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Focus is on gap, minorities at young adult consultation

"It's probably the worst period in history to be a parent of a teenager and it's the worst period in history to be a teenager with parents on the other side of the gap," declared Margaret Mead to over 300 participants attending the National Consultation on Young Adult Ministry, sponsored by the National Council of Churches, at Barry College.

The other side of the generation gap, according to Mead, is anyone born before 1945 who she described as "immigrants in time."

The post 1945 young adult grew up with the bomb, TV, space problems and the computer. "These are people to whom all this new world is a mother tongue."

To bridge this generation gap, the noted anthropologist suggested that society has to reevaluate many of its definitions. Young people, especially, are not buying the old definitions so we must overcome old distinctions to achieve new understandings, she stated.

"We divide society up between the people in school and the people who got out. One of the most important things I think we have to do is get rid of the notion that there's a great difference between people in school and out of school. To get rid of the idea that you have to get as much education as you can because you're never going to get another chance."

We must stop dividing society between immature, unfinished people who are still in school and mature finished people who are out of school, she noted.

Commenting on older adults returning to school, Mead said she wasn't sure if "that means something very good because universities have suddenly discovered older people are a source of income."

In addition to school being used as a measuring level for maturity, Mead also noted parenthood falling into that category.

"In the 1950's you were expected to be a parent no matter what. If you couldn't have children of your own, you were expected to adopt at least four well-born illegitimate children of impeccable parentage. I estimated, at one



Margaret Mead was the keynote speaker at the National Consultation on Young Adult Ministry held at Barry College last week.

point, that we needed five million well-born illegitimate children to fill the need."

She continued.

"If you look to the 1950's when we were the most married country in the whole world—not always married to the same person but steadily married—you see that our aim was to be married from puberty to senility."

Society can't go on with this notion, she added, "in which people got married miscellaneously, got divorced a year later and presented us with a nation of children from broken homes."

Emphasizing that parenthood required special talents and a commitment, Mead indicated there must be room for the development of alternate life styles.

"There are large numbers of young adults and not so young adults, and some

frightening, frightening eight-year-old adults who are not primarily concerned with parenthood and the responsibility of parenthood. They aren't quite sure what they are concerned about.

"Now there are many young people who do not intend to get married, or if they do marry, do not intend to become parents. There's a whole portion of our population that could be termed, Not Yet Parents, or No Longer Parents, or Never Have Been Parents."

Emphasizing that there is room for all these lifestyles, Mead noted that,

"Those who do not choose parenthood are free for a wider responsibility. Free from the need to have to gain material goods. Free to spend half their time, if they want, or even more in doing things for other

(Continued on page 8)

Brother, once here, now heads College

PHILADELPHIA — (NC)—No one had to twist the arm of a Christian Brother, who formerly was stationed in Miami, when he was recently named president of La Salle College here.

"I wasn't dragged kicking and screaming into the job. It feels good," said Brother F. Patrick Ellis who was principal of the boys division of Immaculata-LaSalle High School for two years during the period when his order staffed the school.

AT 48, he's balding, personable, fond of long walks along the Schuylkill River and



BRO. F. PATRICK ELLIS

has had such a variety of jobs as a Christian Brother he calls

himself a "utility infielder."

The Baltimore native succeeded Brother Daniel Burke who stepped down after the fall semester. Brother Burke's resignation put into operation the first-ever search for a president at La Salle. Trustees, faculty, administrators, students and alumni selected Brother Ellis.

"Before we were always encouraged to 'be available' and not to seek the president's job. The board of trustees just named the man. This time there were a set of procedures to follow and four Christian Brothers applied," said Brother

Ellis.

AFTER joining the Christian Brothers in 1946, he taught at Philadelphia's West Catholic High School for Boys. He earned advanced degrees in English from the University of Pennsylvania.

Brother Ellis joined the La Salle College faculty in 1960 as an assistant English professor. He left two years later to become principal of La Salle High, Miami, a post he held for three years. "It was an interesting time to be in Florida," he recalled, "because it was during the introduction of the Cubans who fled Castro."

OFFICIAL ARCHDIOCESE OF MIAMI Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of Jan. 18, 1977:

THE REVEREND MIGUEL M. GONI—to Chaplain of Campus Ministry at Key West Junior College, Key West, while retaining other assignment.

THE REVEREND JOSE L. HER-NANDO—to Administrator, St. Benedict Church, Hialeah, while retaining other assignments.

THE REVEREND THOMAS E. BARRY—to pursue further studies.

THE REVEREND JOHN J. VEREB—to Chaplain, Catholic Teachers' Guild, while retaining other assignment.

THE REVEREND ANTHONY MULDERY—to Administrator, St. Mary Star of the Sea Church, Key West.

THE REVEREND DAVID L. PUNCH—to Assistant Pastor, St. Augustine Church, Coral Gables, and to assist Archbishop McCarthy in special ministry projects.

THE REVEREND CARL MORRISON—to Assistant Pastor, St. Patrick Church, Miami Beach.

THE REVEREND JAMES V. VITUCCI—to Assistant Pastor, Our Lady of the Holy Rosary Church, Perrine, while retaining other assignment.

THE REVEREND JAMES SHEEHAN—to Chaplain, Catholic Daughters of America, Court No. 780, West Palm Beach, while retaining other assignment.

Abortion protest brings probation

BALTIMORE, Md.— (NC)—A man from Parma, Ohio, arrested in November after refusing to leave a Baltimore abortion clinic where he was praying the rosary, has received probation in Baltimore District Court.

Judge Cullen Holmes ordered the man, Jack Pelikan, not to return to the Hillcrest Clinic and Counseling Service and to pay \$10 in court costs.

Pelikan was arrested in the reception room of the Hillcrest clinic Nov. 16 and charged with trespassing, a misdemeanor which carries a maximum \$100 fine.

Pelikan, who pleaded not guilty and who took the stand in his own defense, said he prayed at the clinic because "prayer is the most effective action I can take" against abortion.

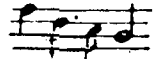
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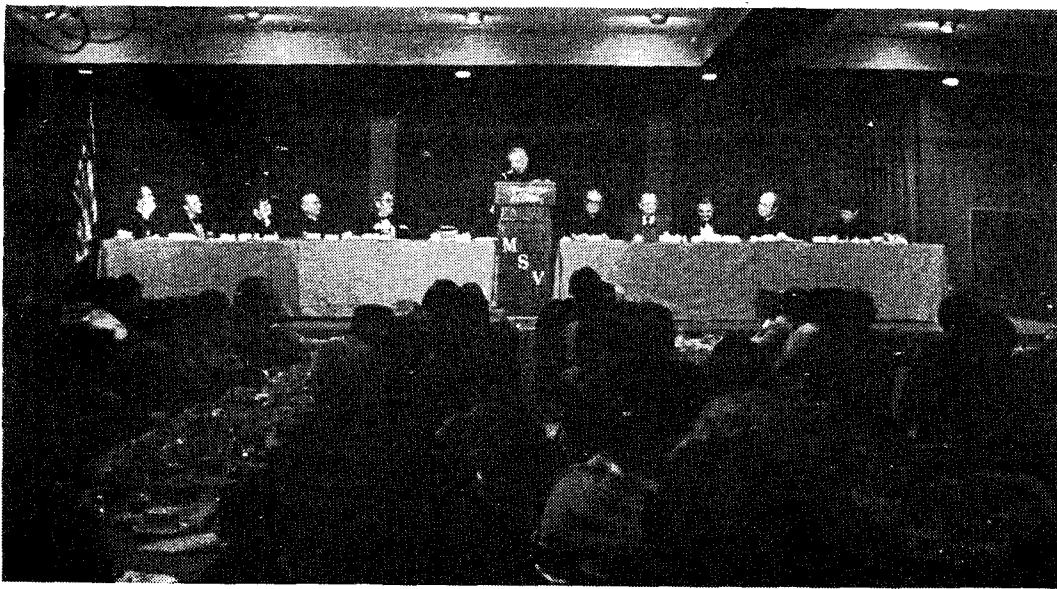
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Spanish-speaking Religious working in various apostolates in South Florida were honored by Dade County Mayor Steve Clark and Our Lady of Charity KC Council last Saturday. Certificates of recognition were presented to each of the nuns.



Archbishop Carroll speaks to guests in Miami Springs

Aged, family life goals for ABCD

(Continued from page 1)

protective care as you struggle along in your declining years."

Archbishop Carroll emphasized that the need for homes for the aged is due to the locality in which South Floridians live and which attracts great numbers of golden agers in need of such facilities.

"I'm sure that many of you are finding that it happens all too often that parents and elderly people are left to fend for themselves. It's tragic at times," he declared.

"In the beginning of the diocese we built Catholic schools grade schools first and then high schools to the point that we found, because of the cost of building and because of the lack of teachers—nuns and Brothers—it was not feasible for us to continue the way we were. Not one Catholic school in this Archdiocese has been closed not will it be closed as long as I'm around, Archbishop Carroll stated.

Archbishop Carroll placed on "high priority" the need for new institutions for the care of the aging noting that he has the Religious to staff them and pointing out that all that is needed is about \$10 million.

In his remarks Coadjutor Archbishop Edward A. Mc-

Carthy praised the faithful of the Archdiocese for their generosity over the past years referring to them as the "good angels" of the ABCD.

"A living organism must continue to grow or it is going to wilt and die," Archbishop McCarthy told guests. "And the Archdiocese, too, if its going to continue to be vital and alive as it's been under the Archbishop's leadership, must continue to be restless about expanding its services, to be true to the Faith and the hope in God, and to be true to the love of God that we're all called to demonstrate."

In announcing one of the new programs in which the Archdiocese is interested, a Family Life Center, Archbishop McCarthy said that the effort to support and strengthen family life is a concern that is critical everywhere, no matter what language is spoken, no matter what the economic status of the people.

"In this particular time that we live many people are finding and saying that family life, the enrichment of family life is a number one priority in

the Church and a number one priority in our society. In this ecology minded world where the moral atmosphere is becoming increasingly polluted we as Christian people must make new efforts to protect and reveal the sacredness and the potential of enrichment and happiness and good and wholesome Christian family life," Archbishop McCarthy continued.

"We're proposing as a new service of the Archdiocese, a Marriage and Family Enrichment Center which will be a resource for the people in the

parishes promoting wholesome family life, and wholesome family life programs. This center properly, but modestly staffed, under the Archdiocesan Director for Family Life, will promote and serve marriage preparation programs such as Pre-Cana, Engagement Encounters, Christian Family Movements, Family Encounters, etc. It will be a planning center for meetings, and workshops and prayer sessions," he said explaining that the center will also promote programs for single parents rearing children alone.

Fashion arrives on the dot

The classic polka-dot sportshirt makes a timely appearance. It's a versatile look that can be worn in or out. Here it is fashioned of a comfortable, lightweight, easy-care blend of polyester and rayon. S. M. L. XL.

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ABCD

Hundreds of South Floridians attended the first of a series of dinners to launch the 1977 Archbishops Charities Drive during the past week in Miami and Fort Lauderdale. At right ABCD chairman and guest speakers applaud as Coadjutor Archbishop Edward A. McCarthy is introduced at dinner in Miami Springs.



St. Vincent Ferrer parishioners, Delray Beach, are greeted by their pastor Father John Skehan shown with Thomas Woolbright; the E.B. Nichols and Mrs. K.H. Brunsdale at Williamson's Restaurant.



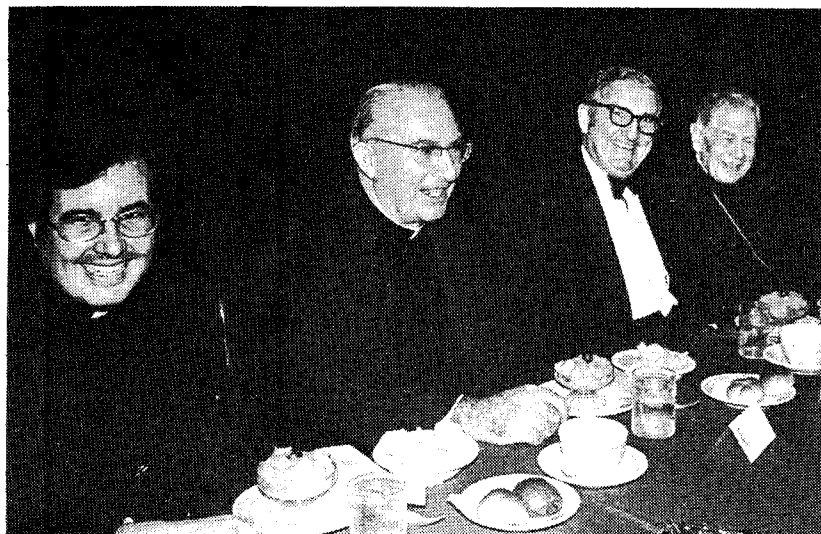
Regional Chairman, Msgr. Dominic Barry, St. Coleman Church, Pompano Beach, talks with the Joe DeGances.



Parishioners of St. Richard Church in South Nielsens chat with pastor, Father Kieran Dade, the John Markhams and the Paul D'Arcy before dinner.



Immaculate Conception parish pastor, Msgr. Jude O'Doherty, regional coordinator, welcomes the Carl Slades and Tom McKeon to the dinner.



Campaign leaders joined Archbishop Coleman F. Carroll, extreme right, at speakers table. Left to right are Father Jose Nickse and Msgr. John O'Dowd, V.G., Archbishops' Coordinators; and Miami's Joseph Robbie, a general chairman.



St. Timothy Church pastor, Father Michael Gigante, O.M.I. entertained parishioners and guests with a few selections at the piano before dinner at Miami Springs Villa.

Christian unity —hope or despair?

Hope is an appropriate response to the various moods prevailing in church and society today. These moods range from cautious optimism to downright skepticism about the possibilities for justice, peace and reconciliation among the nations and the Christian churches.

Skeptics point, for example, to the gradual erosion of unity within many of our churches themselves. Is it not illusory, they ask, to expect dramatic breakthroughs in relations between the churches when so much internal conflict exists inside them over issues like the ordination of women, the authority of the scriptures, abortion, homosexual rights, to name a few?

Skeptics about the future also note increasing instances of oppression and violations of human rights around the world. These are indicators of a new barbarism, they say. In South Africa, Rhodesia, Brazil and Chile, powerful forces of domination and organized systems of oppression have clearly emerged. There, those who denounce flagrant injustice are either silenced or kept from public view.

