Synod of Bishops nears solution to 'identity crisis'

By JOHN MUTHIG

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

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

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

In 1974, synod fathers sent reams of speeches and papers to Pope Paul in December 1975. After sifting through the material, the Pope issued an apostolic exhortation on the synod theme of evangelization.

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

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

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

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

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

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

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

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

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

(Cont. on page 2)
Barry, Family Center set 'parenting' course

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

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

With this in mind the newly established Family Enrichment Center of the Archdiocese of Miami, in conjunction with the Continuing Education Department of Barry College, has developed a six week Positive Parenting Program to be offered initially in four different locations from Miami to Palm Beach.

The first series will be offered at Barry College on Tuesdays from Nov. 1 to Dec. 19; the second, at St. Helen's Parish on Coconut Grove Blvd. and 33rd Avenue, NW in Fort Lauderdale on Tuesdays from Jan. 10 to Feb. 14; the third, at Cardinal Newman High School in West Palm Beach on Thurs from Feb. 7 to March 14; and the fourth, at Carrollton School in Coconut Grove from April 5 to May 10. All sessions will begin at 7:30 p.m.

The program will have a staff of psychologists, family counselors, and parents with special communication skills. The first two hour session will review patterns and methods of parenting and attempt to identify problems of children. Three sessions will be devoted to skill building.

The fifth session will deal with the transmission of values and the sixth will be open-ended to explore and discuss particular problems situations at different age levels. Registration for each workshop is limited. The fee for the entire series is $20 per person and $30 per couple.

Further information may be obtained by calling Barry College at 758-3392 or the Family Enrichment Center at 651-0260.

Ecumenical concert set to honor Abp. Carroll

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

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

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

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

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

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

Seating is limited and early arrivals will have choice seats.

Synod of Bishops nears solution to identity crisis

(Cont.from page 1) "Inculturation," the blending of Christianity with cultural elements, was endorsed by many, including Bishop Raymond Lucker, who urged that inculturation must be a "real" dialogue between heaven and earth. Some bishops, he said, are "more interested in how to make Christianity more palatable."

But the Synod of Bishops nears a solution to the identity crisis of the Church in the Third World with the decision to approve a draft document called "Catechesis Today." The document is the major result of the synod's five-year study on catechesis.

Two cardinals of the Canadian bishops' conference agreed with the synod's decision to accept the document with "some modifications." But Monsignor Nolan, national secretary of the U.S. Bishops' Committee, said the synod left out the question of the role of the Church in the liberation struggle.

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

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

October 23rd is Mission Sunday. A reminder that Christ meant all of us when He said: "Go ye, therefore and teach all nations." Yet few of us can. Few of us do. All of us, though, can help the Missions in the Near East. Here are some of the ways:

In the very lands where Christ was born and where His disciples taught, there are over 29 million people living without homes and without hope. Some of them for more than 29 years. Just $20 will feed a family for a month and $25 will build a small but decent home. Only $50 will care for a blind or deaf-mute child for a month—and $1 will buy a refugee child hot lunches for a whole month. How much will you share?

The recent fighting in Lebanon and throughout the Near East has left thousands of children homeless. You can "adopt" one of them for only $14 a month—give them clothes, food, shelter, education—and what they need most—love. "Your" child will write to you. You may reply, if you wish. Christ will love you the more for loving one of His very own "little ones."

Many poor Catholics in the Near East do not even have a chance of their own children worship. You can help. Where? The mountain people of Kerala, primitive farm folk who live in mud huts, desperately need to replace the ramshackle shed that now serves as a chapel. Just $400 will build the 350 Catholic families there a modest but adequate church—"an ideal Memorial for someone you love." (For information, write to ST. HELEN'S PARISH, 1150 Tamarind Ave., West Palm Beach, FL 33401)

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800 attend area Stewardship programs

More than 800 laypersons met with their pastors last week in a series of six area meetings to hear plans for implementing the Stewardship Program in the Archdiocese of Miami.

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

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

Speaking on behalf of the Church, Marathon, Father Michael Licari told the group there, "We have special problems in the Keys but this is definitely the program of the future for our parishes and for the Archdiocese. We must get started to implement it as best we can, as soon as we can."

