets most of these babbles on in extended dialogue, and it's had to fail of the difficult art of generating interest in a scene where her character is just bombing. How do you show boredom without being boring?

Overall, though, "You Light Up My Life" is bright enough, with the "Rocky" kind of upbeat warmth that seems required this season. TV commercials, after all, have been trying to make us feel good without thinking for years, and the talent behind them seems to have caught the habit. Whether we Do a Break Today or get the Real Thing is less important than that new people have a chance to show their stuff. Viva free enterprise.

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**TV Mass schedule**

The schedule for the 36 TV Mass for Shut-Ins during October on WPLG Channel 10, at 1:30 p.m., is:

| Oct. 2 | Father John Farrell, president, Bisceyke College. |
| Oct. 9 | Father Robert Palmer and St. Benedict parish. |
| Oct. 23 | Father William A. Elbert, Epiphany. |
| Oct. 30 | Father Noel Bennett, St. Joseph, Miami Beach. |
Charismatics support seminary bursar fund

A donation of $3,350 toward the education of seminarians has been received by Archbishop Edward A. McCarthy.

Bishop Charles B. McLaughlin of St. Petersburg forwarded the contribution from the Archdiocese of Miami Charismatic Conference which recently met at St. Leo College.

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

VOCATION PRAYER

LORD, let me know clearly the work which You are calling me to do in life. And grant me every grace I need to answer your call with courage and love and lasting dedication to your will.

AMEN

Thought of becoming a priest? Talk to Msgr. Nevin at 223-4561

ALL-IRISH ENTERTAINMENT HIT PARADE!

3 Great Releases starring:

HAL ROACH... Irish Super-Comic
EAMON KELLY... Irish Storyteller
AL LOGAN... Irish Balladeer

The First Archdiocese of Miami
CATHOLIC DIRECTORY


1978 ADVERTISING IN SELECTED LOCATIONS MAY BE NEGOTIATED NOW.

Call Fred C. Brick, Director of Advertising

Page 16 / Miami, Florida / THE VOICE / Friday, September 30, 1977

Joseph & Cooper

JOSEPH & COOPER

5 Cuban Refugees arrived in Miami last week as part of the softening relations between the U.S. and Cuba. The contribution was received at the Archdiocese of Miami Charismatic Conference which recently met at St. Leo College.

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1978 ADVERTISING IN SELECTED LOCATIONS MAY BE NEGOTIATED NOW.

Call Fred C. Brick, Director of Advertising
The tide seems to have turned in the obscenity war along the Gold Coast. In Broward County, citizens are petitioning against the porn shops and movies. Miami, on the other hand, has gone “hardcore” to so-called “softcore” materials hoping to head off the legal pressures now closing in on them. (And, of course, if the pressure were lifted they would soon go back to hardcore.)

In Dade County the fight is shaping up in such a way that there could be pornography in only one form of business—on TV. The Voice (9-16-77) which in my opinion creates division and sows discord, in an article by Father John Reedy did not read any of the articles printed his statements. I have copies of all the newspaper articles dealing with Fr. McNeill’s actions here in Miami have already scandalized our Church enough. It is sad, that in order to clear doubts and defend the Vatican’s action of silencing Fr. McNeill; I am obliged to bring out certain statements that most of us would rather forget ever came out of the mouth of a Catholic Priest. (Fr. McNeill)

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If rhythm doesn't work, what then?

By Fr. John Dietzen

Q. If a young Catholic woman has one or more children, who has unsuccessfully used the rhythm method, had her husband sinned, especially if he wanted more children, would she commit a mortal sin? Has her husband sinned, especially if he had no more children as the result of his sin?

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

The Catholic Church teaches the kind of direct sterilization (such as tubal ligation or vasectomy) is an act of contraception, a serious offense against God as deliberately destroys one of the major functions of our body.