All over Latin America, Christian activists are being harrassed, arrested, imprisoned and

tortured. Slowly that continent is becoming a gigantic prison in which human rights are randomly abrogated by public officials. To the oppressed who strive to escape their enslavement, violent revolution now seems the only avenue possible.

Optimists, on the other hand, point out different trends and movements to vindicate their feelings of hope and expectancy in these discouraging times. Dialogues between the Christian churches, though slow and tedious, are progressing steadily. There is now greater willingness to negotiate and to discuss once forbidden topics. Even where strong disagreements among the Churches remain, there is an eagerness to maintain friendly relations all the same.

In contemporary peace movements, moreover, the Christian churches are playing a significant role. In Northern Ireland, for instance, the churches are part of a peace movement where once they were intent on shedding blood, both Roman Catholic and Protestant. Leaders of the churches have also taken aggressive, prophetic

stands against systems of tyranny and oppression in countries where until only recently they were considered part of those very systems.

As a new president of the United States is about to be inaugurated, millions of Americans look hopefully to that event as a promise of higher moral standards in government. Signs of a more stable, equitable economic order are also beginning to appear, while most American hearts are gladdened by the knowledge that the country's youth fight no longer on foreign shores in meaningless wars. So there are causes for optimism about the future too.

Throughout history, good and evil have contested side by side and probably will continue to do so. The only time this is likely to change in any global or broad historical sense is when a true spirit of love prevails.

And this is what the Week of Prayer for Christian Unity is all about, to go beyond government maneuvering and power struggles, and ask for help from the One who created the world. Only through Christian love will the world change from the way it has always been and hope will be fulfilled and despair dissolved.

What is Church's stand on mixed marriages?



By Fr. John Dietzen

Q. What is the Church's present stand on mixed marriages? There are two cases, seemingly similar, but handled by our church in a contradictory way. One was a single Catholic woman, who wanted to marry a divorced man. His divorce was 15 years ago, after a brief marriage, with no children. She could not have a church wedding, but the marriage took place anyway. She lost her job with the local Catholic school.

The other case is the same. The woman is Catholic, and the man was married before. But this marriage was of long standing, and he had grown children. This marriage was approved, and the "big event" took place in church. They were much more prominent parishioners, incidentally.

How do you explain this paradox? Could you enlighten us as to where we could look to find current Church law about such things?

A. You say the two cases are the same, but you don't mention many facts of both cases which must be known before any such judgment may be made. Were either of the partners in the first marriages baptized Catholic? Were the spouses in either of the first marriages married before? Was there an impediment in either of the first marriages that would

make that marriage invalid, and therefore able to be annulled? If neither, or only one of the partners in the first marriages, were baptized Christians, was the Pauline Privilege or Petrine privilege possible in the second case but not in the first? Different answers to any of these questions could explain the difference in the result.

One thing is certain from your letter. The two cases are by no means the same, in spite of the similarity of the few superficial facts which are probably common knowledge.

Laws and policies by which the Church attempts to respect marriage, and those who have committed themselves to that state of life, are many and complicated. Their application and inter-relationships cannot be simply explained, any more than an important area of civil law can be capsulized in a small pamphlet.

Two sources which might fill in some of the major gaps in understanding, however, are the following: "Are Catholic Marriage Laws Changing?"—a publication of Catholic Update by St. Anthony Messenger Press; and the booklet "Mixed Marriage: New Direction"—published by the United States Catholic Conference. Try one or both of these and see if they help.

Q. Does a Catholic have to go to Confession once a year, during the Easter season, even though he is not in the state of mortal sin?

A. Strictly speaking, such a person is not obliged to annual Confession. There is a

Church law that all those who have reached the age of reason should receive the sacrament of Penance at least once a year (Canon 906). In establishing the law, however, the Church did not intend to impose a new obligation for Confession, but simply to prescribe a time within which mortal sins should be confessed. Therefore, the law does not apply to anyone who is not aware of an unconfessed mortal sin.

It bears repeating, though, that this law deals with the minimum required. By no means is it approving, or even recommending, the practice of Confession once a year, or only when one is conscious of serious

sin. The healing, forgiving, and strengthening powers of this sacrament are such that it should be, in some way, a regular part of our spiritual lives as Catholics.

Q. When was the last Ecumenical Council, before the one a few years ago. When will the next one be, and do you think it will cause as much confusion as the last one?

A. The last Ecumenical Council before Vatican II (1962-1969) was Vatican I (1869-1870). Since these councils are called only when the need arises, the next one may be 10

years or 100 years from now.

As for confusion, the next one will likely be similar to most past ecumenical councils; as much will depend on the preparation and renewal that happens before it as what happens during it. Ecumenical Councils are not known for their settling effect on the life of the Church, at least at short range. They usually deal with major historic challenges facing the Catholic people, so one would not expect them to be characterized by tranquillity and lack of controversy.

(Questions for this column should be sent to Father Dietzen, 113 W. Bradley; Peoria, Ill. 61606.)

Pope asks common effort to help build up Church

VATICAN CITY—(NC)—Pope Paul VI, at a weekly general audience here, called on Catholics to work together to spread the Catholic Church throughout the world.

"The salvation brought by Christ," he said, "is not something automatic: It requires the intervention of a twofold ministry, first the indispensable ministry of the ordained priesthood and, coordinated with it, the ministry of the faithful among faithful, the common priesthood."

Developing the theme of "Building up the Church," about which he has spoken for several weeks, the Pope encouraged his 7,000 visitors to "develop a missionary spirit, an apostolic consciousness," in

order to bear witness to the message of Christ and to spread his Church in the world.

Building the Church according to the will of Christ, the Pope said, does not look to the past, but to the future.

"If Christ's salvation is necessary for all of humanity, and if the power causing this salvation, as far as we are given to know it, is dependent upon human service of the institutional Church," said the Pope, "it becomes clear how this institution must be continually under the internal pressure of an urge to grow, to expand, to spread itself and to love people."

This is the attitude, the Pope continued that all true Christians should have.

"The Christian is a

soldier," he said, "and that is how St. Paul describes him."

He added that to fulfill Christ's call the Church also needs vocations, especially among the young.

The Pope spoke warmly of "missionaries in the specific sense" who travel far to spread the Gospel.

"Not all can be missionaries in this sense personally," he added, "but all of us must feel the force of the missionaries' example and all must feel a solidarity with these heralds of the Gospel and of civilization, and this by our friendship, our offerings and our prayers."

Such a united approach is needed to establish new local Churches and to build up the universal Church, the Pope said.



By Msgr. James J. Walsh

Drunk at 13, soon "saint in overalls"

A few days before Christmas, Pope Paul VI said at a public audience that the recovered alcoholic, Matt Talbot, may be beatified within a year or so. In October, 1975, the Pope recognized officially the "heroic virtues" of the "saint in overalls," a step on the way to beatification.

Matt Talbot was a confirmed drunk by the time he was 13 years old, and for years thereafter was considered a hopeless alcoholic in his home city of Dublin. For 15 years he bummed his way through bars and hangovers, until at the age of 28, when friends refused to buy him a drink, he suddenly stopped. Constantly tempted to begin drinking again, he used to sit in a church in front of the Blessed Sacrament and pray, fearful of going into the street again.

HE UNDERWENT at that time a spiritual conversion which never changed. Pope Paul remarked that "Talbot was an alcoholic and through a marvelous grace of the Lord he changed his life and became so exemplary, so good and so saintly to be worthy now, it seems, to be beatified...Talbot, keep him in mind."

In those early years of change of heart, he went to daily Mass and Communion and performed austere penances to keep himself in control. He worked for a lumber company, a simple man in overalls. Someone said it would be unfortunate "only to see Talbot as a recovered alcoholic. The achievement of Talbot was that he lived the spirituality of the Roman Catholic Church extraordinarily well."

On that same day, incidentally, Pope Paul offered encouragement to millions of others who have made efforts to reform their lives, because of other problems than drink. He asked: "How many saints started their lives over again—not

only once but two and three times." He went on to say that the power Christ put in his Church and in the use of the sacraments "can reform even the most hardened of sinners." As a matter of fact he singled out a notorious group of law breakers. "Some people say that the only cure for the Mafia is a strong police force or the prison system. But no, Christianity can do it."

In this day of the rediscovery of the power of prayer and spiritual values, many can take hope from the example of Talbot's life.

★★★

I RAN ACROSS a clipping from "The Sign" magazine, dated April 1975. It should interest the many friends of Frank and Maisie Sheed. Mr. Sheed sent the magazine a copy of the brief remarks by Father Scanlon, S.J., at Maisie's funeral, which he called a splendid send-off, with an air of celebration, almost of jubilation.

Fr. Scanlon said in part: "Eighty-six years ago, Lord Tennyson paid a visit to Mr. and Mrs. Wilfrid Ward. Tennyson had just recovered from the flu, and the Wards had been recently blessed by the birth of their daughter, Mary Josephine. Greeting Mrs. Ward, he said, 'My dear, we've both been ill, but you have something to show for it; I haven't.' Then the baby was brought, in, and upon seeing her, Tennyson remarked, 'My God, she looks exactly like Henry the Eighth'.

"Today, eighty-six years later we are celebrating the rebirth of Maisie Ward Sheed into the continuation of a life of doing the will of the Father. Tennyson could not have been more correct in his description of her, for she was what Henry thought he was, 'defender of the faith.'

"We all know the life of Maisie Ward Sheed. She was a writer, a publisher, a street-corner speaker—she was one who gathered the people of God together from whatever corner of life they might come."

A LONG generation before Vatican II, Frank and Maisie Sheed were living out in joyful, productive, intelligent lives a lay apostolate which will go down in history and remains so beautiful and moving a memory for all those who knew them.

★★★

There was a psalm writing contest how's that for a novel idea? in Boston's archdiocesan weekly, "The Pilot." It wasn't for professional writers or adult poets but for grade school boys and girls.

One 4th grader, Danny O'Brien, took, first place in his division with these perceptive lines.

"Praise God for things we hear.

I like to hear my mother's voice.

School bells at dismissal time.

People cheer.

These are the things I like to hear.

Praise God for things that smell.

The smell of chicken cooking.

Salty ocean air.

A fragrant rose.

These are things I like to smell.

Praise God for things we feel.

Warm blankets in winter-time,

The fall of snow.

A warm handshake.

Mother's hug.

These are things I like to feel.

Danny may yet come up with a children's breviary.

By Fr. John Reedy, CSC



Prepare for the next attack on life

Euthanasia will clearly be the next major moral issue to divide the nation.

Legal approbation for the direct taking of life, at the request of a patient or his family, has always been implicit in the debate over laws liberalizing abortion.

The scene is now set for an open attack on those laws and medical standards which forbid euthanasia. Though no such law—to my knowledge—has yet been passed, many have been introduced.

INEVITABLY legislation such as California's new statute, which recognizes a person's right to reject the use of extraordinary means to prolong his life, will provide an emotional conditioning for the next step, the legalization of mercy killing.

William McCready, of the National Opinion Research Center recently noted that 1973 statistics showed that 53 per cent of the general population approved the idea that a patient and his family should be able to make such a request. (Even among Catholics, 43 per cent gave their approval.)

In our traditional theology, there is a basic difference between direct mercy-killing and the decision to let death come through natural causes when extraordinary means would not add significantly to life.

But in public opinion this kind of distinction is very difficult to maintain. The U.S. Supreme Court could not recognize it when it handed down its disastrous decision overturning state laws which prohibited

abortion.

And I can see no reason to expect this court to react differently when someone finally brings a case to it challenging the right of states to interfere with a dying person's wish to have his life ended by his doctor.

THE SAME kind of moral issues are involved in abortion and euthanasia; the same kind of emotional, compassionate motivation is present in both issues.

Though I dread to see it happen, though I think it will be terribly wrong, I assume that the present state of legal and public opinion will produce a similar legal ruling.

Those of us who oppose both abortion and euthanasia are mistaken if we draw lurid comparisons between the motives of those who support such laws and

the grotesque experiments on life under Adolph Hitler.

The vast majority of people in this country are decent and compassionate; they are not motivated by contempt for life. Rather, they are motivated by sympathy for particular people who face great suffering in their lives. Many of our decent fellow-citizens see the elimination of such suffering as the ultimate moral priority.

Nevertheless, whether politicians and jurists like it or not, whether the public is bored or not, this painful issue will remain with us; it will divide the nation. The law's basic presumption regarding human life is too fundamental an issue to be forgotten in the next energy crisis or political scandal.

THOSE WHO are convinced that both the law

and the medical profession must protect innocent life in every way will have to prepare themselves psychologically for a long, difficult witness to their own consciences. The predictable future doesn't offer them much encouragement.

But the witness to our conscience regarding right and wrong is not determined by the probability of our success in convincing others.

Regardless of statistics and the unpopularity of our position, we owe it to God, to ourselves and to our nation to do what we can to honor our moral convictions.

The nation may not accept these convictions, but history is filled with situations in which personal morality called for conscientious opposition to the judgments of the state and of prevailing public opinion.

Mixed reactions to young adult meet

By ARACELI CANTERO
Voice Spanish Editor

Because it followed a somewhat traditional format, the National Consultation on Young Adult Ministries at Barry College, over the weekend, betrayed the nature of young adult ministry today, according to some participant critics.

The convention included a heavy input of more than 40 workshops, on subjects ranging from the gamut of apartment ministry, ministry to singles, alternate life styles and ministry to ethnic and sexual minorities, among others.

Some 300 Christian leaders from all over the nation participated in the Conference which was an attempt at discovering better ways of serving the needs of young adults in today's society.

AMONG featured speakers during the four day convention were nationally known figures and experts in specialized fields, such as: Anthropologist Margaret Mead; Dr. Daniel Levinson, psychology professor at Yale University; Dr. Bob Ross, vice-president of student affairs at the University of Minnesota; and Rev. Al Carmines of New York, who is an expert in music ministry.

"I don't think this conference is meeting the needs of many of us," one of the participants commented. He was expressing the feeling of those who, like himself, are involved in the more controversial ministries.

But not everyone agreed with such criticism and for the most part, participants expressed satisfaction with the conference program, which spoke to the needs of those involved in white, middle class parishes.

"I felt the convention displayed the possibilities of ecumenical cooperation and provided an opportunity for exchange of ideas and programs," Bob Burke, a participant from Miami said.

He agreed that the "convention had used a typical traditional model to explore a very untypical reality."

Burke is a member of the almost two-year-old National Catholic Young Adult Ministry Working Board.