Attending were representatives from Our Lady Star of the Sea parish, and St. Peter parish, both in Key West; St. Peter parish, Big Pine Key; San Pedro parish, Plantation; and St. Jude parish, Key Largo.

Another session, in Naples, was under the chairmanship of Father Thomas J. Guggin, V.F., pastor of St. Ann parish, there. Present were pastors and laity from San Marco parish, Marco Island; the parishes of St. Peter and St. William, both in Naples; and the Lady Queen of Heaven parish, LaBelle. The two missions in the area represented were: St. Francis of Assisi parish, Cape Coral, and St. Joseph the Worker, Moore Haven.

Archbishop McCarthy urged 200 persons in attendance at Cardinal Newman High School, West Palm Beach, to encourage the faithful to continue their high level of enthusiasm for the program.

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

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

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

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

'Stewardship is faith sign'

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

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

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

Continuing, the Redemptorist priest declared: "Stewardship is not a mere gimmick for fund-raising. It is integral to religious living...The collecting of the loose change demands throwing in a 'little something' to keep the Church going.

In its work of educating persons to the real meaning of stewardship, the NCSC is helping bishops, pastors, priests' senates, and laypersons to the real meaning of stewardship to the people are somehow concerned with the stewardship of their personal finances. This activity means a responsible accountability to the people of God."

For these they need funds to meet operational expenses. By contributing funds, the giver in turn become sharers in the Church's stewardship activities.

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

This October, the NCSC Conference will articulate the spiritual dimensions of giving and fund-raising with special emphasis on accountability. The keynote speaker will be the Rev. James St. John, noted ecologist, author, and professor at Boston College, who will address the question, "The Theological Foundations of Catholic Stewardship."

In his presentation he will define the several elements of stewardship accountability their interdependence and their relationship to a functional pastoral theology. He will also demonstrate that stewardship accountability means a responsible involvement of the laity in all aspects of the Church's needs, determining goals and evaluating programs in ministry.

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

(An important point. His vocation was evolving. It was always something new, something more. His vocation was to become a Franciscan, then to become a priest, then to become a professor, then to become a missionary there to work in Mexico. Then to go to California. Serra was fifty-four years old when he first went to California to begin the work that would make him famous.

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

The inhabitants of these islands were skilled, adventurous seafaring people. Islands were skilled, adventurous seafaring people. They have been described as venturesome, seafaring people.

Dr. Serra was an excellent teacher and was much loved by his students. But when he was 35 he applied for permission to go to New Spain or Mexico to work among the Indians. He worked in Mexico for 20 years. In 1769 he began to work in Upper California where he established nine of the 21 Franciscan missions along the Pacific coast, baptizing and confirming thousands of Indians. In 1784 at the age of 70 he died at Carmel-by-the-Sea in California and is buried there under the floor before the altar of the Mission of San Carlos Borromeo. In the circular Hall in the capital of the U.S. at Washington, the state of California represents a statue of Fray Junipero Serra.

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

1. Our Lord's promises of God's fidelity. Christ promises his people that he will be with them always. He will not fail his people. The Old Testament prophets and the New Testament saints alike were called in the light of today's situation: "I will be with you always. Let us consider these elements in the light of today's situation: "I will be with you always."

2. Parents. Miguel's parents to send the boy to this Shrine. For one small boy very religious and loved to come to this Shrine. The inhabitants of these islands were skilled, adventurous seafaring people. Islands were skilled, adventurous seafaring people.

3. A community that sets value on religion and its ministers.

4. Priests who value their own priesthood and are looking for those who will replace them and carry on their work.

5. Someone—usually a priest—who will ask a young person about becoming a religious or a priest.

6. Accepting religious life or priesthood as only the beginning of a Dialogue with God that leads to further and further commitments.

Where do we stand today with regard to these six points? It is a new belief that the elements of vocation are the same today as they were then: God, parents, Church community, Priest, Someone who asks. But certainly this is a different world.

