

# The VOICE

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OCTOBER 29, 1976

## Call to Action positive step to grassroots?



Who believes in witches? Some youngsters from the Catholic Home for Children might after visiting St. James parish, North Miami, where the parish youth sponsored a Halloween party. (Some do's and don'ts for a safe Halloween appear on page 22.)

By JERRY FILTEAU  
DETROIT — (NC) — The first Catholic representative assembly in U.S. history, meeting here Oct. 21-23, has called for ordination of women, married priests, nuclear disarmament, and equal rights for women and minorities throughout the Church and society.

The 1,340 delegates at the "Call to Action" conference urged repeal of the "right to work" laws still existing in 20 states. They asked Catholic support for a human life amendment to the U.S. Constitution, the Equal Rights Amendment, a constitutional amendment "if necessary" to guarantee an equitable share of educational tax funds for children in nonpublic schools.

Stating that the Church in the United States is "in a state of conflict and anguish arising from tension between the common understanding of Church teaching on contraception and the current practice of many Catholics," the delegates called on the U.S. bishops "to affirm more clearly the right and responsibility of married people to form their own consciences" and to decide what is right in their marriage in view of past Church teaching, including Humanae Vitae, Pope Paul VI's encyclical reaffirming Church opposition to artificial birth

control, as well as contemporary theology, biological and social scientific research and other factors.

THEY ASKED for wide-ranging re-evaluation of pastoral and financial priorities within the U.S. Church, saying that the Church must be more effective in serving the pastoral and social needs of families, youth, racial and ethnic minorities, the aged, the handicapped, the poor, divorced Catholics, laicized priests, sexual minorities, those in prison, the unemployed and those who are working for others or owners of businesses.

The three-day gathering, was called by the National Conference of Catholic Bishops (NCCB) to contribute to the U.S. bicentennial by helping the bishops establish a five-year social justice plan in the U.S. Catholic Church.

In its scope and style it was widely believed to be unique, not only in the history of U.S. Catholicism but in the history of any Christian church in the world.

It was the broadest consultation of the laity that the U.S. bishops have ever engaged in. More than 100 bishops were among the 1,340 delegates at the Call to Action conference but each delegate, bishop, priest, Religious, or lay

(Continued on page 12)

## Local delegates' reactions to Call to Action

"The U.S. Bishops Bicentennial Conference on Liberty and Justice, Call to Action, was a very significant event in the history of the Catholic Church in the United States," declares Msgr. Bryan O. Walsh, director of Catholic Charities. "It was significant for the following reasons:

"For the first time some 1,300 Catholic people, priests, Religious and laity, officially nominated by their bishops, met for three days to examine the Church's witness to liberty and justice. The gathering was broadly representative of the Catholic Church in the U.S. geographically, ethnically, culturally and by color. However, it was not a true

sample. For example, Blacks were over represented in relationship to numbers, Spanish-speaking were under represented.

"THE ORIENTATION of the delegates, while there was a solid conservative group, tended towards the more liberal activist approach. I had the feeling that, as happens in such gatherings, the voice of the large, silent majority in the

Church was not heard.

"The conference was significant because it was the result of some two years' preparatory work in dioceses throughout the country.

"It was significant because, while there was a general concern about the Church's mission to preach justice in the world, the conference really concentrated on the witness that comes from the

Church's own life. It was a very serious concerns which occupied our time. searching self-examination of conscience. In a conference of this size, with some 24 different work groups, certain extreme views tend to grab the headlines. The result is that people tend to miss the real concern. The issues which were publicized, such as a married clergy, women priests, Communion for divorced Catholics, were only a few of the many

serious concerns which occupied our time.

"The real issue was how can the Church in her own life give witness to the world of its concern for justice. The some one hundred specific recommendations which will go to the U.S. Bishops Conference for their consideration speak eloquently in this regard.

"I am sure that all delegates would agree on one criticism—the shortage of time. The agenda was such that several weeks would have been necessary to do an adequate job."

"I was very surprised,"  
(Continued on Page 12)

## Red Mass for lawyers, judges slated for Sunday in Cathedral

A Red Mass, the traditional Mass for lawyers and judges, will be celebrated Sunday, Oct. 31 at 9:30 a.m. in St. Mary Cathedral.

Following the Votive Mass of the Holy Spirit, offered for jurists and attorneys, that they may exercise prudence and justice in their duties, Florida Supreme Court Justice Joseph Hatchett will speak at a breakfast in the Archdiocesan Hall.

A centuries-old tradition of the Red Mass which began

during the 13th century in Europe was revived in the United States and England about 17 years ago and is an annual event in the nation's capital and in Miami. The celebrant of the Mass wears red vestments which have come to symbolize willingness to defend the truth even at the risk of shedding one's own blood.

Sponsored jointly by the Archdiocese of Miami and the Catholic Lawyers Guild of which Joseph Robbie, managing director of the

Dolphins is president, the breakfast will be followed by attendance at the Dolphins-New England football game at the Orange Bowl. A bus will provide transportation to and from the game.

Reservations may be made by calling Michael Fitzgerald at 358-7143 or Robert Brake at 444-1694 in Dade County; Frank Walker, 764-7676 or Gene Malin, 763-3303 in Broward County; or Ed Lewis, 655-8761 or Joe Metzger, 689-6700 in Palm Beach County.

### Monday, Nov. 1 is a holy day

Monday, Nov. 1 is the feast of All Saints and a holy day of obligation.

The faithful are urged to consult their respective parish bulletins for the times of Masses.

Tuesday, Nov. 2 is the feast of All Souls but is not a day of obligation.

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# News briefs

## Euthanasia caution

Connecticut's Catholic bishops have published a brochure restating the Church's position on euthanasia and cautioning the state's legislators against attempts to draft laws on the subject. "We consider 'death with dignity' laws to be ambiguous and unnecessary," the bishops declared. They commended Connecticut's legislature "for its caution in attempting a legal definition of death for transplant purposes."

## No on N.J. casino

Archbishop Peter L. Gerety of Newark has reiterated his belief that casino gambling is not "in the best interest of the people of the state." A referendum to permit casino gambling in Atlantic City, a resort, will be among the issues before New Jersey voters on election day. Two years ago a similar referendum was defeated decisively.

## Continental walk

The nine-month, 35-state Continental Walk for Disarmament and Social Justice ended at the Pentagon where some 54 demonstrators were arrested without incident on charges of obstructing entrances and roadways and refusing to obey law enforcement officers. The Continental Walk, which was endorsed at least in part by a number of religious figures including Bishop Carroll Dozier of Memphis, Archbishop Robert Sanchez of Santa Fe, and Bishop Thomas Gumbleton, auxiliary of Detroit, was sponsored by 20 peace and social justice groups to dramatize "the interracial issues of the arms race and unmet social needs."

## In praise of stamps

Pope Paul VI has praised postage stamps for adding "a touch of warmth and human color" to postal communications. "Stamps have given rise to an industry which has made them more varied and pleasing and has filled them with artistic and historical meaning," Pope Paul said in a talk to participants in the World Stamp Exposition currently being held in Milan.

## Missing priest found

Spokesmen for the Embassy of Ireland in Buenos Aires said Am-

bassador James Wilfred Lennon has located Father Patrick Rice, an Irish priest first reported kidnapped from his slum parish. He is a prisoner of the federal police in the Argentine Capital. Observers of the Argentina situation in which a wave of violence has left close to 1,000 dead this year including priests and seminarians, said admission by authorities that



and has been asked to move against another form of discrimination, that directed against the handicapped. By a 99 to 2 vote with 20 abstentions, the world body endorsed a plan for a conference to be convened in Ghana in 1978 as part of the U.N.'s Decade for Action to Combat Racism and Racial discrimination. Canada and Israel cast the two negative votes.

St. Martin de Porres, one of the first black Religious to be canonized for his piety and devotion, has a feast day next week, Nov. 3. Born in Lima, Peru, in 1579 of a Spanish nobleman and a black woman, he showed great compassion for the sick and needy, suffered discrimination with humility, died at age 59, and was mourned by many prelates and aristocracy.

they arrested the priest meant he would probably be safe.

## Abortions: who pays?

The future of the Hyde-amendment barring use of federal funds to pay for abortions remains clouded after two federal court judges issued conflicting rulings in courtrooms in Washington and in New York. Without addressing the merits of an attempt to have the amendment ruled unconstitutional, Judge John Sirica upheld the ban. But Judge John F. Dooling ordered the government to provide funds for abortions "on the same basis as...reimbursement for pregnancy and childbirth related services."

## UN votes meet on discrimination

The United Nations' General Assembly has voted to hold a world conference on racial discrimination

and conciliar Latin Mass for 7,000 people in Friedrichshafen, Germany. The first public Tridentine Mass celebrated by the suspended French archbishop since meeting with Pope Paul at Castelgandolfo near Rome Sept. 11. The archbishop, a former Vatican diplomat and first archbishop of Dakar, Senegal, pledged at the Mass that he was ready to go elsewhere to celebrate Tridentine Masses.

## Abp. criticizes Brazil regime

As part of a growing clamor for justice in Brazil, Archbishop Fernando Gomes dos Santos of Goiana, Brazil, accused the military government of weakness and of covering up for murders and other crimes throughout the country. He was preaching at funeral services for Jesuit Father Joao Bosco Burnier, 59, killed in mid-October by military police when he went to plead for three women being tortured at the village of Riberao Bonito, in the rain forest state of Mato Grosso.

## Non-Catholic princess receives communion

Princess Alexandra, the first cousin of Queen Elizabeth and a member of the Church of England, received Holy Communion at an Oct. 17 papal Mass in St. Peter's Basilica, according to several eyewitnesses. The princess and her husband, Angus Ogilvy, attended the canonization by Pope Paul VI of Scottish martyr St. John Ogilvie. The Saint is an ancestor of Angus Ogilvy and his brother.

## Lefebvre defies again

Rebel Traditionalist Archbishop Marcel Lefebvre again defied Pope Paul VI Oct. 24 by offering a pre-

## Final version starts on new Church law

PAMPLONA, Spain—(NC)— Work has begun on the long-awaited final version of a new code of general law for the Church, a high Vatican official said here.

Cardinal Pericle Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law, told 500 delegates at the Third International Congress of Canon Law here that the first draft of the new code has been completed and work on the final

version has started.

"THE FIRST Draft is divided into seven books containing 1,440 canons," the cardinal said. "These must be further corrected and refined by means of consultations which have already been begun."

The commission for revising the code was established by Pope Paul VI over 13 years ago, but its work began in earnest only after the Second Vatican council closed 11 years ago.

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LATE AUTUMN, the leaves are gone, the air is cool. A walk in the quiet woods is a time for thinking and for meditating and for being alone.



## Plans set to rebuild Cathedral in Orlando

ORLANDO—St. Charles Cathedral, destroyed by fire on Oct. 1, will be rebuilt at the same location, Father Richard Steinkamp, rector, announced this week.

The Presbyterate of the Diocese unanimously passed a resolution "to give wholehearted support to the rebuilding of a worthy structure to serve as Cathedral for the Diocese of Orlando," Father Steinkamp revealed. St. Charles Parish Council, representing Cathedral parishioners, voted to recommend to the Bishop that the structure be rebuilt at the same site. According to Father

Steinkamp, prior to the resolution and recommendation, Bishop Thomas Grady had already authorized him to announce that the Cathedral would be rebuilt on the site.

A diocese-wide fund raising campaign is expected to begin shortly to replace the principal church of the Diocese of Orlando where the fire was ruled accidental by Fire Dept. officials after a thorough investigation.

Temporarily Sunday Masses are being celebrated in the parish social hall while weekday Masses are offered in the convent chapel.

## 'Preview for safety' scheduled for Nov. 8

The 1976 Preview for Safety sponsored by the Dade County Citizens Safety Council is scheduled for Monday, Nov. 8 at Dadeland Twin II Theater, 7440 SW 88 St.

All women's organizations in South Florida are invited to participate in the program which opens with registration and coffee at 8:55 a.m. and concludes at 12:30 p.m.

Highlights of the half-day conference will be a demonstration of a Defensive Driving Course presented by Al Abraira, formerly an officer in the Miami Police Dept., in both English and Spanish.

Pre-registration is being taken at 661-2585 or those planning to attend may write to the Council at P.O. Box 557549, Miami, Fla. 33155.

## Phoenix grassroots effort sends love to Abp. McCarthy

Almost 900 people from the Diocese of Phoenix, Ariz., contributed money to send their love and support to Archbishop Edward A. McCarthy via two pages in this week's Voice (pages 10-11).

"It was really a grassroots expression of the people's love," says Father Jack Spaulding. "We wanted to do something special for him and this idea came up. While it was initiated by Marriage Encounter couples, the response wasn't exclusive to Marriage

Encounter because we went out to many of the parishes and told them what we were thinking about.

"Couples went out to different churches and stood outside after the Masses for anyone who wanted to be part of the venture. The results are shown in the two pages of names listed."

Father Spaulding was joined by Jerry and Judy Cirou, the executive team for Marriage Encounter East, and Charley and Pat Daggett and

## Three All Souls Day Masses scheduled for Archdiocese

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

Father William O'Dea, pastor, St. Agatha parish, will offer Mass for the repose of the souls of those buried or interred at Our Lady of Mercy Cemetery, 11411 NW 25 St., Miami. Mass will be celebrated in the chapel of the mausoleum.

In Fort Lauderdale, Msgr. Francis P. Dixon, pastor, St. Sebastian Church, will offer Mass in the chapel of the mausoleum at Queen of Heaven

Cemetery, 1500 State Rd. 7. Msgr. William F. McKeever, pastor, St. Juliana parish, West Palm Beach, will offer Mass at Queen of Peace Cemetery, 10941 Southern Blvd., West Palm Beach.

The feast of All Souls will also be observed in churches and other chapels of South Florida. Each priest is privileged to celebrate three Masses to be offered for all the faithful departed, another for the intentions of the Holy Father and the third for the personal intention of the celebrant.

**Priest's mother dies in Chicago**  
The Funeral Liturgy was celebrated last Saturday in Chicago for Mrs. Celia A. Madden, whose priest-son is an associate professor at Barry College.

Father Daniel Madden, O.P. was celebrant of the Mass for his mother who died on Oct. 21 in Chicago after a brief illness.

She is also survived by a daughter, Margaret Mary Madden, and two brothers. Burial was in Holy Sepulchre Cemetery.

Patrick Church, Mahill. Retired from active duty, Father Michael Patrick Dunleavy had served in England and France and was 70 at the time of his death. In the early 60's he had visited in South Florida.

He is also survived by three other brothers, all in Ireland.

## Brother of local pastor, Father M. Dunleavy, dies

Funeral services were held in County Leitrim, Ireland, for Father Michael Patrick Dunleavy whose brother is a priest of the Archdiocese of Miami.

Father Francis J. Dunleavy, pastor, St. Ignatius Church, Palm Beach Gardens, was the principal celebrant of the Mass for his brother in St.

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

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

## 2 Oblate Sisters die, Ex-Miami teachers

Two Oblate Sisters of Providence who formerly taught in Archdiocesan elementary schools in Miami were killed last Saturday in South Carolina when the car in which they were riding had a blowout.

Sister Zoila Sifontes, one of the many Religious forced to leave Cuba by the Castro regime, had taught at St. Francis Xavier School from 1961 to 1963 and at Holy Redeemer School from 1974 to 1976.

Sister Rosaria Williams taught at Holy Redeemer School from 1972 to 1973.

Sister Regis, driver of the

car in which the three nuns were traveling from their convent in Charleston to another convent in Orangeburg, sustained only minor scratches. The other two nuns were dead on arrival at a local hospital.

Father Samuel J. Delaney, pastor, St. Francis Xavier parish, celebrated a Mass for the Sisters on Monday in the parish church where pupils of the school participated. Parishioners of Holy Redeemer Church participated in a Mass celebrated by Father John Lennon, S.S.J. Monday evening.

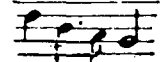
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# M.E. founder focus on 'family energy' for God

By FRANK HALL  
Voice Features Editor

Father Gabriel Calvo, founder of the Marriage Encounter Movement, looked through his bulging briefcase to pull out an assortment of pamphlets, brochures and reprints to help explain further the purpose of his tour throughout the South. His trip would take him through major cities in Florida as well as Georgia.

"The purpose of my trip," explains Father Calvo, "is to visit communities of couples but I also wanted to meet with the children, especially the teenagers of these couples. I think they are the challenge to the world now and I see them as a solution to the generation gap."

children. We saw this as a bridge between parents and children and the need for this before there could be a bridge between family and family."

In the Archdiocese of Miami, programs like Sons and Daughters have been in operation within the Spanish community for the past five years and have proven very successful. The Spanish Apostolate conducts Marriage Encounters as a service of the Christian Family Movement (which was the original structure of Marriage Encounter prior to becoming a separate movement although in many areas throughout the world Encounter is still part of CFM). Many of the programs Father Calvo discusses are in existence already among the



Marriage Encounter families from throughout the Archdiocese gather at St. Maurice Church, Fort Lauderdale, to hear Father Gabriel Calvo, founder of the Marriage Encounter Movement, speak.



Discussing details of the meeting are Father John C. Mulcahy (right), pastor of St. Maurice, and Father Calvo.

"THAT GAP is within homes and not only outside of homes. Maybe one of the roots is bad communication and a lack of mutual confidence. Children are leaving homes searching for something and confusion is widespread. This is the reason I asked to meet not only with the couples but all children too. I am convinced that inside of each individual family is a tremendous energy and this energy must liberate."

"The first step to liberating," suggests Father Calvo, "is Marriage Encounter because without first a couple a community of love is impossible. But, by a couple I refer to one that has a deep relationship in the Lord, so that they see this energy inside the family as made for God."

"The Marriage Encounter is only the first step and it's not then couple to couple—but the second step is with the children."

SIX MONTHS ago Father Calvo conducted his first English Sons and Daughters weekend encounter in the United States.

"We had 55 youngsters from 14 to 22 years of age representing 40 different families who had made the Marriage Encounter. We thought of this because there are many opportunities for couples to dialogue but not for

Spanish in the Archdiocese, Father Calvo's emphasis is the need for these to be conducted in homes rather than at centers.

Six programs outlined in FIRES (Family Intercommunications Relationships Experiences Services) by Father Calvo indicate that "The programs are not weekends because the people are at homes and the challenge is inside homes."

"Generally, movements are working out of homes and out of neighborhoods. Often, these are developing separate structures and building communities but outside of the home. What is happening inside of homes where there is

this tremendous energy? What is happening to the relationship between persons and between persons and God?

"MY DREAM," notes Father Calvo, "is FIRES not as a movement or an organization but like a fire; a spirit to concretize the programs, to serve the people at homes and neighborhoods. There are many movements which are already working with marriages and the family. Couples in these movements receive gifts which can help other people, especially poor people who can't afford to make a weekend experiences."

"I BELIEVE God is among the poor. But it's sad because many methods today aren't serving the poor. And with the poor there are so many families with only one parent. What of these families? They aren't couples but they are families. These families have this energy we talked about before but they don't know they have it."

"I would certainly invite all leaders who have received this gift of Marriage Encounter to think about what is happening inside these homes."

There is sometimes the temptation for the couple who makes the Marriage Encounter to be closed. Then, what happens with the children, the neighborhood? What happens to the families with only one parent? True love is open.

"I think in this moment we need unity and especially some form of unity among the many different movements. There are many wonderful things happening but there is also the need for the leaders to be in touch with each other. The other way, it's a division, a competition. And unity means communication not uniformity, for a common goal."

"However, the price for unity is death and as an example, in Marriage Encounter when couples experience this unity it is because of a dying to themselves. Each movement needs to die to something before there can be this unity."

FATHER CALVO sees very hopeful signs of God moving in the world today.