Whether an act of sterilization is subjectively sinful—that is, did the person who committed it actually commit a grave sin—is a far more difficult question. Involved here are such considerations as these: Did this person realize fully that the action was seriously sinful for him or her when the action was done? Were there alternatives that the individual was emotionally and intellectually and spiritually capable of choosing? Was the action seriously morally wrong? Could it be seriously sinful in what was done?

While these are routine questions in determining moral responsibility for our actions, it is obviously usually hopeless, fruitless and sometimes even harmful to attempt to untangle them after the fact, even for the person directly concerned. Usually the individual has a pretty good idea of how his action fit in with what his conscience told him was right and wrong. Once the thing is done, the right thing is to put the matter in the hands of Our Lord, ask His forgiveness for any sinfulness of which one may be guilty, and then move on.

How about your husband? Certainly, encouragement in another in doing something that is seriously wrong can itself also be seriously sinful. However, the same questions discussed above would apply to him as well as to you.

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

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

Reconciling church identity and public money

By Jim Castelli

WASHINGTON, D.C. — Can a Church organization that gets almost half of its money from government retain its Church identity?

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

Catholic Charities is the largest voluntary social service network in the United States, with almost 1,000 diocesan, local and institutional members involved in adoption, child care, care for the elderly and a host of family services.

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

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

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

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

According to the pluralism committee survey, 94 agencies receive more than half of their operating expenses from government and 17 agencies—13 percent of those surveyed—receive more than 75 percent.

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(Your Question Box)

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More people here need more priests

By Msgr. James J. Walsh

The latest statistics in the Catholic Directory about the Archdiocese of Miami tell quite a story, a story not known by any means to all. The Catholic population of these eight southernmost counties is 736,700. This does not include the many thousands of Catholic tourists throughout the year who take their places in church pews and mission chapels for Mass, who find a "confessional line when they do not know whom to send for the priest when they grow ill away from home."

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

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

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

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

SEVERAL WEEKS ago in a letter to his priests, Archbishop Edward McCarthy described the Archbishop as "the law of the harvest," thanks to the "faithful service of those who have been ministering among us, to the spiritual riches of our several cultures and to a new religious awakening which is very strong.

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

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

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

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

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

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

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

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

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

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

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

Fr. John Reedy, C.S.C.

Pope Paul reveals his personal side

Pope Paul, in addressing a general audience, recently did something which is very unusual for him. He gave a glimpse of the troubled, battered, aging man who lives beneath all of the ritual formalities of the papacy. It's hard to think of "Who is Peter? Who is the Pope?" He told this audience who is speaking.

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

He told this audience that the responsibilities of the office "frighten me." "The nature of the papacy evades our capacities," he said. "Who is Peter? Who is the Pope?" he asked. "I can not give you an adequate answer. It is greater than me and our capacities to understand things of a divine nature."

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

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

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

Generally his public actions and statements have been very formal; his language has been that stylized ecclesiastical formula which seems to erase all traces of the human being who is speaking. It's just a matter of style, I suppose. This man has lived most of his life in the Vatican which, in its own way, is every bit as much of a bureaucracy as is the Pentagon. He was strongly influenced by Pius XII whose reverent attitude for the Popacy expressed itself in the unremitting preservation of formality and dignity. THIS HAPPENS to be the style of Giovanni Montini, the man who is Pope VI—and none of us easily breaks out of the style of our lifetime.

But, bless him. In this rare glimpse, we see an old man, approaching his 80th birthday, who has to experience moments of disappointment and self-criticism as he looks at the tensions and troubles of the Church he leads.

He is way beyond the age at which we Americans expect people to lay aside the heavy burdens of administration. Yet, his reverence for the mystery of God's will regarding the Church and his concern that he had put wrong. It is this kind of "coverage," the parish vocation committee is attempting to get in vocations. If this is done, priests and brothers and sisters will be on their way.

Two Lessons emerge from this rare moment of self-revelation by the Holy Father.