One of the few local participants in the conference, Burke is also a full time youth minister at St. Timothy's Church, South Miami, he felt the Barry conference duplicated the format of last year's Catholic Young Adult Convention, held in Washington, D.C., "which had also used an outdated model of heavy intellectual input."

The Barry meeting was sponsored by the National Council of Churches, and had Father Pat O'Neill, Secretary to Campus and Young Adult Ministry at the USCC, as chairman of the conference planning committee.

Some 50 other Catholic, young adult ministers from all over the nation also took part in the conference and some led workshop sessions.

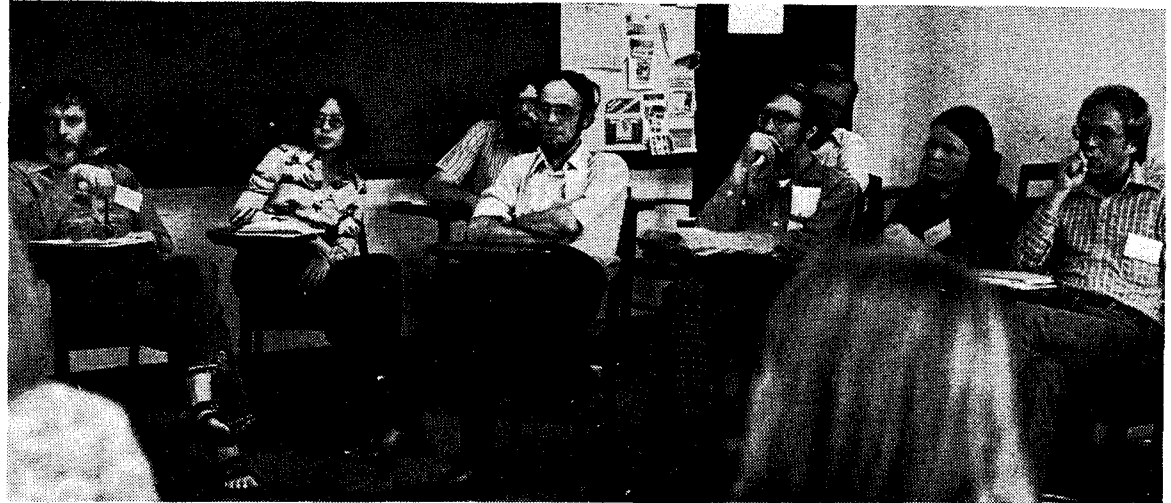
"When you drive people into the ghetto you don't have the right to criticize what happens in that ghetto," Father Paul Shanley from Boston, said at his workshop.

"The same can be applied to people who have been driven by society into extreme life styles," he added, as he spoke of his "Exodus Ministry to Sexual Minorities."

Father Shanley was assigned in the 60's by the late Cardinal Cushing, to work with the alienated youth in the streets of Boston. "I had then 25,000 runaways a year pouring into my area, and I was the only one assigned by the Church with an official ministry," he says.

His contacts with youth in the streets opened him up to other realities and to the need of ministering to sexual minorities, a job he now has with the backing of Cardinal Humberto Medeiros, of Boston.

"I thought then that I would cure the 'sick' and would



Workshops were varied at the National Consultation on Young Adult Ministry at Barry College offering participants (above) a choice of over 40 workshops. Father Paul Shanley (left) of the Archdiocese of Boston, Mass., discussed his Exodus Ministry, a non-profit, non-denominational ministry to sexual minorities providing spiritual, social, recreational and educational services.

absolve them from their 'sins' to bring them back to God. But I found instead that they are no more sinful than we are, and that they already had God before I came along," he says.

Father Shanley feels the Church must minister to these people because "they are hurting and in need...and because in many cases they are the victims of us Christians who trample over them in our

mad race toward heaven."

In line with the U.S. Bishops recent statement on Human Values, which stresses the Church's duty in providing special degrees of pastoral understanding and care" for these people, and which condemns "prejudice against their human rights," Father Shanley strongly believes that "we have to love 'sinners' —if that's what some think these people are (he doesn't)—and we must love them without any self-perpetuating designs on our part..."

Speaking about the ministry to single people, Jan Harayda of New York City expressed her concern that they form a class "which has many critical needs nobody is serving."

She said singles suffer much discrimination; social, cultural and economical. "They are often not prompted in jobs because they are thought irresponsible or immature, and the churches often neglect their spiritual needs, in their stress of social action..."

"Perhaps we should stop talking to singles about marriage, and begin to help them live their singleness," she said.

A draft statement slated

for adoption at the Consultation, similarly reaffirmed the worth of young adults, whatever their life style. "They are not 'inbetween' anything," the statement reads. It also gives national statistics where 58.3 per cent of our population is now under 35, and where one out of every three adults in the U.S. is now unmarried, separated, widowed or divorced.

The statement calls for a stronger development of ministries with and from young adults, respect for individual choices of life style, development of peer ministries, better training programs, more information about young adults and more ecumenical cooperation.

The statement was not discussed for lack of time.

Besides the workshops, main address, and group discussions, the Consultation provided a number of "plunges" into young adult lifestyles.

Coordinated by the Miami based Center for Dialogue, the "plunges" provided the some 200 participants who signed "with an opportunity to get in contact with the realities of those to whom they minister. These included touring single apartment buildings, Christian communes, gay and ethnic bars, drug centers, prison rehabilitation and even riding along in police cars.

Focus is on gap, minorities at young adult consultation

(Continued from page 3)

people."

To create this new world, Mead suggests a three-generation community.

"People who choose not to be parents must maintain contact and close relationships to children or the future will not have any reality for them. There are a few saints who have always been able to embrace the whole human race but they are in a limited number. We have to see that it's totally necessary to be sure that the young people who decide

against parenthood and for other forms of responsibility never lose closeness to children.

"The best way to do this is to build three-generation communities where they are close both to older people and close to children so that at the same time they embrace a wider freedom than parenthood they're also close to the past and close to the future."

Concluding her presentation at Barry College, Mead requested that the audience write their questions on a piece of paper and sign it and she

would answer them from the podium. She noted that each question is always carried away with her since she sometimes receives 300 questions after one talk and she never likes to miss a good question.

Over 30 Roman Catholic Archdioceses and Dioceses were represented at the four day meeting. Forty-nine workshops covered such diverse topics as Volunteer Young Adults in Ministry, Alternate Sexual Styles and Ministries, Media and Young Adults, Ministry to-with Men, and Women's Issues.

Mary—subject of national meeting in N.Palm

NORTH PALM BEACH—The relationship between Mary and renewing the catechetical mission of the Church today was among principal topics of discussion during the annual meeting of the Mariological Society of America held at Our Lady of Florida Retreat House.

Father F.M. Jelly, O.P., society president, told delegates that the society can make an important contribution to the next International Synod of Bishops in Rome during October, 1977 where the theme will be the "Renewal of Catechetics."

"OUR membership must be prepared to clarify the mariological dimension of a specific mission in the Church",

Father Jelly declared as he offered some speculative reflections and their practical implications with reference to the mariological dimension of renewing catechetics in this time.

His recommendations which are expected to be implemented, include: 1. Formation of a committee on collaboration; 2. Develop regional meetings rather than confine group activity to a single annual meeting; 3. To follow up on the Society's recent questionnaire concerning "the status of mariological courses...and devotion in our seminaries," and "the quest for ideas regarding what might be done to improve the situation." 4. Improve communications both within the Society and extend them to selected other organizations.

Father Jelly also urged extension of the Mariological Society's membership "to include more laity—women as well as men." He commented: "Surely Christian women should have something special to tell us from their theological reflections on Mary, the woman of faith."

THE existing rules of the Mariological Society provide that its membership shall not be limited to professors of theology. It is also open to any priest wishing to broaden his knowledge of Our Lady, to join as an active member; and to lay persons, as associate members.

Father William J. Finan, O.P., lecturer of moral theology at the Dominican House of Studies, Washington, D.C., in a paper titled "Impact of Mariology on Christian Ethics," dealt at length on "The sad plight, in our time, on the elderly."



Mariological Society president, Fr. Jelly

He drew attention to the way Jesus "provided for his mother...a mother and widow, separated from those she loved most," and protected her against loneliness and such modern "evils of old age."

In the practical application segment of his paper, Father Finan used the plight of senior citizens, and pregnant teenagers as typical examples of modern problems where we can call on Mary, and the teachings of the Gospels, to help towards solutions.

QUOTING from John 19:26-27, when Jesus, nearing his death placed his mother in the care of his disciple, John. And to John said, "This is your mother." The Gospel narrative adds: "From that moment the disciple made a place for her in his home."

Father Finan noted Mary's loneliness at that time, and her widowhood, and many sadnesses of their life.

"Only those who are blind (in today's world) will deny the evil of old age," he said. Medicine and technology allow people to be kept alive far longer.

"Decaying family structures remove the...environment in which parents and grandparents might live out their last years with, at least, a minimum of dignity. Elderly people must trust in things, in money saved over the years, in the government. Too often there are no beloved persons whom they can trust..."

"Mary, Jesus and John acted otherwise than we do. The Son provided for his mother—not by investing in insurance... purchasing a

condominium in Florida, but by giving her into the care of a friend."

THE Dominican theologian continued: "Mary's Faith-filled abandonment to the will of the Father was evident during her pregnancy...and

during her Son's early years...It is still in her later years..."

However, Father Finan had some advice for pastors and others: "We cannot coolly urge (today's) old folks to trust that God will take care of them when they have been trained to think that Social Security will be their salvation," he said. "If we are to depend solely on God in our old age, we must begin as Mary did, in the early years...God alone must be our final refuge..."

"I am not urging that discouraged elderly people today should suddenly be confronted by the example of Mary and chided to imitate her...(but) the preacher in recent years has failed to lead Americans to depend solely on God. Hence, those of us who are a bit younger, must be Jesus, John and Mary."

"LIKE John," he added, "We must be actively and effectively solicitous for the elderly in our midst; we must take them into our homes, and sooth the ache of loneliness. Like Mary, however, we must grow in total trust in the Lord, so that our later years may prove less threatening to us than have the advancing years of our parents been to them."

Father Finan also cautioned that less harsh, un-Christian acts by some towards unmarried pregnancies, drive more young girls to the horrors of abortion. He asked rhetorically:

"What attitudes have become customary in our (present day) culture? Even among Catholics? How do we treat unwed mothers? are they public sinners?"



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Bringing the Church to the people—Msgr. John McMahon, with seminarians Ramon Rosario and Rafael Chaparro providing music, celebrates Mass in San Isidro rectory.



Farmworker children participate in Christmas pageant in Delray Beach daycare center, one of several centers aided by the Rural Life Bureau coordination.

Church sees that migrants have a friend

BY ROBERT O'STEEN
Voice News Editor

Hundreds of farmworkers are striking the fields in Immokalee this week, asking improved pay and working conditions.

And from the moment it began, Msgr. John McMahon, director of the Archdiocese Rural Life Bureau, was involved in exploring any humanitarian or pastoral role that he might play in the situation.

Recognizing years ago that the Church's ministerial role did not center only in the cities, Archbishop Coleman F. Carroll established the Bureau to reach out to the needs of people in rural areas, not only through mission parishes but through an agency of the diocese that would act as advocate for their special needs.

"FARMWORKERS need the protection of laws and the enforcement of those laws," said Msgr. McMahon who has spent countless hours in the homes, day care centers and in the fields with the workers, plus many hours in meetings and planning sessions and hearings of government bodies and agencies.

"The farmworkers need programs and the delivery of services," he said. "But what they need most is to be wanted. What we in the rural mission do is let them know God loves them.

"Pope John, in Mater et Magister, spoke strongly on the dignity of people working with the soil because of their ennobling life-giving work," said Msgr. McMahon.

And that is one reason the archdiocese has 11 priests and 19

Sisters living and working with the people of the fields, along with the Rural Life Bureau operation.

The RLB can not feed, house and clothe the tens of thousands of farmworkers in South Florida, said Msgr. McMahon.

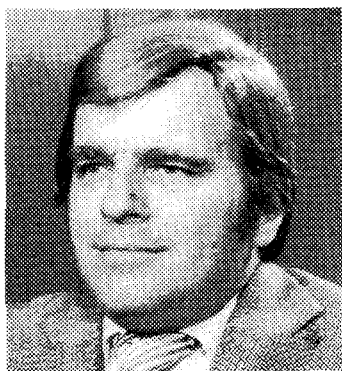
"OUR JOB is to act as a coordinator, liason and catalyst," he said, to help see that the needs of this labor group, which are at the bottom of the labor scale in America, are dealt with through better laws, organization and social services.

As a coordinator, Msgr. McMahon has organized meetings of

government agencies, and private social service groups to deal with certain problems. For instance, a year ago he did that in Homestead in order to develop contingency plans that would help the farmworkers in case of massive unemployment in the event of crop loss due to hard freeze or other disaster. By advanced planning the various agencies would already have their various housing, food stamp and other services coordinated and ready without a long delay.

When he sees a need for a law to
(Continued on page 11)

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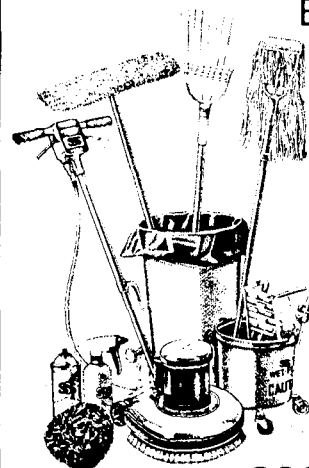
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With a farmworker population fluctuating up to 150,000 in South Florida, the Archdiocese

saw the need for a Rural Life Bureau to reach out to this segment of people.

Migrants have a friend

Continued from Page 10

improve social justice, he might meet with state or county officials or other concerned persons and act as a catalyst resulting in passage of new laws or better enforcement of existing laws.

IN EVENT of a conflict such as a strike or dispute between workers and growers Msgr. McMahon might act as liason between the groups to improve understanding and help resolve the dispute.

As a regular part of his operation, he acts as liason between the various mission areas across eight South Florida counties and the social services of the Archdiocese.

"Under the Rural Life Bureau I could have had a whole diocesan scope of services, from religious ed to Catholic Charities. But that would be costly and inefficient, so what I do is act as liason between a mission area and existing archdiocese services.

"I might see a need for a day

care center in a certain area and after talking with the pastor in that area we might go to the Catholic Service Bureau office in that area and try to establish a service like that," he said.

