Orange Bowl Mass only a beginning

On Friday, Oct. 6, over 80,000 Catholics from the Archdiocese of Miami are expected to fill the Orange Bowl for a rally and Mass to "end the beginning of the Holy Year."  

Father Donald Connolly, coordinator of the Holy Year, explained: "Our efforts during the past months were to comprise a five-year plan for the Archdiocese in programs and services to help our Catholic families and parishes. So it would not be right to say that the Holy Year ends with the October 6 Mass."

After assimilating the returns to the Holy Year office from the priests, Religious and laity, Archbishop McCarthy said that he realizes now the first priority will be to evangelize the Catholic community — "Not only fallen-away Catholics, but also practicing Catholics who do not have a sufficient grasp of the Church's teachings."

So it would not be right to say that the Holy Year ends with the October 6 Mass. At this event, representatives from all of the parishes of the Archdiocese will participate. Preceding the Mass, there will be a procession of over 5,000 people — altar boys, lay groups, Religious, priests, and the Bishops from the State of Florida.

A 10,000 voice choir will act as a background for the ceremony, joining with everyone at the stadium in singing the music especially prepared for the event.

Archbishop Fulton Sheen, who will participate. Preceding the Mass, there will be a procession of over 5,000 people — altar boys, lay groups, Religious, priests, and the Bishops from the State of Florida.

A 10,000 voice choir will act as a background for the ceremony, joining with everyone at the stadium in singing the music especially prepared for the event. Archbishop Fulton Sheen and the Bishops from the State of Florida.

(Continued on Page 8)

Test tube baby? Yes, no, maybe

Pope Pius XII's 1949 condemnation of artificial insemination.

Others saw fewer moral problems in the birth of Louise Brown. "Offhand, I don't see anything wrong with childless couples using the test tube method if there is no other possible way for them to have babies," said Bishop Cornelius Lucey of Cork, Ireland.

Auxiliary Bishop Augustine Harris of Liverpool, England, said he would tell couples seeking moral guidance on the issue to ask themselves three questions — whether it was within the context of marriage; whether it was because they loved each other and would love this child; and whether the science involved dominated and fascinated them or whether it was supporting them in a natural act.

"These are important questions," Bishop Harris said. He said he would tell the hypothetical couple. "If you say yes to them, then I would say: 'Go ahead.'"

In Italian daily newspapers, two theologians gave negative judgments on the morality of such procedures. Father Dionigi Tettamanti, in the Milan-based national Catholic daily, Avvenire, said that although Pope Pius had said means...
Ulster prisons called 'inhuman'

DUBLIN, Ireland—(NC)—Archbishop Tomas O'Flaheach of Armagh, Northern Ireland, issued a public blast against “inhuman conditions” in the prison for terrorists at Long Kesh, following a visit July 27 to three sections of the prison’s famous H Block.

The nearest approach to (conditions in Long Kesh) that I have seen,” he said, “was the spectacle of hundreds of homeless people living in sewer-pipes in the slums of Calcutta. The stench and filth in some of the cells, with the remains of rotten food and human excreta scattered around the walls, was almost unbearable. In two of them I was unable to speak for fear of vomiting.”

Charging that prisoners are deprived of “basic human needs” and citing numerous complaints he heard from prisoners about beatings and degradations, Archbishop O'Flaheach rejected government claims that the prisoners in Long Kesh are treated as ordinary prisoners.

The prison is a special institution to house those convicted of terrorism in Northern Ireland’s civil war. Its inmates consider themselves political prisoners rather than criminals, and they have conducted a long protest over prison conditions and alleged maltreatment by guards.

The archbishop said he spent the whole of Sunday, July 27, in the prison, in which nearly 200 of the 1,800 inmates are from the Armagh Archdiocese.

He said he was surprised to find high morale among the prisoners.

"From talking to them it is evident that they intend to continue their protest indefinitely and it seems they prefer to face death rather than submit to being classified as criminals," he said.

He called it “a triumph of the human spirit” that prisoners contend that the dehumanizing conditions by learning Gaelic, shouting Irish words from cell to cell, singing songs and Irish on cell walls “with the remnants of toothpaste tubes.”

Wealth of laity

MT. ANGEL, Ore.—The church need not worry about leadership because it has a great reservoir of it among the lay people of this country, according to a Dutch-born pastoral theologian, Tjaark Hommes. "Perhaps there is some shortage of clergy to do specific things, but I am amazed at the wealth of dedicated (lay) men and women doing so many things for the church," he said.

Rhodesia sanctions

WASHINGTON—As members of the U.S. Senate vote to uphold trade sanctions against Rhodesia, U.S. Catholic Conference associate secretary for social development and world peace, says there are 3,483 Religious priests and brothers from 67 mission-sending groups and 166 diocesan priests from 70 U.S. dioceses. There are also 2,673 nuns from 180 mission-sending orders and 279 lay volunteers from 29 sponsoring organizations serving in missions outside the 48 contiguous states.

Evangelization meet

WASHINGTON—Paternalism, past and present racism, failure to understand cultural differences—all these problems and others can impede evangelization efforts among blacks, Hispanics and American Indians, three experts in those fields told an evangelization conference July 27-28. Father Frank Ponce, research assistant in the U.S. Catholic Conference’s Secretariat for Hispanic Affairs; and Msgr. Paul Lenz, executive director of the Bureau of Catholic Indian Missions, spoke to the group.

Democracies lack will

CARACAS, Venezuela—Commenting on the Bonn summit meeting, the head of the Latin American Economic System (SELA), Guillermo Moncada, said that idealized democracies lack the political will to help the developing nations.

Right-wing used by FBI

DETROIT—An activist right-wing group whose anti-communist fervor was often unleashed against the Detroit Archdiocese and its clergy was used by the FBI on the anti-communist organizations during the 1960s, according to FBI documents obtained by the Detroit Free Press.

Schools file suit

JOPLIN, Mo.—The Joplin Catholic school system has filed suit in state court against a decision by the Missouri Division of Employment Security that Catholic schools must now pay unemployment compensation tax for their lay employees. The action is believed to be the first court test for the controversial application of such taxes to Catholic schools.

20-Mile march

GUATEMALA CITY—Some 1,000 men, women and children from the rural parish of San Jose Pirulas staged a 20-miles march to Guatemala City to demand an investigation of the murder of their pastor Father Hermogenes Lopez. About 2,000 students and workers joined them at Plaza Centenario, the government headquarters.

Communication theme

VATICAN CITY—How media affect children will be the theme of the 1979 World Communications Day sponsored by the Vatican. Pope Paul VI set the theme as “Social Communications for the Protection and Development of Childhood in the Family and Society.’’