"There is definitely a call of God coming from poor people. This is a very important call and perhaps the call which

will unite us. Maybe the other call of God is coming from young people. Because God is telling us something through our young people. Materialism is a third call of God for movements to have unity. Our strength is not in money or power or how many are involved in the movements but in deepening our values."

"I see FIRES as a spirit, a call, and a challenge to society to unite and open families, to influence our society, to put the energy of the family into society."

## Over 170,000 visit Seton Shrine

EMMITSBURG, Md.—(NC)—More than 170,000 people visited the shrine of St. Elizabeth Ann Seton here during the past year according to the director of the center.

The all time daily high of 35,000 visitors was recorded Sept. 14, 1975, the day St. Seton was canonized in Rome.

The shrine is maintained by the Daughters of Charity, the order of women religious founded by America's first native-born saint, St. Elizabeth is buried in the chapel.

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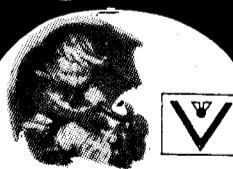
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# Church needs nuns' prayer life—Abp.

By MARJORIE L. FILLIYAW  
Local News Editor

There is a new need for women Religious to share their knowledge, experience, and enthusiasm for prayer life with the laity, Coadjutor Archbishop Edward A. McCarthy told Sisters of South Florida during a Mass for the nuns last Sunday in the chapel at Barry College.

At the invitation of the Archdiocese of Miami Sisters Council, Archbishop McCarthy spoke for the first time to more than 500 nuns assembled in the Cor Jesu chapel. Representatives of various communities stationed in the Archdiocese participated in the processional as well as in the Offertory procession. A choir of Sisters sang during the Mass.

Msgr. David Bushey, Vicar for Religious; Father Cyril Burke, O.P., Barry chaplain; and Father Thomas Clifford, O.P., college director of Religious Affairs, concelebrated the Mass with the Archbishop.

PRAISING the Sisters as valiant and often "unsung" women of the Church to whom so much is owed, Archbishop McCarthy said that by their own lives as faithful witnesses the nuns have made an enormous contribution to the life of faith in the Archdiocese.

"You are sharing the burden of the Lord in your life of faith and you are sharing the love of the Lord in your various ministries," he told the congregation. "We are a people on the move, I hope dynamic, and growing and unfolding under the Holy Spirit in these beautiful days, these beautiful post Vatican II days, when it seems to me that Winter is past and Spring is beginning to come again," he said.

"I see also here that sense

of deliverance that we are dedicated to, the sense of deliverance from ugliness, first of all the ugliness of sin, and the ugliness of all the misery and all the strife and all the anguish that we're directing our lives to because there are people who please God in a special way—who are characterized in healing people—the people in whom the Holy Spirit dwells."

ARCHBISHOP McCarthy emphasized that Christians should be a happy and joyous people, pointing out that those in the religious life are dedicated to deliverance and to a life of joy.

"Please pray, please God," he said, "That I can be an instrument for you, encouraging you and helping and guiding you as you in turn minister to me as we seek this type of vision of what we're called to be, a clear vision of the type of vision that will rekindle our enthusiasm for our calling."

Women in Religious communities are a tremendous potential to the whole Church in their faith life and the lives that they live witnessing to that faith, the Archbishop continued.

"We've come to a time when in a very special way we must emphasize prayer life," he stated. "Thank God our people demand it of us and it is with joy that I hear of so many prayer groups beginning to spring up. I hear of the young people, the campus ministry set, who tell us they'd like to learn more about how to pray. And I say you are the experts, you are the ones who are professionally trained, who have special experience in prayer," Archbishop McCarthy told the Sisters.

REMINDING them that



South Florida Nuns Lead Mass Processional Last Sunday At Barry College.



the Lord said, 'You will know my followers by the love that they have one for another,' Archbishop McCarthy said that it disturbs him when he wonders if the Lord were to come to earth today whether he would recognize his own people.

"When you pick up a newspaper, the front page, and you count the number of stories," he declared, "nine out of 10 stories will be something of ugliness, something of confrontation, something of crime, something of disaster, but seldom will you find good news.

people of the good news—people of the Gospel," he pointed out. "We're supposed to be a loving people and I think in a special way we can expect the Sisters will help us create that whole image of the Church so that people just take it for granted that when something loving happens it comes from the Church, from one of our institutions, from one of our schools, from the rectory. They'll say 'It's those Catholic Christian people, it's their love for one another. Their Master said, You will know my followers by the love that they have one for another.'

"I THINK together we can continue to refer to these types of concepts, these types of attitudes on what it is to be a Christian, what it is to be a follower of Christ in this beautiful age when there are so many indications that the Holy Spirit is moving among us," Archbishop McCarthy said.

Each of more than 500 Sisters were greeted by Archbishop McCarthy during reception in his honor at Barry College (above). At left the Archbishop preached during Mass for Sisters.



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# Vote for housing amendment

# Editorials

Here are some reasons why you should vote YES for Constitutional Amendment proposal Number 5 next Tuesday:

Passage of the amendment would help low income people in Florida get out of substandard housing by buying homes which they can not afford now.

Jobs would be created in the housing industry which is in a major depression now. This would in turn spur other sectors of the economy and improve living standards for citizens who need it.

Passage of the amendment will create a partnership between private enterprise and state government to better meet the state's housing needs. And it will not involve tax money.

Passage will also allow the state to receive federal housing funds specifically set aside for states with Housing Finance Agencies—which this amendment would authorize.

The Bishops of Florida have endorsed the proposal as a step in the direction of dignified housing for all: "The human person is, to a great extent, formed in the first instance by the particular way of life with which he is confronted as a child in the home. His way of life is strongly influenced by the space in which he develops, the dwelling, the

street and the neighborhood..."

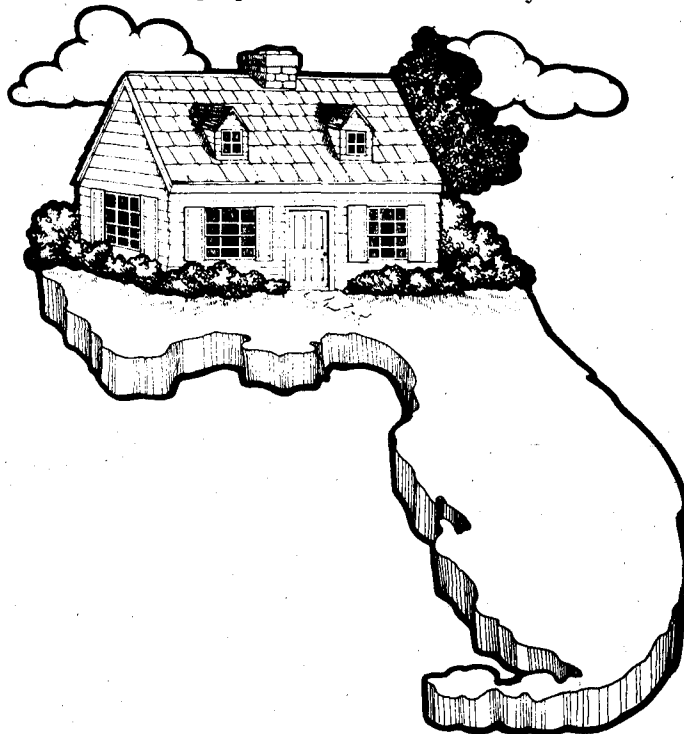
The amendment will not solve the whole problem. And the U.S. Bishops said in a 1975 pastoral, "We are not so naive as to believe that there are easy solutions to this crisis. The housing crisis is overwhelming...Any attempts to solve these intricate problems can give rise to petty self-interest and alarming divisions...We plead with all in both the private and public sector to confront our housing crisis with courage, conviction and talent..."

The average price of a new home in Florida is an incredible \$39,000. That's just the average price. Only someone well into the middle income brackets can afford a new home or a used one which averages \$35,000. It is no wonder poor and moderately low income families have a rough time in Florida (and other states) and are apathetic about politics in a society that does not make an aggressive commitment to help them with decent housing.

Having a dignified home is not a matter of willingness to work. Working people or retired people on Social Security simply cannot afford a house, and apartment rent also reflects the high cost of housing.

This measure is only a small step that might later open the way to more housing

Still, there is only one way to go on it. Vote "Yes" on proposal Number 5 Tuesday.



# Greatness of love rooted in desire to give



By Msgr. James Walsh

Some time ago a noted judge who had many years of experience with the problems of married couples stressed one cause of many broken marriages. He said in many cases it was not a question of a husband and wife falling out of love, because they had never been in love. One or both had identified love with personal convenience or passion, and, therefore, failed to bring to their union the spirit of self-sacrifice that a happy marriage requires.

The records seem to bear out the judge's remarks. The story of mutual selfishness is frequently made clear at divorce hearings. When the facts are out, it usually appears each one married primarily to get something, not to give. And usually the "getting" involved pleasure of material advantages. The thought of binding oneself to a way of life that required sacrificing this or that preference or convenience never got into their understanding of what marriage is all about.

These past years, however, we are coming to a better understanding, it seems, of what genuine love is. Not that the marriage situation is any better. But many are learning the hard way that genuine love

is never self-seeking. It always requires self-sacrifice. For the greatness of love is rooted in the desire to give. The deeper the love, the more intense and generous the desire to give all to prove one's self.

**NO MATTER** now, whether we're referring to love between God and man or between man and woman or me and my neighbor; love indeed goes in different directions, reaches different degrees of intensity, binds under differing obligations, but all love demands the same basis—self sacrifice.

Jesus seemed never to tire in attempting to get this idea over. We find in the Gospels this kind of love, and none other in his dealings with all types of people. All his attitudes and approaches show his utter self-forgetfulness in

order to bring glory to his Father and lasting happiness to us.

When you read the Gospels and reflect on him as he goes about "doing good," healing souls and bodies right up to moment of his death, the purity of his love for us breaks through. Even in his hours of greatest sufferings on Holy Thursday and Good Friday, selfless love drove him to heal Malchus, after Peter took the sword to him; to reward Veronica, to comfort the sorrowful women, to forgive his mocking, gleeful enemies, to convert Dismas, the thief.

**THIS SOUNDS** more than idealistic. It sounds impossible to us, doesn't it? But a Christian has a conscience case on his hands when he remembers that Christ demanded imitation in this

most important business of life—loving God and neighbor. There are times when these words make us uneasy: "A new commandment I give you, that you love one another..."

How far must we love one another? "...Even as I have loved you!" There's the rub. To love with the thought uppermost of giving, not getting, with the desire to please rather than be pleased.

As a matter of fact—and this hurts—he said his true followers could easily be identified by the love shown others. "By this shall all men know that you are my disciples, if you have love one for another."

This is difficult. It would be dreamy nonsense to imply otherwise. We find it so hard to learn that love has nothing much to do with a warm,

spiritual or glory feeling towards others. It means often doing what we don't feel like doing. Self-sacrifice.

**TO REFUSE** to sin means simply to refuse to give in to myself. Sin is preferring my way, my will, my preference to God's will, as manifested in the Ten Commandments. Fidelity involves first the willingness—not an emotional trip to never never-land—to say "No" to myself, my inner inclinations, to those animals who seem to live sturdily inside me, to my unruly appetites and passions.

To use the word "case history" in so beautiful a thing as the love of a married couple seems so impersonal and clinical. But there is so much evidence in favor of the claim that the love of a husband and wife can thrive only when it is nourished and strengthened and kept alive by the spirit of sacrifice. Love fails always when self sacrifice is ignored.

What are the signs of this? One harps more on rights and privileges and soft pedals duties and obligations. "I demand my rights" in marriage is like hoisting the red flag of danger. Selfish interests destroy love as effectively as cold weather withers a delicate plant.

But why stop at marriage? In the vast field of love of neighbor, the same principle of love holds true. There can be no lasting love without giving up some pleasure or convenience for the sake of another. Every work of mercy—God has told us—has value because we sacrifice time and money or comfort to do for others.

Without this quality of self-sacrifice, love is a mere caricature of what Christ demanded.

## 'Can an aborted fetus reach heaven if never baptized?'

(Question will be answered by Father Jose Nickse. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

**Q. What is the Catholic Church teaching regarding the presence of the soul in the fetus? If the fetus is murdered and it is not baptized, does the child go to Heaven?**

**A.** The Christian concept of a spiritual soul created by God and infused into the body at conception to make man a living whole is the fruit of a long development in Christian philosophy.

Interpreting officially the witness of the Scriptures and tradition concerning the human

soul, the teaching authority of the Church solemnly affirms

### What is your question?

that the Triune God is the Creator of the human creature "constituted, as it were, alike of the spirit and the body" (Lateran Council IV in 1215).

Ecclesiastical law favors the view that the soul is present from the very moment of conception. Any aborted fetus should be baptized, without condition if it is known to be alive, and otherwise conditionally.

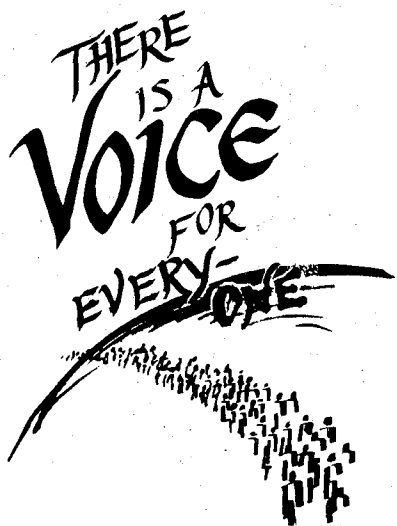
There is no defined teaching regarding the salvation of unbaptized children. The Church teaches that whoever dies in original sin cannot inherit heaven, but this is quite different from maintaining that whoever dies without Baptism is by the very fact excluded from heaven.

For adults this is obviated by Baptism of desire, which is sufficient for salvation, although the actual reception of the Sacrament remains necessary and is not rendered meaningless.

So also for infants, God's Grace can take the initiative, although we do not know whether in actual fact it does.



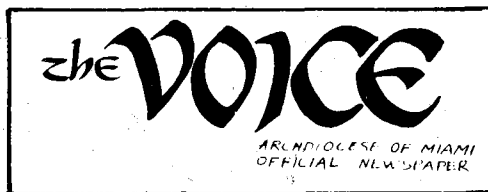
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# Archdiocese provides aid in

(The author of the following article, Msgr. Bryan O. Walsh, is Miami Archdiocesan Director of Catholic Charities.)

"The call for alternatives to abortion is in essence not something new in the Church. It is only a contemporary expression of the concern for the weak and the troubled which led to the creation of the first hospital in the 4th century and the first orphanage in New Orleans in the 18th." (1976 Respect Life Handbook P. 27).

When the Bishops of the United States adopted a "Pastoral Plan for Pro-Life Activities" at the November 1975 meeting, they did more than condemn the national policy of abortion on request, initiated by the 1973 decision of the U.S. Supreme Court. They sought to activate "a public effort directed towards the legislative, judicial and administrative areas so as to insure effective legal protection for the right to life."

This, of course, is well known and has led to charges in the media that the bishops "have done it again," "have overreached themselves," "are meddling in politics," etc.

What has not attracted attention, or perhaps has been deliberately ignored, is that these same bishops seek also to activate "a pastoral effort addressed to the specific needs of women with problems related to pregnancy and to those who have had or have taken part in an abortion."

**THE PURPOSE** of this article is to focus attention on the pastoral effort of the Archdiocese of Miami to provide assistance to families and women who might otherwise consider having an abortion.

The record will show that the Catholic people of South Florida, along with many of their fellow citizens of every race and creed and color, are backing up their opposition to permissive abortion with deeds.

**TRADITIONALLY**, the social service agencies and institutions of the Church have provided services which do offer a wide range of options to the family or woman faced with problems associated with pregnancy. Today, these same agencies and institutions are reviewing and revising their activities to insure that such families and women, without reference to race, creed or color, have easy access to the widest possible range of options consistent with the moral law, their consciences and, in the words of Archibald Cox, "that respect for the paramount sanctity of human life which has always been at the center Western civilization."

This effort is not limited to those services which may be available or developed under Catholic auspices but, on a wide community basis, includes also working with the voluntary and public sectors "to create conditions that make it possible for children to grow up in

healthy families." (Respect Life)

These efforts, if they are to be properly understood, must be seen in the context of how the Christian sees his life in this world and its connection with the hope of salvation in the next life.

One writer puts it this way "The Church is not a platonic idea hovering about between heaven and earth, nor is she an abstract principle or moving force. She is simply the community of the baptized, or

pected possibilities for our action as Christians in this world, either in family life or in teaching, in politics, or in social relations, in science and in technology."

This was reiterated by the 1971 Synod of Bishops meeting in Rome when they declared:

"ACTION on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel or, in other words, of the Church's

individual depended on the cooperation of the group. Community effort flourished and neighbor helped neighbor.

From such small beginnings as the first children's institution in what was to become the United States founded by the Ursuline Sisters of New Orleans in 1729, Catholic Charities are today the largest voluntary complex of health and welfare programs in the country.

**IN SOUTH FLORIDA** our pioneer days are a living

so many of other faiths who share our concern, and public policy which has encouraged cooperative effort between Church and State in meeting the needs of the poor.

With an annual budget approaching six million dollars, a small army of dedicated religious and lay workers, professional and volunteers bring a wide variety of services to the troubled and the needy of South Florida under the banner of Catholic Charities.

It is in the light of this tremendous effort that the concern of the Church for Respect Life and her opposition to abortion must be viewed.

**OUR WORKS** of Charity are the natural consequence of our respect for life.

"It is an obvious fact that there are often problems associated with pregnancy. These are, however, not authentic indications for abortion, but challenges to bring to both mother and child the best services or help available."

In Miami this program is located at St. Vincent Hall and the Sheppard Medical Clinic. In 1975 there were a total of 1,713 cases. To handle them, the staff made 119 home visits, held 2,960 office interviews, made 4,040 telephone calls.

St. Vincent Hall is one of two maternity homes under the auspices of Catholic Charities. In 1975, this home had 78 new cases, with 14 carried over from the previous year. The religious and ethnic breakdown shows that the demand for an alternative to abortion crosses all ethnic and religious differences.

Of the 78 new residents, 32 were Catholic and 46 were non-Catholic. Sixteen were black, 54 were white, and eight were Latin. This home operated at 86 per cent capacity in 1975, an increase of 10 per cent over 1974. Not all who come to the Sheppard Clinic or St. Vincent's need maternity home care. Many are able to make their own arrangements or continue to live at home. Nonetheless, they avail themselves of the services of the Clinic and the Home. In 1975, 320 pregnancy tests were conducted; there were 2,296 pre-natal visits, 335 physical examinations, and a total of 184 deliveries.

These services would have been completely impossible without the cooperation of Mercy Hospital, one of the few remaining hospitals in Dade County which continue to have an obstetrics-gynecology department.

**OUTSIDE OF MIAMI** such help is available throughout the regional offices of the Catholic Service Bureau. These offices, located in West Palm Beach, Fort Lauderdale, Naples and Key West, offer counseling and advice on the options available. This is usually the first step. A professionally trained and



Unwed mothers cross the grounds of St. Vincent Hall to be examined at Mercy Hospital (background), one of the few remaining hospitals in Dade which continue to have an obstetrics-gynecology department.

responsible persons continuously actualizing their inter-personal communion with Christ, and with one another in the Eucharist. Founding the Church to continue his saving ministry throughout the course of human history, Christ in this way communicated his divine grace and love through the interpersonal relations of men. That is the ministry of the baptized, their diakonia, their service...The Church...does not exist...outside her living members in whom she comes to life.

"AS CHRIST was, so, too, this Church is sent to the world, to all men without any exception. She can only discover the nature of her mission by meditating continuously upon the 'ways of Christ with men.' He came for sinners, to find the lost sheep, to heal the sick and to console the afflicted. The mission of the Church cannot be otherwise. As Christ did, the Church has to bring salvation to all men with the same patience, with the same reverence for the 'Will and the How' of the Father, with the same mercy towards human frailty, and with the same understanding of the very slow growth of human consciousness and freedom, both personal and corporate.