"The Catholic Service Bureau has a whole early childhood development program. So I have worked with the CSB and government agencies that might also be able to contribute to the special rural community needs."

AS A TEACHER at the Major Seminary at Boynton Beach, Msgr. McMahon also involves seminarians in apostolic work with the migrants.

He also initiated the concept of the Florida Hispanic Pageant which is now an annual event and which will be held next month. Local areas elect queens who then compete on the basis of personality, appearance, expressiveness and other qualities in the pageant, to be in Immokalee this year. The pageant concept is to get the community of rural Hispanics together in a common event that has glamor and cultural festivity in contrast to the drab monotony of farmwork.

There are an estimated 150,000 farmworkers who live or work at least part of the year in South Florida. About 75,000 are Mexican-American, 15,000 are Puerto Rican, 52,000 are black, and 7,500 are Anglo.

Some of these live and work mostly in South Florida, but many migrate North and follow the picking seasons for more than half the year, then come back here which they consider home for whatever work is available here in winter months.

IN IMMOKALEE, the strikers are asking \$22.50 a day for their labor in the fields, rather than the present \$17 to \$18. The \$18-a-day figure puts a worker under the poverty level even if he worked a full 50 weeks a year. Few migrants can find that much work, going from farm to farm, state to state, season to season. Consequently, many farmworkers who are feeding the nation are lucky to make \$3,000 to \$4,000 a year and their families are constantly uprooted by travel.

But Msgr. John McMahon and the Archdiocese's Rural Life Bureau are committed to helping these people find better lives and spiritual fulfillment.



Seminarian Bob Tabbert (right) congratulates three migrant children who received First Communion after being tutored by Tabbert under direction of Msgr. McMahon.



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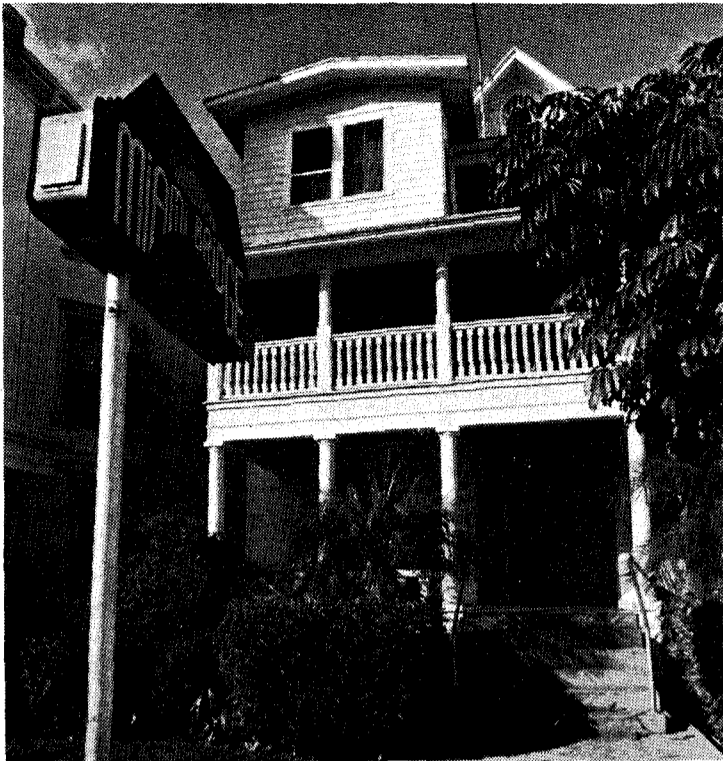


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After a major typhoid epidemic near Homestead in 1973, a Congressional panel held hearings at which Rural Life Bureau representatives spoke.



'BRIDGE' TO MOVE

The run-to home for runaways in downtown Miami, founded by Dr. Ben Sheppard, and sponsored by the Archdiocese of Miami has been given 90 days to vacate because of fire regulations. The building is too old to upgrade any more, said Dr. Sheppard. The Archdiocese's Catholic Charities is looking for another building, hopefully donated or at reduced rental for the charitable project within the city of Miami. Phone 371-6211.

Sr. Dorothy Thomas again heads Sisters

Sister Dorothy Thomas, O.P., who is engaged in pastoral work in St. Anthony parish, Fort Lauderdale, has been reelected president of the Archdiocese of Miami Sisters Council.

Other officers named last Sunday were Sister Beverly Babola, O.P., Barry College, vice president; Sister Donald Marie, Webster, I.H.M., Notre Dame Academy, secretary; and Sister Clare Kondolf, R.S.C.J., Carrollton School, treasurer.

Established at the urging of Archbishop Coleman F. Carroll the Sisters Council, which meets every two months beginning in September, has several goals which include to serve the Church in the Archdiocese acting as a liaison between Religious communities and the Archdiocese; to create

a greater awareness among the Sisters of the needs of the Church in South Florida; to make the community more aware of the role of the Sisters from religious and professional standpoints; to promote spiritual, professional and cultural enrichment for the nuns; to insure adequate involvement in decisions and policy-making which affect the lives of the Sisters in the Archdiocese; to promote closer inter-community relationships particularly between the English and Spanish-speaking religious orders of women; and to give full attention to the needs of the faithful in the Archdiocese.

Regional meetings are held in counties during the months that the full Council does not meet.

Catholic, Episcopal clergy plan 'unity' day in Ft. Myers

FORT MYERS—In observance of the Week of Christian Unity a day of reflection and prayer for Catholic and Episcopal clergy will be held on Wednesday, Jan. 19 at St. Hilary Episcopal Church here.

Father Roger Radloff, institutional consultant for the Archdiocese of Miami who has a master's degree in Sacred Theology and a Ph.D. earned at the Jungian Institute in Zurich

will be the guest speaker.

The program will begin at 10:30 a.m. and conclude with a prayer service at 12:15 p.m. followed by lunch.

Each participant will be asked for a small donation to defray expenses.

Those planning to attend should notify Episcopal Father Robert Browning by calling 1-813-936-1000 or 1455 no later than Saturday, Jan. 15.

ERA foe will speak

"Abortion Connection and the Equal Rights Amendment" will be the topic of Phyllis Schlafly, author, lecturer; and national leader of the STOP ERA movement during a coffee at 9:30 a.m., Saturday, Jan. 22 at Holy Family auditorium, 14500 NE 11 Ave., North Miami.

All South Floridians including clergy and Religious are invited to participate in the "Wake-Up Coffee".

A member of the Illinois Commission on the Status of Women, Mrs. Schlafly is the wife of an attorney and the mother of six children. She has testified against passage of the Equal Rights Amendment in most of the state legislatures across the nation. She has also debated in public programs with many of the country's top advocates of ERA and women's lib leaders.

Mrs. Schlafly broadcasts twice weekly on "Spectrum" for CBS radio.

In 1972 she interviewed 22 top American and British experts on the strategic military balance for a series aired on 70 TV and 50 radio stations.

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The Adam and Eve story represents humanity in union with God. "They walk with the Lord in the garden in the cool of the evening. There is no sin, they love each other, for they are at one with the Lord." But after the sin, there is exploitation, rape, and murder as in the case of Cain and Abel depicted in this woodcut by Paul Gustave Dore.

Dare we hope for the future?

By FATHER ALFRED McBRIDE, O.PRAEM.

When Columbus entered the throne room of Ferdinand and Isabella of Spain to ask them to finance explorer ships to probe the Atlantic waters, he saw a banner on the wall over the throne which said, "ne plus ultra," nothing more beyond. Spain believed she was the westernmost part of the civilized world. No other land lay beyond Spain. But after Columbus discovered America, the royal couple removed the "ne" from the motto. Now it read "plus ultra," more beyond.

When Franklin Roosevelt died in Warm Springs, Ga., in 1945, he was posing for a portrait and thinking about a speech he was planning to give. A fragment of that speech remains to this day. It reads, "The only limit to our realization of tomorrow is our doubts of today."

DARE WE to hope for a future? Is there "more beyond"? Columbus did and he discovered America. Roosevelt did and he was able to surmount the affliction of polio to become president and to cope with the disaster of the Great Depression and bring America prosperity.

Dare we hope for a future against the problems of evil? Yes. The greatest guarantee of a future has been given to us by the life, death and resurrection of Jesus. For our purposes here, it is especially important to focus on the death of Jesus. It was a conquest of evil. But the prior question is about evil and sin. If Jesus conquered sin, what is the sin he conquered?

In recent years the term sin has mostly been

applied to "harming and abusing persons." When people speak of sin today, they have a tendency only to interpret it in terms of the human side. Ask someone what sin might mean, and they may well say, "Not getting along with people." Yet sin is also a matter of "not getting along with God as well." Sin has a human side, but it also has a divine side. In fact sin is more so that.

THE BIBLE teaches that sin is a loss of relationship with God, which is manifested in a loss of relationship with persons. Note that when Jesus came to earth he did not come to rail against the establishment (though he did indeed do that at times, as in his debates with the Pharisees and the cleansing of the temple.) But that was not his main purpose. Nor did he dedicate himself to improving middle-class values (though his wisdom sayings helped that along). It was not his main aim to improve ecclesiastical politicians or help the middle class to adjust better to each other.

Even in the case of the healings, Jesus first goal was to heal the soul of the person. Take the story of the paralytic. Jesus begins by forgiving the man's sins. Clearly the man was disappointed. He wanted to walk and run and jump like other people, and Jesus instead forgives his sins. Of course, Jesus does go on to heal the paralysis, but he has made his point. He has come to save sinners, to bring people back to a flowing and loving relationship with God.

Getting along with God is the condition for

getting along with people. Love God and you have the insight to love people. Stay in God's friendship and there is little likelihood that you will destroy your relationships with people. Overcome the evil that keeps you from the love of Christ and you will eliminate the evil that keeps you from the love of persons.

THE ADAM and Eve story demonstrates the insight. Adam and Eve represent humanity in union with God. They walk with the Lord in the garden in the cool of the evening. There is no sin, they love each other, for they are at one with the Lord. But after the sin, that is, the break with God, murder (Cain and Abel) rape, exploitation, over-arching ambition (time of Noah, Tower of Babel) fill the world. The loss of peace, love and friendship between persons is traced by the Bible to the loss of peace, love and friendship between people and God. That is the original sin and the one that abides today. It is the supreme evil that underlies all other evils.

Can it be overcome? Dare we hope for a future against evil? Yes. The death of Jesus along with his whole life style of sacrificial love made it possible. He showed that union with the Father caused the elimination of personal selfishness and enabled one to love people creatively rather than harm persons. We must unite with the death of Christ, by our own lives of sacrificial love. In so acting we enter into peaceful friendship with the Father and learn how to unleash a love that washes evil out of the world's system.



What was J

By DAVID MCGILL

A good trivia question, which few people besides Al Capp could answer, would be "How do you spell the last name of that 'Li'l Abner' comic strip character named Joe who always had a black storm cloud over his head?" All I can remember is that it started with a "B" and had six or seven strangely scrambled letters that couldn't be pronounced without the loss of a great deal of saliva, if at all.

This character "Joe B." always symbolized impending doom, for wherever he went, there followed bad luck, disaster, and hard times. Nowadays, it's easy to feel like we're all Joe B's. This is because even if we

don't have at least one serious personal problem to contend with, then a glance at the daily paper will reveal enough bad news about the world to make us feel like we have a cloud over our heads—a cloud of no hope hovering above, ready to drench us at any time with more bad news.

SOME OF these problems are beyond our control—such as earthquakes, hurricanes, and weather-caused famines. Others, however (and the vast majority), are man-made: abortions totaling into the millions in the United States alone, violence and filth on TV and in the movies, widespread pornography, corruption among

"If we don't have at least one serious personal problem to contend with, then a glance at the daily paper will reveal enough bad news about the world to make us feel like we have a cloud over our heads— a cloud of no hope."

'In the end: faith, hope, love'

By FATHER JOHN J. CASTELOT

"There are in the end three things that last: faith, hope, and love, and the greatest of these is love" (1 Cor. 13,13). We hear a great deal about faith and love as the indispensable virtues of Christian life; poor hope gets caught in the middle and receives relatively little attention. Yet it is one of the big three, the logical sequel to faith and important motive for loving. If we are a community of faith and love, we are also, a community of hope. Often religion is caricatured as a dark, gloomy affair, casting a pall over everything human, even everything created. Just the opposite is true. Christianity is essentially hopeful, joyful, optimistic, healthy humanistic.

THE BIBLE is, from beginning to end, a record of God's love for his creation. It contains what is called significantly Salvation History—not Damnation but Salvation. The first experience his people had of him was that of a saving God. The Exodus from Egypt left an indelible impression on them and formed the factual basis of their hope for the future, a hope which nothing could extinguish. This hope colored their whole existence, and while at times it took on a tarnished, nationalistic hue, it reaches out to embrace all humanity. Thus it was that the authors of the Yahwist creation story (Gn. 2,4b -3,24) presented God as promising all mankind ultimate victory over the forces of evil (Gn. 3,15).

The whole trust of biblical history is future-oriented. It moves constantly forward to the prophetic "Day of the Lord," that point in time when God would intervene in history to save humanity in a transcendent Exodus. This was the object of the messianic hope of Israel, a hope kept alive by the prophets whom God raised up in times of crisis—and there were many such times.

When this history reached its climax, it did so with the vindication of centuries of unquenchable hope and an undreamed of fulfillment of the promises. God did intervene in human history, not extrinsically, but intimately, directly, by sending his Son to take a human nature and enter the mainstream of humanity. The interpretation of this event is in the Gospels, which means literally Good News. It has come to us in four forms, the Gospels, all of which convey to us the meaning, the message of the Christ-event—a message of renewed hope, unbounded joy. For instance, at the beginning of his Gospel Luke sounds the note of joy which will ring throughout his presentation. (See Lk. 2,10).

JOY AND HOPE go hand in hand. If the Christ-event was the fulfillment of past hopes, it was also the basis of incomparably greater hopes. For Jesus came precisely as Savior, to liberate humanity from its ills. Everything he said and did bespoke his loving concern for suffering mankind and his power to heal. He fed the hungry, gave sight to the blind, hearing to the deaf, mobility to the crippled, peace to the disturbed, even life to the dead. All this was an essential part of his fundamental mission: to win for humanity victory over the forces of evil. Physical and psychic ills were the symptoms of the real disease, the real enemy: sin. It is this that makes people feel so horribly hopeless, even though many are reluctant to admit it.