Heads Cabrini nuns

ROME—Sister Regina Casey, a 47-year-old New Yorker, was elected to a second term as superior general of the general chapter of the Missionary Sisters of the Sacred Heart (Cabrini Sisters), an order of nuns founded by Xavier Cabrini, first U.S. citizen to be made a saint.
The Church and U.S.-Soviet relations

By JIM CASTELLI

WASHINGTON—(NC)—Relations between the United States and the Soviet Union are more confused today than they have been in years; headlines are full of Strategic Arms Limitation Talks (SALT), Russian-backed Cuban troops in Africa, trials of Soviet dissidents and appeals for the United States to “toughen” with the Russians.

Catholic Church leaders have tried to clarify some of the foreign policy issues involved and U.S. Catholic Conference officials have unofficially assured the Carter administration they will work as hard to win support for an acceptable SALT treaty as they did to help pass the Panama Canal treaties.

ONE resolution for the current confusion is that two goals given high priority by both the administration and the church—arms control and human rights—sometimes appear to be in conflict. Some congressmen, for example, have demanded that the United States delay the SALT talks in retaliation for the conviction of Russian dissidents or for Russian involvement in Africa.

The USCC has rejected both demands. For example, Bishop Thomas Kelly, the USCC general secretary, joined with leaders of the National Council of Churches and the Synagogue Council of America in protesting the trials and calling for the release of Russian dissidents. But the religious leaders’ joint statement said “we continue to urge that the road to peace be pursued in all acceptable ways.”

In June, the president of the National Conference of Catholic Bishops, Archbishop John Quinlan of San Francisco, criticized the United States and Russia for being “preoccupied” with problems in Africa and endangering the SALT talks.

He said the “broad, human context of both the problems and possibilities of peacemaking” outlined by Pope Paul VI in his message to the United Nations Special Session on Disarmament “has no room for great power confrontation and ‘tough’ rhetoric. It has abundant room for patience, tolerance and a refusal to be irritated by setbacks or fears of being thought weak.”

Bishop Kelly followed up Archbishop Quinlan’s statement with a letter to Carter praising a restatement of U.S. policy by Secretary of State Cyrus Vance. “The slogan ‘Africa for the Africans’ has become a catchword which conceals the undeniable fact that the continent’s economic and strategic importance and growing instability have stimulated increasing outside military involvement and raised the specter that Africa might become another area of East-West confrontation,” Bishop Kelly said.

“WE, THEREFORE, are reassured by Secretary Vance’s statement...that the United States’ policy will be to assist Africans to settle their disputes peacefully and to help resolve the problems which create instability and the excuse for external intervention,” he said.

“The people of each nation in Africa should be in control of their own destinies,” he said. “And at the same time they need cooperation and support from the United States and others.”

The USCC has not directly commented on the question of sanctions against Cuba for its involvement in Africa. But several years ago the USCC office of studies, with Latin America joined the Cuban bishops in opposing the American embargo against Cuba and the USCC has generally supported opening lines of communication between the United States and Cuba.

There is some irony in that recent USCC positions have run against the thinking of Cardinal Wyszyński, Carter’s national security adviser and one of the most prominent Catholics in the administration, and have supported Vance, an Episcopalian who has worked closely with religious groups in the past.

Brzezinski has supported a harder line against the Russians while Vance has supported a more moderate stance and a continued high priority on the SALT talks.

USCC officials recognize the political pressure surrounding the tension between arms control and human rights policies and have tried to strike a balance between them. But SALT remains the overriding issue for the USCC.

“I PRAY that President Carter will be unswerving in his goal of seeking a successful and early disarmament treaty with the U.S.S.R.,” Archbishop Quinlan said in his June statement.

“We must all remember that failure to reach an agreement in this area will result in the resumption of the disastrous nuclear arms race and increase the danger of a nuclear holocaust.”

Cdl. Hume: review Anglican orders

LONDON—(NC)—Cardinal George Basil Hume of Westminster has urged a careful new look by Rome at Pope Leo XIII’s 19th-century declaration that Anglican orders are null and void.

He also said it is urgent for Anglican and Roman Catholic authorities to consider the three agreed statements—the Eucharistic, on ministry and ordination, and on authority—drawn up in recent years by the Anglican-Roman Catholic International Commission.

The cardinal made his comments in a long exclusive interview with Douglas Brown, former religious affairs correspondent of the BBC, in the July 28 issue of the Anglican weekly, Church Times.

CARDINAL HUME pointed out that the history and background of the papal bull, In Unum, in which Leo XIII condemned American orders, had to be studied very carefully.

“I could not in practice dismiss all Anglican orders as ‘null and void,’” he added.

Cardinal Hume said he regarded the apparent challenging by some Anglican cleremen of such central Christian doctrines as the Incarnation and Resurrection as “a very serious obstacle to being a Christian.”

“And from that I would agree that it is very difficult,” he said, “to be united at any depth with persons who would deny the Incarnation and would not accept the Resurrection...Whether the Resurrection was physical, or whether there is some other logical expression of that reality, is a question which, in the first instance, we would have to leave to the scholars to debate and then for the church to decide at a later stage.”

New Associate named for Religious Education

Christian Brother Miguel A. Campos has been named Associate Director of Religious Education for the Archdiocese of Miami. He will primarily be responsible for adult choric education within the eight counties.

Born in Guantanamo, Cuba, tiệnin Campos has a bachelor degree and Licentiate in religious studies and an S.T.D., in theology from the Lateran Pontifical University, Rome, Italy.

He served in campus ministry at Miami Hade Junior College from 1968-70, and in the Miami Archdiocese Religious Education Office from 1973-74. He has taught in Rome, Colombia, Santo Domingo, Mexico, and Philadelphia, Pa., as well as serving at retreat centers in Rome and Maryland.

Clergy support foreign aid bill

WASHINGTON—(NC)—An interfaction coalition of almost 30 religious leaders discussed foreign aid with President Jimmy Carter and then asked Congress to pass the president’s endangered foreign aid bill.

The religious leaders met with Carter on the eve of a key House vote on the foreign aid bill. The bill, the $7.2 billion appropriations bill faces a series of amendments to cut its funds.

Brother Miguel Campos
Chaplain ‘riding a winner’ at Calder

By FRANK HALL
Voice Feature Editor

You can bet your last buck that the Rev. Cliff Hoolsema considers his parish ministry a real thoroughbred in serving the Lord.

Six years ago, Hoolsema went for the longshot and left a comfortable church to become full-time chaplain at Calder Race Track and he’s been riding a winner ever since.