In our time these constant elements of vocation must somehow be put together in a new way. Let us consider these elements in the light of today's situation:

1. God's call. We know that God will never fail his people. The Old Testament prophets are full of promises of God's Fidelity. Christ said: I will be with you always. Nevertheless, we are aware of a shortage of vocation: In 1965-66, 48,064 seminarians in 607 seminaries.

2. Parents. The priest, above all must be fatherly, a father who is respected and loved. We must ask them to trust God.

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

4. Priests. Priests believe, I am trying to analyze their new situation with regard to the laity. It seems to me that in the future three things, not new things, will be needed for a credible priesthood: for general relation with God. An ability to speak of spiritual matters from experience.

5. Vocation. Priests today are strong men doing excellent work and meeting the challenge of changing times. In no sense do they need pity but they do need understanding, and encouragement and support from many sources. We should all pray for the near their town.

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Serrans told of 'vital goals'

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

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

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

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

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

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

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

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

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

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

By MARJORIE L. DONOHUE
Local News Editor

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

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

"I have now found what I love," Mrs. Hanley said of her work here. "I love St. Ann’s and all the wonderful, dedicated, loving people I have met since moving here in 1976. "Each child is unique, a child of God, gifted in a very special way," the non-Catholic therapist said of the youngsters sent to her class from the school’s regular classes.

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

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

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

Emphasizing that Mrs. Hanley is "definitely an asset" to the faculty, Sister M. Trinita, O.S.F., principal of St. Ann School which is staffed by Sisters of St. Francis of Glen Riddle, Pa., pointed out that if it weren’t for the therapist’s volunteer services, the boys and girls needing help would have to seek it, probably at a fee, outside of school hours.

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

Meanwhile Mrs. Hanley is anxious to share her knowledge and training with interested mothers who have been invited to observe her class and who might wish to assist in carrying on her work.

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

By FRANK HALL

Voice Features Editor

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

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

The sessions at St. Boniface included "How to Read and Interpret the Bible," "How to Use the Bible in Prayer," and "The New Testament—What Jesus is Saying to Us." The day included a luncheon prepared by parishioners and celebration of the Eucharist. Prior to the opening workshop, a prayer and Song session was held in the chapel area.

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

"Our community here is hungry for the Word and that was proven today by the large crowd," he noted. "We do consider ourselves a Church family unit ministering to another family unit, especially at the elementary school level. Secondary schools seem to have it easier to get group to group ministry."

Sister Jeanne O'Laughlin, the main speaker, told principals and education supervisors throughout the Archdiocese of Miami, "Then the hardest thing is getting a family unit ministering to another family unit, especially at the elementary school level. Secondary schools seem to have it easier to get group to group ministry."

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

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

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

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

Continuing, Sister Jeanne noted, "As I look to education as ministry and as I look to the kinds of environment that are possible to transmit a value, I think all of us have to be conscious of being baptized into ministry. With that baptismal response, the priest and prophet roles within us must be recognized and if any age is ever called to that prophetic dimension it is now."

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

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

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

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

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

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

Principals throughout the Archdiocese of Miami attended an in-service workshop sponsored by the Department of Education. Pictured above (from left) are: Sister M. Ellen Holohan, S.N.J.M., Mary immaculate School, Key West; Sr. M. Dolores, R.S.M., St. Ambrose, Deerfield Beach; Father Vincent T. Kelly, Superintendent of Education; Mrs. Mary Tannebaum, principal, St. Timothy School, Miami; Sister Jeanne O'Laughlin, O.P., main speaker; and Sister Andrew Irene, O.P., St. Ann, West Palm Beach.

Sunrise to sunset, Scripture the theme

By FRANK HALL

Voice Features Editor

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


"St. Therese of Lisieux, the Little Flower, was named Patroness of the Missions."

"And yet," Monsignor Donnelly went on, "no more fitting person could have been chosen as special protector and intercessor before Christ for the Missions, for she loved the Missions.

"Therese, love the Missions and intercessor before Christ was named Patroness of the Missions.

"The Society for the Propagation of the Faith has continued, "MISSION SUNDAY is October 23rd. It is a tremendously important day, for over half the funds the Society will gather in 1977 will be offered on that day, enabling the Society to send basic yearly aid, in the amount of about $30,000, to each of 900 Mission Dioceses.