"...every human achievement we may promote and foster becomes a way to God for our fellow men... whenever we 'humanize' the existential situation of our friends and neighbors, we make them more free and so more open to God's inviting love. This point of view, which is truly Christian, opens unex-

pected possibilities for the redemption of the human race and its liberation from every oppressive situation."

In its almost 2,000 years of history, the Church has proved its ability to meet new needs and to adjust to changing conditions of humankind. Through human weakness, at times its ineffective; has been slow and ineffective, at others, it has shown remarkable success.

"The first hospitals were established by the Church. Monasteries offered shelter to homeless wanderers. In the Middle Ages people tithed and parishes used the monies to feed the hungry and care for widows and orphans. In the middle of the 14th century, however, lack of creativity and the impact of the Black Death which spread throughout Europe, caused a decline in the Church's system of care for the poor. In its place public programs and laws were developed to provide for the sick, the aged, widows with small children, and those unable to care for themselves. This was the beginning of government-sponsored social services for the poor, homeless and disadvantaged." (Respect Life 1976. P. 21).

**WHEN CATHOLIC** emigrants came to the New World from Europe, they brought with them their tradition of social service and love of neighbor. In the American Catholic experience, these transplanted roots found fruitful soil. The history of American Catholicism tells the story of how, in the building up from scratch of a new nation, the survival of the

memory. Many of our pioneer Catholics are still with us and their lives have given witness to their love and concern for their neighbor, the weak, the abandoned, the sick and the destitute.

In 1926 when a group of Catholic laymen, led by their priests, founded the St. Vincent de Paul Society, there were only four parishes in what is now the Archdiocese of Miami. A few years later, seeing that the needs of people were more than what could be met by volunteers, the group came together with their pastors and in 1931, the Catholic Welfare Bureau (now the Catholic Service Bureau) was founded. It was the same pioneer spirit and concern for those who suffer that brought the Franciscan Sisters of Allegany to Miami Beach in 1928 to found St. Francis Hospital. These were the days of busted bubbles, shattered dreams and depression. It was the need of the times that prompted these pioneer Catholics, few in number and resources, but motivated by love of neighbor and respect for life, to support these expressions of the servant role of the Church.

The intervening years have seen these earlier efforts grow in scope and in numbers until today, when we can say that the Catholic Charities of the Archdiocese of Miami, with its 41 different programs, constitutes the largest single non-government effort under voluntary auspices in the Southeastern United States. This has been made possible by the generosity and sacrifice of our Catholic people, combined with the parallel generosity of



# finding alternatives to abortions

sympathetic social worker helps the client to define the problem and then offers information and guidance on how it might be solved. Nine hundred and twenty-seven women were assisted last year in these offices.

Maurawood in West Palm Beach is the other maternity home under Catholic Charities auspices. Working in cooperation with St. Mary's Hospital, it had 43 new cases in 1975, making a total of 54 for the year. Twenty-six of these were Catholic, 17 non-Catholic, and the ethnic breakdown was four black and 39 white. In addition, Maurawood conducted 147 pregnancy tests last year.

**THESE STATISTICS** present a limited picture of what is happening. But they serve to demonstrate that families and women, irrespective of race, religion or ethnic origin, want an alternative to abortion and that the Church is there to answer that need.

For many women who come to our agencies, this alternative involves giving up their child for adoption. Full freedom is given to the mother in making this decision, and last year 134 children were placed in adoptive homes. Fifty-four of these were in the

are totally inadequate. This State's per capita spending for social welfare ranks one of the lowest among the 50 States, while it is 12th in per capita income.

"While problems associated with pregnancy are rightly a matter of concern, parents know very well that, in most cases, these problems are minor compared with those which arise during years of raising children and helping them to grow into healthy Christlike adults." (Respect Life 1976.)

**THROUGHOUT** its history, the Catholic Church has always led the way in its concern for children. Schools for the education of youth at every level, institutions for the care of the homeless and abandoned child, have marked the path of the Church in all five continents. In today's complicated society, parents need outside help in raising their children. And their success depends in part on the help they receive from the community and its institutions.

"If the economy pressures a parent who is needed at home, into the work force, if schools ignore parents' concerns in regard to the education of their children, if inadequate welfare payments make a secure and loving home life almost im-

*"No mother has to have an abortion. Alternative solutions are available here in South Florida..."*

so-called "hard-to-place" category, older children, children with severe handicaps, medical problems, children of mixed race.

However, it is significant that a total of 2,595 families inquired about adopting a child and 396 new applications were accepted for study during the year. This is proof that many good homes are available for children in need, while the lives of many unborn children are being needlessly terminated.

One of the great evils of abortion is that an irreversible decision is made on the future of the child at a time when all the information on the future of the child is not available. This decision eliminates all the alternatives. The fact of the matter is that if a family or a woman is unable to provide for the future of the child, other alternatives are available right here in South Florida. They are available because the Catholic Church, along with other people of goodwill, respects life. Catholic Charities is only one of a number of agencies under public or voluntary auspices which offers these alternatives. The problem is that their programs such as marriage or family counseling, foster family and group care, special programs for the emotionally disturbed and the mentally retarded, are inadequately funded. The solutions are known but the community is not always willing to pay the price. Such services in Florida

possible, and if Churches fail to bear witness to the vocation of marriage and family life and the dignity and value of children, the task of parenting is all the more difficult."

The Church in the United States has striven, within the limits of its resources, to bring to families the supporting services they need. The Catholic Charities of the Archdiocese of Miami places a high priority on services to children in their own homes.

In 1975, 2,406 families received help from one of the five regional offices of the CSB, involving parent-child problems and marital difficulties. Home and office visits and counseling sessions totaled 5,435. One of the serious problems facing families at the present time is that many mothers must work outside the home. They are then faced with the problem of having their preschool child cared for during the day and what to do about their school-age children after school lets out.

**IN 1975**, Catholic Charities operated six day care centers throughout the Archdiocese and three family day care programs. Thirteen hundred and eighty-five children received care in these programs while their parents worked.

While every effort is made to keep the family together through counseling and such programs as day care, far too many children find themselves homeless. For over a century,

the Catholic Church has pioneered in this field in Florida. From old St. Mary's Home in Jacksonville, down the years to the Catholic Home for Children in Perrine, the Bethany Residence for teenage girls, Boystown of Florida, and the Miami Bridge, as well as in foster homes, Catholic Charities has been a home away from home for thousands of Florida youth. In these homes, 611 children received a total of 42,288 days of care in 1975.

Today many families are faced with the problem of the high school dropout. Turned off by school, unprepared for the world of work, each year thousands of young Floridians find themselves frustrated at the beginning of their working careers.

The Catholic institutions of the Archdiocese of Miami joined together in the South Florida Opportunity Development Council to sponsor a Federally-funded, year-round work experience program for young adults and a Summer

Teen Employment program. In 1975, 401 young people were given counseling, training and work experience. During the Summer months 944 out-of-school teenagers were given Summer jobs.

**NO MOTHER** has to have an abortion. Alternative solutions are available here in South Florida, solutions that will not only provide a happy home for the child, but also the help and counseling that a mother in such a predicament needs. This help is as near as the local office of the Catholic Service Bureau, as well as in the Sheppard Medical Clinic, St. Vincent Hall and Maurawood. There, help is available, full confidentiality is assured and trust is established.

**Catholic Service Bureau,  
Miami Region**  
4949 N.E. 2nd Ave.  
Phone: 754-2444

**Catholic Service Bureau,  
Broward Region**  
1300 So. Andrews Ave.  
Ft. Lauderdale

Phone: 522-2513

**Catholic Service Bureau,  
West Palm Beach Region**  
106 So. Clematis St.  
Phone: 655-6342

**Catholic Service Bureau,  
Collier County**  
3196 Davis Boulevard  
Phone: 774-6483

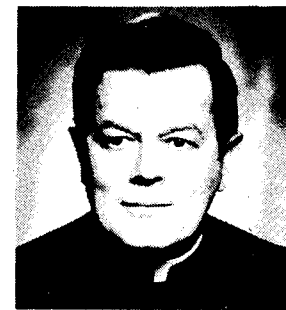
**Catholic Service Bureau,  
Monroe County**  
3211 Flagler Ave.  
Key West  
Phone: 296-8032

**Sheppard Medical Clinic**  
1900 S.W. 3rd Ave.  
Miami  
Phone: 854-2426

**St. Vincent Hall**  
3675 South Miami Ave.  
Miami  
Phone: 854-0144

**Maurawood Residence**  
900 54 St.  
West Palm Beach  
Phone: 842-2406

*"Please -  
in Christ's name -  
open your heart  
to Maria!"*



MSGR. JOHN G. NOLAN  
National Secretary, Catholic  
Near East Welfare Association

Sister Augustine found Maria wandering aimlessly in the streets of a large city in the Near East. She brought the hurt child with her to St. Anne's Orphan Home.

Sister fed her, clothed her, gave her shelter. She listened with sympathy and love to Maria's story:



*"My father's in prison.  
My mother ran off and  
left me alone. To stay  
alive, I beg. Sometimes I  
steal."*

How could anyone possibly say "No" to 12-year-old Maria's plea for help? Yet, Sister Augustine may have to—even though it breaks her heart. Sister has the room but not the funds to shelter more children. So she may have to turn Maria, and other waifs like her, back to the streets.

**UNLESS...** people like you open your hearts and "adopt" them through the

Catholic Near East Welfare Association. The cost is small — only \$14 a month — the rewards, infinite!

Sponsors receive their "adopted" child's photo and personal history. They may write, if they wish. But whether they do or not, the knowledge that they helped a needy child will warm their hearts for as long as they live!

**IN LEBANON, INDIA, ETHIOPIA...** and in the 15 other countries in the Near East in which we serve, thousands of needy, homeless, or abandoned children like Maria still roam the streets.

Their only hope for a better life is to find love in one of our 107 Orphan Homes.

Only people like you can fulfill that hope.

Please say you'll adopt a child like Maria who needs you so desperately!

If you can't adopt now, open your heart and share what you can with one of these poor little ones whom Christ loves so much. He, in turn, will surely open His Heart to you.



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Terence Cardinal Cooke, President • Monsignor John G. Nolan, National Secretary

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- Yes, I want to "adopt" a needy  girl  boy from the underprivileged lands of the Near East. I enclose my first month's payment of  \$14 for one child  \$28 for two  \$42 for three.  
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Mr. & Mrs. Albert C. Alvarado  
Mr. & Mrs. Gerald Duquette  
Bob Schmidt  
Bob & Lupe Acosta  
Dennis & Margie Haley  
Betty & Fred Miller  
Mr. & Mrs. Robert F. Saetle  
Mr. & Mrs. Ted Hulet  
Mr. & Mrs. William F. Dieterle  
Mr. & Mrs. Louis A. Olivas  
R. & Mrs. Joe Beringer  
Mr. & Mrs. James DeForest  
Mr. & Mrs. Pat Minutti  
Greg & Dian Gabbett  
Joe & Virginia González  
Thomas Sena  
Dyan E.M.K. Schlang  
Mr. & Mrs. Fred J. Sakacs Sr.  
Richard & Mary Renckly  
Dennis & Nancy Scranton  
Richard & Carol Hale  
Sylvia & Bill  
Hayden & Fran Stewart  
Alan & Maggie Jannuzzi  
John & Sheila Fassnacht  
Gene & Marge Roose  
Don & Alice Black  
Roy & Socorro-Granillo-Gilbert  
Ralph & Grace Ford  
Prudence Martin  
Elden Melle  
Jerry & Ginny Rick  
Bill & Neda Mead  
Philip & Eileen Quigley  
Victor & Mary González  
Joseph & Rosemary O'Neill  
Az & Kay Azzi & Family  
Jerry & Judy Cirou & Family  
Bob Behnke Family  
John & Nancy Marok  
Paul Ochocki Family  
Jim Davis Family  
Ernest & Erma Mangan  
Paul Monroe Family  
Mike Kearney Family  
Mark & Keah Curran  
Jessey Ruiz  
Dee Hunter  
Mrs. Frank Erramuzpe Sr.  
Jennette Calia  
Fredrick C. Hellner Family  
Scott Barber  
Cameron Renter  
Mr. & Mrs. Virgil P. Hunter  
Bob & Vicky Drover & Family  
Mr. & Mrs. Gary E. Colbert  
Ed Hoffarth Family  
Clarence Hentz Family  
Mr. & Mrs. Martin E. Meese  
Linda Quintanilla

# Call to Action positive step to grassroots?

(Continued from 1)

person, had and equal vote.

The recommendations from the conference were varied and at times controversial the preamble to the recommendations on racial and ethnic justice, for example called the response of the Catholic community to Church teaching on racial and ethnic equality "a mockery of this teaching."

Despite repeated official statements opposing ordination of women or a change in Church discipline on priestly celibacy, the conference issued a clear call for women priests and married priests.

CATHOLIC institutions in this country have often viewed unionization of their employees as a threat, but in speaking of the rights of employees in Catholic institutions the Call to Action conference said, "the Church recognizes and supports the right of collective bargaining."

At the same time, the bulk of the conference's actions—110 pages of proposals in all—could easily be described as supporting more intense efforts in areas in which the Church is already involved to some degree.

Among these were resolutions supporting Catholic charities work, social services,

urban and rural ministries, advocacy for the poor and those suffering discrimination, education, family life, protection of human rights, advocacy of moral concerns in the formulation and implementation of public policy, promoting values, building community cooperation, and special ministries to a variety of groups.

Cardinal John Dearden of

Detroit opened the conference with a plea to the delegates to listen to the needs of the people expressed in the two-year consultation and to take up the challenge "to respond by becoming a more caring, a more faithful, and more responsible community of men and women."

IN A FILMED message, Pope Paul VI, praising the aims of the conference, noted that

action for justice is a response to the Gospel of Christ.

The assembly broke up almost immediately into sectional groups devoted to the eight topical areas: Church, humankind, nationhood, ethnicity and race, work, neighborhood, family, and personhood.

The assembly ended with a symbolic signing of the resolutions by delegates and a

presentation to Cardinal Dearden of the signatures by representatives of the delegations. As the signatures were being presented, the assembly sang, "This Is My Country."

Reaction to the conclusions of the conference was mixed.

At a press conference afterwards, Msgr. George Higgins, secretary for research of the U.S. Catholic Conference (USCC) and a national leader in Catholic social action for more than a quarter century, said he wished that some of the resolutions "had been more nuanced."

He said he was concerned that "middle America" might easily dismiss the conference as unimportant and unrepresentative because of some of the more extreme resolutions. He cited as an example the resolution calling for a total ban on arms sales to foreign countries. As a defender of the right of Israel to exist, he said, he could not back such a resolution.

CARDINAL Dearden told NC News that he was quite happy with the process as a whole. He said he was not surprised to see some vagueness or imprecision in the resolutions.



A NEW WAY: "We are trying to begin a new way of doing the work of the Church in America," Cardinal John Dearden of Detroit tells more than 1,300 delegates to the National Catholic "Call to

Action," conference in Detroit. "We cannot preach a justice to the world that we do not practice ourselves," he said.

## Local delegates' reactions to Call to Action

(Continued from page 1)

says Msgr. John R. McMahon, director of the Rural Life Bureau, "that most members of the Work committee were uninformed about the 1975 document 'Economy and Human Dimensions' published by the National Conference of Catholic Bishops. Often, what was being recommended by the group for the bishops to consider had already been considered and acted upon by the bishops in the 1975 document. This highlighted the problem that what is happening on a national level is not reaching the grassroots level.

"MY OVERALL impression, though, was very favorable. I was impressed with what was being attempted, primarily that social teachings were not only to be applied to communities outside the Church but also within. I saw Pope John's call to observe, judge and then act take on life and blood in this meeting sponsored by and asked for by the bishops.

"What was attempted is going to have an effect and at least give the bishops an agenda of the concerns of a large number of people. If the subject is one already addressed, it then becomes clear that an educational process has to be started on a diocesan level using whatever methods of communications and education available or developing new methods if needed.

"From the very beginning

it was clear that this was not a sociological sample of Catholic thought but rather a different kind of perspective. No question that a lot of special interest groups met prior but a lot of good came from the meetings anyway.

"I was very much impressed," Msgr. McMahon continued, "with the emphasis placed on listening and the fact that bishops did listen. They didn't speak up. They could have but didn't because they wanted to hear the people and not set a tone or use the time as a rebuttal. I myself was very pleased to have the opportunity to be there."

WEST PALM BEACH resident Mrs. Lillian Gaines Jr., observed that "the most significant result of the section meeting which I attended was the recommendation for a pastoral letter to be issued condemning racism as a sin." A member of the board of directors of Catholic Service Bureau, Palm Beach County, Mrs. Gaines was part of the sectional group on Ethnicity and Race.

"The second significant recommendation," she continues, "is that the Church look carefully at banking institutions and other businesses which the Church does business with who discriminate.

"The big task now is to see if there's going to be a follow-up but I believe the conscience of the Church has been stirred. For too long I've seen the

Church letting things be as they are rather than the way they should be."

SISTER MARIE Infanta Gonzalez, assistant superintendent for kindergarten and Federal aid programs, also served on the sectional group considering Ethnicity and Race.

"I think it was a good beginning in the Church and it called a lot of attention to the concerns of the grassroots people," noted Sister Marie.

"I was especially concerned with the recommendation that we do not close our inner-city schools and recognize our responsibilities there.

"One recommendation which did not receive one 'no' vote was the proposal for a pastoral letter condemning racism as a sin and I think this was most significant," Sister Marie concludes.

FATHER Gustavo Miyares, director of Spanish youth activities, noted that the sectional group on Work voted specifically "to encourage the bishops to work towards repealing the Right to Work laws still effective in some states with special emphasis on states where there are farm workers and textile workers."

Discussing difficulties at the conference, Father Miyares indicated he felt "representatives very many times were people who were kind of professional, representing agencies and specific interests.

While the majority came from dioceses, often these people were involved within those dioceses with specific agencies and special interest groups."

Father Miyares also gave attention to the recommendation that "the Church should give example of the right of people to organize in collective bargaining groups by encouraging and allowing all its employees within a diocese to belong to unions of their choice."

"I feel that this Call to Action did not reflect all of the work and suggestions that went into the parish and diocesan level meetings," observes Mrs. Thomas Palmer, a member of the general board of directors of Catholic Charities. "Therefore," she continues, "the voting did not reflect, in my opinion, the position of the majority of Catholics within the United States.

"In each section there was a manipulation of people and of the issues involved. Perhaps this can be explained by reiterating what I said as a member of the Personhood section. I am disappointed as to the context of this section. Persons, male and female, are created by God to bring spiritual and moral values to the marketplace. Our main thrust in this section should have been one of love of God and love of neighbor. How do the recommendations of this section accomplish this?

"My overall reaction was one of great pride in the courage of the Church and the bishops for making it possible for the laity to participate in following the directions of Vatican Council II."

THOMAS A. Horkan Jr., executive director of the Florida Catholic Conference, said that the conference had many "positive" aspects, including a strong pro-life recommendation.

"The meeting on Liberty and Justice offered a valuable opportunity for Catholics, the laity and the clergy to meet and express themselves. The vast majority of the recommendations were very positive, scripturally and doctrinally sound, and, I am sure, will be well received by the bishops.

"Perhaps the most welcome recommendation was the following: That Catholics in all sectors of the Church cooperate with other groups in their communities to recognize the dignity and sacredness of each person, committing themselves to establishing a deep respect for all life.

"We also recommend that Catholics endorse and work to implement the 1975 Bishops' Pastoral Plan for Pro-Life Activities. This plan calls for an educational program, pastoral care providing alternatives to abortion, and a legislative effort and public policy to insure the passage of a constitutional amendment which would affirm and protect life from conception to natural death."