“IT’S the most fascinating job in the world,” Hoolsema says. “I was pastoring in North Dade in a lovely church when the Race Track Chaplaincy of America based in Hialeah asked me to consider serving at Calder. I came out here with my son, God just walked around the backstretch (stable area) until he said, ‘Dad, if you don’t take this you’ll be making the mistake of your life.’ So, I took the job and have absolutely loved every moment of it.”

The Race Track Association currently supplies qualified chaplains to about 28 tracks in the country although, according to the Southern Baptist Minister, Calder is the only track with a full-time chaplain.

While his salary is not paid directly by Calder, Hoolsema says, “I’m sure Calder pays more than my salary through gifts and donations to the association.”

The track also provides a chapel, office space, furniture, and a benevolent fund to help the needy. And, there are more needy people at race tracks than most people would imagine.

“WHEN you think of race tracks,” Hoolsema says, “you don’t think of the people who are putting the show on.

“Of course there’s a lot of money at the track and a lot of rich people but there’s also a lot of poor people here, some who are considered unemployable—couldn’t get a job anywhere else because they can’t read or write or maybe they’re handicapped in some way. But, in the backstretch these same people can work and do a good job.”

Often, they need a variety of supportive services and Chaplain Hoolsema finds himself involved in marriage counseling, providing furniture and clothes, driving people to doctor appointments, encouraging some to return to school, or in an assortment of legal, im-
Kendale Lakes parish marks anniversary

KENDALE LAKES—The Church of the Good Shepherd will celebrate its first anniversary here August 11-13, with an anniversary Mass, an international song and dance festival, and a parish picnic.

Sunday, Aug. 13, Archbishop Edward A. McCarthy of Miami will con-celebrate a high Mass at 11 a.m. commemorating the church's founding a year ago. The Archbishop will also speak at the 12:30 p.m. Mass.

THE WEEKEND of celebration begins Friday night at 8 p.m. at the Howard D. McMillan Jr. High School where an International Song and Dance Festival will be held. Headlining this show will be the Jamaican Folk Revue who are veterans of Hispanic Heritage and Cultural Show.

Also appearing on the program with the Jamaican singers and dancers will be Joe Marchante whose operatic talents have been acclaimed locally by many listeners. Marchante is a former University of Miami School of Music participant, and also was privileged to study opera at Carnegie Hall under famous Singer/Composer Gian Carlo Menotti. He has also performed at U of M various student recitals under the supervision of Mrs. Jean Cummings.

Many other acts are on the Song and Dance Festival program that will lend to its international flavor such as dances from France, Italy, Spain and other European and Latin American countries. Tickets for the Friday function are $4 per adult and $2 for children under 12 and may be purchased after weekend Masses by calling the parish rectory at 279-4320.

The parish picnic will be held at Boynton of Florida Aug. 12 from 11:30 a.m. to 6 p.m. Prices will be the same as for the International Festival. The theme of the parish picnic this year is unity and will feature athletic competition such as Hot-Shot and Horse Basketball, Swimming, Horseshoes, a 3-Legged Race and the perennial Husband-Wives Softball Confrontation. Parish wives will also have various items on sale while a barbeque lunch is being served.

The Archbishop will also speak at the 12:30 p.m. Mass, an international song and dance festival, and a memorialized at a Mass Aug. 15 to be offered for the intention of disarmament. Sponsors of the Mass are a coalition of Catholic pacifists locally, will continue to value liquidity and stability above the top dollar; and invites the attention of our citizens to these strong, safe banks.

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Miami, Florida / THE VOICE / Friday, August 4, 1978 / Page 5
Russia also persecutes Christians

The trials and convictions of Jewish activists in Grunau, Germany, and Anatoly Starenski in mid-July were given heavy publicity in the worldwide media.

Not so widely covered was the trial of Lithuanian Catholic activist Viktoras Petkus who around the same time was convicted of "anti-Soviet agitation" and sentenced to 15 years in prison, labor camp and exile.

It is good to remind ourselves that while we should be concerned about Soviet oppression of Jewish human rights activists, they are not the only ones being persecuted. Indeed, the silencing of the Catholic Church in Lithuania has been an ongoing project even since the Soviets annexed the Baltic States in 1945. Lithuania, the most Catholic country in the area, has been a target of much systematically reduced almost to an underground organization, with a few shows left open to justify Russian claims of religiosity.

From London comes a report smuggled out of Lithuania which gives some further details of the Petkus trial. It says four Lithuanian boys were expelled from school because they refused to cooperate with the Soviet Secret Police by giving "false evidence against our common predecessor.

The declaration by the four students to the Lithuanian State Prosecutor appeared in Number 31 of the chronicle of the Catholic Church in Lithuania, a Samizdat (underground publication) which reports on anti-religious activity and human rights violations by the government in Soviet Lithuania. The declaration was signed by the boys' full names and addresses.

Contents of the latest chronicle were made public in England by the Center for the study of Religion and Communism at Kent College, Kent.

In their declaration the boys said they were unjustly expelled from Venuolis Secondary School because of their religious and political views, and were treated with former political prisoners, and because they had refused to give the KGB false evidence against Petkus.

The proposal for their expulsion was not approved by their teachers, and an appeal in their behalf was signed by 43 fellow pupils, the Chronicle said.

Behind the Iron and Bamboo Curtains of Communism, there are millions of Christians who languish in dungeons for resisting strangleluation of their beliefs. We ought to continually protest their suffering as we join with our brethren of other faiths in deploring the denial of human rights all over the world.

Letters to the Editor

Catholics can't back YWCA

I am frankly amazed that a letter, asking Catholics to "join the YWCA in taking vigorous action" for the ERA, was printed in THE VOICE of July 21. The fact that the YWCA supports abortion on demand and is actively trying to stop the pro-life movement's efforts to obtain constitutional protection for the unborn, was probably not known by the YWCA editor and staff.

At its National Convention in Houston, Texas, (April 1979) the YWCA passed a resolution unanimously "to support repeal of restrictive abortion laws."

(Altona, Pa. Catholic Register, July 19, 1974). At its 26th National Convention, the YWCA again issued a pro-abortion statement, in support of the "woman's right to choose" abortion, that is, to choose to kill her unborn offspring if she so desires. (See "Excerpts from statements about abortion rights as expressed by national religious organizations," prepared and printed by the Religious Coalition for Abortion Rights.)

In addition to this, the YWCA here in Miami, is, according to the National Organization for Women bulletins, the meeting place for the "Right to Choose Committee" and the "Lesbian Task Force Committee," both a part of NOW. Can we honestly be expected, as Catholic Christians, to "join" in support of an organization which promotes abortion and has such a "faiser" attitude in other moral issues as well?