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

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Page 8 / Miami, Florida / THE VOICE / Friday, October 14, 1977
LIGHT THE WORLD WITH CHRIST

MISSION SUNDAY
OCTOBER 23

PRAY-GIVE
The Society for the Propagation of the Faith

Send your check now to:
Msgr. John J. Donnelly, Archdiocesan Director,
6301 Biscayne Blvd., Miami 33138
Weekend for women

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

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

Sister Dorothy Thomas, O.P., president of the Sisters' Council, will be the retreat director.

Sessions open on Sunday at 3:30 p.m. Reservations may be made by calling Sister Peggy at 238-2711.

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

CSB to host Abp.

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

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

Biscayne workshops

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

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

For additional information and registration call 282-1581, Ext. 140.

Tampa school picnic

Tampa—The Fall Family Picnic at Mary Help of Christians School begins after 11 a.m. Mass, Sunday, Oct. 16 at 6400 E. Chelsea Ave. Barbecue dinner at noon will be followed by open house and a band and choir concert.

Barry open house

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

St. Rose blood bank

A drive to replenish the supply in the parish blood bank will be conducted in St. Rose of Lima parish on Sunday, Oct. 16. A free breakfast will be provided for donors by CYO members.

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

St. Vincent classes

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

Father Vincent Malatesta, S.T.D. will be the first lecturer discussing, "Liturgy: Where have we come from, where are we going?" Babysitting services will be provided for parents of small children.

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

PB ACCW meet

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

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

Yule art contest

FORT LAUDERDALE—Holy Cross Hospital's annual Fine Arts Christmas Competition is now in progress with entries due no later than Oct. 26 in the public relations office.

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

For further information may be obtained by calling 771-7415.

ACCW pro-life urged

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

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

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

It's a Date

WIDOWERS' Halloween Masquerade party, 8 p.m., Oct. 17, KC Hall, 3771 N. Andrews Ave. Reservations 481-3994.

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


MONROE COUNTY

St. MARY parish, Key West. Family Life Seminar, 7:30 p.m., Oct. 22, Mary Immaculate High School Library, Guests Father Terry Reilly.

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

Dade County

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

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

Page 10 / Miami, Florida / THE VOICE / Friday, October 14, 1977
By FATHER AUGUSTINE P. HENESSY, C.P.

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

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

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

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

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

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

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

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

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

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

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

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

By Father John J. Castelot

The modern Church is enjoying a period of peace. It is not a perfect peace, to be sure, but to expect that would be totally unrealistic. However, just read the history of the fourth century, when the Church was racked by division, disorder, turmoil, and even violence. All of this was occasioned by the Arian heresy and its condemnation by the Council of Nicaea in 325, which gave us our Nicene Creed. Still, many bishops in the East, refusing to accept the crucial phrase “one in Being with the Father.” They came up with a substitute which was really a cleverly disguised Arianism and won over even the Emperor Constantine. He soon had a fight with the emperor. This time he was not so lucky. His enemies accused him of plotting to cut off the imperial city’s corn supply. Constantine flew into a typical fit of rage and banished him to Treves in Gaul. However, two years later the new emperor Constantine II restored him to his See. Later that same year or in 335 at the Synod of Antioch the Arian bishops deposed him and put in their own men. How they hated him! Athanasius took his case to Rome. Pope Julius I called a synod which found him innocent. The Eastern bishops would not accept the verdict, so he remained in the West. Finally a general council was called at Sardica, but the Eastern bishops would not attend. They knew Athanasius would be vindicated, and he was. Upon the death of the Arian usurper of his See he was allowed by the emperor to return. There followed ten years of relative calm, during which he worked vigorously at building up Christian life and promoting monasticism throughout Egypt.

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

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

FATHER JOSEPH M. CHAMPLIN

IT MANY of us relish messy and naturally enjoy those labors near immediate results, bring satisfaction and entail little effort. But the drive or walk home is joy-filled when they have visited a couple who seem really to care about this sacrament with all its ramifications. That same journey can be joyless when they encounter a couple who manifest little interest in this Baptism other than to get it over with and return to their customary non-church-going behavior.