# How do we know...

*"The really unforgiveable sin is the denial of sin, because, by its nature, there is now nothing to be forgiven." — Fulton J. Sheen, "Peace of Soul," 1949.*



The ruins of a tornado-struck church and the legend atop a missalette page remind passersby of the need for repentance.

## ...God forgives us?

By DEACON STEVE LANDREGAN

It has been said that the one sign that could be honestly displayed on the entrance to every church in the world is "For Sinners Only." It would be difficult to argue the point. All of us are sinners. Not all of us have been forgiven...but we all can be.

Theologians refer to "salvation history." By the term they mean the critical path through human history that reflects God's determined efforts to reconcile sinful man to himself.

Far from being a God who is satisfied in justice to condemn errant humanity, God is reflected throughout history as a God who consistently refuses to take

humanity's repeated and resounding "no" for an answer.

REVELATION has as its purpose to make known to men and women that God seeks to reconcile them to himself. Scripture reveals God as a saving God, not as a condemning God. Man is shown as a debtor whose pardon is available for the asking.

The message of Scripture is so clear that it is difficult to understand how we can consistently fail to hear it.

Perhaps the reason is that we as men and women continue to see God through the prism of our own humanity. Vindictiveness is one of our nastier qualities. Shakespeare's reference to

revenge as sweet was an accurate assessment of human nature.

It is another trait of ours that we tend to create or more accurately reshape God to our own image and likeness. Thus it is only natural that we continually ask the question, "Will God really forgive me?" It simply reflects our own admission that in similar circumstances we would probably be far more likely to seek the sweetness of revenge than offer forgiveness.

We are wrong, of course. Revelation throbs with the message of pardon and reconciliation. God is revealed as merciful and gracious, slow to anger, rich in kindness and forgiving wickedness and crime (Ex.

34, 6-7). A God whose heart is not like a man's heart (Ho. 11, 9), who instead of seeking the death of the sinner seeks his conversion (Ez. 18, 23) so that he might be pardoned and reconciled.

IT MAY CONSOLE us to realize that our own vindictiveness was shared by many of our Old Testament ancestors. The Book of Jonah depicts a prophet who had little enthusiasm for being the instrument through which Israel's hated enemies, the Ninevites, were to be saved. The reluctant prophet would much rather see God rain fire and destruction on them.

When Jesus fully revealed the loving forgiveness of the Father, his ministry caused great

consternation because he proclaimed forgiveness and pardon for sinners and said theirs was a Father whose joy was to welcome back the prodigal son and wills that no man be lost (Mt. 18, 12-14). Fortunately for us God's ways are not our ways and instead of vengeance there is forgiveness for us. Not only are we reconciled to the Father through Christ but the Holy Spirit makes us ministers of reconciliation (2 Cor. 5, 18), channels through which God's grace can reach others and move them from rebellion to reconciliation.

How do we know that God forgives us? He sent Jesus to tell us so and Jesus sent the Church to insure that we got the message and the means.



Benedictine Brother Modesto Leon w gang when he was in Los Angeles. Tl violent gang members to see the value of

# My Son, your sins are forgiven

By FATHER JOHN J. CASTELOT

The psalms are the prayers of the people of God. Composed over a span of several centuries, in all sorts of personal and national situations, they express a wide variety of religious sentiments. Many bespeak an awareness of sinfulness and a longing for forgiveness. At the same time they reflect a sure confidence that the longed-for forgiveness will be forthcoming. Oftentimes the psalmist's plea is aimed directly at deliverance from some misfortune or other. But there was a strong feeling among the people that sin and misfortune went inseparably hand-in-hand. Consequently a prayer for deliverance from the one was also a prayer for deliverance from the other.

THE FIRST of the so-called Penitential Psalms is a good example of this: "O Lord, reprove me not in your anger, nor chastise me in your wrath. Have pity on me, O Lord, for I am languishing; heal me, O Lord, for my body is in terror; my soul, too, is utterly terrified; but you, O Lord, how long...?" (Ps 6,2-4)

Verses 5-8 continue this cry for deliverance-forgiveness, but then comes an abrupt and dramatic switch: "Depart from me, all evildoers, for the Lord has heard the sound of my weeping; the Lord has heard my plea; the Lord has ac-

cepted my prayer." (9-10) This is a recurring pattern: prayer for forgiveness followed not only by confidence that the prayer will be heard but that in fact it has already been heard.

For an especially moving act of contrition, read Daniel 9,3-19. Toward the end, in 18b, Daniel says: "When we present our petition before you, we rely not on our just deeds, but on your great mercy." And he receives this assurance: "Seventy weeks are decreed for your people and for your holy city: Then transgressions will stop and sin will end, guilt will be expiated, everlasting justice will be introduced, vision and prophecy ratified, and a most holy will be anointed." (Dn. 9,24) This is just one of many divine promises of forgiveness and restoration in the Old Testament. The perfect fulfillment of those promises was to be realized with the coming of the Savior.

AN OUTSTANDING feature of Jesus' ministry was his compassion for sinful humanity. He was the embodiment of divine mercy, the answer to all the longings for forgiveness and reconciliation. His companionship with sinners became notorious, and many of his smug, complacent compatriots, who felt no need for forgiveness, were scandalized because he welcomed sinners and even ate with them, a point on which they were especially sensitive. "Here is a

glutton and a drunkard, a friend and sinner!" (Lk. 7,34) Read the story of the penitent woman in Lk. 7,36-50. It follows: "He said to her that she was forgiven;" at which his fellow disciples among themselves, "Who is this who forgives sins?" Meanwhile he said to her, "Your faith has saved you; go in peace." (Lk. 7,48-50)

Once, when Jesus was at a mixed crowd, "The Pharisee complained to his disciples, 'Why does your teacher eat and drink with those who disregard the law?' In reply, Jesus said, 'People who are healthy do not need a doctor; but I have come to seek and to save the lost.' (Mt. 9,10-13) The Pharisee's remark, he said: 'People who are not need a doctor; sick people need a doctor. It is not to eat and drink with sinners, but to save them.' (Mt. 9,10-13)

ANOTHER dramatic example is the paralytic, whose friends brought him to the presence of Jesus through the roof. Before he cured the paralytic, Jesus said to the man, "My son, your sins are forgiven." (Mt. 9,2) and is accused of blasphemy for forgiving sins except God alone can do. The evangelists formulate the parable differently. Matthew adds an interesting note: "At that time Jesus looked up and saw a crowd of people, and he said, 'How awesome came over the crowd, and how they were amazed, for having given such authority to the son of man?' (9,8) Why 'men?' Only Jesus could forgive sins. The actual situation. Yes, but the different interpretations of the Christ-event by the situation of the church at the time which they were written. Matthew's reaction may well reflect the early Church that Jesus' forgiveness was continued in the church. (See Jn. 20,22-23).

**"There are many kinds of alms the giving of which helps us to obtain pardon for our sins; but none is greater than that by which we forgive from our heart a sin that some one has committed against us." — St. Augustine,**



# REVENGE — THE WAY OF THE GANG

By AL ANTCZAK

The violent story of Cain and Abel is repeated live every 10 days on Los Angeles County streets.

Every 10 days a young man is murdered. His killer is usually another young man. Usually, killer and victim are practically brothers.

The majority of the time, they are of the same ethnic descent, social economic level, educational background, neighborhood, religion and sometimes belong to the same parish.

"The motive for killing, if there is one, is often revenge," explains a Los Angeles County sheriff's spokesman.

"The revenge is often for a previous revenge killing. Sometimes the killing is for no reason at all—just because the victim happened to be where he was."

By the end of summer 1976, 27 juveniles had been murdered in Los Angeles County.

**YOUNG BRO. MODESTO**  
Leon is a Claretian who works with gang members in his East Los Angeles parish.

Our Lady of Soledad has four major gangs: Maravilla, Lote, Lopez

and Arizona. They are well into their third generation of members.

Bro. Modesto's work is pastoral, an apostolate of education, peace—and most difficult of all, an apostolate of encouraging forgiveness.

Bro. Modesto once took gang members to visit the grave of a slain buddy in Calvary Cemetery. The nearby Via Crucis attracted them. Bro. Modesto led the youths from station to station meditating aloud for them.

The youths immediately understood the violence and brutality and the culmination of death the stations portrayed. But the themes of goodness and forgiveness seemed unreal to them. Finally, through much discussion, Bro. Modesto brought them to the point where they were able to reflect on goodness and forgiveness.

The misery from lack of forgiveness—being unforgiven and unforgiving—is always perceptible.

Bro. Hilary, a Benedictine, recently worked with gangs at nearby Our Lady of Lourdes parish. He recalls being with a boy called Blackie whose friend was slain.

Bro. Hilary's challenge was to

awaken a sense of forgiveness in Blackie.

"I COULD only try to calm him," he said sadly. "The most I could do was try to recite the Our Father with him."

Cain's words to the Lord reported in Genesis are evident in the

anticipated this tremendous need for forgiveness. Through his prophets in the Old Testament, he promised to forgive.

JESUS, his Son, verified God's infinite mercy through his own life and death. With him came the New

## KNOW YOUR FAITH

troubled young hearts of gang members. "My punishment is too great to bear."

Today and throughout the ages past, mankind has known violence. It has left its mark on the pages of history, in ruins of past civilizations. Today it fills page after page in daily newspapers. We live in a society of street rumbles, disruptions of love between husband and wife, parents and children, God and man. And the residue, the slag after the heat, is always guilt. Guilt that cries for forgiveness—on a psychiatrist's couch, on a tear-stained pillow, in loving arms.

God, author of nature, an-

Testament guarantee that we always have a constantly renewable means for obtaining forgiveness.

But for those who have experienced much more pain than joy, forgiveness is hard to understand and harder to practice.

Bro. Modesto's young gang members found it extremely difficult to comprehend how Christ could beg his Father as he was dying, "Father, forgive them for they know not what they do." Yet, for those of them who continue to reflect upon his statement, it will prove to be their key to open the door of freedom—freedom to love, to life, to joy everlasting.

Leon worked with the Maravilla gangs. The Brother tried to bring the value of forgiveness.

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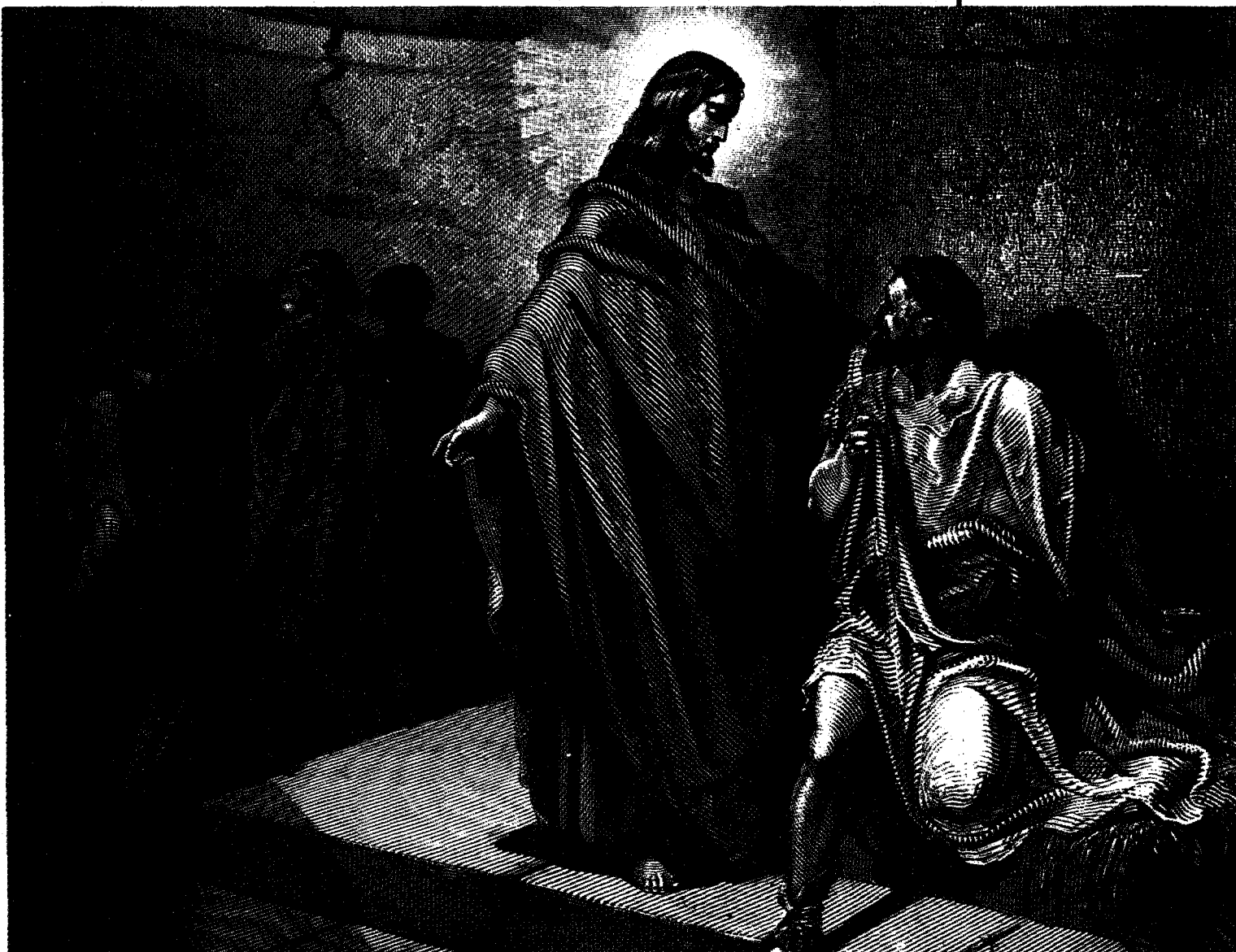
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4) Read the wonderful story  
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ued in the ministry of men.



"There was a very strong feeling...that sin and misfortune went inescapably hand in hand. One of the outstanding features of Jesus' ministry was his compassion for sinful humanity," which showed itself in curing their physical ills.

## Prayer of the Faithful

31ST SUNDAY OF THE YEAR  
October 31, 1976

**Celebrant:** Our heavenly Father has called each of us to salvation in heaven. We pray to him now. Let us do so in the spirit of one family, his children.

**LECTOR:** Our response today is: Father, hear us.

**LECTOR:** That we may faithfully imitate Jesus who was obedient to you, our Father, even unto death, let us pray to the Lord:

**People:** Father, hear us.

**LECTOR:** That we may prove by our actions and not only our words our total love for God and neighbor, let us pray to the Lord.

**People:** Father, hear us.

**LECTOR:** That we may have a living and joyful Faith and not a questioning one, as we follow the teachings of Jesus, let us pray to the Lord:

**People:** Father, hear us.

**LECTOR:** That the saints in heaven and the souls in purgatory, whom we commemorate this week, will help us gain heaven by their prayers, let us pray to the Lord:

**People:** Father, hear us.

**Celebrant:** Heavenly Father, you have taught us that we will gain eternal happiness if we love you and our neighbor. Help us to grow in love. We ask this in the name of Jesus, your Son, our Lord.

**People:** Amen.

## Oración de los Fieles

TRIGESIMO PRIMER DOMINGO DEL AÑO  
31 DE OCTUBRE DE 1976

**Celebrante:** Nuestro Padre nos llama a la salvación, por eso le pedimos con confianza, y lo hacemos unidos como hermanos y miembros de una misma familia.

**LECTOR:** Nuestra respuesta será, Padre escúchanos.

**LECTOR:** Para que toda la Iglesia aprenda a imitar a Jesús, que fue hijo obediente a su Padre hasta entregar su vida, oremos al Señor.

**Pueblo:** Padre escúchanos.

**LECTOR:** Para que sepamos probar con nuestras palabras y nuestras obras, nuestro amor a Dios y al prójimo, oremos al Señor.

**Pueblo:** Padre escúchanos.

**LECTOR:** Para que vivamos nuestra fe con alegría y seamos generosos para seguir las enseñanzas de Jesús, oremos al Señor.

**Pueblo:** Padre escúchanos.

**LECTOR:** Para que al celebrar sus fiestas vivamos en comunión con los Santos del cielo y con las almas del purgatorio, oremos al Señor.

**Pueblo:** Padre escúchanos.

**Celebrante:** Padre nuestro, que nos prometes el cielo y nos pides que te amemos a tí y a nuestros hermanos. Ayúdanos a crecer en tu amor. Te lo pedimos por Jesucristo tu hijo, Amén.

## Discussion

1. What do theologians mean by the term "salvation history?"
2. How is God reflected throughout history? Open the Bible and thumb through the Book of Genesis. Find the first indication that God is forgiving. Then turn to the Book of Ezekiel. How does God show his eagerness to forgive? Discuss how God reveals to us his forgiveness in the New Testament.
3. Why did Jesus' ministry cause great consternation?
4. Discuss this statement: "Not only are we reconciled to the Father through Christ but the Holy Spirit makes us ministers of reconciliation."
5. What is the value of the psalms? Discuss.
6. Read Psalm 6.
7. Read in The Book of Daniel, Chapter 9.
8. Read the story of the penitent woman, Luke, Chapter 7, verses 36 through 50. Discuss what this story says to us today.
9. Discuss Jesus' ministry of forgiveness. Does this apply to the modern world? Discuss.
10. Are goodness and forgiveness understandable? Why? Discuss.
11. Reflect upon your own life with regard to the times you have forgiven; the times you have attempted to help someone else understand the meaning of forgiveness.

## Life in Music



## Don't think — feel!

Sleepy ole sun  
Sleepy ole day  
Sleepy ole tree,  
gonna make me some shade.  
Sleepy ole time,  
on my side of town  
I'm feelin' fine  
I'll explain to you now

### CHORUS:

Don't think, feel!  
Ain't no big deal  
just make it real  
and don't think, feel!  
It don't take plans  
to clap your hands  
when it feels nice  
just don't think twice

Some worry all day

'bout who they can hurt.  
some worry all night  
'bout money and lust.  
Worry they do  
and worry they die  
and after they're gone  
just the bankers cry

### Repeat Chorus

Life is a card,  
you take what you get.  
You do what you can  
to feel no regret.  
You do what you can,  
forget about words.  
Just go with the feeling;  
it usually works.

(Written, sung and copyright  
by Neil Diamond, ACAP, 1976)

### By THE DAMEANS

It's singing in the shower; or the smile when you spot a friend. It's tapping your foot to the music or a simple sigh of comfort when you feel a fresh breeze. All of those are spontaneous reactions and precious human moments when your feelings break through the crust of your inhibitions and triumphantly find an expression in your life. Those are the moments you are most truly human.

Because feelings are so much a part of us, psychologists have placed increased importance on them as the surest way of discovering who you are.

Your feelings tell you most clearly if you are fearful in a situation or comfortable with someone or peaceful with a decision. Feelings tell you how you are reacting to life and what needs to be worked on.

However, to read your feelings means that you first have to admit they are there. Once you are willing to admit and forgive yourself for having them, then you can put them to use in discovering yourself. If you are not in the habit of reading your feelings, you may need some practice in hearing them. This is when you will want to say, "Don't think—feel!"

Neil Diamond has created a bouncy, playful tune that stirs up excited feelings almost instantly. As he does with most of his

music, he plays with sounds and feelings more than words. This helps you get in touch with another important dimension of who you are: It can help you discover your playful, imaginative self! One of the things that makes you attractive as a person is how you are able to let go and enjoy life. If you are comfortable with your light hearted feelings, you will respond to them spontaneously.

"It don't take plans to clap your hands." Then the beauty of yourself and your life shows. Jesus even reminded us that "the Father reveals to merest children." A child is anyone who plays.

There is a difference, though, in being childish. A childish person always operates on the immediate feeling regardless of the consequences. The result is ultimately feeling miserable. The responsible person may sometimes choose to go against an immediate feeling in hopes of achieving some long-range satisfaction. This is the Christian's dying to live.