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

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

Miami, Florida / THE VOICE / Friday, September 30, 1977 / Page 19
Como la Iglesia primor...
10 años de trabajo en equipo
Los objetivos del Sinodo de los Obispos, según el "Motu proprio" Apostolica solicitude de Su Santidad el Papa Pablo VI, son "fomentar la estrecha unión y colaboración entre los obispos de todo el mundo, procurar que se produzca un conocimiento directo y verdadero de los problemas y circunstancias que afectan a la vida interna de la Iglesia y a su obligada acción en el seno del mundo actual; facilitar la con- cordia de opiniones, al menos sobre los puntos esenciales de la doctrina y sobre el modo de actuar en la vida de la Iglesia."

Las deliberaciones de cuatro Asambleas sinódales desde hace mucho reflejan el trabajo continuo que sigue realizándose para llegar a mayor profundización en dichos objetivos y para realizarlos más perfectamente.

Comenzó en 1967
Convocada por el Papa el 29 de septiembre de 1967, la I Asamblea General del Sinodo Diose reveló su potencial.
Fueron 197 los participantes. Tuvo asimismo un programa vasto: revisiones del Código de Derecho Canónico; problemas litúrgicos; entre las recomendaciones figura la de instituir una comisión consultiva internacional de teólogos, que asesoren a la Sagrada Congregación para la Doctrina de la Fe. El Papa creó dicha comisión en 1968. Los participantes de esta Asamblea, entendida como "extraordinaria", aprobaron tanto los principios doctrinales, como la revisión del Código de Derecho Canónico; asimismo sugirieron algunos cambios en el pastoral respecto de los matrimonios mixtos (dichos cambios fueron autorizados en 1969), aprobaron en líneas generales el nuevo Ordo de la Misa, que entró en vigor en 1968, y propusieron la participación de las Conferencias Episociales en la revisión y redacción de programas de los seminarios.

II Asamblea en 1969
La II Asamblea del Sinodo fue "extraordinaria" (una de las tres clases de asambleas previstas en el documento referente a las Asambleas sinódales). Se reunió del 11 al 28 de octubre de 1969, y contó con la participación de los obispos y de las Conferencias Episociales con la Santa Sede y entre sí. "La II Asamblea del Sinodo ofrecieron también abundantes sugerencias para mejorar los procedimientos y estructuras del Sinodo. El Santo Padre nombró una comisión para estudiar el tema y aprobó algunas de dichas recomendaciones en 1969.

III Asamblea en 1970
La III Asamblea del Sinodo fue "especial", y tuvo como resultado, entre otras cosas, la promulgación de leyes de eutanasia en distintos países. Violaciones de derechos humanos en nuestro propio país así como los obstaculos a la pobreza y la marginación son "fomentar la estrecha unión y colaboración entre los obispos de todo el mundo". Comenzó en 1967.

IV Asamblea en 1971
La IV Asamblea del Sinodo fue "extraordinaria" (una de las tres clases de asambleas previstas en el documento referente a las Asambleas sinódales). Se reunió del 27 de septiembre al 26 de octubre de 1974, y estudió "La Evangelización en el mundo contemporáneo". Fuero 295 los participantes.

En esta cuarta reunión sinodial hubo deliberaciones amplias y numerosas, hasta el punto de que resultó imposible resumirlas en un documento único. En lugar de ello, el Sinodo entregó al Santo Padre la descripción de las deliberaciones, y al mismo tiempo, publicó una breve declaración sobre la evangelización, tocando puntos como los obstáculos a la evangelización y liberación. El trabajo de la Asamblea de 1973 fue en realidad una especie de estudio preparatorio que llevó al curso "Evangelización, el año siguiente", al año siguiente de la Exhortation pastoral del Santo Padre Evangelii nuntiandi. En 1974, se ocupa de la "Madrid Conference". En 1975, se ocupa de la "Evangelización en el mundo contemporáneo".