For too many of our contemporaries, sin is fiction. It has nothing to do with the nitty-gritty of human existence, and when Christian hope is presented in terms of Christ's having saved us from sin, they yawn or smile or get angry. The very idea strikes them as having a sort of "pie-in-the-sky" ring to it. Yet nothing could be more down to earth, just as no one could have been more down to earth than the incarnate Son of God. Paul lists, some sins; "...lewd conduct, impurity,

licentiousness, idolatry, sorcery, jealousy, outbursts of rage, selfishness, envy, drunkenness, orgies" (Gal. 5,21). Do such things contribute to despair? It was from them, and to save us. He came to teach us to love, peace, patient endurance, kindness and chastity" (Gal. 5,22). Characterized by such qualities and effort and, thanks to the v power to achieve.

ULTIMATELY, the greatest despair is the inexorable enemy conquered for us by the resurrection. It is a complete victory and the sure, final are a hope-filled community, Easter back to this reassuring truth our favorite "hope passage" is:

"Through (Jesus) we have grace in which we now stand, and the glory of God...And this hope is not disappointed, because the love of God has poured into our hearts through the Holy Spirit who was given to us at the appointed time, when we were yet for us godless men...It is precisely love for us: that while we were sinners, God loved us and sent his Son to die for us. Now that we have been justified by his blood, we shall be free from wrath. For if, when we were sinners, we were reconciled to him by the death of his Son, how much more certain that we who have been received into his love will be saved by him from all unrighteousness" (Rom 5:2, 5,6 8-10).

Jesus message?

public officials, and both organized and unorganized crime of all kinds: gambling, prostitution, loansharking, computer crime, hijacking, narcotics, and labor racketeering, to name just a few.

There are many responses that people make to this bad news...Some despair, and live in depression. Others become cynical, and live miserably, carping at the state of the world at every opportunity. Some decide to join the crowd, reasoning that "if you can't lick 'em, join 'em." Still others isolate themselves and ignore the problems totally.

And we ask: Dare we hope for the future? The answer for Christians is; Of course we do. None of the above responses are what Christ wants for us. The message of Jesus was and is one of hope, not of doom. And the Christian life is one of joy, peace, purpose, and especially one of victory, in spite of the problems abounding in the world.

SO, HAVING decided to hope for the future, what does God want us to do for the world? Just as Christ overcame death, he expects

us to continually do our best toward overcoming the evil around us. The role which we have in this huge but surmountable task is to continue to pray, to stay well-informed, and to act effectively wherever we are and in whatever way we can to make Jesus and his teachings better known. In this way, the planet will become more like he who once physically resided here (and who is still present through his ever-kinetic Spirit).

We've all heard a "good news and bad news" joke. For example: "I've got some good news and some bad news. The good news is that Jesus is coming again. The bad news is that he's mighty angry!"

In contrast to bad news, the word "Gospel" literally means "good news." The news, the word "Gospel" literally means good news, better news, best news. The good news is that Jesus came to this Earth to bring victory over sin and death. We have just celebrated this good news at Christmas.

The better news is that he won this victory by means of his death for us on the cross: "We wish you the

grace and peace of God our Father and of the Lord Jesus Christ, who in order to rescue us from this present wicked world sacrificed himself for our sins, in accordance with the will of God our Father." (Gal. 1,3,4).

THE BEST news is that of the resurrection, the fulfillment: "...if Christ has not been raised, you are still in your sins." (I Cor. 15,17)

For these reasons, my wife Carolyn and I have decided not to be discouraged about the future prospects for our three children in this troubled world. The good news of Christ, together with the strength we gain from the sacraments, will dissipate our individual Joe B. storm clouds.

It is helpful to remember the words of hope from Chapter 12 of Romans: "...Sincerely prefer good to evil...Work for the Lord with untiring effort and with great earnestness of spirit...If you have hope, this will make you cheerful...Do not give up if trials come...Resist evil and conquer it with good."



"Joy and hope go hand in hand," Father Castelot writes. "If the Christ-event was the fulfillment of past hopes, it was also the basis of incomparably greater hopes. Everything he said and did bespoke his loving concern for suffering mankind and his power to heal." This painting by Brother Eric de Saussure depicts Jesus bringing the daughter of Jairus back to life.

Eucharistic prayer- an outline of chief elements

By FATHER JOSEPH CHAMPLIN

This column, slightly technical, will outline the chief elements of a eucharistic prayer. Presently in the Roman rite we have nine available for use, the most recent being the three for Masses with children and two with the theme of reconciliation.

Each text, however, basically incorporates all the elements noted below.

Thanksgiving. The Eastern rites include in their altar books 75 or more canons or eucharistic prayers. Each one has its own preface or invitation to thanksgiving.

THE ROMAN liturgy, on the other hand, supplies celebrants with but a few as noted above. However, the missal offers to them a rich choice of many prefaces for use with one or other of the nine eucharistic prayers. That preface situates the day's celebration, points out the reason why at this moment, in this place, we render to God the Father our praise and thanksgiving. What the Eastern rite does through an entire eucharistic prayer, the Roman liturgy accomplishes in the preface.

Acclamations. There are three which the people sing or recite: the Sanctus or holy, holy, holy Lord, the memorial acclamation after the consecration, and the "amen" at the doxology's conclusion.

All of these belong to the congregation and for that reason the music during those acclamations should be sung at least in part by the people. A long, choir only Sanctus, regardless of how magnificent, violates these principles and reduces the congregation to mute spectators.

Similarly, the concluding doxology, "Through him, with him, in him..." should be proclaimed by the celebrant alone or with the other priests, if it is a concelebration. That procedure invites the congregation to respond in a loud, united, stirring Amen, a word here signifying affirmation or agreement with the priest's statements of faith.

IN CIRCUMSTANCES where the congregation regrettably joins the celebrant in this "through him..." doxology, their Amen loses its meaning and normally also lacks power or volume.

Epiclesis. This theological term denotes a calling forth of the Holy Spirit upon the gifts presented and the people participating. The General Instruction, number 55c states: "In special invocations the Church calls on God's power and asks that the gifts offered by men may be consecrated, that is, become a source of salvation for those who are to share in communion."

Normally, the first invocation occurs before the consecration, and the second, afterwards.

Narrative of the institution and consecration. Again the Missal summarizes this portion of the eucharistic prayer.

"In the words and actions of Christ, the sacrifice he instituted at the Last Supper is celebrated, when under the appearances of bread and wine he offered his body and blood, gave them to his Apostles to eat and drink, and commanded them to carry on this mystery."

The time, however, for breaking the host or bread is not now, but later during the Lamb of God.

MEMORIAL. The proper term, "Anamnesis," simply means a remembering and in this portion the Church "keep his memorial by recalling especially his passion, resurrection and ascension." It occurs, of course, immediately after the consecration.

Offering. The whole Church and the Church here and now assembled offers the victim to the Father in the Holy Spirit.

"The Church's intention is that the faithful not only offer the spotless victim, but also learn to offer themselves and daily to be drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so that at last God may be all in all."

Intercessions. We are reminded through these petitions for the living and the dead that Mass is celebrated in communion with the whole Church in heaven and on earth.

stry, sorcery, hostilities, bickering, of rage, selfish rivalries, dissensions, enness, orgies, and the like" (Gal. 5,19- contribute nothing to human misery and them, and others, that Jesus came to teach us to hope and live for "love, joy, urance, kindness, generosity, faith, tity" (Gal. 5,22). A human existence h qualities is eminently worthy of hope ks to the victory of Christ, within our

the greatest single cause of human e ener death. But even this he has s resu ction, the pledge of our own the sure, factual basis of our hope. We munity, Easter people. St. Paul comes ng truth over and over again. But my ge" is:

s) we have gained access by faith to the w stand, and we boast of our hope for nd this hope will not leave us disap- love of God has been poured out in our oly Spirit who has been given to us. At hen we were still powerless, Christ died t is precisely in this that God proves his le we were still sinners, Christ died for e been justified by his blood, it is all the e shall be saved by him from God's n we were God's enemies, we were the death of his Son, it is all the more ave been reconciled will be saved by his 8-10).

Prayer of the Faithful

SECOND SUNDAY IN ORDINARY TIME
January 16, 1977

Celebrant: The heavenly Father wants all mankind to be saved. He gives us his graces daily, so that we will share his love with others. Let us pray to him now for the strength to do his will on earth.

LECTOR: The response for today is: Father, help us. That we will always be loyal to the teachings of the Holy Father and the Bishops of the Church, who are the descendants of the Apostles, let us pray to the Lord:

People: Father, help us.

LECTOR: That this coming week of prayers for Christian Unity will help to bring about the restoration of all Christians as one flock under one shepherd, let us pray to the Lord:

People: Father, help us.

LECTOR: That we may all respond generously to the needs of migrants and other poor, especially during the coming ArchBishops' Charities Drive, let us pray to the Lord:

People: Father, help us.

LECTOR: That we may develop a greater reverence for the sanctity of marriage, a union blessed by Jesus at the wedding feast of Cana, let us pray to the Lord:

People: Father, help us.

Celebrant: Our heavenly Father, we thank you for the gift of our faith. Help us to share with others the love which you have so freely bestowed upon us. We ask this through Christ our Lord. Amen.

Oración de los Fieles

SEGUNDO DOMINGO DEL AÑO
16 de enero de 1977

Celebrante: Nuestro Padre del cielo quiere la salvación de todos los hombres. Diariamente nos escucha respondiendo a nuestras necesidades para que nosotros compartamos su amor con los demás. Pidámosle que nos ayude a cumplir su voluntad.

LECTOR: Para que sepamos crecer en fidelidad a la Iglesia, el Papa y nuestros obispos, que son descendientes de los apóstoles, oremos,

Pueblo: Padre, ayúdanos.

LECTOR: Para que esta semana de oración por la unión de los cristianos llegue a culminar en la unidad bajo un mismo pastor, oremos,,

Pueblo: Padre, ayúdanos.

LECTOR: Para que sepamos estar atentos a las necesidades de los más pobres y respondamos con generosidad a la Campaña de Caridad del Arzobispo, oremos,

Pueblo: Padre, ayúdanos

LECTOR: Para que sepamos valorar la santidad del matrimonio cristiano: la unión bendecida por la presencia de Jesús en las bodas de Caná, oremos,

Pueblo: Padre, ayúdanos

Celebrante: Padre nuestro, te damos gracias por habernos llamado a la fe. Ayúdanos a compartir con otros el amor que tú nos has dado. Te lo pedimos por Cristo nuestro hermano y Señor, Amén.

Discussion

- Why do we have to reason to hope for the future? Discuss.
- Discuss the meaning of sin. What is the human side? What is the divine side?
- Why did Jesus come to earth?
- Discuss this statement: "Getting along with God is the condition for getting along with people."
- How can we, today, overcome evil? Discuss.
- Discuss this statement: "If we are a community of faith and love, we are also a community of hope."
- How has God shown us that he is a saving God?
- Read the Gospel according to Luke. Discuss the note of joy that runs through this Gospel.
- What is the thing that is the real enemy of man? Why?
- Discuss this statement: "For too many of our contemporaries, sin is fiction."
- Read Chapter 5 in Paul's Epistle to the Romans.

Life in Music



'After the Loving'

So I sing you to sleep after the lovin'
with a song I just wrote yesterday.
And I hope you can hear
What the words and the music have to say.
It's so hard to explain everything
that I'm feeling
Face-to-face, I just seem to go dry.
But I love you so much, that the sound
of your voice can get me high.
Thanks for taking me on a
one-way trip to the sun.
And thanks for turning me into a someone.

So I sing you to sleep after the lovin'
I brush back the hair from your eyes
And the love on your face
is so real that it makes me want to cry.
And I know that my song
isn't saying anything new
But after the lovin'
I'm still in love with you.

Sung by Engelbert Humperdinck
Written by A. Bernstein & R. Adams
(p) CBS, Inc., 1976

By THE DAMEANS

A few weeks ago we commented on the song, "Tonight's the Night," and we've been swamped with mail. There were some startling surprises in the letters. For example, every adult (parent) praised the article and every teen took it to task. That forced us to ask some hard questions. For example, are Christians saying anything positive about sexuality?

The latest single by Engelbert Humperdinck gives us a good place to start our discussion because it is a warm, romantic and positive description of sexuality from "after the lovin'." The song has the same tone as the story of Creation when God made man and woman in his image and said, "It is Good." The goodness here includes sex, since that is part of what it means to be human. This means then that "it is good" that sex is shared and expressed.

Once we recognize it as good we must get it back into the perspective as part of the person, not the whole. Our culture puts so much emphasis on sexual activity that it becomes a thing to be prized in itself rather than one aspect of the total person.

Since sex is part of the whole person it really only has meaning as an appropriate expression of love for that person. So much of the message of our culture links it to pleasure alone, which misses its real significance. The song we are commenting on here helps to highlight the connection with love by looking

at the results "after the lovin'." The lover has not lost his caring as the physical pleasure subsides, but rather shows it in tenderness as "I sing you to sleep...I brush back the hair from your eyes." Sexuality is an expression of love and intensifies what is already there so that "after the lovin', I'm still in love with you."

Since sex is intended as an appropriate expression of love, teens, who are discovering what love means are discovering the meaning of sexuality. Discovering oneself in love happens in relationships which are always complex. In making the discoveries people make mistakes. Some mistakes have to do with respect, some with selfishness and some with inappropriate physical expressions. What is important is learning from these for the future as to what is really appropriate to love. More often than not, restraint can be as strong an expression of love as intercourse. Perhaps the best help to those in the process of discovery are models of good, loving persons from adults, whether parents or religious leaders. To love well, is to love humanly, tenderly and even physically in ways that are appropriate to one's stage of growth and state in life. Hopefully, if we have learned to love well, the Lord will call us to himself "after the loving'."

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



The Three Kings parade down SW Eighth St., in Miami last weekend was the Spanish community's way of celebrating the Feast of the Epiphany which Fidel Castro banned in Cuba a few years ago.

Pope says Epiphany 'the feast of faith'

VATICAN CITY—(NC)—The feast of the Epiphany is the Christian's way of saying "yes" to the incarnation of Jesus, Pope Paul VI told Catholics Jan. 6.

Speaking from his apartment window overlooking St. Peter's Square, Pope Paul told holiday crowds here that "Epiphany is the celebration of our acceptance of and participation in the coming of the Lord among us."

Epiphany is celebrated in Italy on Jan. 6 as a holy day of obligation and a national holiday. In the United States the feast was celebrated on Sunday, Jan. 2.