What Neil Diamond is attempting to do is help us achieve the balance. He does not want us to forget the feelings and playfulness that make us delightful, so that when we're gone, more than "just the bankers will cry."

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)





Conversing left with Archbishop McCarthy are FIU Chaplains, from the left, Polly Cook, Methodist, Fr. Joseph Schley, Episcopal, Fr. Luis Casabon, Roman Catholic, Rev. Philip Bigelow, Lutheran, Arch. McCarthy, Fr. Henry Minich, Episcopal, Fr. Martin Deveraux, Roman Catholic and Fr. Mike Greer's back.

## University and Church — a bridge to community

By ARACELI CANTERO  
Voice Spanish Editor

"We are all dedicated to seeking the total truth...and to living lives together that are fully human," Archbishop Edward A. McCarthy told a group of students and faculty during his first visit to Florida International University (FIU) Miami, Monday. The archbishop said "There are many parallel ways which show that the Church and the University do work together," and he pledged to try to be supportive, as a representative of the Church, "to the beautiful things that happen in the University."

His three-hour visit to FIU had been arranged by the Catholic Campus Ministry Association and the College of Arts and Sciences. The archbishop met with representatives of both groups. Both FIU President Harold Crosby and the archbishop agreed in that the work of the University and of the Church is one of service acting also as bridges between the different sectors of the community. Besides commenting about FIU architecture, the two leaders discussed ways of continuing the collaboration between their institutions, in the advancement of adult education credit courses which could also benefit the Catholic community.

Such a collaboration has already existed in the past between the Department of Philosophy and Religion and several local churches, as well

as with the Archdiocesan Office of Religious Education. On several occasions in the past, adult religious education credit courses were offered through FIU at St. Michael's Catholic parish for the Spanish-speaking.

"We hope that the meeting of Archbishop McCarthy with us and with the President will strengthen that collaboration and will open up new possibilities for the future," said Ricardo Arias, dean of the College of Arts and Sciences after the meeting.

Speaking to the Campus Ministry team at the University, the archbishop learned about their work, their origin as a group and their difficulties in "discovering the role of religion in an institution of higher learning."

As one of the chaplains put it, one of the biggest problems with campus ministry is the frequent turnover on the part of the chaplains. "Credibility is often established in proportion to the length of time you survive on the job," he said.

Another chaplain expressed his difficulty at conveying to the university that "the business of campus ministry is simply one of service."

Answering questions to students and faculty, minutes later, Archbishop McCarthy expressed his concern at discovering the role of the laity in the American Church, as not simply a matter of helping out in parish activities but rather as being concerned in the

realms of public and community life and in influencing the structures of society.

Included in questions put to the archbishop, which ranged from death with dignity legislation in Florida, to permanent deacons, was one concerning the possibility of women being ordained as priests in the Roman Catholic Church during the coming five years.

The Archbishop reaffirmed current Church teaching by stating the question of women priests is viewed by many theologians not so much one of equality of women but of

The Dean of the College of Arts and Sciences, Ricardo Arias, at right, introduces Archbishop McCarthy to students and faculty at FIU.



differentiation of roles in the Church.

"When you read the Church's documents on the subject you can see there is still room for further theological discussion and debate but I

don't see things changing in the next five years," he said.

Archbishop McCarthy along with 18 faculty members and members of the community were guests of President Crosby for luncheon.

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# S. Florida Scene

## Retreat house benefit

NORTH PALM BEACH—The Eighth annual dinner and dance to benefit the apostolates of the Passionist Fathers who staff Our Lady of Florida Retreat House will be Saturday, Nov. 13, on the grounds of the retreat house, 1300 U.S. 1.

Father Brendan Breen, C.P., monastery rector, is general chairman of arrangements for the evening assisted by Father Charles Sullivan, Mrs. Mary Fay, Mrs. Lois Jeffcott, Mr. and Mrs. Henry Inserra, Mr. and Mrs. Don Merten, Rome Hartman and Father Fidelis Rice, C.P.

Tickets may be obtained by calling the monastery at 626-1300.

## Marian Center sale

Ceramics made by students at Marian Center for the Mentally Retarded will be featured during a pre-Christmas sale at the center on Friday and Saturday, Nov. 5 and 6.

Sale hours will be between 3 p.m. and 10 p.m. on Nov. 5 and from 10 a.m. to 7 p.m. on Nov. 6 at 15701 NW 37 Ave., just off the Palmetto Expressway in Opa Locka.

Potted plants, handiwork, and white elephant items will be available as well as a variety of refreshments.

## CCD leadership

The leadership courses offered by the Religious Education—CCD Office are continuing. Sister Mary Immaculate is facilitator for Leadership No. 1, part 2, "Introduction to Religious Education" which is meeting on Thursday evenings through Nov. 11, from 7:30 - 9:30 p.m. at St. Anthony's 901 N.E. 2nd St., Fort Lauderdale.

Sessions on adult education, high school and grade school curriculum will be considered in this module.

Sister Marie McQuillan is facilitating Leadership No. 2 on "Elementary School Programming" on Wednesday evenings through Nov. 10, from 7:30 - 9:30 p.m. at St. Jerome's, 2533 S.W. 9th Ave., Fort Lauderdale.

Topics covered are to be program models,



Pro-life exhibit was among displays at the American Public Health Association convention in Miami Beach last week. Dr. Gary Crum, founder of Public Health Workers for Life is

shown with Miamian Rita Knight. Sponsored by the Fla. Right to Life Committee the booth was manned by pro-lifers from various areas of the nation during the convention.

parental involvement and planning the school year.

Leadership No. 3 on "Adult Education" and Leadership No. 5 on "Youth Programming" are being scheduled for the spring.

For further information call the office in Miami at 757-6241, ext. 270.

## Divorced women's club

The Archdiocesan Family Life Bureau is organizing a new club for divorced and separated women in South Florida and has scheduled a meeting at 7:45 p.m., Friday, Nov. 5 in the Religious Education Trailer at St. James parish, 695 NW 131 St.

Father James Reynolds is director of the bureau and will serve as club moderator.

## Youth ministry meet

Meetings for Adult Advisers in Youth Ministry are scheduled by the Archdiocesan Dept. of Youth Activities in Miami and West Palm Beach in mid-November.

In order to discuss specific problems encountered while working with teens and exchange ideas about successful programs in various parishes advisors are invited to meet with the DYA staff on Monday, Nov. 15 in St. Juliana parish, West Palm Beach; or on Friday, Nov. 19 at St. James parish, North Miami. Both meetings begin at 7 p.m.

Pre-registration is essential since meetings will be canceled if a minimum of 10 adults are not registered at each location.

Registration may be made by contacting the DYA office at 757-6241, ext. 261 no later than Nov. 5.

## South Broward golden age clubs

Programs of activities in the many clubs for senior citizens in South Florida parishes are accelerating as the winter season begins.

Following is a list of golden age clubs and their meeting times in South Broward parishes:

**NATIVITY CHURCH,** Hollywood -Leisure Club- 1:15 p.m. on the second and fourth Mondays of the month. Mass at noon followed by lunch in parish hall.

**OUR LADY QUEEN OF MARTYRS,** Fort Lauderdale -

Arts and Crafts Club- 9 a.m. each Wednesday at convent.

**ST. ANTHONY CHURCH,** Fort Lauderdale - Young at Heart Club- 1 p.m. each Thursday in parish clubrooms.

**ST. BARTHOLOMEW CHURCH,** Miramar -Young at Heart Club- 1:30 p.m. on the first and third Tuesdays in the parish hall.

**ST. BERNADETTE,** Hollywood -Fifty-five and Over Club- Noon on the first Friday of month.

## Reminder to parish publicity chairmen

As another year begins for parish clubs and organizations The Voice reminds publicity chairmen that the deadline for news copy to be published on Friday is Monday noon of the same week.

Items should be addressed to The Voice, P.O. Box 381059, Miami, Fla. 33138.

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# It's a Date

## Broward County

**ST. BARTHOLOMEW** Young at Heart Club, Fort Lauderdale, will sponsor a three-day trip to the Gulf Coast beginning Tuesday, Nov. 9 when the bus will leave the parish hall at 7:30 a.m.

★★★

**ST. MAURICE** parish country fair opens Nov. 4 and continues through Nov. 7 on the grounds at 2851 Stirling Rd., Fort Lauderdale. "Gold Rush '76" is the theme of the fair which will feature a variety of booths and entertainment including Robot and Tulip from Ch. 7.

★★★

**ST. JEROME** women's club will sponsor a luncheon and card party at 12:30 p.m., Tuesday, Nov. 2 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

★★★

**ST. COLEMAN** parish will sponsor a Halloween dance at 9 p.m., Saturday, Oct. 30 in the parish hall, 1200 S. Federal Hwy., Pompano Beach.

★★★

**ST. JOHN THE BAPTIST** Women's Guild will sponsor a luncheon and fashion show on Thursday, Nov. 11 at Pier 66. Reservations may be made by calling 491-8405.

★★★

**ST. BONIFACE** Women's Club meets at 8 p.m., Wednesday, Nov. 3 in the parish hall, Pembroke Pines. All women of the parish invited to attend the meeting and tupperware party which will follow.

★★★

**ST. SEBASTIAN** Council of Women will observe a Corporate Communion during 8 a.m. Mass on Friday, Nov. 5. Breakfast and business meeting follows in the parish hall, Fort Lauderdale. "Ordinary People" will be reviewed by Mrs. Helen Boardman.

★★★

**OUR LADY QUEEN OF MARTYRS** parish will have an Oktoberfest beginning today

(Friday) and continuing through Sunday on the grounds at 1100 SW 27 Ave. German food and entertainment will be featured as well as rides and variety booths.

★★★

**ST. HELEN** Women's Guild meets at 8 p.m., Wednesday, Nov. 3 in the parish hall. Fran Carlton, TV physical fitness personality, will be the guest speaker.

★★★

**CATHOLIC WIDOWS and WIDOWERS** of Ft. Lauderdale meet Monday, Nov. 1 at 8 p.m. in Blessed Sacrament parish hall.

★★★

**LITTLE FLOWER** Woman's Club, Hollywood, will sponsor a rummage sale on Monday, Nov. 3, from 7 a.m. to 4 p.m. at West Hollywood Civic League Bldg., 805 Glen Parkway.

★★★

**ST. PIUS X** Women's Club will sponsor a holiday bazaar at 10 a.m., Thursday, Nov. 4 in the parish hall. A variety of items will be available. Lunch will be served at 11 a.m.

## Monroe County

**ST. PETER's** parish, Big Pine Key, recently honored Coadjutor Archbishop Edward A. McCarthy during a luncheon at which Father Wendel Schenley, pastor, was host assisted by members of the Women's Guild. Guests included Rev. Jerry Zuern of the First Methodist Church.

## Dade County

**DOMINICAN RETREAT** House, 7275 SW 124 St., Kendall, has scheduled a "Refresher Day for Mothers" from 9 a.m. to 2 p.m. on Nov. 3. Babysitting services provided. Father Ruskin Piedra, C.S.S.R. will be the retreat master.

★★★

**KC COUNCIL** of Coral Gables will observe an "Italian Night" at 7 p.m., Saturday, Oct. 30 featuring Italian dinner followed by dancing.

★★★

**BISCAYNE COLLEGE** Auxiliary will sponsor an

Oktoberfest beginning at 7 p.m., Saturday, Oct. 30 at the college, 16400 NW 32 Ave. Dinner will be served. For reservations call 625-1561.

★★★

**OUR LADY OF PERPETUAL HELP** and **ST. VINCENT DE PAUL** parishes are jointly sponsoring a Halloween dance at 9 p.m., Saturday, Oct. 30 at 13500 NW 28 Ave. Costumes optional. Awards for the best attired.

★★★

**LITTLE FLOWER** Society, Coral Gables, will sponsor a book review at 1 p.m., Saturday, Oct. 30 at the home of Mrs. James Sottile, 2521 Indian Mound Trail, Coral Gables. "Bride of Fortune" will be reviewed by Mrs. Nancy Husted. Reservations may be made by calling 443-3778.

★★★

**ST. ROSE OF LIMA** Parish Council is sponsoring an Oktoberfest supper and dance at 9 p.m., Saturday, Oct. 30 in the auditorium, 10690 NE Fifth Ave. Joe Caterino's Band and a German folk group will provide entertainment. The Altar Guild will sponsor a card party on Nov. 6 at noon in the auditorium. For tickets call 893-1834.

★★★

**ST. CATHERINE OF SIENA** Women's Club will sponsor a Square Dance at 8 p.m., Saturday, Nov. 6 in the parish hall. A buffet supper will be served.

★★★

**ST. JOSEPH** Women's Club, Miami Beach, will sponsor a Halloween dance at 9 p.m. today (Friday) in the parish center. Members will have a business meeting and lunch at 1 p.m. Monday, Nov. 1.

★★★

**MSGR. PACE HIGH** School Parents Assn. Booster Club will sponsor an "In the Mood" dance at 9 p.m., Saturday, Nov. 6 at the school, 15600 NW 32 Ave. Tickets may be obtained by calling the school at 624-8534 or from members of the association.

★★★

**MARIAN COUNCIL** KC will

sponsor a children's Halloween party from 2 to 4 p.m. Sunday, Oct. 31 in the hall, 13300 Memorial Hwy., North Miami. All elementary school children are invited free of charge.

## Palm Beach County

**ST. LUCY** Women's Guild, Highland Beach, meet for lunch on Monday, Nov. 1 at 11:30 a.m. in the Deer Creek Country Club, Deerfield Beach. A demonstration of shell arrangements will be given by Mrs. E. Rex. For reservations call 391-0039.

★★★

**SACRED HEART** Ladies Guild, Lake Worth, will have a rummage sale Friday and Saturday, Nov. 5 and 6 in Madonna Hall, 425 N. "M" St. between 9 a.m. and 4 p.m.

★★★

**ST. JUDE** senior citizens will travel by bus to Disney World on Thursday, Nov. 4. The bus leaves the church parking lot at 8 a.m. and returns at 9:30 p.m. All parishioners and friends welcome to participate. For reservations call 746-1808 or 746-4021.

★★★

**PALM BEACH** Right to Life Committee begins another operators training class to staff a "Life Line" giving counseling for persons with problem pregnancies. Classes start No. 1 at 7:30 p.m. and continue Mondays and Wednesdays for five weeks in Room 229 at Palm Beach Gardens High School. For information call 622-6420.

★★★

**SHAMROCK CLUB** of Palm Beach County will sponsor a costume ball at 9 p.m., Saturday, Oct. 30 at the French Hall, Lake Ave. and "H" St., Lake Worth. For tickets call 582-0334.

★★★

**ST. THOMAS MORE** parish Madonna Guild will meet Friday, Nov. 5 after the 8:30 a.m. Mass. Sessions will include a continental breakfast at the K. of C. Hall, Boynton Beach. All ladies of the parish are invited to attend.

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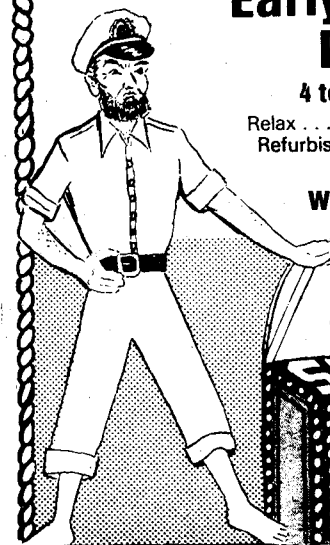
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Cursillo leaders from all over the Archdiocese of Miami meet in Pace High School library for leadership school where, last Wednesday night Archbishop Edward McCarthy spoke to the group and lead them in prayer.



## 'Radical conversion' in schools urged

ST. PETERSBURG, Fla.—Total Catholic education must aim at fostering "radical change and conversion in all those it reaches," and must seek "to turn the hearts of people to Christ," a diocesan director of religious education told Catholic education administrators meeting here.

"As we look at the Church we serve today we must honestly ask if the majority of our Catholic people have in fact undergone this kind of radical change and transformation," Father Francis D. Kelly, director of religious education for the Worcester, Mass., diocese, told the administrators.

"How many of our people might more accurately be considered sociological or cultural Catholics than authentic Christians? Have we as a Church in the past perhaps 'over-sacramentalized' and 'under-evangelized'?"

In a talk to the annual meeting Oct. 17-20 of the Chief Administrators of Catholic Education (CACE), a department of the National Catholic Educational Association (NCEA), Father Kelly said: "The summons to evangelization which has been issued by the heads of the Church should be heard as a summons to us as educators to be more evangelical in both our educational vision and tactics."

He continued: "This vision of total education calls, first of all, on those of us who engage in Catholic education for the same kind of total conversion that we must call for in those we attempt to reach by our programs."

Catholic educators "must ask the Holy Spirit for such total commitment to the Gospel and the evangelical mission of the Church that we will be open to whatever changes and sacrifices in our opinions or manner of operating are needed to truly further the work of Christ's Church."

Father Kelly then related the evangelistic approach to the structures, personnel and content of Catholic education.

"The structures of total Catholic education," he said, "must exist to induce and

evoke a change that is both evangelical and educational."

Discussing personnel, Father Kelly said chief Catholic educational administrators "must be concerned for the process of intellectual and religious conversion" and "must see the educational endeavor as a pastoral ministry of the Church."

He recommended that they have "ample practical experience in pastoral work in a parish, in Catholic schools and in CCD programs." They must be "persons of vision," who are concerned "about the ecumenical dimensions of programs and policies, about the social action implications of educational decisions and about the fostering of the liturgical and devotional life of those their efforts reach," he said.

The content of Catholic education "must be dominated by a call to total conversion to Christ," Father Kelly said.

"Obviously conversion has its dramatic moments and they may occur outside a strictly educational setting," he continued. "but our schools and our programs must facilitate

such a conversion and support it by constantly demonstrating and highlighting the religious dimension of all learning and indeed of all facets of life. For us there should be no purely secular learning."

Father Kelly said he becomes "nervous when I hear it said—even in a push for the government support to which we are legitimately entitled as citizens—that we are only teaching secular subjects with religion as an extra attraction." Calling such an assertion "a betrayal of every claim we have to be in the school dimension of education," he called for "a total Catholic education which discovers the Gospel values and moral dimensions of everything taught in the school."

Another speaker, Father James Hawker, director of religious education of parish schools for the Boston archdiocese, discussed the impact of media, particularly television, on values. After reviewing analyses of the nature of television's impact and research on the amount of time children spend watching TV and on its effect on them,

Father Hawker made several recommendations:

—Catholic educators should try to convey to students an understanding of the nature and power of the media. "Workshops, hand-on type sessions actually using electronic media, are important," he said, adding: "If we are to assist young people to understand the electronic media, particularly film and television, we must encourage them and guide them in the use of media."

—Catholic educators "should employ the electronic media, particularly film, television and video-cassette frequently and effectively in class" and students "should create films, video-cassettes and videotapes."

—"Electronic media should be employed in structuring learning systems, and possibly used as the focal point or primary medium in the formulation of a curriculum."

—Catholic educators should frequently use films "that effectively deal with Christian values," that are designed "to assist the viewer (whether adult, adolescent or child) to examine and clarify personal values to measure them against the Gospel values." By discussing these films and television programs assigned for viewing, the educators should "challenge the students to critically examine, evaluate and judge the message contained therein while formulating their personal position on the matter."