500 años de trabajo en equipo

**Calendario de trabajo**
El 30 de septiembre, por la mañana: Santa Misa celebrada por el Papa en la Capilla Sixtina; por la tarde; inauguración del Sinodo con el discurso del Santo Padre, relación del Secretario general y relación panorámica sobre la vida de la Iglesia desde la pasada Asamblea sinodal (octubre de 1967) hasta hoy.

A partir del 1 de octubre, durante cuatro semanas: estudio del tema sinodal y se harán sesiones generales en el Aula de las conclusiones finales del Sinodo, las Congregaciones, Secretarías y Comisiones de la Curia Romana presentarán relaciones sobre su propio trabajo a los padres sinódicos.

**Teología bíblica examinará Evangelio**
Todavía está abierta la matrícula para el curso universitario de la Facultad de Teología de la Universidad de Florida, (FIU), la Oficina de Educación Religiosa de la Arquidiócesis, ofrece este curso todos los jueves de 7 a 7.30 pm. Bajo la dirección del Padre Jorge García, Sch. P. y en colaboración con la Universidad Internacional de Florida, (FIU), la Oficina de Educación Religiosa. Ofrece este curso todos los jueves de 7 a 7.30 pm. El curso se puede tomar para crédito universitario, REL 341., o como auditor. Se tratará el Evangelio de San Juan, utilizando métodos contemporáneos de interpretación, y examinarán temas de la vida de la Iglesia, según San Juan.

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

El Padre Jorge García, sacerdote, filósofo y teólogo en la Universidad Católica de Berkeley, D. C., terminando sus estudios en la Unión Teológica para estudiar en Berkeley, California.

**Evangelización en la IV**
La IV Asamblea del Sinodo, del 27 de septiembre al 26 de octubre de 1974, estudió "La Evangelización en el mundo contemporáneo". Fueron 295 los participantes.

En esta cuarta reunión sinodal hubo deliberaciones amplias y numerosas, hasta el punto de que resultó imposible resumirlas en un documento único. En lugar de ello, el Sinodo entregó al Santo Padre la descripción de las deliberaciones, y al mismo tiempo, publicó una breve declaración sobre la evangelización, tocando puntos como los obstáculos a la evangelización y liberación. El trabajo de la Asamblea de 1973 fue en realidad una especie de estudio preparatorio que llevó al curso "Evangelización, el año siguiente", al año siguiente de la Exhortation pastoral del Santo Padre Evangelii nuntiandi. En 1974, se ocupa de la "Madrid Conference". En 1975, se ocupa de la "Evangelización en el mundo contemporáneo".

**Domingo de Respeto a la Vida**
En la primera lectura de la Misa de hoy, vemos como el profeta Habacuc se queja a su Dios con aparente desesperación por la destrucción y la miseria que existen en el mundo de su época. Dios le contestó a la profeta que la ayuda ya estaba en camino; en verdad llegaría; y no será muy tarde para que "Quedando siempre a salvo de la justicia "sin voz" , y llama la atención sobre el papel de la Iglesia en la promoción de la justicia. Entre otras intuiciones esta conferencia ofrece al Papa el valor de la vida. Sin embargo, aún nos encontramos lejos de este tiempo mejor en el que reinara la justicia y será protegido por la violencia, la destrucción y la miseria que existen en el mundo de su época. Dios le contestó al profeta que la ayuda ya estaba en camino; en verdad llegaría; y no será muy tarde para que...
INDIOS SEMINOLLES RECIBE FONDOS PARA DEFENSA LEGAL DE LA TRIBU

Pablo VI elogiado en sus 80 años

Del Ray Beach: "Hace un año el Arzobispo McCarthy vino a Miami con el anillo y cruz pectoral hecho por los indios de Arizona. Hoy hemos querido acudir a la Florida entre los de la tribu. Los comentarios venían de Monsenor Bryan Walsh, Director Arquidiocesano del Bureau de Servicios Católicos. Mientras hablaban, el indio seminol Michael Tiger de Hollywood, Florida, hacia entrega a la parroquia de Ntra. Sefiora Reina de la alegría y felicidad de ser parte de la comunidad. "Yo siento que no sólo hemos de encontrar nuestras vidas desde un punto de vista intelectual sino que hemos de llegar al espíritu de vista, a las raíces de la fe y al corazón, a las áreas de la fe y al espíritu de la fe."