The Pope called the

Epiphany the "feast of faith."

"It is our 'yes' to a meeting with Christ."

The feast, he continued, has both individual and universal effects.

"On a personal level it orients our thoughts and our conduct along the lines of Christ our Savior," the Pope said. "But it also shows that the coming of Christ is for everyone—it is universal in its intention to bring salvation."

"The three kings are considered to be the first representatives of people from afar, who are also called to faith—the faith which enlightens the world," concluded the Pontiff.

Marches for life set Saturday, Jan 22

Miami and Fort Lauderdale Marches for Life will coincide with the fourth annual national march, Saturday, Jan. 22 in the nation's capital to express pro-life concerns and to again seek a Constitutional amendment reversing the 1973 U.S. Supreme Court ruling on abortion.

Hundreds of Christians and Jews are expected to gather at 1 p.m. at the Torch of Friendship in Bayfront Park while more than 100,000 persons are expected at the Capitol building in Washington, D.C.

Broward County Right to Life groups are scheduled to begin their march at 9:30 a.m., at Pavilion No. 1 in Holiday Park, Federal Highway and Sunrise Blvd.

A rally will follow the march. Speakers will include Rev. William Stevens, St. Benedict Episcopal Church; and Eugene Landis, a Mormon elder. Catholic youth will be featured in choral selections.

In St. Boniface Church in Pembroke Pines an in-

tercessory prayer meeting is scheduled to begin at 8:30 p.m. on Friday, Jan. 21 to "ask God's blessing on the Washington Right to Life Rally and to intercede for doctors and mothers who resort to abortion."

At both the local and national levels speakers will aim messages to "Support the Human Life Amendment" to state legislators and Congressmen.

Dick Conklin is the youth coordinator for the event and may be contacted at 251-9093.


MASS for Disneyworld Area Holy Family Catholic Church

From route 192 take I-4 East to SR 535 North. 3 minutes to Mass. Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR 435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

All Masses convenient to Disneyworld Fr. F. Joseph Harte, Pastor

"I have neither silver nor gold but I will give you what I have..."



...compassion, concern, the Good News of Christ!

These are the "resources" of missionaries since the time of Peter as they preach, teach and heal in the name of Christ.

But "silver and gold" ARE essential for today's missionaries in their service to all—the malnourished, the sick, the poor, the illiterate, the abandoned. Without money, they cannot provide the basic comfort and assistance for which their people yearn.

Help missionaries to "give what they have"—by giving of what YOU have. Help bring the love of Christ to the Mission-poor.

V-1-14-76

Yes, I want to bring Christ's love to the Mission-poor. Enclosed is my gift of

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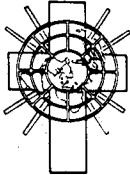
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6301 Biscayne Boulevard
Miami, Florida 33138

1/77

Vets' benefits

Persons joining the Army as of Jan. 1 will be eligible for educational benefits under the new Veterans Educational Assistance Act which replaces the GI Bill and works under a system in which the soldier contributes toward his benefits with the government matching every dollar he contributes with \$2.

Those previously eligible for the old GI Bill entitlements have 10 years or until 1989, whichever is sooner, to use their benefits.

Singers wanted

The Miami Chorale, a division of the Miami Choral Society, Inc., is accepting a limited number of qualified singers for the Spring concert season.

Those interested in performing Bernstein's Chichester Palms and the Faure Requiem should plan to attend open rehearsals at 8 p.m., Mondays, Jan. 17 or 24 at Bryan Memorial Methodist Church, 3713 Main Hwy., Coconut Grove.

For additional information call 443-7816 or 443-6111. Paul A. Eisenhart is the director.

The seriously ill

"Fears and Needs of Seriously Ill Persons" will be the topic in the next in the series of seminars open to the public at St. Francis Hospital, Miami Beach.

Speaker will be Edie Stark, R.N., B.S., a nursing service education coordinator at Larkin Hospital. The seminar is scheduled to begin at 7 p.m., Monday, Jan. 17 in the Wiegand Auditorium.

St. Lawrence art

NORTH MIAMI BEACH—An art show on the grounds of St. Lawrence parish is scheduled for the weekend of Jan. 23 at NE 22nd Ave. and 191 St.

Awards will be made in five categories: oil, acrylic, water color, sculpture, and mixed media. Judges will be Allan Gadol, publisher of Direction-Arts Magazine; and Mrs. Carol Hotchkiss Malt who will be representing the Lowe Art Museum.

The show opens at 10 a.m. and continues

until 5 p.m. A 15-piece band is slated to provide entertainment on Sunday.

For additional information call 945-9095.

Hearing lecture

FORT LAUDERDALE—"A Little Louder, Please" will be the topic of the next free health lecture at Holy Cross Hospital when Dr. James V. Redd, Jr., will discuss the many factors that may contribute to a loss of hearing.

Reservations are necessary for the lecture set for 7:30 p.m., Wednesday, Jan. 19 in the Dye Auditorium, and may be made by calling 771-7423 weekdays between 9 a.m. and 5 p.m.

Abortion memorial

A memorial service for unborn children to commemorate the infant victims of abortion will begin at 1 p.m., Saturday, Jan. 22 at the Torch of Friendship in Bayfront Park.

The service will mark the fourth anniversary of the U.S. Supreme Court's decision on abortion.

Members of South Florida parishes, students and teachers have been invited to participate.

It's a Date

Dade County

THIRD ORDER of St. Francis will meet at 2 p.m., Sunday, Jan. 16 at St. Francis Hospital, Miami Beach, followed by Mass at 3 p.m.

ST. BRENDAN Women's Guild will sponsor a luncheon and fashion show on Saturday, Jan. 22 at the Coral Gables Country Club. Fashions by Penney's will be featured.

ST. JOSEPH Women's Club, Surfside, will sponsor a dessert card party at 1 p.m., Monday, Jan. 17 in the parish hall.

GESU parish will observe Family Mass Sunday on Jan. 16 when English-speaking families will participate in the 11:30 a.m. Mass and Spanish speaking families will attend the 1 p.m. Mass.

HOLY FAMILY parish men will observe a weekend retreat, Jan. 21-23 at Our Lady of Florida Retreat House, North Palm Beach. For additional information call 947-5984 or 947-6461.

Monroe County

ACTION FOR LIFE in Naples recently elected Marilyn Lucas, president; Pat LaMendola, vice president; Michelle Hains, secretary; and Jay Lucas, treasurer.

Palm Beach County

SACRED HEART parish, Lake Worth, will sponsor a dinner and dance at 6:30 p.m., Saturday, Jan. 21

in Madonna Hall. Dancing begins at 9 p.m. Entertainment will be provided by Bill Givens, singer.

ST. JUDE Christian Mothers and Women meet after 8 a.m. Mass, Wednesday, Jan. 19 in the parish hall. Guest speaker will be Joseph Canepa who will discuss "Cancer Prevention." Business meeting and social hour will be included.

SACRED HEART Ladies Guild, Lake Worth, will meet on Jan. 20 following 7:30 p.m. Mass. Myrtle Hardison will give an illustrated lecture of the "History of Bell Telephone Co." following the meeting in Madonna Hall, 425 N. "M" St.

MAURAWOOD RESIDENCE in West Palm Beach will benefit from a luncheon and fashion show at noon, Saturday, Jan. 22 at the Sheraton Inn, Palm Beach Lakes Blvd. For reservations call 582-5485 or 585-2449.

OUR LADY QUEEN OF PEACE parish, one mile west of Turnpike exit on Atlantic Avenue. Delray Beach, will sponsor a carnival beginning at 6 p.m. today (Friday), Saturday and Sunday. Helicopter and pony rides will be featured as well as variety booths, a Mexican restaurant, and games.

ST. VINCENT FERRER parish, Delray Beach, will be the

scene of a dessert card party sponsored by the Rosary-Altar Society at 12:30 p.m., Friday, Jan. 21 in the parish hall. Reservations may be made by calling 272-4727.

Broward County

LAUDERDALE CATHOLIC SINGLES will observe a Corporate Communion during 10:30 a.m. Mass on Sunday, Jan. 16 in St. Anthony Church. Brunch will follow at Bahia Mar Hotel.

ST. BARTHOLOMEW Young At Heart Club will sponsor a social beginning at 1:30 p.m., Tuesday, Jan. 18. Games and cards will be included in the parish hall.

NATIVITY Guild, Hollywood, will sponsor a luncheon and fashion show at noon today (Friday) at the Hotel Diplomat.

HOLY CROSS Hospital Auxiliary will sponsor a "Snowball Luncheon" at 11:30 a.m., Friday, Jan. 21 at Lighthouse Point Yacht Club, 2701 NE 42 St., Lighthouse Point. Proceeds benefit the general hospital.

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 NEW RENEWAL

She's got greenest thumb on campus

"Some people say they don't have a green thumb. Well, they never got their thumbs into the dirt, that's why," says Mother Genevieve Weber, O.P., of Barry College.

She has had her thumbs into more dirt than most as she digs into the enormous venture of cultivating, on the Barry College campus, a collection of

unique items.

"AS I GO through places such as Fairchild Gardens I find that I come home thinking I have a pretty good collection," she said. And, as she points out, Fairchild Gardens has a lot of help in labeling and caring for the plants.

Mother Genevieve doesn't have this luxury. Her project

However, now they can be found at Barry, too. "Oh, yes," she said. "We have the Geiger Tree and the Caribbean Pine and the rest of them."

MOTHER GENEVIEVE had always had a desire to work with some of the plants of the south. She related that when she came to the south she was almost ashamed to admit she was a botany teacher at all because most of the flora was unfamiliar to her. Her desire to learn more sent her on jaunts to the Everglades, and throughout Florida, while she was a professor at Barry.

She soon became involved in the planning specifications of the inside of the Botany House, located on the college campus in Miami Shores.

Starting from scratch, she began her collection, with seeds, cuttings and the help of generous donors who gave her a large variety of items. Most of the collection's plants and trees were started in the Botany House and then placed somewhere on the campus.



Mother Genevieve Weber examines one of her products in the botany house on Barry College campus.

'I've tried to imagine people saying they have time on their hands. I just can't imagine it.'

all varieties of plants that will grow in Florida.

Using the entire campus as her garden, including the Botany House in the Florida Gardens as her greenhouse, Mother Genevieve, past Mother General of the Adrian Dominican Sisters of the Congregation of the Most Holy Rosary in Adrian, Michigan, has built up what she considers to be an excellent collection, including a number of rare and

has been primarily a one-woman job with only minor volunteer and maintenance staff help.

Her primary concern is to get into her collection as many varieties as possible of the plants that will grow in Florida, rather than simply those that originated here. She says that relatively few plants are native to the state and these can be found mainly in the Everglades and central region of Florida.



Spanish-speaking Religious working in various apostolates in South Florida were honored by Dade County Mayor Steve Clark and Our Lady of Charity KC Council last Saturday. Certificates of recognition were presented to each of the nuns.

Soon after beginning the placement process Mother Genevieve labeled and charted the plants on the campus, showing specific areas in plots with numbered sections identifying each piece of flora. But many of the plants' positions have changed, as have the plants themselves, because of natural occurrences such as hurricanes, normal plant death, and disease. Replacements have been made, seeds have been naturally sown and Mother Genevieve's never-ending battle of keeping track of the plants continues.

NATURE HAS had a hand in more than the placement of the plants. A great amount of work is required to keep areas clear of weeds, the plants fertilized and generally healthy. Mother Genevieve becomes involved in

a complete overhaul of the Botany House about three times each year, in which everything is moved, dead leaves are cleared away and certain plants receive specific kinds of attention. This is all in addition to her job as supervisor of general upkeep of the campus grounds and their landscaping.

Mother Genevieve approaches the huge task she began in 1968 with vitality. She finds a tremendous amount of fulfillment in making such good use of the time it involves to keep healthy specimens.

"In my mind I've tried to imagine people saying they have time on their hands. I just can't imagine it. Every place I go, every place I look, I see something that inspires me to do something or make something."

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Time to start practicing for youth talent show

Attention all youth groups! This is your big chance for stardom. This is an opportunity to let the talents and creativity of your members shine through.

The Archdiocesan Department of Youth Activities is looking for the nine most talented acts in the Archdiocese to perform at the Archdiocesan Youth Convention in May.

By an act, DYA means singing, dancing, playing a musical instrument or putting on a skit. No act can exceed 20 minutes in length.

Competition among acts will first be held on a cluster level. Cluster finalists will be decided no later than April 4th. The cluster finalists will advance to county finals held in Dade, Broward and Palm Beach the third week in April. The number of acts advancing from each cluster will depend

upon the number entered. The three best acts from each of the counties will perform Friday evening of the convention. A dress rehearsal for the nine acts will take place May 21st.

DYA suggests you spread

Youth Corner

the word now to your members and start practicing those lines, dance steps and songs.

★★★

SEARCH for Christian Maturity is a weekend experience of Christian community for those young people who are juniors in high school and older. It is a weekend for youth and run by youth with the aim of providing a deeper understanding of Christianity.

The next Search will be held Jan. 21-23 at St. Thomas

Aquinas High School, Fort Lauderdale. The following Search will be March 11-13 at Cardinal Newman High School, West Palm Beach. Contact the DYA for applications and more details.

★★★

Freshmen at **CARDINAL GIBBONS** High School, Fort Lauderdale, recently elected leaders for the school year.

Officers for 1976-77 are Joe Carroll, president; Allison Crocker, vice-president; Rene Raia, secretary; and Tamra Badgley, treasurer.

Joe Carroll, who was student council president at **ST. Elizabeth** school last year, urged his classmates to participate in all activities. Said Joe, "I want to make our freshman year the highlight of our four years at Gibbons."



Afterschool Special on ABC for Wednesday, Jan. 26, at 4:30 p.m. on Channel 10 and the ABC Television Network will be "Dear Lovey Hart." Meegan King (left) stars as the editor of a high school paper who persuades sophomore Susan Lawrence to write an anonymous advice-to-the-lovelorn column with spectacular but unforeseen results in the comedy drama "Dear Lovey Hart (I Am Desperate!)."

'Doesn't God ignore people who turn their backs on Him?'

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P.O. Box 381059, Miami, Fla. 33138.

Dear Father: I go to Church every Sunday not because I have to but because I really love God and know that I will have to turn to Him lots of times. What about my friends who don't go to Church? Will God help them even though they ignored Him when

everything was OK? --Sheila.

Dear Sheila: It is very difficult to say for sure what God will do.

We can look, however, to what God has done.