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# V AMUSEMENTS

## MOVIES-TV-RADIO

### Film Ratings: National Catholic Office for Motion Pictures

- |   |  |
|---|--|
| At the Earth's Core (A-2)   | Lucky Lady (B)   |
| Aaron Loves Angela (B)  | Mackintosh and T.J. (A-2)                              |
| A Boy and His Dog (A-4)   | Male of Century (A-3)                                  |
| Alpha Beta (A-3)  | Man Friday (A-3)                                       |
| Alex and Gypsy (A-2)  | Man Who Fell to Earth (B)                              |
| America at Movies (A-3)   | Man Who Skied Down Everest (A-1)                       |
| A Place of Pleasure (A-4)   | Midway (A-2)   |
| At Long Last Love (A-3)   | My Friends (B)   |
| Bad News Bears (B)  | Missouri Break (B)                                     |
| Bawdy Adventures of Tom Jones (R)                                   | Moses (A-3)  |
| Best Friends (B)  | Mother, Jugs, and Speed (B)                            |
| Big Bus (A-3)   | Murder By Death (A-3)                                  |
| Bingo Long Traveling All Stars and Motor Kings (A-3)                | Mad Dog (B)  |
| Birch Interval (A-2)  | Nashville (A-4)  |
| Black Bird (B)  | Next Stop, Greenwich Village (A-4)                     |
| Burnt Offerings (A-3)   | Night Caller (B)                                       |
| Bobbie and Outlaw (B)   | Night Moves (C)  |
| Breakheart Pass (A-3)   | Night of Counting the Years (A-2)                      |
| Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3) | 92 in the Shade (B)                                    |
| Catherine and Co. (C)   | No Way Out (C)   |
| Challenge to be Free (A-1)  | Ode to Billy Joe (A-3)                                 |
| Cher Victor (A-3)   | Old Dracula (B)  |
| Clockmaker (A-2)  | Old Gun (A-3)  |
| Confrontation (A-3)   | Omen (B)   |
| Countdown at Kusini (A-3)   | One Flew Over the Cuckoo's Nest (A-4)                  |
| Cousin, Cousine (B)   | Obsession (A-3)  |
| Crime and Passion (B)   | Outlaw Josey Wales (B)                                 |
| Daydreamer (A-3)  | Paper Tiger (A-2)                                      |
| Deadly Hero (B)   | Premonition (A-3)                                      |
| Deep Red (C)  | Psychic Killer (C)                                     |
| Drum (C)  | Reincarnation of Peter Proud (C)                       |
| Devil is a Woman (B)  | Return of the Tall Blond Man With One Black Shoe (A-3) |
| Diamonds (A-3)  | Ride a Wild Pony (A-1)                                 |
| Distance (A-3)  | Robin and Marian (A-3)                                 |
| Distant Thunder (A-2)   | Return of Man Called Horse (A-3)                       |
| Don't open the window (B)   | Ritz (B)   |
| Down the Ancient Stairs (B)   | Rosebud (A-3)  |
| Dragonfly (A-3)   | Royal Flash (A-3)                                      |
| Drive-In (A-3)  | Street People (B)                                      |
| Duchess and the Dirtwater Fox (B)                                   | Spirit of Beehive (A-2)                                |
| Eat My Dust (A-3)   | Sailor who Fell from Grace with the Sea (C)            |
| Edvard Munch (A-2)  | Sex With Smile (C)                                     |
| Embryo (B)  | Salut L'Artiste (A-4)                                  |
| End of the Game (A-3)   | Savage Sisters (C)                                     |
| From Noon Till Three (B)  | Scent of a Woman (B)                                   |
| Futureworld (A-3)   | Seven Beauties (A-4)                                   |
| Face to Face (A-3)  | Silent Movie (A-3)                                     |
| Family Plot (A-3)   | Sky Riders (A-2)                                       |
| Food of the Gods (B)  | Slap, The (A-3)  |
| Fox (A-4)   | Sleeper (A-3)  |
| French Provincial (A-3)   | Small Town in Texas (B)                                |
| From Beyond the Grave (A-3)   | Smile Orange (B)                                       |
| Gable and Lombard (B)   | Sparkle (A-3)  |
| Give 'Em Hell, Harry (A-2)  | Spasmo (C)   |
| Great Scout and Cathouse Thursday (B)                               | Story of Adele H. (A-3)                                |
| Grey Gardens (A-3)  | Summertime (A-3)                                       |
| Gator (A-3)   | Sunday in Country (B)                                  |
| Guernica (C)  | Swashbuckler (A-3)                                     |
| Gumball Rally (B)   | St. Ives (A-3)   |
| Gus (A-1)   | Shadow of the Hawk (A-2)                               |
| Harry and Walter Go to N.Y. (A-3)                                   | Shoot (A-3)  |
| Hell (B)  | Shootist (A-3)   |
| Hiding Place (A-3)  | Special Delivery (A-3)                                 |
| Hindenburg (A-2)  | Squirm (B)   |
| Hound of the Baskervilles (A-2)                                     | Survive (A-3)  |
| Huckleberry Finn (A-1)  | Taxi Driver (B)  |
| Human Factor (B)  | That'll Be the Day (A-3)                               |
| Hustle (B)  | They Call Her One-Eye (C)                              |
| Idi Amin Dada (A-2)   | They Came From Within (C)                              |
| Inserts (C)   | Tidal Wave (A-3)                                       |
| I Will, I Will...For Now (B)  | TNT Jackson (B)  |
| Jack and the Beanstalk (A-1)  | Together Brothers (A-3)                                |
| Jackson County Jail (A-4)   | Tommy (A-4)  |
| Jaws (A-3)  | Treasure of Matecumbe (A-1)                            |
| Jewish Gaudios (A-2)  | Touch and Go (A-3)                                     |
| Jock Petersen (C)   | Tunnelvision (C)                                       |
| Keetje Tippel (C)   | Undercovers Hero (B)                                   |
| Killer Elite (A-3)  | Unholy Rollers (C)                                     |
| Killer Force (C)  | Up The Sandbox (A-4)                                   |
| Killing of a Chinese Bookie (B)                                     | Veronique (A-3)  |
| Leadbelly (A-3)   | Vincent, Francois, Paul and the Others (A-3)           |
| Lemagnifique (A-3)  | Virility (C)   |
| Life and Times of Grizzly Adams (A-1)                               | W.C. Fields and Me (B)                                 |
| Lifeguard (A-3)   | Whiffs (B)   |
| Lipstick (C)  | White Line Fever (A-3)                                 |
| Let's Talk About Men (A-3)  | Wilby Conspiracy (B)                                   |
| Logan's Run (A-3)   | Wild Party (C)   |
| Lollipop (A-1)  | Won Ton Ton, Dog That Saved Hollywood (B)              |
| Lost Honor of Katharina Blum (A-3)                                  | Xala (A-3)   |
| Love and Death (A-3)  | Yazuka, The (A-3)                                      |
| Loves and Times of Scaramouche (B)                                  | Zig Zag (B)  |

#### KEY TO RATINGS

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



Guest star Dinah Shore (right) joins Carol Burnett (left) and Vicki Lawrence in a comedy spoof of the Civil War classic, "Went With the Wind," on the "Carol Burnett Show," Saturday, Nov. 13 (10-11 p.m.) on WTVJ Channel 4.

## Chicano self-portrait airing on PBS Nov. 4th

One of the first plays by a Mexican American writer to be seen by a national television audience is Luis Valdez' "El Corrido" via its broadcast over PBS, Channel 2, on Thursday, Nov. 4 (9-10:30).

The play is performed by California's El Teatro Campesino, the Chicano theater group founded by Valdez in 1965 during the United Farm Workers' strike in the Delano vineyards. The improvisational origin of this group is apparent in the finely-honed sketches and songs, humorous and sad but always barbed with irony, that are incorporated within the story.

EL CORRIDO begins as a group of Chicano farm workers board a ramshackle truck in the early dawn. On the journey to the fields, a young worker (Daniel Valdez) talks to an old man (Luis Valdez) about the corridos, the folk songs of their people to which each generation adds something of their own. The old man explaining that "These songs have a soul because they come from the poor, from real life," sings one he has been embellishing.

WITH THIS, the corrido is acted out on a plain stage with a minimum of props but with expressive acting and creative staging. The song tells the story of Jesus Rasquachi (Felix Alvarez) from leaving his village to become an illegal

alien in the United States, through his backbreaking work in the fields and an impoverished marriage, to a city barrio where his kids go wrong

and he dies of shame in a welfare office.

As the corrido ends, the truck arrives at a ranch where a strike has been called. Instead of going in as scabs, the workers join the union picket line. The old man gives his young listener his guitar and his corrido telling him that if he doesn't like the ending, to work out a better one.

KIRK Browning directed "El Corrido" in collaboration with Luis Valdez and the entire

## Religious television

The November schedule for the TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays at 10:30 a.m., is:

Nov. 7, Father John Maloney, O.S.A.; Nov. 14, Father Gerard La Cerra; Nov. 21, Father John Farrell, O.S.A.; Nov. 28, Father William Allen.

Schedule for "The Church

and the World Today" on Sundays at 9 a.m., WCKT, Channel 7, includes:

Nov. 7, "Living the Gospel" with Father John McGrath; Nov. 14, "The Catholic Book of the Month—Mother Teresa of Calcutta" with John Cripps, moderator; Nov. 21, "The Catholic Military Chaplain" with John Anderson; Nov. 28, "Catholic Book of the Month—Blessed John Neumann."

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The TV Mass for Shut-Ins.

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Bobbing for apples added to the fun provided by the youth from St. James parish, North Miami, at a Halloween party held at the parish for the boys and girls from the Catholic Home for Children.

## Don't turn trick or treat into a careless disaster

For most children, the upcoming Halloween, Oct. 31, will be a time of fun, joy and laughter.

Making or buying costumes. Putting on make-up. Going from door-to-door yelling "trick or treat."

But for some youngsters, Halloween will be a time they'd like to forget—a time when thousands of youngsters are killed or severely burned due to careless accidents.

ACCIDENTS which need not happen.

The City of Miami Fire Department has issued a simple, common sense safety check list to ensure a safe and happy Halloween.

For those parents making costumes for anxious trick or treaters, the fire department urges avoiding flammable paper or plastic products. Don't, they remind parents, use paper bags to make masks. Closely woven, non-flimsy fabrics should be used for that beautiful "creation."

DO NOT USE, says the department, any open flame devices, such as candles and lanterns, for special effects illumination. Battery-operated flashlights, available in practically any desire and weight, can be used safely.

And if you choose to purchase a costume, parents are asked to be certain they have a "flame-proof" label, certified by a nationally recognized testing laboratory.

If you are planning a Halloween party, the fire department also has some safe, common sense methods which

can avoid needless accidents. When selecting decorations, parents should use only flame-proof crepe paper and decorations made from paper products.

A fire extinguisher, in working order, is recommended to be on hand, in a location known to all in the family. All members of the family should know how to operate the extinguisher.

## Biscayne students cited

More than 20 students at Biscayne College have been named to Who's Who Among Students in American Universities and Colleges.

They are: Aaron Carbone, Robert Chafey, Walter Carson, Paul Cornely, James Cox, Susan Dewhurst, Thomas Hirschfeld, Lilia Hogges, Michael Kensil, Bryan Knowles, John Kovic, Michael LaPrete, John Lynch, Thomas May, Hugh Meehan, Juan O'Naghten, John Romano, Antonio Sanchez, Henry Sanchez-Leal, Edward Sheehan, Frank Tirpak, and Gabriel Valdez.

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# Conlon and Philharmonic promise exciting season

By FRANK HALL  
Arts, Drama Critic

The Greater Miami Philharmonic opened in Miami Beach Tuesday evening with what promises to be a most exciting season judging by that performance.

James Conlon is absolutely brilliant conducting. In Dvorak's "Symphony No. 7 in D Minor, Op. 70" it is virtually impossible to take your eyes off Conlon. At a certain, unknown, point he becomes part of the music itself. It appears that no note is played that Conlon has not carefully and majestically drawn out to share with his audience. Somehow the music of the entire orchestra seems to come from Conlon's hands rather than individual instruments playing together. Most definitely, by the fourth movement, Conlon has become part of the orchestration and the audience is allowed to share

what apparently is a very intimate moment for this outstanding conductor.

Although Conlon's biographical sketch indicates he was born in 1950, making him 26 years old, his list of accomplishments and his presence as conductor leaves one wondering if he really isn't 62 years old cleverly disguised. It baffles the imagination to realize he is only 26 years old. He has got to be one of the most exciting and dynamic conductors in the United States today.

THE PHILHARMONIC itself doesn't let Conlon down. The members have tremendous abilities which are aptly displayed in Strauss' "Death and Transfiguration." A person doesn't have to be a classical music freak to understand and feel the struggle and solemnity of death or the lightness and joy at transfiguration.

Whittemore and Lowe perform beautifully, on dual pianos, Poulenc's "Concerto for Two Pianos and Orchestra." There is no doubt that here are two very polished and experienced performers very comfortable on a stage and in front of an audience.

The Philharmonic continues its series with guest pianist Kun Woo Paik Monday, Nov. 1, at Dade County Auditorium and on Tuesday, Nov. 2, at the Miami Beach Theatre of the Performing Arts. Conlon will again be conducting the orchestra in both concerts which will include works from Britten, Rachmaninoff and Ravel.

With such exciting composers as these it's anyone's guess what magic Conlon's talent will add to these performances.

## Monster mash and bashes set

By ELAINE SCHENK

• Halloween weekend has finally arrived. Are you ready for this?

At St. Bartholomew parish in Miramar, the CYO has scheduled a Halloween dance Saturday (Oct. 30) from 8 p.m. to midnight. The band? Your guessed it: "Night Shift."

Then there are the good ol' haunted houses, like the one Sunday evening (Oct. 31) in McDermott Hall at St. Tim's. Sponsored by the Youth Ministry of that parish, it's set up to spook out the children aged 7-12.

And don't miss the horrifying event at St. James

parish, where the Shine Our Light (S.O.L.) group invites all teenagers to a party, spook house and refreshments Oct. 31 from 7-10 p.m.

"Monster Mash" is what it's called at Holy Family

### Your Corner

parish, and it's for all parishioners, friends and family, from little on up. There'll be prizes and surprises, a spook house, and all kinds of goodies (including the edible kind) Oct. 31 from 4-10 p.m.

But would you believe the youth group from Holy Family will visit different hospitals Oct. 30? No, they're not looking for tricks or treats—they're giving them! So some children who have to spend Halloween in the hospital won't miss trick-or-treatin' altogether.

• Calling all dirty cars! Holy Spirit youth club in Lantana wants you Nov. 6 and 11, from 10 a.m. to 4 p.m. They've got the suds to make you shine.

• About that Forensic

League tournament held at Lourdes Academy last Saturday: First place in the girls' extemp division went to Missy Allman of Lourdes.

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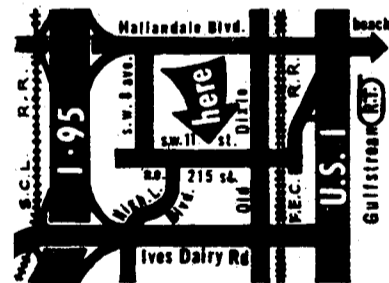
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# CHRISTOPHER CLOSEUP

By ROBERT O'STEEN  
Voice News Editor

Here is a TV program with a difference—and a lot of people like Flip Wilson, Steve Allen, Ralph Nader and many others will tell you so.

To start with, there's Jeanne Glynn, author, actress, wife and mother of two, who is co-host of the show which is received in South Florida each Sunday. Possibly the only woman in America who co-hosts and produces a nationally televised talk-show, she was in Miami this week to be interviewed herself.

The program is the only national "talk" show which the deaf can "hear" each week, through simultaneous sign language interpretation.

But the most important different aspect of the program is a more subtle ingredient, a feeling the show conveys, probably because of its unique point of view that you, one



"The guests on our show always say it is different from any other show they've been on."

—Jeanne Glynn, co-host

individual, can change the world. This warm, uplifting theme shines through and is conveyed to its guests and six million viewers.

"THE GUESTS on our show always say it is different from any other talk show they've been on," said Mrs. Glynn, a charming personable lady who could pass for a fulltime Sunday school teacher but who is also very "with it" on a par with any showbiz person who might appear on the show. "They always comment that we have actually read their book or have seen their shows, or whatever they are in to.

"You get a rare glimpse of people on the show that you don't get on other shows. When Flip Wilson was on, he got into his childhood, talked about how he went from foster home to foster home and somehow overcame this to become someone who made millions of people laugh."

And that is a perfect example of how Christopher Closeup illustrates

its point: that one person—an obscure black kid from foster homes—could become someone who actually affected the world.

"FLIP AND ANN Meara (of Stiller and Meara) both said this was the first time they had ever been on the tube that they didn't feel like they had to be funny all the time," she said, though they were funny anyway. When Father Richard Armstrong, co-host, couldn't find a prayer he was supposed to read, they discovered it in his pocket, Ann Meara quipped, "Ah, ha. The old prayer-in-the-pocket trick!"

"And Cesar Chavez said it was the first time he hadn't felt like a commodity."

This spirit carries throughout the operation, not just the on-camera part. Guests are courteously handled from initial contact to waiting room to makeup to background research, and this all goes into drawing out the best in guests.

Steve Allen was on the show, not just as a witty comedian but as a man of many talents illustrating how talent of any sort—and everyone has some talent—can be used for a purpose. Steve Allen is "an intellectual who believes that humor is essential to sanity because it helps deal with tragedy."

THE PROGRAM also contains serious social insights too: a couple, the Addeos, who warned parents of the dangers of teenage alcoholism; Joe and Lois Davitz, a husband and wife psychologist team who wrote a book called "Making it from 40 to 50," in which they recounted their own experiences, a returning to adolescence, realizing for the first time that you can die, questioning your identity all over again, beginning to age; Ralph Nader whose whole career is based on the idea of ordinary people having an effect on everything in the country from politics to consumerism.

"Anybody can become an effective citizen," Nader said. "Spend a tenth of the time you spend watching football and you can reform your state legislature."

Guests are not always nationally famous either.

One was a police officer who would pick up boys for stealing and find out they were so poor they had nothing to wear or eat. So he would collect clothing from friends and spend his lunch money to get sneakers for kids who were embarrassed to go to school barefooted. "The boys would tell me things they'd tell no one else," he said. "That's why I've solved more burglaries than the rest of my detail combined."

The man: Officer Robert Jenkins



**Ralph Nader**  
Consumer Advocate  
"Anybody can become an effective citizen . . . If people would spend a tenth of the time they spend watching pro football, they could reform their state legislatures."



**Marlo Thomas**  
"Free to Be...You and Me"  
"We can change the world . . . I think we give up the right to mumble and grumble if we don't get in there and fight to make things better."



**Charles Kuralt**  
CBS-News  
"In an age of plastics and conformity, I am constantly struck by the examples of hearty individualism that remain in this country."

Light  
one  
candle

of Miami, the only policeman ever named Dade County's Outstanding Man of the Year. Changing the world one kid at a time.

ANOTHER cop with a different twist is Dr. George Kirkham, professor of criminology at Florida State University who was challenged to go out on the streets and learn what crime is really about off campus. He did so and wrote a book, "Signal Zero," about his experiences as a street cop. He still works on the streets as well as on campus.

The Christopher motto is probably one of the best known anywhere, taken from the Chinese proverb: "It is better to light one candle than to curse the darkness."

"Our purpose," said Mrs. Glynn, "is to motivate millions of viewers to discover and put to use their own abilities and strengths." She is a perfect example of this, herself.

After studies at Catholic University and a few years of writing articles and books as well as writing and directing off-Broadway drama groups, she met Father James Keller in 1957, founder of the Christophers. She wrote for the show, did on-camera work when guests failed to show up and eventually became producer and co-host with present director Father Richard Armstrong, who like Father Keller is a Maryknoll priest.

SHE SAID she had to develop

her talent in this field too, and learn not to be tense on camera.

"The director would tell me, 'Don't be nervous!' But how do you do this? You can't just do it on command." It came with practice

## When you can see it

Christopher Closeup can be seen locally on Channels 11 & 5 at 7 a.m. each Sunday and on Channel 6 the 3rd Sunday of each month.

and work.

Another thing she learned is to keep the words "should," "ought to," and "must" off the show.

"We want people to light a candle, but it's up to them how to do it," she said. "And the testimonials we receive in the mail prove that it works," she added. "People really respond to the program and are affected by the message that each person is worth something." Over 1,000 pieces of mail to the Manhattan offices each day attest to it.