Mrs. Granda, (YWCA Miami President) like most ERA supporters believes that failure to ratify the ERA is "violating the principles of our democratic system" and supports the economic boycott of all states that have not ratified; a boycott that is making innocent people who have nothing to do with the issue, the victims due to loss of job revenues. Is this the democratic way? Is it democratic to "change the rules in the middle of the game," in order to win, as ERA advocates are doing in demanding a 7 year extension for ratification from Congress?

What democratic principle can be in any way reconciled with the demand by ERA supporters, that states that have not ratified may have 7 more years to do so, but that those who have ratified and wish to rescind can't? And what of the totalitarian tactics and methods used by the leaders of the International Women's Year Conferences, the majority of whom supported extending the rights and opinions of the pro-family attendants?

In my opinion, it is imperative that all who wish to protect family life and true democracy, write their Congressmen immediately and oppose the ERA extension, another flagrant attack on the Constitution, democracy and the American way of life.

Mrs. Margaret Liguno Comite Pro-Vida

Stop pushing ALL of us

"Stop pushing us Around!" Excellent editorial and about time that The Voice took the stand.

Now I believe you and others will understand how the American of Polish heritage(85% Catholic) feels about the Polish jokes—the humiliations—the discriminations because of one's Polish heritage. It's time for all to say stop pushing the Polish Americans around— in fact, stop pushing people of any race, color, creed or ethnic background around.

If the Catholics would stand up and Lead, others would follow. The silent Church must also take the blame for being pushed around—and for songs like "Only the Good Die Young."

Lillian M. Mirick

Station banned Billy Joel song

Not all Catholics are apathetic about the Billy Joel song "Only The Good Die Young."

When this song was presented to me by my Program Director my immediate reaction was that it was an insult to the Catholic population.

We made the decision that in spite of the song's rise on the national charts, it would not be played on WTRK.

Rome Hartman

General Manager

'West Side Story' or 'Grease'?

Recently in The Voice a review was given for "Grease." As you well know it was a bad one. Yet, on the same page you also review the T.V. movie "West Side Story." It was rated well and recommended for everyone to watch. Though I really enjoyed both movies, as did my children—5 and 12—I can hardly understand your reviewer. "West Side Story" was certainly the worst of the two because of the sex and violence in it. Though none of this stuck in my children's minds at all.

What I would like your reviewer to do is go back to the original review of "West Side Story" when it was at the theaters. I know "The Voice" rated it very poorly then, because I had to sneak to the theater to see it. I am just glad that I have more sense than my parents at picking my children's movies, because it is very certain The Voice can't make up their minds to a movie's rating.

Mrs. Robinson,

Lauderdale Lakes
By Fr. John Dietzen

Why can't divorced Catholics receive Communion?

Q. If even non-Catholics can go to Communion, why is it that divorced people cannot? Are members of the church, believe in the Eucharist, and we're trying to do what's right. It hurts very much not to be able to receive the Eucharist, and we need it maybe more than the others do. (PA)

A. I hope you are aware that simply being divorced is no obstacle to Holy Communion. If you are remarried; if you're not, there is nothing preventing your reception of Communion, if the usual other conditions are fulfilled.

The problem arises if one is divorced, and remarried, which makes it, of course, another entirely different problem.

By present church law, it is true, divorced and remarried Catholics are unable to receive the Eucharist. Without getting too complicated, I think it is true to note that the church is seriously concerned about moving toward a more understanding and open stance in relation to such Catholics. It recognizes the difficulty and delicacy of the effort to accomplish this without compromising its belief in the permanence of marriage, as well as its convictions about the Eucharist being a sign of unity and faith, which has, at least to some degree, been broken by the individual's remarriage in contradiction to the laws of the church.

It seems to me we are experiencing an increasing awareness of the need to recognize that at least many divorced and remarried Catholics are, in the present circumstances of their lives, still members of the church, and they spend themselves generously for their spouses and their children. They are doing all they are morally capable of doing to live as good Catholic Christians.

The American bishops acknowledged the urgency of this question, and the possibility of its being resolved, when they requested the removal of excommunication for divorced and remarried Catholics. The church cannot recognize the second marriage as valid, they said; nor does their movement concerning excommunication "of itself" (an important phrase) permit remarried Catholics to receive Communion. This "most difficult question"—return to full eucharistic Communion—can be resolved," explained the bishops, "only in a limited number of instances, depending on particular circumstances." Clearly, much more reflection on the subject can be expected. In the meantime, I suggest you take the bishops' advice to remarried Catholics: "Take the next step by approaching parish priests and diocesan tribunals to see whether their return to full eucharistic Communion is possible." 

Q. How is it non-Catholics can go to church and receive Communion without going to confession? Do they believe they are receiving the body and blood of Christ? They can go without confession. They can even be divorced several times and receive Communion.

A. Non-Catholic Christians are allowed by Catholic Church regulations to receive Communion in our church only when all of several very clear conditions are present. One of those conditions is that their faith in the Eucharist conforms to that of the Catholic faith.

Another is that they have the proper disposition of soul; in other words, that they are aware of no serious offense against God which would be contradictory to that union with him professed in the Eucharist.

Q. Some or our parish would like to know the patron saint for ironworkers—if there is one—for a forthcoming celebration. When is his feast day?—(Penn.)

A. The most commonly accepted patron of metal workers is Saint Eligius, bishop of Noyon in France. He learned the metal working trade from his father, and became one of the most skilled in his art in Europe during the very early Middle Ages.

For years he held the position of official artisan for King Clotaire of France, and many of his works are still in existence.

He was also noted for his remarkable honesty, and his concern for the poor, who were always seen around his home.

His feast is Dec. 1, the date of his death, in the year 660.

Q. Is it permissible for a practicing Catholic to be the main witness at a wedding between a divorced Catholic and a Protestant, in a civil ceremony?

I have heard that this is not allowed by the church, but have been told that I am misinformed. (Mo.)

A. It is wrong for a Catholic to be witness at a marriage ceremony which is invalid and wrong according to church law, as this marriage seems to be.

It is possible, though unlikely according to your letter, that the marriage will be in accord with church legislation. This would have required action by a Catholic marriage court relating to the first marriage, and a dispensation for the new marriage to take place in another church or court.

If you’re not certain, your parish priest can help you find out.

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

By Dick Conklin

RCA boycott hits T.V. programing

You can’t fight city hall. That’s what some people say. And some people say you can’t do anything about television and newspaper reporting of the news. The media are protected by the constitutional freedom of the press. If they want to play up violence and sex, they can. If they want to slant the news, that’s OK, too. If they choose not to report a major event or a national issue, that’s their choice, not yours. Or is it?