So often people who have no need or use for God find

Straight Talk

themselves blessed and helped over and over. That might seem a little bit strange to us, but that is because we really don't

understand the love and patience of our Father. He wants us to come to Him and he gives us every opportunity. Just because we have turned our back on Him, does not mean He will do the same to us.

Actually, each of us has somehow rejected or ignored God in our life. We are all indebted to the love and patience of God who waits and calls us back time and time again.

Our motivation for following God, for going to Church and all the other things we do, should not be that we want to be in good with God when we really need Him. Our motivation should be that of love and thankfulness. If we really understand how we have been blessed by the Father, we won't be able to look ourselves in the mirror if we have ignored Him.

Dade Youth Fair accepting entries

Entries are now being accepted for student participation in the 1977 Dade County Youth Fair, scheduled March 17 through March 27.

Twenty-eight departments, ranging from rabbit-raising to fine arts, are open to anyone 6-21 years of age, enrolled in a Florida public or private school. Students will vie for more than \$70,000 in cash premiums, ribbons, trophies and scholarships.

Complete information is available in the 1977 Youth Fair Official Handbook, mailed without cost to anyone requesting it by phoning 223-7060 or by visiting the Youth Fair Executive Offices, 10901 Coral Way, Miami. This 128-page illustrated booklet tells all about the Fair, describes in

detail the various departments and awards, and lists rules and regulations governing participation. Also included with the booklet are entry forms. No entry fee is required.

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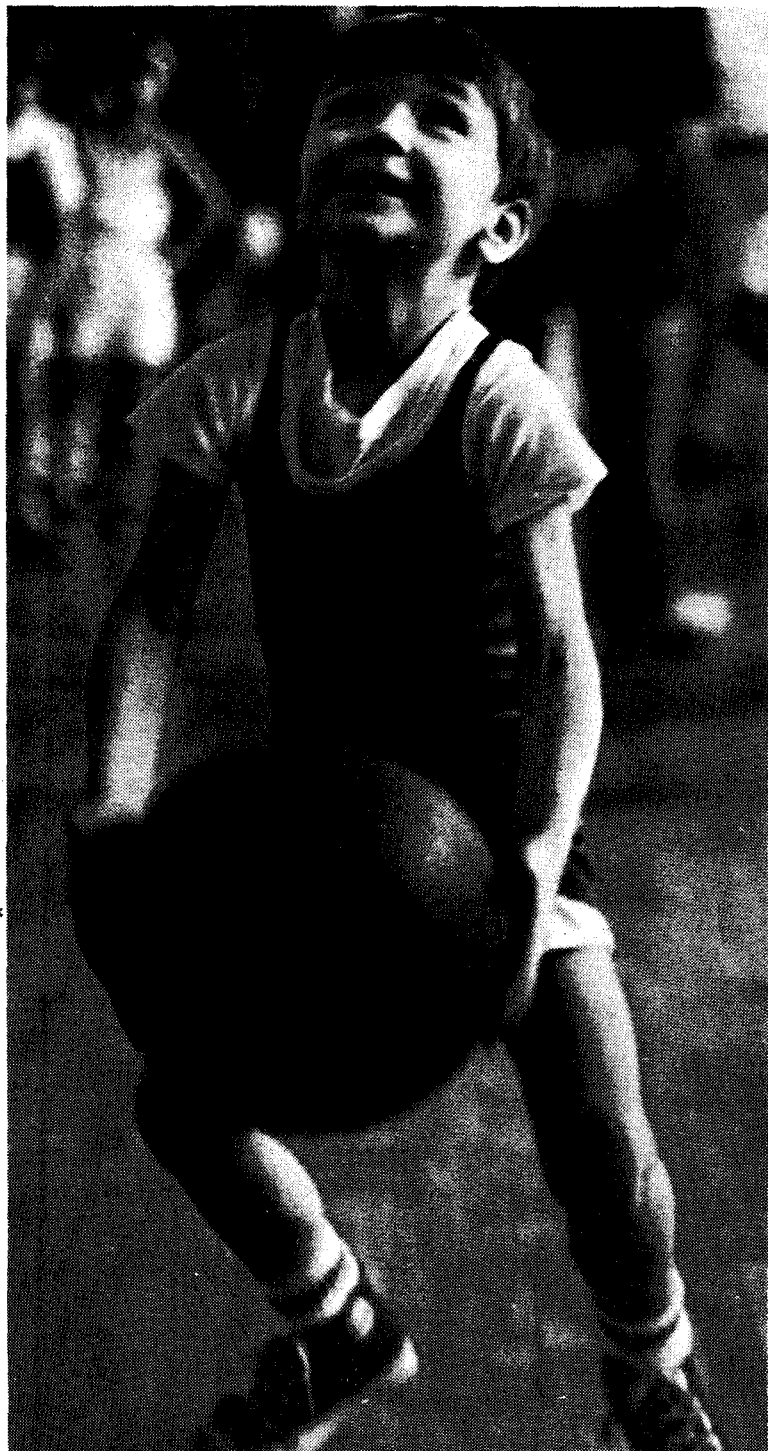
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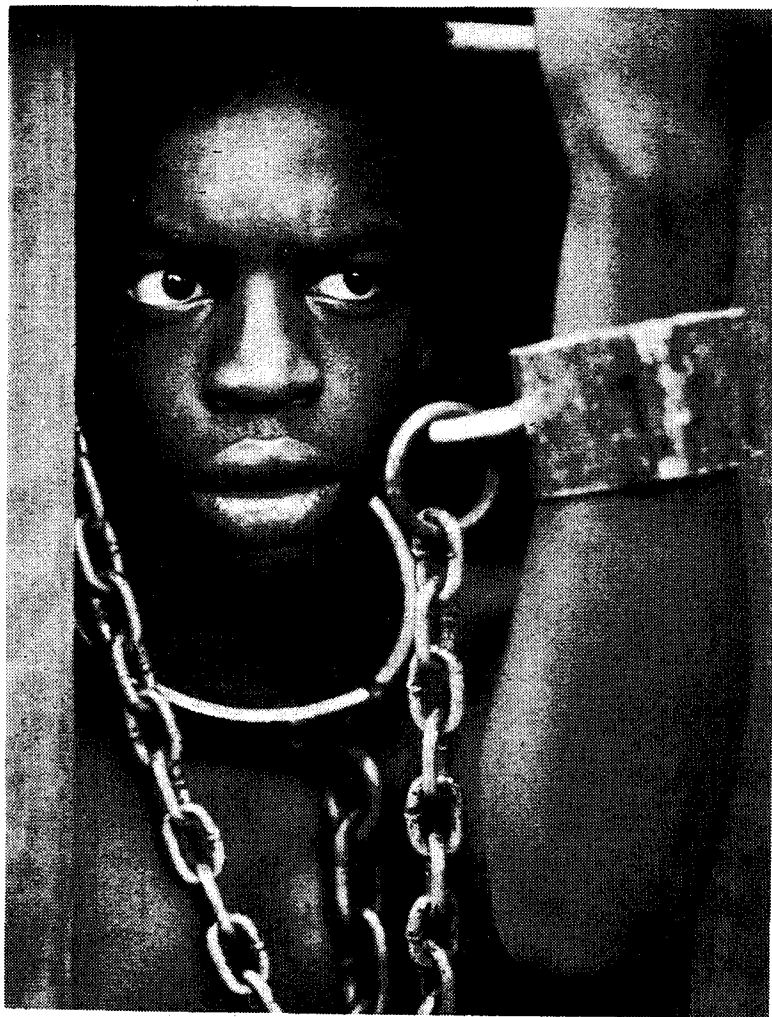
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SINK IT SCOTT! Though only five, Scott Sheridan isn't daunted by a basketball that is almost as big as himself. Scott is participating in a basketball program for boys of all ages at St. John the Baptist School in Yonkers, N.Y. Since many of the boys are small, scoring is not a big factor and a high-scoring game might wind up at 4-2.



LeVar Burton stars as Kunta Kinte, the African boy put up for auction in an American slave market in the second segment of the ABC Television Network's 12-hour nonfiction "ABC Novel for Television" which airs Monday, Jan. 24, 9-11 p.m., on Channel 10. "Roots" will be aired over eight consecutive nights beginning Sunday, Jan. 23.

'Pink Panther' is wearing thin

Peter Sellers is as funny as ever as Inspector Clouseau in this latest in the Pink Panther series, "The Pink Panther Strikes Again" (United Artists). The one-joke nature of the whole enterprise—success through bungling—has worn rather thin by now, however, and the standard changes rung on it—especially the running gag of karate assaults by Clouseau's Oriental servant—are too predictable to be very funny.

Then, too, the sexual elements in the humor, which were relatively restrained before, have far more prominence in this latest.

There is a pointless scene, for example, set in a homosexual bar. The plot, never of much importance in the series, is reduced here to Clouseau's former boss (Herbert Lom), who has been driven mad by his underling's spectacular incompetence, enlisting the aid of all the secret services

of the world to destroy Clouseau under threat of wreaking havoc with the deadly machine he has forced a kidnapped scientist to construct.

Since the film is no more than a series of sketches, one of Director Blake Edwards' major problems was how to end it, and, in keeping with the sexual emphasis already noted, he picked an especially tasteless way to do it, a crude and unfunny scene in which Sellers disrobes to go to bed with a beautiful Russian spy only to suffer another karate attack from the faithful Kato.

The film is not without its good moments, most notably a hilarious scene in which Sellers interrogates the servants of an English manor house, but the intervals between are far too noticeable. Beside the sexual material, there is a good deal of supposedly comic violence that is far too realistic to be unoffensive. A-III (PG)

Clothing circus clowns not as easy as it looks

When the Laugh Brigade of the 107th edition of Ringling Bros. and Barnum and Bailey Circus bursts into the arena in a brilliant splash of color, audiences are always astounded by the splendid and original attire. And with good reason! The Greatest Show on Earth's fabulous funnymen, coming to Miami Beach Convention Center Jan. 18th for performances through Jan. 31st, wear the most imaginative and opulent costumes in any Circus anywhere, custom-tailored and conceived with each individual clown in mind.

The man responsible for costing the clowns—and dressing the rest of the show, humans and animals alike—in circus style is designer Don Foote.

Foote, in his eight years' experience in the show, finds dressing the clowns to be one of the most challenging of his responsibilities. The very special considerations necessary for clothing the 28 members of the comedy corps in 40 different costume styles for the five lavish production spectacles demand a great deal of his time, energy and ingenuity.

One major factor that must be dealt with is make-up. With five production numbers, plus a half-dozen more clown appearances in the arena, mirthmakers are required to make frequent and hasty changes, with little or no time to repair their make-up. Therefore a primary con-



Master clown Lou Jacobs performs his world-renowned classic clown gag, squeezing himself in and out of his oh-so-tiny car, in the 107th edition of Ringling Bros. and Barnum and Bailey Circus.

sideration is creating a garment that can readily be slipped on and off without smearing funny faces, and without the assistance of a dresser.

Clowns frequently appear twice in the same number wearing two different costumes. Because of the time element involved or the distance to the wardrobe department, one costume is worn over another.

One of the interesting technical problems that Don had to solve in decking out the

clowns was headgear. Since an essential part of a clown's character is his wig, and since each wig is as individual as its wearer—and not necessarily complimentary to every hat—Don was obliged to find some workable solution. "I designed skull caps with wigs attached. The hats are sewn to them, everything is in one piece."

The keynote in clown costumes is exaggeration—very baggy pants, oversized coats, undersized hats. Production costumes are variations on three basic types: the famous overscale plaid, classic baggy suit with tiny fedora hat and knee-length necktie; the tramp suit, a masterpiece of tattered rags; and the elegant sequined costumes with huge ruffled collars that are the trademark of the white-face clown.

When the funsters invade the arena in the 107th edition of Ringling Bros. and Barnum and Bailey Circus, audiences will enjoy being dazzled by the ultimate in clown chic!

Joan Fontaine discusses the not-so golden years

A glamorous product of the Hollywood star system looks back upon the so-called golden years in the film capital with something less than nostalgia.

Actress, Joan Fontaine, talks with Jeanne Wolf on Thursday, Jan. 20, at 10:30 p.m., over WPBS-Channel 2, about the epic battles that she and sister Olivia DeHaviland waged against the restrictive contracts they were forced to sign by the giant movie studios. In spite of her legendary starring role in "Rebecca" and an Academy Award for Alfred Hitchcock's "Suspicion," Ms. Fontaine

remembers that she was often on suspension more than she was on the set.

Ms. Fontaine also recalls the often-reported rivalry between herself and her sister, Olivia de Havilland, suggesting that it began long before they arrived in Hollywood. "Contest, that makes for achievers. But, it doesn't make for a very close bond because we were rivals long before we thought of being actresses. It was the way we were brought up and I'm sorry about it. I wish it hadn't been so."

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'Me and Bessie' returns to Coconut Grove Feb. 1

Linda Hopkins will bring her Broadway musical hit "Me and Bessie" back to The Coconut Grove Playhouse for a limited three-week engagement, Feb. 1 thru 20.

According to Grove Managing Producer Robert S. Fishko, ever since the electrifying Miss Hopkins blew the roof off the Playhouse when she starred here for two-and-a-half sell-out weeks last January, closing only to take her nostalgic tribute to the immortal blues singer Bessie Smith back to New York's Edison Theatre, he has been

awaiting the opportunity for a return booking.

Now that "Me and Bessie" is ending its record-breaking run on Broadway, Fishko has arranged to bring the singing-and-dancing spectacular direct to Miami for the premiere stop in a projected national tour.

"Me and Bessie" showcases the music of the Bessie Smith legacy—"Romance in the Dark," "A Good Man Is Hard To Find," "There'll Be A Hot Time in the Old Time Tonight," "Nobody Knows You When You're Down and Out"—the songs that

made Bessie Smith the unchallenged "Empress of the Blues" from her recording debut in 1923 until 1930.

The new Family Plan will be in effect for the Sunday matinees: one child (age 5 through 14) will be admitted free with every full price adult ticket purchased.

'Family Plan' for 'Bubbling'

The final curtain will ring down on the Broadway musical "Bubbling Brown Sugar" Sunday, Jan. 30, after a marathon run of 20 weeks—one of the longest running shows ever in Coconut Grove Playhouse history.

To encourage entire families to attend this musical celebration of America's musical heritage of the 20's and 30's. The Playhouse will offer the Sunday matinee Family Plan.