Co-host Father Armstrong opens the show, summing up its purpose: "Christopher Closeup—a look at people who are shaping tomorrow's world, today."

Jeanne Glynn and the Christophers are living examples of that purpose.



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THE VOICE



## En St. Dominic...

### Camisas con mensaje

La parroquia de St. Dominic tuvo una magnífica idea que no quiere guardar egoístamente sólo para sí.

Al ver toda cantidad de mensajes, más o menos sanos, que hoy la gente lleva 'puestos' en la ropa, decidieron dar testimonio de su fe mostrando a todos a que parroquia pertenecen. La idea surgió en la reunión de grupo de los cursillistas.

Ellos mismos averiguaron cómo se imprimen los mensajes en la ropa, y ahora tienen camisetas de "St. Dominic" para todo el que quiera unirse en el proyecto.

Las camisetas están a la venta a partir de la semana entrante. Se pueden conseguir en distintas tallas.



Los jóvenes de la parroquia de St. Dominic trabajaron largas horas para poner mensajes en cientos de camisas. En las fotos poniendo el sello, y preparando las camisas para la venta.

## Servicios pro-vida en la Archidiócesis

La Archidiócesis de Miami ofrece múltiples oportunidades de ayuda a la familia, en su esfuerzo por respetar la vida en todos sus aspectos.

El compromiso de la Archidiócesis en la defensa de la vida, a lo largo de los años lo resume Mons. Bryan Walsh Director de Caridades Católicas en un escrito que publica Voice en inglés en las páginas 8 y 9. Anotamos a continuación las direcciones de las distintas oficinas archidiocesanas donde se puede obtener ayuda e información

sobre alternativas al aborto provocado.

Catholic Service Bureau,  
Miami Region  
4949 N.E. 2nd Ave.  
Phone: 754-2444

Catholic Service Bureau,  
Broward Region  
1300 So. Andrews Ave.  
Ft. Lauderdale  
Phone: 522-2513

Catholic Service Bureau,

West Palm Beach Region  
106 So. Clementis St.  
Phone: 655-6342

Catholic Service Bureau,  
Collier County  
3196 Davis Boulevard  
Phone: 774-6483

Catholic Service Bureau,  
Monroe County  
3211 Flagler Ave.  
Key West  
Phone: 296-8032

Sheppard Medical Clinic  
1900 S.W. 3rd Ave.  
Miami  
Phone: 854-2426

St. Vincent Hall  
3675 South Miami Ave.  
Miami  
Phone: 854-0144

Maurawood Residence  
900 54 St.  
West Palm Beach  
Phone: 842-2406

## Los jóvenes: esperanza de Pro-Vida

FILADELFIA—(NC)—La clave para lograr la enmienda contra el aborto provocado radica en la movilización de los jóvenes de toda la nación, según afirmó un trabajador pro-vida durante una conferencia sobre el mismo tema en esta ciudad.

Recordando el éxito de los moratorios contra la guerra del Vietnam, Cathy Fonseca Marshall dijo "protestastéis contra la guerra porque es una forma de violencia...El aborto provocado es violencia también, y mata," dijo.

La Sra. Fonseca afirmó que los jóvenes por lo general no están informados sobre los datos del aborto provocado, ya que han sido educados por los medios de comunicación para quienes el sexo es como un juego de

"monopolio" en que "el penalty es el embarazo y el único tique para salir de la cárcel es el aborto provocado," dijo.

También afirmó que cualquier mujer al corriente de los datos sobre el aborto, seguramente sería menos propensa a aceptar los abortos ligeramente.

"Quizas Uds. conozcan a alguien que está pensando en provocarse un aborto," dijo. "Traten de hacerle saber todo sobre sus consecuencias y hagan que hable con alguien del comité 'derecho a nacer,' termino diciendo.

En Miami para cualquier información sobre el Comité Pro-Vida, dirigirse a P.O. Box 704, Olympia Heights BR. Miami, Fla. 33165, o al teléfono 552-6835.

## en el mundo . . .

MEDELLIN, Colombia—(NC)—Al prolongarse por más de un mes la huelga de 8,000 médicos y enfermeras del Instituto del Seguro Social, que afecta a 1.8 millón de trabajadores, el gobierno del presidente Alfonso López volvió a implantar el estado de sitio con poderes de despido de cualquier empleado en huelga. Por su parte el arzobispo de Medellín, Mons. Tulio Botero, afirmó que "quienes más sufren sus efectos son los trabajadores del campo y la ciudad." Hacia eco a la reprobación publicada por la Conferencia de Obispos al comienzo de la huelga. Sacerdotes para América Latina (SAL) consideran sin embargo que no cabe condenar sólo al cuerpo médico, sino a la injusticia social y la miseria que quebrantan la salud de la mayoría de los colombianos.

ROMA—(NC)—Se reunió aquí la Comisión Pontificia de Teología, cuyos miembros nombra el Papa Paulo VI, para discutir la "teología de la liberación" que ha surgido en países del Tercer Mundo, particularmente en América Latina. Muchos de los sacerdotes centran su pastoral en la liberación de los oprimidos por la pobreza y el pecado como tema central del Evangelio. Los teólogos discutieron los aspectos políticos de tal teología y las supuestas desviaciones hacia el Marxismo; otros defendieron sus raíces en las Conclusiones de Medellín (1968), que a la vez son una aplicación a la realidad latinoamericana de las directivas del Concilio Vaticano Segundo.

SANTIAGO, Chile—(NC)—El cardenal Raúl Silva, arzobispo de Santiago, negó haber comparado a la junta militar de Chile con "una dictadura nazista", según versiones dadas a la prensa europea por un ministro luterano de Noruega que le visitó, el pastor Torger Havgar. Una declaración publicada por el arzobispado dice que "si bien se habló de problemas de la comunidad cristiana en Chile, el juicio político atribuido al cardenal es una tergiversación en la substancia y en la forma de sus palabras." Ha habido fricciones entre la Iglesia y el gobierno militar desde 1973 por cuestiones de respeto a los derechos humanos.

ROSARIO, Argentina—(NC)—El arzobispo de Rosario Mons. Guillermo Bolatti dijo durante las fiestas patronales aquí que la corrupción moral de

la sociedad argentina favorece la penetración por las guerrillas marxistas, y citó al caso testimonios de médicos cuyos pacientes con aberraciones sexuales o adictos a las drogas son blanco de la persuasión marxista. Agregó que si el esfuerzo de los militares que actualmente rigen el país fracasa, la alternativa es la dominación comunista. La violencia política, que causa unas mil víctimas por año desde 1974, viene minando la vida social y económica del país.

LIMA—(NC)—Conforme los generales echan marcha atrás a una "revolución nacionalista", los obispos del Perú les recuerdan que la doctrina social de la Iglesia pide plena oportunidad de empleo, salarios justos, sindicalismo auténtico y servicio a los pobres. Si decimos profesor valores cristianos, escribieron los obispos al celebrar la fiesta nacional del Señor de los Milagros, hay que escuchar esa voz de la Iglesia. Los obispos advirtieron contra los peligros del marxismo, pero a la vez "denunciamos el hecho de algunos anti-marxismos que pretendiendo ampararse en la Iglesia, quieren defender situaciones de privilegio o se oponen a los cambios necesarios." También advirtieron en contra de arrestos injustos y otros actos que violen los derechos humanos.

CIUDAD DEL VATICANO—(NC)—La santa Sede aprobó el esfuerzo del gobierno italiano de reducir de 17 a diez los feriados religiosos, para impulsar la economía que hoy pasa por un período crítico. Entre los feriados suprimidos figuran el día de San José, San Pedro y San Pablo, Todos los Santos, la Ascensión y Corpus Christi.

ROMA (NC)—En la homilía de la canonización del santo escocés martirizado en el siglo 17 bajo la Reforma, el jesuita John Ogilvie, el Papa Paulo VI evocó las condiciones tempestuosas de su era en que brilló como testigo de Cristo. Entre los peregrinos a las ceremonias del 17 de octubre aquí asistieron 4,000 escoceses, muchos ostentando sus gaitas y faldas. El nuevo santo fue converso del calvinismo, y defendió a la Iglesia del poder político.

## ... en la ciudad

Balle De Colores...el sábado 30 desde las 8:00 P.M. en el Club de las Américas, 8500 S.W. 8 calle. Organizada por el Movimiento de Cursillos, esta actividad es en beneficio del mantenimiento de Emaus y está abierta a toda la comunidad hispana de la Archidiócesis.

En la televisión...todos los domingos a las 2:30 P.M. La Santa Misa en español, (Canal 23).

El lunes 1 de noviembre es la fiesta de Todos los Santos y es fiesta de precepto.

Lea todas las semanas en la Voz, "Emaus en el Hogar" y reflexione con su familia sobre las charlas de la Escuela de Vida Cristiana del Movimiento de Cursillos.

## Reacción local a reuniones en Detroit

(Viene de la Pág. 28)  
Unión de su elección.

Para Mary Palmer, también de la Junta Directiva de la Oficina de Caridades Católicas, "la votación de las recomendaciones no reflejaba la opinión de la gran mayoría de los católicos de la nación." En su opinión de la gran mayoría de los católicos de la nación." En su opinión, existió mucha

"manipulación de opiniones" durante los debates.

Thomas A. Horkan Jr., asistió a la Conferencia como representante de la Conferencia Católica de la Florida, y apoyó las recomendaciones en favor de la implementación del plan pastoral de los obispos de 1975, en favor de educación pro-vida. Para él la Conferencia de Detroit tuvo mucho de positivo.

# LA BIBLIA Historia de salvación

Por el PADRE JOSE LUIS HERNANDO

LA HISTORIA no es sólo una ciencia que establece los hechos del pasado. El historiador tiene que seleccionar, elaborar, estudiar y reflexionar sobre estos hechos con una visión crítica: Este trabajo lo realiza de un modo inconsciente dejándose llevar por la mentalidad, época y cultura en la que él vive. Pero también actúa de un modo consciente, en cuanto que sigue unos criterios dignos de una investigación seria de los hechos.

El historiador que trata de resucitar el pasado tiene que analizar todos los documentos de la época que estudia, todos los géneros literarios (como novela, historia, drama teatro, cine...), todas las expresiones de la vida del hombre, todos los acontecimientos de aquella sociedad o cultura.

Al analizar la biblia podemos decir que es una historia del pasado. Es el relato de la vida de un pueblo a lo largo de 2,000 años. No es una historia crítica, según la considera las ciencias modernas. Sin embargo esto no quiere decir que la Biblia no sea algo sólido, que no esté anclada en la realidad, o que no diga la verdad.

La Biblia no es una crónica

escrita según se producían los acontecimientos. Muchos de los textos que leemos ahora fueron producidos varios siglos después de suceder lo que narran.

En la Historia de Israel ha habido un esfuerzo por comprender el pasado, lo cual ha dado como consecuencia la cristalización de los textos que hoy forman la Biblia. Lo importante es situarse, no tanto en el tiempo del suceso, sino en el momento en que se ha producido la comprensión de los hechos del pasado.

La Biblia es también historia de las relaciones del Dios con el hombre.

Entre los componentes de la vida humana, analizados por la Biblia, el más importante y predominante es la religión: se ve el pasado desde el punto de vista de la fe, como relación—"religación"—de Dios con el hombre y de éste con Dios. Se trata de la Historia humana vista e interpretada por Dios. La Biblia no es un libro de política, de arte, de ciencia, de filosofía...es una historia religiosa.

Cuando el autor sagrado se acerca al pasado, no lo ve tan sólo como pasado. "Se acerca a él para reflexionar y comprender mejor el momento presente. En la Biblia se nos presenta y cap-

tamos el Paln de Dios: lo que El nos promete, lo que El nos ofrece, lo que El espera del hombre...

El autor sagrado se acerca al pasado para reflexionar y comprender mejor el presente...

La Biblia, no sólo presenta las experiencias religiosas de un pueblo, contemplando la Fe como



EMAUS EN EL HOGAR

valor fundamental del mismo (el valor "Fe" sería el criterio selectivo de los sucesos), sino que es la Historia de la Revelación: el autor acepta la idea de la Revelación de Dios, que se ha manifestado en la Escritura, comparte esta fe y la considera como valor fundamental del pueblo y de sí mismo: el autor sagrado se siente interpelado por la historia, implicado en ella y personalmente responsable del desarrollo de la misma.

Estas ideas son los criterios interpretativos y selectivos de los acontecimientos. El autor hace una exposición de la Revelación siguiendo el orden cronológico en que se desarrolla.

Al mismo tiempo la Biblia es Historia de Salvación. Describe un período de la Historia de la Salvación-liberación, que aún no ha terminado. Es la exposición del plan salvífico de Dios, que comenzó cuando Dios quiso y no necesariamente cuando el hombre tomó conciencia de este plan.

Es el relato de las intervenciones de Dios en el mundo del hombre durante 2,000 años (Las fechas importantes son: Año 1700 A. de Cristo. Abraham. Año 1250: Sinaí-Moisé. Año 1000: David.) Es la Historia de las relaciones del hombre con Dios. La nota dominante es la intervención-manifestación de Dios con su designio de salvar-liberar en todos los planes de la existencia humana.

Pero además de todo esto, la Biblia, que es historia es también "maestra de la vida"

Sabemos que Dios no cambia, por eso el relato de estos 2:000 años de historia es como un botón de muestra de una historia que continúa, que hay que seguir escribiendo y viviendo...

Pero tenemos una ventaja los hombres de hoy y es que la Biblia nos propone un camino pedagógico para percibir y experimentar cómo Dios continúa actuando, reaccionando, hablando y tratando al hombre a fin de salvar y liberar.

## Tiempo

### para pensar

- ¿Cuál es la labor de todo historiador?
- Según el padre Hernando, ¿cuál es el aspecto más predominante en el análisis de la Biblia?
- Al leer la Biblia, ¿qué ventajas tenemos los cristianos de hoy?
- ¿Crees que la lectura de la Biblia nos puede ayudar a comprender mejor nuestra propia historia personal? ¿por qué?
- ¿De qué modos puedes valerte para descubrir a Dios en tu vida?
- ¿Cómo es tu relación con Dios?
- ¿Cuál es la imagen que tú tienes de Dios? Es para tí Padre, hermano, amigo, redentor, o es todavía un ser lejano que desconoces?
- La gente que te rodea? ¿Crees que ha descubierto a Dios como a alguien cercano? ¿Crees que puedes ayudarles? ¿Cómo?

## Dios - un amigo presente en el mundo

Por EL PADRE JOSE ANTONIO ESQUIVEL, S.J.

Nuestro mundo, el mundo del espacio, el mundo que ha roto la barrera del silencio, que ha caminado por la luna, que ha escudriñado los misterios de Marte...Es un mundo de hombres con suficiencia, centrados en sus propias capacidades, en el horizonte inmenso de sus posibilidades...y es un mundo que piensa en todo menos en Dios.

Como si Dios hubiera dejado de ser importante para los hombres...

Hace unos años nos enfrentamos todos con la portada de la revista "Time" que decía "Dios ha muerto".

Más sin embargo, el Dios que entonces se daba como muerto era un Dios que nunca había existido.

Aquel Dios "resuelve todo," el que coarta la libertad del hombre mismo...Ese Dios lejano, frío, castigador, mago, truquizo,

que ellos daban como muerto, ese Dios nunca existió.

Porque nuestro Dios es un Dios personal, es el Dios que entabló amistad con Abraham, el que ayudó a la liberación de los judíos, el que se comunicaba constantemente por profetas...Ese es nuestro Dios, y vive.

Hablar simplemente por hablar no es lo propio de personas maduras y responsables, y menos aún de Dios. Cuando uno habla, se manifiesta, y así es que Dios, al hablar a Abraham, a Moisés y a los profetas fue manifestando algo de lo que El es, se fue manifestando a sí mismo.

Sin su ayuda, nosotros nunca hubiéramos podido ir descubriéndole como Padre, como hermano—como amigo—pero El quiso irsenos comunicando y esa comunicación es lo que llamamos REVELACION.

Por un lado sabemos de la revelación natural por la que descubrimos a Dios a través de sus criaturas, de la naturaleza...Pero también hay otra revelación que es sobrenatural por la que Dios actúa más directamente a través de los acontecimientos, de su Palabra.

A través de todo ello, Dios sale al encuentro del hombre y se da a conocer.

Pero encontrar a Dios es mucho más que conocerle, es llegar a una relación personal de presencia.

El hombre verdaderamente religioso no es aquel que sabe mucho de Dios o sobre Dios, sino aquel que le conoce internamente, el que lo busca de corazón, se identifica con El, entabla una relación personal.

Si recorremos la historia de las religiones, quedaremos sorprendidos al comprobar que

sólo en la tradición judeo-cristiana existe la realidad de un Dios que entabla amistad con el hombre y le habla como a un amigo.

Nuestro Dios es un Dios que toma la iniciativa y a través de la Sagrada Escritura le vamos descubriendo según se comunica con nuestros antepasados. A Abraham a quien llama amigo, a Moisés con quien habla cara cara; a los profetas a quienes escoge para ser sus testigos...

Pero sobre todo Dios se nos revela a través de su Hijo Jesús, de su vida y de su Palabra.

Vida y palabra que se nos ofrecen, que hemos de ir descubriendo saboreando, asimilando y viviendo.

Vida y Palabra que nos interpelan, nos invitan a un mayor conocimiento y una mayor vivencia de esa fe en un Dios personal que nos abre a su amistad.

## Comentarios evangélicos

Por el REV. JOSE P. NICKSE

Jesús le contestó: "El primer mandamiento es: Escucha, Israel, el Señor, nuestro Dios es el único Dios. Al Señor tu Dios amarás con todo tu corazón, con toda tu alma, con toda tu mente y con todas tus fuerzas. El segundo mandamiento es: Amarás a tu prójimo como a tí mismo. No hay mandamiento más importante que éstos."

Marcos 12:28-34

¿A qué mandamientos se refería el maestro de la Ley que lanzó la pregunta a Jesús? ¿A los Diez Mandamientos? No. No solamente a los Diez Mandamientos sino a los 613 mandamientos que se encuentran en los libros de la Ley, los cinco primeros libros del Antiguo Testamento.

Jesús no inventa estos mandamientos. Ya eran parte de la herencia bíblica de Israel. Pero Jesús los presenta como la cima y núcleo de la vida cristiana.

Es imposible separar el amor a Dios del amor a nuestros hermanos. Ya lo dice San Juan: "Quien dice "Yo amo a Dios" y odia a su hermano, es un mentiroso."

El camino hacia Dios nos lleva por las vidas de nuestros hermanos. Ya sabemos quien es el prójimo: El compañero de trabajo que no me cae bien, los vecinos que hacen tanta bulla, la famosa suegra que no deja de meterse en nuestras vidas.

Es fácil decir "Amo a la humanidad," una humanidad anónima, lejana, inofensiva. Hay que amar en concreto, a puertas abiertas. Esa es la medida de nuestro amor.

Cristo sintetiza la Ley del Antiguo Testamento en estos dos mandamientos. Son el punto de partida. Son el eje sobre el cual gira nuestra vida cristiana. Porque amamos a un Dios personal, y amamos al prójimo en concreto, vivimos la vida de fe que nos enseña el evangelio.

El mundo sabrá que somos cristianos porque sabemos amar y servir.



# Iglesia y Universidad—un puente a la comunidad

"Todos nosotros estamos dedicados a la búsqueda de la verdad total y a vivir juntos vidas plenamente humanas," dijo el Arzobispo Edward McCarthy ante un grupo de estudiantes y profesores durante su primera visita a la Universidad Internacional de la Florida (FIU) el lunes.

El arzobispo afirmó que "existen muchas semejanzas en el modo como la Universidad y la Iglesia sirven a la comunidad, y prometió su "apoyo, como representante de la Iglesia, a todas "las cosas buenas que ocurren en la Universidad."