YOU MAY have read recently about the public outcry over trends in TV violence—especially during family viewing hours. People first tried writing to the three major networks about it, but got nowhere. Then, the direct approach. Letters started going to the sponsors of the offending programs. People said they wouldn’t buy their products as long as they sponsored violent programs. Sears was among the first to pull back. The rest were quick to follow. Suddenly the networks decided to issue new “guidelines” for their family programming.

Score one for the folks at home. The NBC network recently cancelled a program from the long-running weekly Lutheran Hour radio series. The reason—a minister expressed his church’s opposition to abortion. (NBC has consistently tried to present opposition to abortion as strictly a “Catholic issue.”)

Last January nearly 100,000 people marched in the cold around the nation’s capital in an overwhewling show of support for the U.S. Senate’s Human Rights Amendment. The crowd was far larger than any of the recent Washington marches. Cameras and reporters were everywhere. People at home read and watched—many for the first time.

But NBC did nothing. Out of sight, out of mind. A “non-event.” Some called it a blackout.

One group of viewers has decided to do something about it. Calling themselves the Network Action Committee, they are aiming their protest directly at the giant RCA Corporation, which owns NBC and other companies like Hertz Rent-A-Car, Banquet Foods, Random House, and Coronet Industries.

NAC announced a boycott of those companies at a recent RCA convention up in Miami. Others have been encouraged to boycott NBC’s biased network news and family entertainment that features sex and violence themes. Said NAC founder William Mogus, “We must make it expensive for the networks to be pro-aborton when they arrogantly ignore and trample upon the convictions of a majority of pro-life Americans: Americans they depend on for profits. It is our firm belief that television programming has a stranglehold on far too many people who allow a mere handful of network executives to shape their moral views and the world view.”

The group is providing a set of posters and bumper stickers designed to inform the public on NBC’s policies and provide information about the boycott. They hope to affect the important TV ratings by encouraging a "turn off" during prime viewing hours, as well as hit the powerful RCA Corporation in the pocketbook.

The Network Action Committee can be contacted at P.O. Box 38, East McKeesport, Pa. 15235.

Alamo, Florida / THE VOICE / Friday, August 4, 1978 / Page 7
Orange Bowl Mass only a beginning

"I can't wait for this Mass on October 6," said Mrs. Mary Machin of Saint Patrick's Church in Miami Beach. "It will be just grand for all of us to get together and realize we are one big happy family." And Antonio Sanchez, pastor of Saint Bocce parish in Miami, smiled, "Wait until you hear us all sing praise to the Lord. It will reach to the stars."

But, cautioned Jim Steers of Saint Anthony's parish in Fort Lauderdale, "It won't be like a success unless everyone comes. So remind the folks to set aside the evening of Oct. 6."

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BROWARD

St. Bartholomew Church Senior Club, Miramar, luncheon at Las Violas Thursday, Aug. 10, with entertainment and a fashion show. Reservations are needed by church grounds at 10 a.m. For reservations call Max Altman, 985-4652.

South Broward Marriage Encounter will sponsor a date dance at St. Boniface Church, 8330 Johnson St., Pembroke Pines, Saturday, Aug. 19 at 9 p.m.

The Kings Jesters will appear at Chapinade High School Tuesday, Aug. 8 at 8:30 p.m.

Palm Beach

St. Juliana Women’s Club, West Palm Beach, annual rummage sale Aug. 11-17, from 9 a.m. to 4 p.m. in the school cafeteria, 4500 South Dixie Highway.

DADE

Bereaed Catholic Parents group meeting at the Family Enrichment Center, 18530 NW 12 Ave., Miami, Sunday Aug. 6. For information call 651-6580.

Mercy Hospital free programs on managing stress Aug. 8 and 10 beginning at 6 p.m. For information call 854-4400.

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Test tube baby prompts debate

(Continued from Page 1)
designed to facilitate natural conception could not necessarily be excluded. "The test tube baby technique would not fit into the category of acceptable aids."

In THE ROME daily, Il Tempo, Father Virgil Rotondi also condemned the procedure, saying, "Although the intention of having a child is praiseworthy, the means used to achieve it wander fearfully from licitness...To sum up: The end does not justify the means."

Bishop Thomas Kelly, general secretary of the U.S. Catholic Conference, said the test tube conception of children stems from the same mentality as that which gave the world atomic weapons and carcinogenic pesticides. He called the procedure "ingenuous" but said it raises important moral issues.

"One moral issue raised in this case is the conception outside the womb," the bishop said. "Christian morality has insisted on the importance of protecting the process by which human life is transmitted. The fact that science now has the ability to alter this process significantly does not mean that, morally speaking, it has the right to do so."

Some, like Archbishop William D. Borders of Baltimore, questioned "the moral schizophrenia that has a world reeking at the birth of one baby in England, while we abort hundreds of lives daily right here in Maryland. People Concerned for the Unborn Child, a non-denominational group in Pennsylvania, said the birth "confirms our belief that a life human amendment is still in a state of search" in this case concerns contraception, and all the questions raised by the birth.

"This is quite different from antifetal sterilization, or from the sperm of a donor. This is completely with the biological parents, and all the expressions of love in the case were directed toward the desire for children, said Father Haring, author of "Medical Ethics and Manipulation."

"The fact is that Pope Paul VI spoke against artificial insemination. However, that is a long way back," he added. "The church takes time to come to positions on these matters."

Bishop Mark Hurley of Santa Rosa, Calif., chairman of the U.S. Bishops' Human Values Committee, discussed the new technology in a pastoral letter read at all Masses June 20, and concluded: "The church, then, must seek moral judgments on these complex and precarious applications of technology. They cannot be solved simply by appealing to the good intentions of either scientists or doctors or the people involved."

The birth also brought a flurry of warnings from Catholics in the United States and abroad. Jesuit Father Richard McCormick of the Kennedy Institute for the Study of Human Reproduction and Bioethics cautioned that the development of the test tube procedure "may seem like a small step, but we seem to be taking it without serious thought and study."

"It SEEMS TO ME we're buying a whole package, like donor insemination or third party fertilization," he said. "Once we accept that, what's to keep us from renting host wombs and from cloning?"

Noting that he had "grave misgivings" about the test tube procedure, Cardinal Gordon Gray of St. Andrews and Edinburg, Scotland, said: "This is an entirely new situation and one on which no specific pronouncement has yet been made by the church. Such a pronouncement will come only after the moral theologians have made the most exhaustive investigations into the whole question.

Ammoral psychology criticized

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI has criticized some modern psychology for wanting to abolish a sense of moral conscience in man.