Waldhein, elegido a Pablo VI por su "trabajo en pro de la paz y el entendimiento entre los pueblos"). Waldhein recuerda las palabras del Papa en la ONU, "No más guerra," y su mensaje de 1976 en el día mundial de la paz, en el que el Papa indicaba la importancia de satisfacer las necesidades más básicas del mundo —como el hambre— para poder conseguir la paz.

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

En otro artículo, el padre dominico Ives Congar señala las realizaciones de Pablo VI en el campo ecuménico. "Pablo VI ha tenido gestos que son expresivos y creadores de nuevas situaciones," dice Congar recordando el abrazo de Pablo VI con el Patriarca Ortodox Atenagoras en el Monte de los Olivos, su visita a Ginebra, el anillo que entregó al obispo anglicano Michael Ramsey... También recuerda a Pablo VI arrodiado ante el Metropolitano Meliton en el año 75, y besando los pies del Patriarca Dimitrios...

El Papa recibió cientos de mensajes en su cumpleaños, incluido uno del Presidente Jimmy Carter elogiando su labor por la defensa de los derechos humanos. El Santo Padre pasó el día de su cumpleaños normalmente atareado con su trabajo diario. La noche anterior celebró una Misa solemne en la basilica de San Pedro y fue sorprendido con un corro de unas 10,000 voces. El Papa eligió a los cantantes recomendados que canten en sus parroquias.

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

Arz. McCarthy a misiones rurales

Celebrará Arquidiócesis Semana de Justicia y Derechos Humanos

Por iniciativa del Comité Nacional de los Laicos, en todas las diócesis de la patria se celebrará la semana del 18 al 23 de octubre como Semana de la Justicia y los Derechos Humanos. Será una semana de reconocimiento de los pueblos exiliados, oprimidos, y donde se cometen violaciones contra la libertad y derechos humanos... Se celebrará con conferencias, debates, talleres y acciones de solidaridad. Será también semana de oración y ayuno al Santo Padre y a los obispos en el encuentro de los pueblos rurales, reunidos en Delray para una Jornada de reflexión, con el Arzobispo McCarthy.

Todos somos Iglesia

"Pleno en la comunidad cristiana primitiva existía un amplio sentido de Iglesia, sin separación de sacerdotes, religiosos y seglares. Una comunidad amplia donde todos y cada uno experimentan la paz, la alegría y felicidad de ser parte activa de algo nuevo," añadió. El arzobispo enumeró algunas orientaciones sobre el papel del laico en las misiones rurales:

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

El arzobispo también señaló la necesidad de alimentar la vida de oración y fomentar los valores cristianos y creación de pequeñas comunidades de base. "Es preciso ir creando un ambiente cristiano en donde crezcan naturalmente los valores del evangelio," dijo. "Además hemos de crear sentido de comunidad en donde el laicado tome conciencia de su misión y donde se desarrolle un sentido de servicio, de vocación para todos."

En sus comentarios el Arzobispo expresó sus planes para crear una oficina arquidiocesana de ministerios laicales, "que identifique áreas de servicio y canalo, entrena y supervisa a los fieles con llamada a servir en áreas específicas.

Estudiantes hispanos del Seminario Mayor en Boynton Beach, aumentaron con su canción la rica de representantes de las misiones rurales, reunidas en Delray para una Jornada de reflexión, con el Arzobispo McCarthy.

Como Iglesia primitiva: todos evangelizadores

Arz. McCarthy a misiones rurales

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El Diaconado, no para élite

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