Su visita a FIU había sido organizada por la Asociación católica de Capellanes Universitarios, y la Facultad de Letras y Ciencias de la Universidad. Durante su estancia de cerca de tres horas en el recinto universitario, el Arzobispo se reunió con representantes de ambos grupos así como con el presidente de la universidad Dr. Harold Crosby.

La entrevista se desarrolló en tono cordial de mutuo conocimiento. Entre otros temas se trató el de reforzar la colaboración ya existente entre la Universidad y la Archidiócesis a través en la organización de programas de educación de

adultos, para crédito, fuera del recinto universitario. Tal colaboración también existe entre la Universidad y otras denominaciones judías y cristianas. En el caso de la

Archidiócesis, varias veces en el pasado se han ofrecido cursos en colaboración con la Oficina de Educación Religiosa y a través del Departamento de Filosofía y Religión de FIU. Los cursos

tuvieron lugar en la parroquia de St. Michael y fueron en español.

"Esperamos que la visita del Arzobispo sirva para reforzar la colaboración que ya existe y para abrir nuevas posibilidades en el futuro," dijo el Dr. Ricardo Arias, Decano de la Facultad de

Letras y Ciencias después de la entrevista con el presidente.

Momentos antes durante su coloquio con el equipo interdenominacional de capellanes de FIU, el Arzobispo se interesó por su trabajo, y por el origen del grupo conversando con ellos sobre las dificultades en llevar a cabo una misión religiosa dentro del mundo universitario.

Según comentó uno de los capellanes una de las dificultades que él veía era la del frecuente cambio de los capellanes. Para él, la efectividad de la labor en la universidad está en relación directa con el número de años de permanencia en el puesto.

Para otro de los ministros la dificultad radica en la falta de comprensión, por parte de la comunidad universitaria, de cuál es el papel de los capellanes, y de su interés por aportar un servicio desinteresado a todos.

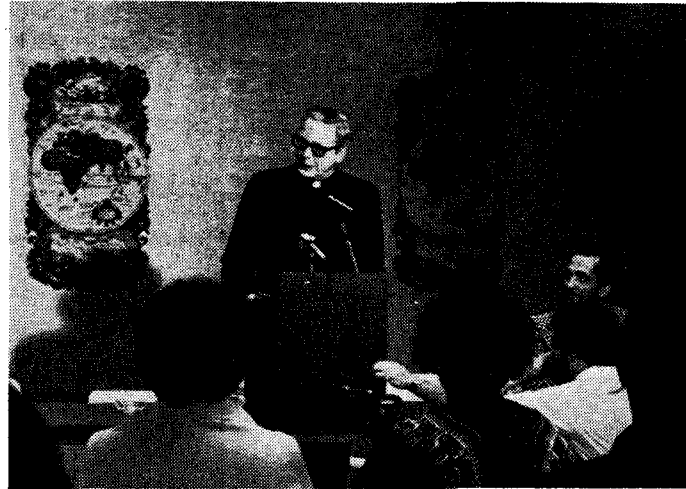
Durante su reunión abierta con profesores y alumnos, el Arzobispo respondió a preguntas de todo tipo, admitiendo en algunos casos la necesidad de conocer mejor la situación local para poder responder.

En varias ocasiones expresó su deseo de que la Iglesia americana llegue a profundizar mejor en el papel del laicado en la Iglesia, no tanto, quizás, en tareas parroquiales, sino en el campo de la vida pública y de la comunidad, influenciando las estructuras de la sociedad.

Al preguntarle sobre la posibilidad de que se admita a la mujer en el sacerdocio dentro de un plazo de cinco años, el Arzobispo reafirmó la actual doctrina de la Iglesia comentando que la cuestión de la ordenación de mujeres es hoy vista por muchos teólogos, no tanto como una cuestión de igualdad de la mujer, como de diferenciación de ministerios en la Iglesia.

"Cuando se leen los documentos de la Iglesia al respecto," dijo el Arzobispo, "queda claro que aún hay lugar para más estudio, discusión y debate, pero no creo que las cosas cambien en cinco años," dijo.

Después de esta reunión, el Arzobispo participó como invitado de honor en un almuerzo con el Presidente de la Universidad Harold Crosby, y varios profesores de la Facultad de Letras y Ciencias así como diversos representantes de la comunidad.



El Arzobispo McCarthy (izq.) conversa con estudiantes y profesores de FIU. A su derecha el Dr. Ricardo Arias. Abajo, desde la izquierda los capellanes de FIU: Polly Cook, Metodista, P. Joseph Schley Espiscopal, P. Luis Casabón, Católico; Rev. Philip Bigelow, Luterano; Arz. McCarthy, P. Henry Minich, Espiscopal; P. Martín Deveraux, Católico y P. Michael Greer, de espaldas.



## 30 matrimonios se "encuentran"

Treinta matrimonios hispanos pasaron el fin de semana en Biscayne College, participando por primera vez en un encuentro conyugal.

El Encuentro, organizado por un equipo de matrimonios del Movimiento Familiar Cristiano, proporciona a los participantes la oportunidad de dedicar dos días a la reflexión y al encuentro de los esposos, en un ambiente de descanso, fuera de las preocupaciones de cada día.

Hasta el momento han tenido lugar en la Archidiócesis cerca de 50 Encuentros Conyugales. Los Encuentros constituyen tan sólo una de las actividades para la familia que proporciona el Movimiento Familiar Cristiano.

Este movimiento ya existía en Cuba antes del Exilio, y fue precisamente el padre Angel Villaronga O. F. M. entonces consiliario Nacional del movimiento quien después inició sus actividades aquí en el exilio.

Este tipo de apostolado con la familia había llegado a Cuba a través de Francia, con los llamados Equipos de Nuestra Señora, que aún existen en algunas naciones de Europa.

Posteriormente, el Movimiento Familiar Cristiano inició las actividades de los Encuentros Conyugales, bajo la iniciativa del padre Gabriel Calvo quien a su paso por Miami hacia el año 1967, también inició estos encuentros con el grupo de CFM de Miami.

Aunque la actividad de los Encuentros se mantiene dentro de las directivas del CFM en la Archidiócesis y en general entre los grupos hispanos de la nación, no ha sucedido así entre los católicos de habla inglesa, entre



Presididos por el Padre Angel Villaronga, O.F.M. y el equipo directivo, los participantes en el último Encuentro Conyugal en Biscayne College.

quienes existen hoy día varias experiencias o movimientos de Encuentros Conyugales.

En un artículo en las páginas de inglés de este periódico, la semana pasada, se mencionaban específicamente dos grupos: World Wide Marriage Encounter, o rama surgida en Nueva York con especial énfasis en las técnicas para la comunicación entre los esposos y que se orienta exclusivamente a católicos, y el grupo National Marriage Encounter, llamado así en 1973 y que sigue una orientación ecuménica.

A su paso por Miami la semana pasada, el padre Gabriel Calvo, originador de los Encuentros Conyugales, habló con la Voz sobre el proceso de su apostolado en beneficio de la familia y sobre sus planes para el futuro.

Actualmente residente en Washington D. C., el padre está interesado en iniciar toda una serie de programas en beneficio de la familia entera, no solo los esposos.

Sus proyectos tienen mucho en común con los programas que durante años ya han funcionado en la Archidiócesis de Miami, concretamente en la comunidad católica hispana. Programas como los movimientos de Encuentros Familiares, Impacto y Camino.

Establecido ahora por su cuenta en Washington D.C., el padre Calvo ha formado una corporación F.I.R.E.S. (Family-Intercommunications Relation-

ships Experiences Services), cuya función es la de ofrecer toda esta serie de programas a las familias, especialmente familias pobres que no siempre tendrán la gran oportunidad de participar en programas durante fines de semana.

Fires no quiere ser otro movimiento más, sino un espíritu, que como indica su nombre "fuego" lleve calor a los hogares.

### Compartid vuestra oración, dice Arz. McCarthy a religiosas

"Hemos de ser el pueblo del Evangelio, la gente de la buena noticia," dijo el arzobispo Edward McCarthy ante unas 500 religiosas de la Archidiócesis reunidas en Barry College para la celebración de una Eucaristía con él organizada por el Consejo de Religiosas Archidiocesano.

Durante la homilía el arzobispo alabó a las religiosas por su testimonio de vida y el enriquecimiento que ellas son

para la fe de la Archidiócesis.

Reafirmando la importancia de la vida de oración, el arzobispo recordó a las religiosas su obligación de compartir y enseñar a otros a orar. También recordó el testimonio de los primeros cristianos a quienes se les conocía por su amor mutuo y expresó su deseo de que las religiosas "nos ayuden a crear una imagen amable de la Iglesia."

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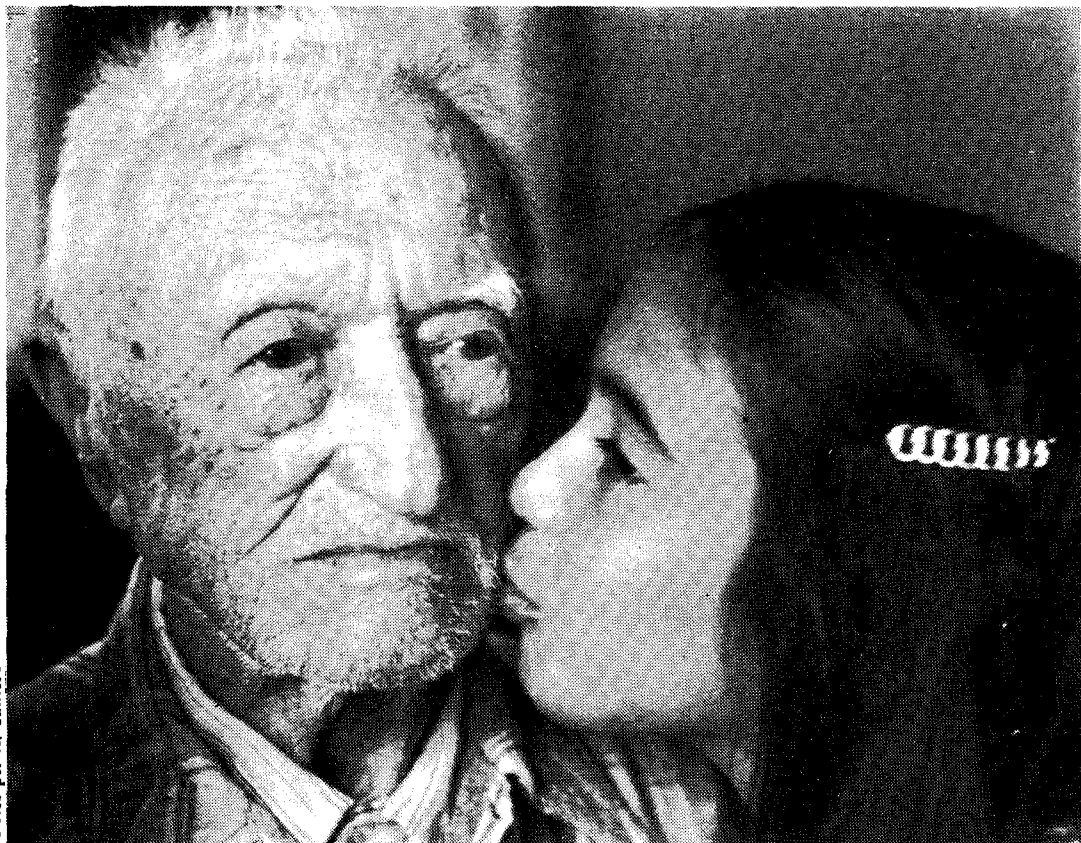
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# ¡Respetad la vida!



Fotos por A. Cantero

El cariño de esta niña por su abuelo viene a recordarnos que aunque termina el mes del 'respeto a la vida' no termina la obligación de los cristianos por defender la vida en todos sus aspectos. Por eso La Voz afirma, con el Comité Nacional Pro-Vida:

**Creemos que damos nuestro testimonio a aquel que nos creó al demostrar que somos buenos guardianes de la Tierra que nos dio como hogar, cuidando de ella y de sus criaturas; y amándonos los unos a los otros: nacidos o no nacidos, sanos o incapacitados, jóvenes o ancianos, produzcamos o no; ya que sabemos que El está presente y a El servimos y amamos a través de todo ser humano.**

(Extracto de la resolución de la Junta de Directores del Comité Nacional Pro-Derecho a la Vida. Tercera Convención anual. Denver, Co. Junio 1975).

## 'Comprometidos con la Justicia'

Delegados locales comentan sobre las reuniones en Detroit

Junto con 1,200 representantes de toda la nación, unos 100 obispos y cinco cardenales, varios católicos de la Archidiócesis participaron la semana pasada en la Conferencia organizada por los obispos con motivo del bicentenario, sobre el tema "Justicia y Libertad para Todos."

A su vuelta de Detroit, los delegados resumieron sus impresiones sobre estos días de intensas reuniones. Para uno de ellos, Monseñor Bryan Walsh, Director de la Oficina de Caridades Católicas, las reuniones constituyeron uno de los eventos más significativos de la historia de la Iglesia norteamericana.

"Aunque la selección de delegados era básicamente representativa en cuanto a cultura, geografía y color, no se logró una verdadera muestra en cuanto a proporciones," dijo Monseñor. "Había demasiados negros, mientras que el número de hispanos era limitado."

Monseñor opina que aunque había un buen número de personas de ideología conservadora, en general se detectaba más una tendencia liberal y activista en las aportaciones. "Como en todo este tipo de reuniones la mayoría silenciosa de la Iglesia no se dejó oír," dijo.

En su opinión, los temas que disfrutaron de más publicidad en la prensa de esos días, como sacerdocio no célibe, sacerdocio femenino, comunión para los

divorciados... etc., sólo fueron parte de otros muchos asuntos de importancia allí tratados.

Para él, la verdadera cuestión de esos días era la preocupación por el testimonio de justicia que la Iglesia está llamada a dar al mundo. Por lo demás, su objeción más fuerte a las reuniones fue la brevedad del tiempo. Era demasiado lo que se pretendía discutir en sólo tres días.

Para otro de los representantes oficiales de la Archidiócesis, Msgr. John McMahon, la sorpresa fue el comprobar, que la mayoría de los participantes en su comité sobre el tema "trabajo" no estaban al corriente del documento de los obispos sobre este tema, publicado en 1975.

Msgr. McMahon es Director de la Oficina de Apostolado Rural de la Archidiócesis, y quedó complacido de su ida a Detroit al comprobar el esfuerzo de la Iglesia por implementar la justicia no sólo hacia fuera sino también en su interior. Quedó convencido de la importancia de comenzar a educar en la justicia, empezando a escala local y diocesana. También opina que es un hecho muy positivo comprobar la disponibilidad de los obispos para escuchar lo que se decía sin tomar la defensiva. Para él, también quedó claro que predominaban representantes de grupos específicos.

La Hna. Marie Infanta González, de la Oficina de

Educación de la Archidiócesis quedó complacida con una de las recomendaciones condenando el racismo, también con otra referente a la preservación de las escuelas pobres en las ciudades.

La Sra. Lillian Gaines de West Palm Beach, también comentó sobre la resolución en contra del racismo y sobre otra que recomienda que la Iglesia no establezca relaciones o negocios con instituciones que sigan una política racista. La Sra. Gaines es miembro de la junta directiva de la oficina de Servicios Católicos.

El padre Gustavo Miyares, de la oficina de Juventud, participó en los debates sobre "trabajo" en que se apoyó el derecho de toda persona a las negociaciones colectivas y se trató el derecho de los empleados diocesanos a pertenecer a la

(Pasa a la Pág. 25)

## Phoenix apoya al Arz. Mc Carthy

Unas 900 personas de la diócesis de Phoenix quisieron demostrar esta semana a su antiguo obispo, Mons. Edward McCarthy, el cariño y la gratitud que aún le tienen. Para ello enviaron a The Voice sus contribuciones con el fin de llenar dos páginas enteras (10 y 11) con sus firmas.

"Es simplemente un modo de demostrarle nuestro cariño," dijo el padre Jack Spaulding, de

## Centro pro-vida abre en Jacksonville

JACKSONVILLE, Fla (NC) — El centro médico de San Vicente en esta ciudad acaba de abrir una oficina que coordinará variedad de programa pro-vida con énfasis en planificación natural de la familia.

Llamado Centro Pro-Vida, dicho centro se propone organizar programas de instrucción— individual y por grupos— sobre planificación familiar por métodos naturales y cuenta con materiales de instrucción en inglés, español y vietnamés.

Entre sus metas, se encuentra la de ofrecer alternativas al aborto provocado, por medio

de servicios primarios de obstetricia y ginecología a mujeres que de otro modo abortarían. También se ofrece educación y orientación pro-vida, orientación y exámenes a parejas no fértiles, preparación para afrontar los años de la vejez y programas sobre el sentido de la maternidad o paternidad.

Dirige la operación del centro la enfermera diplomada Nancy Fisher. Dicho centro actúa en colaboración con los demás programas de la diócesis de San Agustín, incluidos los Encuentros Matrimoniales y conferencias pre-cana.

## "Llamados a la acción"—Pablo VI

a delegados en Detroit

Venerables hermanos y queridos hijos e hijas:

Os encontráis reunidos en nombre de Jesús como miembros de la Iglesia católica en los Estados Unidos. Habéis sido convocados por "una llamada a la acción" que lleva el tema de la justicia y libertad para todos.

Ante el mundo, estáis humildemente reafirmando vuestra convicción de que la justicia y la libertad son verdaderamente un elemento esencial de las enseñanzas de Jesús; que son necesidades primarias de la persona humana; que enjendran derechos y deberes de suprema importancia. Con San Pablo estáis proclamando que "para la libertad nos liberó Cristo" (Gal. 5:1).

El Señor Jesús no quiere que olvidemos que la señal del verdadero discipulado es la preocupación por los hermanos. Es por ello que os animamos a que unidos como un pueblo, respondáis a la "llamada a la acción" que se os ha hecho. Es una llamada de Cristo invitándonos a la conversión interior y personal y enviándonos a llevar la renovación de la verdadera libertad y justicia a todas las áreas de la vida cristiana y a todas las estructuras económicas y sociales de la sociedad.

Sí, la causa de la dignidad humana y de los derechos del

hombre es causa de Jesús y del Evangelio!

Jesús de Nazaret siempre se identificó y se identifica con sus hermanos. El está presente en los ancianos, en los que se sienten alineados y se encuentran solos, sin familia y sin amigos. El está en los débiles, en los millones de no-nacidos. El es el Varón de dolores, el Siervo doliente que grita por la justicia por el amor y la libertad...Y les grita a sus seguidores y discípulos para que defiendan y promuevan la vida y la dignidad humana.

Debeis luchar contra el aborto provocado, contra la eutanasia y el hambre, contra todo lo que hiere, debilita o deshonra la vida y contra todo lo que milita contra el eterno destino de la humanidad.

Toda iniciativa y esfuerzo por la mejora del hombre, por el progreso y la paz social, han de ser contribuciones específicamente cristianas, ejecutadas en la perspectiva del amor cristiano.

Cada día ha de constituir un nuevo comienzo en la búsqueda de la libertad y la justicia. Pero sabemos con certeza que esta búsqueda sólo quedará colmada cuando el Señor Jesús vuelva en su gloria.

Y hemos de añadir que, en la tradición cristiana, toda llamada a la acción es ante todo una llamada a la oración. Y es así, que vosotros habéis sido llamados a la oración, y ante todo a un mejor compartir en el sacrificio Eucarístico de Cristo.

Es en la Eucaristía que el Señor os mantiene en la esperanza y en la fortaleza de su Resurrección. Es en la Eucaristía que encontrarás el verdadero espíritu cristiano que os facilitará salir y actuar en nombre de Cristo.

Sí, queridos hijos e hijas, habéis sido llamados a la acción, en el nombre del Padre del Hijo y del Espíritu Santo.