IT IS one thing to debate theology and urge at a distance greater participation of lay persons in the life and decision-making processes of the Church. It is quite a different matter actually to enroll as a worker and join the struggle. Those who do must expect pain and frustration as well as satisfaction and pleasure.

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

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

FATHER MIGUEL LOPEZ

TRINITY COUNCIL

TWO programs at the Diocese of Miami, one at the Christ Our True Man Parish and the other at the St. Matthew's Parish, have been holding marriage preparation programs. We are trying to open the doors of our homes and offer hospitality to couples who are about to be married.

THEY are the marriage preparation programs that are designed to help couples prepare for marriage. They are designed to help couples prepare for marriage by providing them with the necessary knowledge and guidance to make their marriage successful.

IT IS one thing to debate theology and urge at a distance greater participation of lay persons in the life and decision-making processes of the Church. It is quite a different matter actually to enroll as a worker and join the struggle. Those who do must expect pain and frustration as well as satisfaction and pleasure.

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Miami, Florida / THE VOICE / Friday, October 14, 1977 / Page 13
"Whoever remains in me and I in him, will bear much fruit..." (John 15,5)

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

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

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

I looked at the old lady and saw how very lonely she must be. She was dressed neatly but a little frayed. I wondered how many better days she must have seen, the times in her life when she was surrounded by people who loved her and listened to her. So I gave up what I wanted to do because I could see God wanted me to do something else.

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

H.D. Hollywood

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

At the door was a casual friend, Barbara, and I knew at once that this would kill my whole morning because Barbara never cuts things short. As I offered her coffee and started to set the table I realized I was feeling very anxious and upset. I was getting very disturbed at her being here and I started to pray that God wouldn’t let her stay too long. But then I remembered the Word of Life.

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

Well, I did boy, did she have problems. She had already made plane reservations to fly out west and leave her husband and children. Everything was such a mess but slowly she began to feel better just getting things off her chest. By the time she left, I knew that I had remained in Jesus and the fruit was that Barbara was going to talk to a priest and try to have a reconciliation with her husband.

L.H. Fort Lauderdale

The Word of Life is printed each month to encourage people to understand and experience living the Gospels. Each week, we print experiences readers have had so that each of us can more fully understand the Scripture verse for that month.

To share an experience, send it to Frank Hall, The Voice, P.O. Box 38-1695, Miami, Fla., 33138.

Prayer of the Faithful

29TH SUNDAY OF THE YEAR
October 16, 1977

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

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

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

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

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

LECTOR: That the poor and hungry of our world and country may find relief before God, knowing that he loves us and seeks our good, let us pray to the Lord. (R)

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

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

LECTOR: For the parishes, parishes and parishes, that we may more fully understand as the Church’s mission of Stewardship, let us pray to the Lord. (R)

LECTOR: That our prayers may be transformed into the fulfillment of God’s plan, let us pray to the Lord. (R)

LECTOR: That the Holy Spirit may illumine this mystery, let us pray to the Lord. (R)

VIGESIMO NOVENO DOMINGO DEL ASO
16 de octubre de 1977

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

LECTOR: La respuesta de hoy será: Señor tez piedad y escríbenos.

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

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

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

LECTOR: Por nuestra comunidad parroquial, para que persever en la oración y en el servicio, y viva convocada del amor de Dios, oremos: Señor...

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

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

Discussion

1. How is Jacob’s first dream pertinent to the mystic’s or the scholar’s search for understanding? What does his second dream highlight?

2. Discuss this statement: “All seekers for understanding are doomed to wholesome discontent as long as they live along as wayfarers in a land far away from the eternal abode of God.”

3. What does “wholesome discontent” mean?

4. During the first four centuries, Christians attempted to wrestle with the mystery of Christ’s humanity and divinity. Why was it so difficult for them to come to an acceptable language to illumine this mystery?

5. In Christian circles, cite the ideas that emerged concerning Christ’s divinity and humanity. In the modern era, what is the parallel that can be drawn from one of these ideas?

6. Why was the Nicea Council called? Why was the Chalcedon Council called?

7. Do you view the Church’s continued search for understanding as healthy or unhealthy? What are some of the issues today? Discuss.