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Miami, Florida / THE VOICE / Friday, August 4, 1978 / Page 9

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GOLD WEAD.
If the World wants peace it must provide justice

By Fr. ALFRED McBRIE

Wars are usually fought for economic reasons. The propaganda may center on racial pride, love of country, manifest destiny or some other self-justifying motives, but behind most wars lies an economic cause based on some form of injustice. If the world wants peace then it must provide justice for the peoples of the world.

When the working classes of Europe and the United States needed justice they had to fight for it. The managers brought in their goons to club the workers into submission. So the workers brought in their clubs and fought back. Mob violence at factory gates, doors of mines and the streets of the capitals of the world marked the unpeaceful achievement of justice for the workers of the West. Their will to win was matched by their fists. They came to the bargaining table with a clout that was won by force as well as by backing from the new social philosophy and the social teachings of the church.

By and large the workers of the First World have won their battle. Other justice causes have still to be won, such as those for the blacks, browns and other minorities in the capitalist countries. Also the rights of the workers to bargain collectively and the need of governments to intervene on behalf of the poor.

Catholics must begin to see that their involvement in the cause of social justice, especially for the Third World, is an essential part of commitment to Christ. The task is so immense that Catholics should join forces with all persons of good will in the encyclical, "Mater et Magistra" to solve the problems of the world community.

In the papal teaching that the right to private property is limited by the social function one is reminded of the limits of growth and the thesis that "small is beautiful." Aggressive acquisition of the world's goods has always been condemned as greed. Now it is seen as not even practical. In the last analysis the popes center the whole moral effort to seek justice around the themes of love, justice and truth.
The contraceptive mentality makes a notable impact on traditional sexual morality. Couples who have excluded parenthood from their marriage often find the marriage itself less stable. In 1977 in this country one divorce occurred for every two marriages.

Similarly, premarital and extramarital sexual activity are more readily excused as meaningful expressions of affection when the procreative potential of such activity is deliberately and effectively excluded. One study has shown a 33 percent increase in both premarital sexual activity and premarital pregnancies in the United States from 1971 to 1976. This may indicate the adoption of the contraceptive mentality without corresponding efficiency in premarital contraception. The epidemic spread of venereal diseases bears testimony to the outcome of our prevalent contraceptive mentality.

Pope Paul rejected contraception and sterilization because in these practices a married couple intentionally, effectively destroys the procreative potential of their acts of conjugal love. He offered the alternative of planning family size by postponing conjugal intercourse during those days in each month when a woman is fertile according to the "natural rhythms in the generative functions." This method was developed in the 1930s. Abstinence from intercourse was based on a calendar record of the average length of the wife's menstrual cycle.

Pope Paul challenged scientists to develop more accurate ways for married couples to know when their conjugal relations are fertile. Remarkable progress has been accomplished since 1968. In addition to calendar calculations couples may now learn to practice fertility awareness by noting the wife's basal body temperature shifts, the appearance of cervical mucus which accompanies fertility, and the condition of the cervix itself. This new approach to family planning is called natural family planning and is more reliable than calendar rhythm. Just as contraception tends to develop a contraceptive mentality, natural family planning tends to develop a mentality of conjugal unsatisfactions.

A study made at the Catholic University of America last year found that a fewer than two percent of the couples interviewed would not recommend this method to others. Approximately three-quarters perceived positive effects of fertility awareness upon themselves and their spouses.

Perhaps the reason natural family planning can enrich marital life is because it denies respect for the privilege of the act of conjugal intercourse and equal effort from both spouses, whereas artificial methods undermine that respect and place all the burden on one spouse. Perhaps the natural method of family planning depends wholly on the specifically human qualities of knowledge and freedom rather than the contrivances of technology.

Natural family planning has begun to emerge with new strength and appeal in direct proportion to the emerging health hazards of contraceptives. The Human Life and Natural Family Planning Foundation (1511 K St. N.W., Wash. D.C. 20005) has begun sponsoring regional workshops for teacher training. The Couple to Couple league (Cincinnati, Ohio 45211) has trained 160 teaching couples in over 20 states who conduct a prepared series of four programs for interested couples.

The first decade since "Humanae Vitae" has been a tremendous erosion of Catholic ideals of marriage, family life and sexual morality. The second decade may see a renewal of marriage and sexual morality based on respect for the marvelous power of conjugal love. If so, natural family planning will cease to be so unpopular and untrusted.
The mention of sex education or even talking about human sexuality has caused many “red” flags in the recent past. Much of this concern comes from the way sexuality has caused many “red” or even talking about human sexuality. We are therefore conditioned to see sex as something evil rather than a gift from God.

ALL OF US possess sexuality; it is a part of who we are. It’s at our very being and therefore conditioned to our upbringing and our concerns for our children.

One of the real concerns parents have is that their children not become sexually active before marriage. Believe me, there are parents who don’t really care, and others who actually encourage their children to be active sexually before marriage. What a tragedy. But most of us want our children to be chaste. We worry about pre-marital pregnancy, venereal disease, lack of permanent commitment, to name a few. These concerns, again, are good, necessary and real.

We strongly believe that proper education in human sexuality leads to healthy, wholesome and moral sexual development for a person. We believe that improper sex education leads to promiscuity. Note that we did not say, no sex education. We are constantly being educated about sex, especially once we get to school.

Even in the first and second grades, slang words are being whispered. By the time a child is in 4th or 5th grade he has heard every word in the book, unfortunately. The basic question is, who do you wish to give your child his or her sex education? The kids at school or you and the school and/or parish working hand in hand?

ONCE WE DECIDE to become involved in the sex education of our children, we can choose a number of alternatives. You might say just a little and hope for the best, because you are so uncomfortable in speaking about “it.” Another alternative is to assume that the school or CCD program will take care of it and all you have to do is answer some basic questions. This is a little better than the first suggestion and suggests a deference to someone else’s skill as a sex educator.

We suggest as a better alternative, that the parent be the primary sex educator, utilizing the resources of the parish in filling in the gaps. This way you know what’s going on and are involved.

We have never seen a parent who is a really effective educator to his or her children, taking any exception to programs that teach human sexuality in the Christian perspective.

We strongly encourage you to talk with your Pastor, Director of Religious Education, School Principal, or Family Life Coordinator and express your interest and concern.

By TERRY and MIMI REILLY

FAMILY NIGHT

As part of the Royal Palm Prayer Festival, an interfaith family festival of praise will be held at the Lighthouse Theater, Tequesta, Saturday, Aug. 19, from 9:30 a.m. to noon.