8. What was Arianism?
Marriage Encounter -- a lasting experience

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

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

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

ME joins the Cursillo, Search, Tech, Christian Awakening, and the Charismatic Renewal as powerful experiences through which the Spirit is renewing or not. I could describe these experiences than through the imparting of information. People's religious lives are changed more through experiences than through the imparting of information. Faith itself is a personal experiential relationship with Jesus as Savior, not a knowledge of the dogma contained in the creed.

Priests not only form part of the teams giving these Marriage Encounter weekends, they are invited to make them too. I made my first weekend, almost six years ago and have been a team priest for ten or so of them since. I start each weekend the same way most men probably do wondering why I ever agreed, "Yes," and thinking that there are dozens of things I would rather be doing than making this weekend.

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

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

For me the relationships that developed within the ME community after the weekend were more important than the weekend itself. Just being with couples who have opened up and are deeply committed to each other, their children, their God, and their faith community has made me a much more dedicated committed Christian and priest. I not only minister to them, but also minister to me. And I know how easy it would be for me to become a has-been, a useless person without this ministry.

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

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

This is some of what ME has meant to me. I'm excited about what it is meaning to a growing number of couples, priests and parishes within the diocese.

P.S. Watch "The Church in the World Today" on Channel 2 at 9 a.m. on Sunday, Oct. 16 for an interview with the Family Enrichment Center staff. For more detailed information on all our planned activities call 651-0280 for a copy of the first issue of our newsletter, "In a Family Way."

Two couples invested as Knights and Ladies

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

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

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

Two couples invested as Knights and Ladies


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

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Miami, Florida / THE VOICE / Friday, October 14, 1977 / Page 15
Students join READ-a-thon

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

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

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LOVE!

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His love has moved many generous men and women to become missionaries to serve their brothers in need—in hospitals, schools or social work.

But wherever they are, whatever they do, they are moved to it by Love.

Yet love is not enough. They need money to translate their love into bandages—medication—blackboards—and the many others forms of help they give.

Wont you show your love by sending a sacrifice on their behalf to the Society for the Propagation of the Faith?

The love of God will be your reward!

Yes, I want to help missionaries for the love of God. I enclose my gift of:

◻ $1,000 ◻ $500 ◻ $200 ◻ $100 ◻ $50 ◻ $20 ◻ $10 ◻ $5 ◻ Other $____

Name ___________________________ Address ___________________________

City ___________________________ State __________ Zip __________

Send your gift to:

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National Director
Dept. C, 366 Fifth Avenue
New York, New York 10001

or:

Msgr. John J. Donnelly
Archdiocesan Director
6301 Biscayne Boulevard
Miami, Florida 33138

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'Rolling Thunder' rains storm of violence

by James Arnold

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

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

Hollywood happened to me. Ruth Conforte, the casting director, told me I was one of several hundred actors who were given preliminary interviews for the role," Patrick remembers. "Ruth Conforte, the casting director, told me I was one of several hundred actors who were given preliminary interviews for the role."

"But something that didn't happen very often in Hollywood happened to me. Ruth saw a rerun of an episode I did for 'Switch.'"

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

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

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

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

"But something that didn't happen very often in Hollywood happened to me. Ruth saw a rerun of an episode I did for 'Switch.'"

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MATTER OF OPINION

Editorial

Human rights-keep spotlight on

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

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

The problem with human rights is that it is easy to talk about in an abstract level without doing much about it concretely. The Carter administration has at least raised the issue of human rights vocally and raised the world's awareness of it to some degree. There has been some criticism that the administration has not followed up strongly enough in actions. But regardless of the actions, sometimes are. A case in point is the proposal to ban a particular nation, calling a spade a spade and making demands, then the closed mentality of a Communist country is to close up even more to avoid scrutiny of any kind, and while you may score a moral victory you have only hurt the human rights of the people in that country. You are playing God with their lives.

The time and talent seems very important, almost more so than the treasure because of what Vatican Council II has said about the role of the laity. The treasure I sort of looked at as, here we go again with the call for more money. But I've had to change my opinion because of three priests.

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

Perhaps there are many more priests in this Diocese who are also doing the same. I only write this letter to perhaps bring to the attention of our religious leaders how important their example is to the laity. I'm glad that I'm not being asked to do something my priest isn't willing to do also. Archbishop McCarthy talked about being a "bridge builder" when he first came to Miami and I think this five percent of treasure aspect of the stewardship programs is really a bridge between the laity and the clergy.
The anniversary last week of the Diocese of Miami—its nineteenth—has brought back memories of Archbishop Coleman F. Carroll's efforts in those early years with other community leaders to end racial discrimination in south Florida.

Perhaps the most dramatic turning point in his very determined, long range plan came at the annual meeting of the Religious Leaders in the Baptist Faith in the late 1950s. Some years ago, some of these men, rabbis and ministers, had come together with concern about human rights.

Each faith-group took a turn in sponsoring a local luncheon at which they discussed intensity the grave problems related to discrimination.

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

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

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

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

In discussion with him, these people sometimes discovered they knew more than they realized, or, as happened more often, much less than they thought, as he fired sharp, pointed questions at them. He had a way of making him a bit off balance, always with the intent of pushing him to clarify or rethink his answer. At any rate, he usually left people with the thought that he had gone into law instead of the priesthood he would have had criminals confessing their sins in public.

And he would have done it with a slight grin.

On another day, when he rode down Biscayne Blvd., with a priest companion, he was not smiling. Seated in the rear of the car, the took an amendment to the president of the Senate, a statement or manifesto, and he brooded over it prayerfully.

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

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

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

The tomato juice went untouched. The main course came. He gave the bishop a long, steady pause, looking intently around the room for some response. Then, he continued, and two or three times someone asked a clarification or suggested a different phrasing. When he finished, Bill Bagga, the gifted editor of the Miami News, who had been taking notes and listening with an incredulous expression, jumped to his feet and with uncharacteristic excitement informed the bishop he would place that statement on the front page that night. Coleman F. Carroll favored him with a grin, waving his hand, told him to sit down, that he hadn't finished yet.

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

Bill Bagga ran the story with a wide headline on the top half of the front page with a picture of the leaders. On the following Sunday, he began a two column editorial with these words, "At 1:00 pm Friday, a piece of history was made in Miami—Indiana. In a rare show of reason, religion, sitting around a long table in downtown Miami, raised their voices and all of the voices say aye to a motion that "racial prejudice, discrimination and segregation are a violation of justice and an affront to the dignity of man."

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

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

Behold — pro-life efforts succeeding

Not too long ago a major victory was achieved for the pro-life movement when the federal budget was successfully amended to prohibit the spending of tax money on abortions. Then the right of government—federal, state or local—to make such a restriction was reinforced by a new debate. Today, the wording of the abortion restriction in the fiscal year beginning October 1 by a new debate. Perhaps the most dramatic turning point in his very determined, long range plan came at the annual meeting of the Religious Leaders in the Baptist Faith in the late 1950s. Some years ago, some of these men, rabbis and ministers, had come together with concern about human rights.

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Theme: Our Family—Past and Present

Opening Prayer:

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

Theme: Who has reflected on a mystery of where our family begins and goes other one ends? It's a bit like which comes first, the chicken or the egg? We all come from parents, grandparents and great-grandparents and more than likely will be all of them too. Past and future and present in our families are all linked, together a bit like a huge bright colored circle. Where do we start and where do we end? Does past hold the key to our future? Answer anyone?

Activity Ideas:
1. Young Family—Family Tree: Make a family tree, family heirlooms, poster board, colored construction paper, crayons, glue, scissors. Please go ahead to trace the family back to when some family member arrived in America. You can trace backwards from Create a Family Tree starting there. It can be any size. Be creative. Use different colors, shapes to denote generations and also separate colors for Mom and Dad's relatives. Survey the family heirlooms and tell the story about their origin and why they are treasured.
2. Middle Years Family—Relatives Where? Materials: book with an USA map, paper, crayons. Draw a good size map of the USA, then note where family relatives live. Write the countries below some live overseas or in Cuba, Mexico or Canada. List five reasons why it's good to have relatives with a relative with an "x" across. What does it say about our own backgrounds?