Special appearance will be made by “The Year of Jubilee” in concert and refreshments will be served by the Girl Scouts from St. Jude Catholic Church. A copy of the New Testament, “Good News for Modern Man” will be given to all those attending as a courtesy of Day’s Inn of America.

For further information call Kathleen Lake, 746-0890.

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Pope sees spiritual boost from display of Shroud

TURIN, Italy—(NC)—Pope Paul VI has expressed hope that the public viewing of the Holy Shroud of Turin, the "scandal of the cross." 

Humanae Vitae is Reaffirmed

VATICAN CITY—(NC)—In a letter to Archbishop John R. Quinn of San Francisco, Pope Paul VI has reaffirmed the teaching of his encyclical, "Humanae Vitae" ("On Human Life"), that the church opposes artificial means of birth control.

The pope's "reiterated interventions," the letter said, "are indeed an indication of how important he considers this teaching to be, according to God's law. They also come as a response to the denial as such of the teaching, and as a clarification against certain interpretations that would deprive the encyclical of its true meaning and in practice distort its application.

"At the same time he has repeatedly expressed his gratitude to all those who have assisted in scientific research, promoting natural family planning, not as an end in itself—to avoid conception—but as a licit means whereby a couple may worthily exercise responsible parenthood, after a decision that takes into account all the factors involved."

Pope Paul wrote about the shroud, believed to be Jesus' burial linen, in a letter to Archbishop Anastasio Ballestrero of Turin.

The shroud is going on public display for the first time since 1933. This year is the 400th anniversary of the arrival of the garment in Turin.

In his letter the pope referred to the shroud as a "singular document."

"But we Christians can certainly draw from this happy event new stimulus for meditation and adoration from the endless spring of life hidden in the sufferings of Christ Jesus."

The pope said that Jesus "even though he was raised on the third day remained an expert in suffering. He showed the signs of his suffering to those who, like Thomas, may have been tempted by deforming visions or by thoughts of total death and dehumanizing transformations."

Nearly two million people are expected to come to Turin to see the shroud during its exposition.

The viewing comes as scientists in North America and Europe have produced new evidence that the shroud could be the actual burial linen of Jesus.
BY JAMES ARNOLD

The standard formula for a musical film biography is to cast the hero as a rebel whose music puzzles or outrages the Establishment but wins the public. If only they would let him play it the way he feels it...

Eventually he does, of course, and climbs to the top (as they say) of the charts, although more hard times and perhaps even tragedy await him. The story fits everybody

Buddy Holly 'Ideal for nostalgic craze

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T.V. Mass schedule, Church-World topics

The August schedule for the TV Mass for Shut-Ins on WFTL-Channel 10 on Sundays at 11 a.m., is:

Aug. 6: St. Ignatius parish, Father Arthur Venezia
Aug. 27: St. Mark, Father Al Victor

The schedule for the TV Mass for Shut-Ins on WPLG-Channel 7 on Sundays at 9 a.m., is:

Aug. 6: Our Lady of the Holy Rosary, Father James Vitucci, in Sign Language and voice (to be broadcast every second Sunday of the month).
Aug. 20: St. Martha, Father John P. McLaughlin
Aug. 27: Holy Family, Father Charles Notabartolo

The topics for the "Church and the World Today" on WFTL-Channel 10 on Sundays at 11 a.m., is:

Aug. 6: Marriage Encounter
Aug. 13: "No Tears for Kelsey."
Aug. 20: The American Catholic
Aug. 27: "Tuesday Night is the Loneliest Night of the Week."
Jeremy Haft rehearses a scene from Barry College's Junior Theatre upcoming production "Peter Pan." Performances are Aug. 4, 5, 6, at 8:15 p.m., in the college auditorium.

'Lightshine' musical by St. Louis youth

The youth of St. Louis Church will present an original musical production based on the beatitudes a la "Godspell" Aug. 11-12, at 8:30 p.m. "Lightshine!" involves 30 parish teenagers with Mike Murray directing the music and Bob Watson the dramatics.

Holy Family Youth Group, North Miami, has a campout this weekend at St. Lawrence Dickinson State Park, Jupiter.

Installation of Columbian Squires officers and award presentation to outstanding Squires of 1977-78 will be in the Coral Gables Council Hall Tuesday, Aug. 8.

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TEACHER PROTEST: Jim McInemey, a teacher at Holy Rosary School in Pittsburgh, chains himself to the doors of the Planned Parenthood Center in protest of the abortions performed within the clinic. After Pittsburgh police cut him loose but declined to arrest him, McInemey declared he would be back.
Charismatics to split meetings due to size

Because of increased attendance at the Eastern General Conference of the Catholic Charismatic Renewal, which outgrew its quarters in Atlantic City's 40,000-seat convention hall last year, a separate conference will be held for the first time this year in the New England area.

6,600 U.S. Catholics are in missions


The handbook says there are 3,483 Religious priests and Brothers from 67 mission-sending groups and 166 diocesan priests from 70 U.S. dioceses. There are also 2,673 Sisters from 180 mission-sending orders and 279 lay volunteers from 29 sponsoring organizations serving in missions outside the 48 contiguous states. U.S. missionaries in Africa number 968, with the largest numbers in Tanzania, 179 and Kenya, 154. In Asia there are 1,658 missionaries with 448 in the Philippines and 351 in Japan. There are 759 missionaries in Oceania, with the largest groups in Hawaii, 276, and Papua New Guinea, 216. In Latin America there are 2,845 missionaries, with 469 in Brazil and 428 in Peru.

Jesus Fathers and Brothers have 608 missionaries from the United States and the Maryknoll Fathers and Brothers have 607. There are 429 Maryknoll Sisters and 161 Marist Missionary Sisters working as missionaries. The Archdiocese of Boston has 21 diocesan priests serving overseas assignments, 16 of them in Peru.

Of the organizations which sponsor lay volunteers, the Jesus Volunteer Corps sponsors the most lay personnel. They have 66 volunteers, all serving in Alaska. Not included in the statistics compiled by the council are 155 Catholic Relief Services personnel. They have 66

Mission Handbook, shows a

last year, a separate con-

newal, which outgrew its

quarters in Atlantic City's

Catholic Charismatic Re-

sending groups and 166

mission-sending orders and 279 lay volunteers from 29 sponsoring organizations serving in missions outside the 48 contiguous states. U.S. missionaries in

America; Father Francis

Martin, professor at the Ec-

Bible in Jerusalem; and Sir-

Lady Koontz of Our

Youth Center, El Paso, Texas, an evangelist among

The theme of the conference is "Jesus, kindle in us the fire of your love."
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Crisis sacerdotal afecta familias

CIUDAD DEL VATICANO—(NC)—El comité vaticano para la familia ha afirmado que la crisis de la familia cristiana en occidente está relacionada con la crisis en el sacerdocio.

En un documento que enumera las prioridades del comité, este afirma que "las familias no siempre saben que orientación tomar se debe a que reciben orientación incierta de sus guías espirituales."

"La crisis que se está experimentando en el sacerdocio puede bien estar relacionada con la crisis que sufren muchas familias," dice el comité.

"Un renovado sacerdocio puede salvar a la familia, y viceversa," dice.

El comité urge la formación en los seminaristas sobre temas familiares. Sugiere que estos ofrezcan cursos sobre "investigación biológica en el área de fertilidad humana, su regulación y aplicación en el campo de los métodos naturales de planificación familiar."

Crisica la formación en seminaristas que sólo prepara a los estudiantes para el ministerio de los individuos fuera de su contexto social.

"Es necesario," dice el comité, "ayudar a los sacerdotes para que estén más atentos a las necesidades de la familia como unidad social, y a que sepan ubicar a sus miembros en el contexto evangélico de la renovación de la familia.

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- Bibliografías de los famosos Santos: San Ignacio de Loyola, San Francisco Javier, San Juan de la Cruz, Sta. Rosa de Lima, Santa Teresa de Avila, San Pedro de Alcantaras, San Martin de Porres.

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**GRATIS PARA USTED, una copia de tamaño 6 x 10' de su Santidad el Papa Pablo VI tomada de su biblioteca privada en el Vaticano, Roma.**
Apoyan más encuentros jóvenes católicos

Por FEDERICO CAPDEPON

En la ciudad de Miami, unos 100 delegados de la agrupación Abdala celebraron el Octavo Congreso de la agrupación y acordaron continuar el apoyo a la lucha interna contra el gobierno de Castro y la denuncia de sus violaciones de derechos humanos en la isla.

González, quien también habló del alcoholismo, mencionó que la lucha interna en Cuba es el camino para alcanzar cambios.

Existe resistencia interna en Cuba
dicen exiliados a congreso Abdala

Reunidos durante tres días en la Universidad de Miami, unos 100 delegados de la agrupación Abdala celebraron el Octavo Congreso de la agrupación y acordaron continuar el apoyo a la lucha interna contra el gobierno de Castro y la denuncia de sus violaciones de derechos humanos en la isla.

Describió la agrupación Abdala como movimiento revolucionario social-demócrata, compuesto en su mayoría por jóvenes cubanos de distintos segmentos de la sociedad. "Tenemos como meta el desmontaje del dictadura de Fidel y la instauración de un régimen de derecho que realmente represente la autodeterminación del pueblo de Cuba," dijo.

"Creemos que los medios están dentro de Cuba, y ellos son los que tienen en sus manos cualquier tipo de acción que lleve a la meta," añadió.

Nosotros desde el exilio sólo podemos canalizar y catalizar ese proceso, aunque no sabemos cómo llegará a suceder," comentó, indicando que dadas las circunstancias en Cuba, el pueblo tiene derecho a cualquier tipo de acción que logre un cambio.

"Como católica, he tenido mis dudas sobre la alternativa de la violencia," dijo Marisa. "Pero creo que también como católica tengo una obligación hacia la vez del mundo. No veo el problema de Cuba como un problema del hombre por el hombre ni la explotación del hombre por el hombre ni la explotación del hombre por el estado.

"Puedo decir que un 99 por ciento de la juventud cubana no es comunista, y el ejemplo soy yo. Porque misma ideología me va dando a uno visión práctica de que no es verdad lo que dicen.

"Pero el gobierno tiene tensiones en juventud—dicen ellos—pero no tienen las redes tan celadas, muy chequesados. Nos tienen miedo," comentó Alex.

La carta afirma que "muchos estudiantes cristianos se conforman ellos mismos y ayudan a sus hermanos a vencer el riesgo de falsas alternativas: el hedonismo sensual de una generación que no se ha asimilado todo lo que ofrecen las atracciones de las ganancias, indebidos privilegios, el materialismo príncipe, el cual es incapaz de resolver los problemas de la justicia y la libertad, y más aún de dar sentido a la vida."
Concluida nueva versión de documento base hacia Puebla

BOGOTA, Colombia—(NC)—Después de una semana de debate, 45 obispos y cardenales latinoamericanos redactaron el documento final de trabajo para la Tercera Asamblea General del Episcopado Latinoamericano que se celebrará en Puebla, México.

La fecha límite para distribución del documento a las 23 conferencias episcopales afiliadas a la CELAM es el 15 de agosto.

Este documento fue discutido intensamente en Puebla antes de pasar a votación ante los 200 obispos delegados presentes a las reuniones, que marcaron los 10 años de la Conferencia de Medellín, Colombia.

Las reuniones, que tienen lugar a los 10 años de las reuniones de Medellín, han venido preparándose hace más de un año, y tratarán la evangelización en América Latina.

No se ha dado aún a conocer la nueva redacción del Documento de Consulta, aunque se especula que la nueva versión saldrá al paso de las críticas recibidas por parte de teólogos y grupos internacionales en los pasados meses. Entre ellos, un grupo de negociantes mexicanos expresó su temor de que las reuniones de Puebla se conviertan en foso de agitación guerrillera.

El Centro de Coordinación de Proyectos Ecueménicos manifestó en México que oficiales del CELAM tratan de dejar de lado las normas pastorales basadas en la teología de la liberación—teología desarrollada por latinoamericanos— y de fuerte base en la realidad de los pobres y los oprimidos.

El cardenal Aloisio Lorscheider, de Fortaleza, Brasil, presidente del CELAM, y conocido por su tendencia moderada, afirmó en Bogotá que espera ver en Puebla dos tendencias: una dando prioridad a lo espiritual, y la otra subrayando los sufrimientos por la reforma social frente a la apagada justicia social del continente, y en la línea de la asamblea de 1986 en Medellín.

Algunos obispos presentes en las recientes reuniones indicaron que la redacción final del documento manejaba una "profunda crisis institucional" en todo el hemisferio occidental, no solo en el campo político, económico y social, sino también al respecto de las condiciones religiosas. Los mismos obispos también indicaron que el documento contaba con una "profunda crisis institucional" en todo el hemisferio occidental, no solo en el campo político, económico y social, sino también en el campo de las condiciones religiosas.

Uno de los obispos, quien pidió no ser identificado, indicó que los participantes en su mayoría atribuían tanto al liderazgo civil como al militar, "el tremendo desequilibrio social del continente" y afirmaron que los gastos militares en armas sofisticadas, "están quitando el pan a la gente."