Snack Time

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

Sharing
1. Each person share one thing he is proud about in the family's history.
2. What was the best thing about yesterday? Do share a moment someone felt close to God. Closing Prayer.

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

Por TERRY Y MIMI REILLY

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

El diacono permanente al servicio de la caridad

Hace una semana se inició en la Arquidiócesis el programa del Día de los Diáconos Permanentes. Dieciséis candidatos, 10 'anglos' y 6 hispanos, comenzaron el día 7 su formación para participar en la Seminario-College de St. John para preparación y en el Instituto de Medicina de la Universidad de Georgia. Acreditada por la Junta Internacional que crea institutos para vivir solos en una isla.

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

La hora de compartir es para todos, y a veces parece que es un fracaso, pero llega la semana siguiente y allí estamos todos llenos de entusiasmo dispuestos a celebrar un rato juntos.

Porque todos necesitamos de la noche familiar para descansar y soñar, para reír y compartir y recordar la invocación de Jesús: “Vendí a mi todos los que estás fatigados, que yo os aliviaré!”

¿Feliz Noche Familiar?

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

Felicidades a todos!
Mundo nación

- Discriminación religiosa en Checoslovaquia
- Unidad de Inquietudes en Sinodo

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

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

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

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

Representado a sus grupos respectivos, marcharán con banderas y trajes regionales y ofrecerán dones simbólicos durante la procesión de oratorio.

Los efectos del acuerdo sobre violaciones de derechos humanos—es un verdadero reto a las iglesias locales están invitados a la misa celebrada en el Seminario de St. John, a las 7 pm.

Preparan obispos programa pastoral

Preparan obispos programa pastoral

Viene de la Pág. 24

Washington, D.C. — El Obispo Priamo Tejeda, auxiliar de Santo Domingo habló del flujo de inmigrantes de Santo Domingo.

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

Afirmó que los dominicanos ganan y pierden al venir al Estados Unidos.

"Los que regresan muestran grandes esperanzas en los valores del espíritu y más interés en el dinero. Pero al mismo tiempo aprenden a organizarse, a ahorrar y a desarrollarse. Incluso llegan a ayudar a sus pares, procurren y otras, manifestaciones de religiosidad popular, mientras que a los americanos los inspira una religiosidad centrada en la parroquia."
4,000 casitas por ver a los niños contentos

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

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

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

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

"Desde hace más de siete años, trabajo como una hormaga, sin decir mucho pero contiendo de repartir alegría..." comenta Nilda García, trabajadora del programa HomeMaker en el Condado de Dade, quien diariamente visita a los Segrera. Ricardo Segrera vive con su esposa Mercedes, de 81 años y llegó de Cuba como exiliados en 1960.

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

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

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

El pluralismo no es peligro para la Iglesia

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

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

El Padre Arrupe pidió más "inculturación" en la catequesis—presentación del mensaje de salvación según las expresiones culturales de los pueblos.

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

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

Según el Jesuita entre las dificultades que enfrenta la Iglesia en el área de la inculturación están el temor insustitutivo a ideas nuevas y a las personas que las presentan, así como la falta de una justa y sobria evaluación de la cultura moderna, a pesar de su materialismo, irreligiosidad y ateísmo."

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

El Padre Arrupe encaró el Sínodo de Obispos con la consideración de un "equilibrio pluralismo...no como un mal necesario sino como algo bueno a lo que deberíamos aspirar."

"La catequesis," dijo, "ha de ser el centro focal del encuentro entre la fe y la cultura de cada individuo especialmente la cultura de las nuevas generaciones que se prepararán ahora en días integrales y con sentido real."

Obispo pide 'humanismo'

CIUDAD DEL VATICANO—El obispo africano Mons. Christopher Mwoleka, de Rubenje en Tanzania, quiere que la "Iglesia promueva comunidades con paz humanas" y comprensivas para que el catolicismo produzca frutos. "No nos transformamos en el cuerpo de Cristo con la simple in- formación "go con la práctica de la convivencia humana," agregó al hablar al sinodo de obispos.