The Playhouse will give one free ticket for a child (age five through 14) with every full price adult ticket purchased for the 3 p.m. Sunday matinee.

Ring rings-in 'Marigolds'

The first 1977 production at the University of Miami Ring Theatre will be "The Effect of Gamma Rays On The Man-In-The-Moon-Marigolds" by Paul Zindel—winner of the Pulitzer Prize and the New York Drama Critic's Circle Award. Performances will be held from opening night Jan. 19 through Jan. 23 and for a second week from Jan. 26 to Jan. 29. All curtains at 8 p.m.

The title is a false clue to a

touching and often funny play which is more than anything else, the study of a woman.

One of her two daughters, Ruth, is a highly strung, rather bratty girl subject to convulsions, the other, Matilda, is an awkward, dim-looking but not dim, science prodigy. It is Matilda's gamma-ray experiment with marigolds at the local high school that gives the play its title.

Miami's own dance group, Fusion, begins new season

FUSION, Miami's own modern dance company, has announced its first full Miami season, Jan. 15 thru Jan. 30.

The FUSION Celebration, a performance gala, will take place at Gusman Cultural Center Jan. 15, at 8 p.m. The remainder of the season, from Jan. 18 thru Jan. 30, is at Swenson Hall, Ransom-Everglades School, Bayshore Drive, Coconut Grove.

FUSION is offering six new additions to its repertoire by Choreographers David Wood from Toronto Dance Theater, Finis Jhung from New

York, Nancy Smith from Florida and Wally Lord and Mary Luft. The music ranges from Mozart and Brahms to Spiritual and Kurt Weill. Two complete programs will be presented during the season at Swenson Hall.

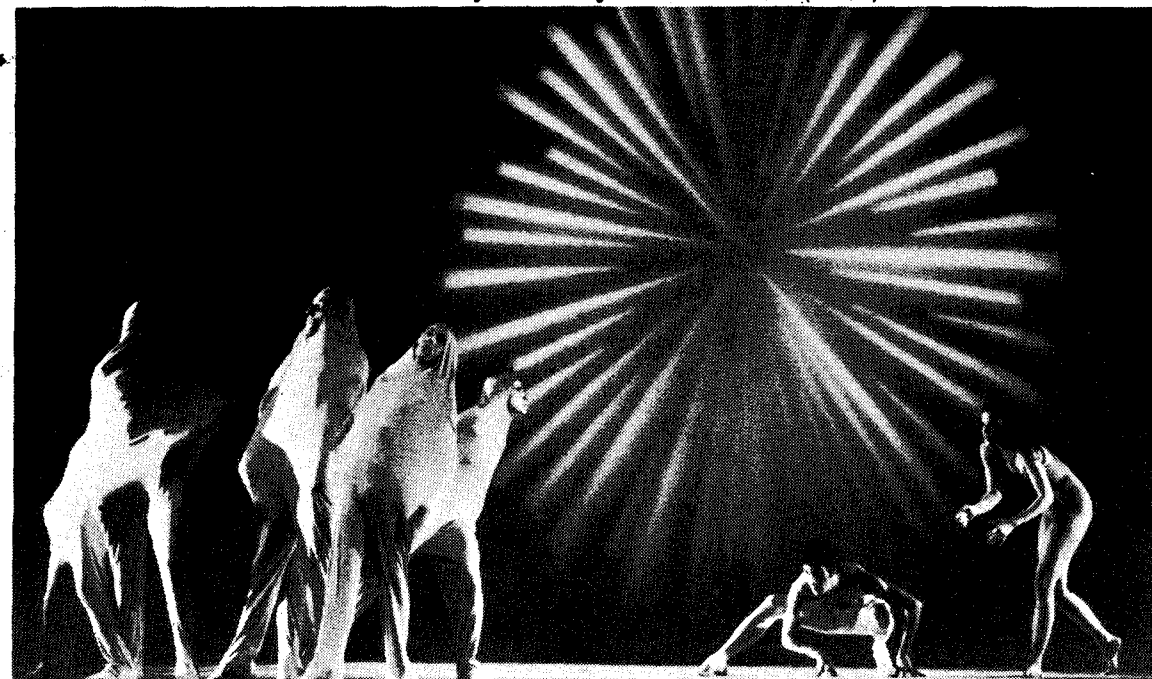
The FUSION company this year includes dancers from the Martha Graham Company, Toronto Dance Theater, Ballet West, Dance Alliance Company as well as dancers auditioned in New York, Boston and Miami. Wally Lord and Ed Bilanchone are with the company again this year. Mary Luft is now

serving as company manager and choreographer.

Matinees will be offered every Saturday and Sunday at 2 p.m. The matinee on Jan. 22 is a special performance for children. Tickets for this performance are \$2 each. Evening performances are at 8:30 p.m.

The evening performance Jan. 29 will be for the benefit of the Family Life Center at Biscayne College.

For further information and complete programs call (Dade) 264-0661.



Fusion Modern Dance Company of Miami opens its season Saturday, Jan. 15, with a Gala Celebration Performance at Gusman Cultural Center followed by performances

from Jan. 18 to Jan. 30 at Swenson Hall, Ransom-Everglades School, Coconut Grove.



"Me and Bessie" will return to the Coconut Grove Playhouse Feb. 1, for a limited three-week engagement (through Feb. 20), starring Linda Hopkins and the Broadway cast.

Greater Miami Opera to open 36th year

Grand Opera returns to the music scene Monday, Jan. 17 as the Greater Miami Opera opens its 36th year with the first of four International productions, Modest Mussorgsky's music drama of Russia's haunted Tsar "Boris Godunov," at Dade County Auditorium.

"Boris Godunov," to be sung in English, will also be heard in a second gala opening performance at the Miami Beach Theater of the Performing Arts Wednesday, Jan. 19. The opera returns to Dade County Auditorium for a third performance Saturday, Jan. 22. Curtain time for all three performances is 8:15 p.m.

Currently in Miami supervising the new production of "Boris" is Allen Charles Klein, the scenic designer who scored two hits here last season with "Thais" and "Tosca."

Cesare Siepi, the celebrated basso, who is a permanent resident of Miami, will portray the guilt-ridden "Boris." Also cast in leading roles are mezzo-soprano Rosalind Elias as Marina, tenor



Cesare Siepi

Kenneth Riegel as Grigori and bass James Morris as Pimen.

Others in the opera are James Atherton, Spiro Malas, J.B. Davis, William Justus, Alan Crofoot, Mikki Shiff, Curtis Ryam, Cheryl Cavendish and Carol Andrews. Choreographer is William Lord, artistic director of the Fusion Dance Company in Miami.

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MEDITATION**

Three footprints in the sand...made by a solitary stroller along the ocean shore...symbolize life's incessant journey.

On so unpredictable a journey...what really counts...as we continue to walk on?...What is important?...What can we always take with us along the way...to help uncover the meaning...and share the beauty...of life's passing footsteps?

The Hebrew prophet, Micah...walked life's sands...centuries before Jesus...He gives us the fruit of his rich experience:

"This is what God asks of you...only this...
To act justly...
to love tenderly...and
to walk humbly with
your God." (Micah 6:8)

—By Carl J. Pfeifer



Hope during Unity Week

(Continued from page 1)

relations all the same.

"In contemporary peace movements, moreover, the Christian churches are playing a significant role. In Northern Ireland, for instance, the churches are part of a peace movement where once they were intent on shedding blood, both Roman Catholic and Protestant. Leaders of the churches have also taken aggressive, prophetic stands against systems of tyranny and oppression in countries where until only recently they were

considered part of those very systems."

BUT THESE reasons "do not form the essence of Christian hope," Father Gouthro said. Jesus Christ is that hope, he continued, Father Gouthro said. Jesus Christ is that hope, he continued.

"Jesus announced a kingdom or reign which is still to come, and his followers celebrate that promise of a new future with confidence because Jesus goes before them. In their hope, therefore, Christians will be neither disillusioned nor disappointed."

The Week of Prayer for Christian Unity was first observed as the Church Unity Octave. It was begun here in 1908 by Atonement Father Paul Wattson, an Episcopal priest who became a Roman Catholic a year later. It is now sponsored by the Faith and Order Commission of the National Council of Churches in collaboration with the Graymoor Ecumenical Institute and the Faith and Order Commission of the World Council of Churches. The National Conference of Catholic Bishops' Committee for Ecumenical and Interreligious Affairs recommends its observance.

The Society of the Atonement, which operates the ecumenical institute here, was founded by Father Wattson in 1898 as a Franciscan religious community in the Episcopal Church. The Graymoor community entered the Catholic Church with him.

Adult ed program

HOLLYWOOD—An Adult Education program begins Monday, Jan. 17 at Chaminade High School, 500 Chaminade Dr. between Hollywood Blvd. and Johnson St. under the direction of Brother Myles McCabe, S.M.

Advance registration for the courses which will continue between six and eight weeks will be taken from 10 a.m. to 4 p.m. today (Friday). Additional information may be obtained by calling 989-5150 or 624-1681.

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News briefs

Church attendance up

"Did you yourself happen to attend church or synagogue in the last seven days?" Forty-two percent of the 13,898 people interviewed by pollster George Gallup answered "yes" to that question, indicating that church attendance in 1976 was the highest in 18 years.

TV executions

Two U.S. Catholic Conference (USCC) officials, both opponents of the death penalty, are concerned that public or televised executions could make the American people more bloodthirsty and callous. The two USCC officials are Robert Beusse, secretary for communication, and Francis Butler, associate secretary for domestic social development. They made their comments in interviews after U.S. District Court Judge William Taylor in Dallas said television cameramen should be allowed to cover executions.

Church reunion

A top group of Anglicans and Catholics is about to publish an agreed theological statement on "Authority in the Church." Questions concerning authority have been at the head of the list in stumbling-blocks to Anglican-Catholic reunion. If the statement, drawn up by the Anglican-Roman Catholic International Commission, shows solid progress on these issues, it could mark a major step toward eventual reunion of the two Churches.

New senior citizen club at St. Joseph's Surfside

A new club for senior citizens has been organized in St. Joseph parish, Surfside and will meet at 1 p.m., Tuesday, Jan. 18 in the parish center auditorium.

Walter Aery is the first president of the "Friendship Club" which welcomes men and women 55 years or older. Others officers are William McMahon, vice president; Mrs. Florence Morrison, treasurer; and Mrs. Grace Bransmer, recording secretary.

The club will meet on the first and third Tuesdays of each month.

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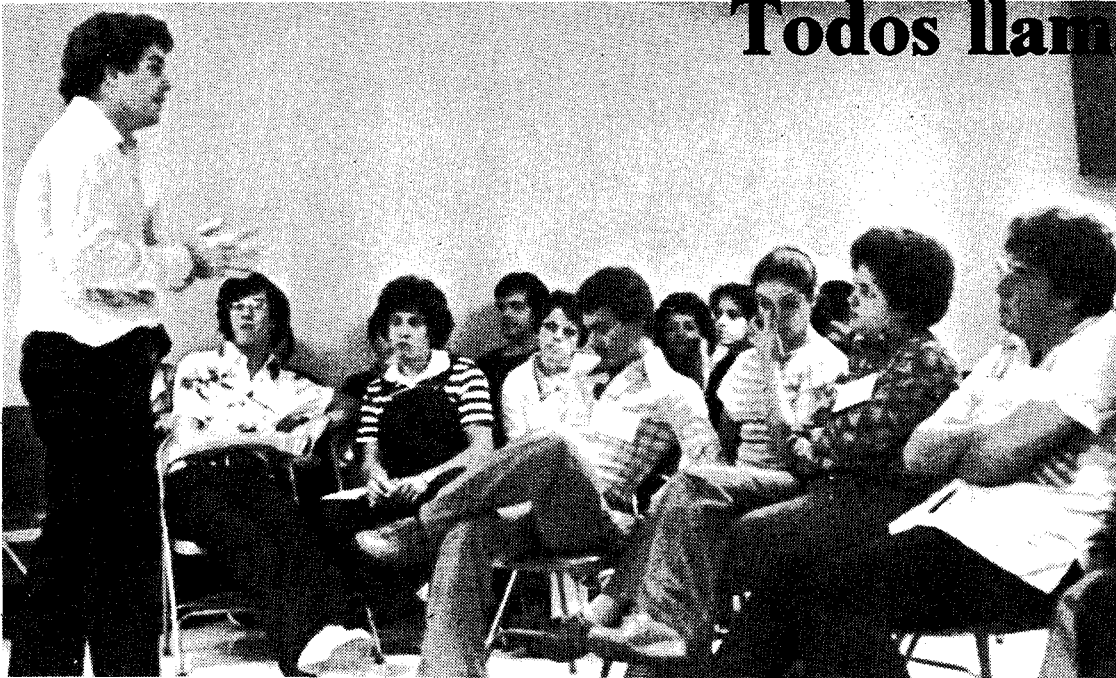
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Juan García conversa con los jóvenes durante la Jornada vocacional en la Ermita de la Caridad.

Todos llamados a vivir 'vocación'

Unos 30 jóvenes de diversos grupos juveniles y parroquias hispanas de la Archidiócesis participaron el pasado domingo en una jornada de reflexión y trabajo organizada por la Pastoral Vocacional Diocesana.

La jornada tuvo lugar en la Ermita de la Caridad y durante ella los jóvenes tomaron contacto con la realidad de la Iglesia de Miami y las posibilidades de compromiso en servicio de los demás. También reflexionaron en grupos sobre el significado de la vocación cristiana en sus diversos estados de vida y la responsabilidad de transmitir a los demás la inquietud de que Dios llama a todos a la santidad y al servicio.

"La auténtica vocación es la que ayuda al hombre y a la mujer a ser lo que Dios quiere que sean," les dijo Juan García durante su charla. "Quizás la frustración y la tristeza de tanta

gente en nuestra sociedad, proviene de que hay mucha gente que no ha descubierto su vocación," dijo uno de los participantes. Otro expresó la necesidad de apoyo para contrarrestar la influencia del ambiente, "que nos empuja a buscar lo que da más dinero y más fama."

Los jóvenes trabajaron en pequeños equipos y reflexionaron sobre su labor apostólica en las parroquias. También aportaron iniciativas sobre modos de llevar la inquietud vocacional a sus grupos.

El equipo de Pastoral Vocacional Diocesano, que dirige el Padre Felipe Estévez viene realizando jornadas como ésta para sembrar en la comunidad la inquietud y la necesidad de que se den en la Archidiócesis compromisos vocacionales de todo tipo, hacia un compromiso total al servicio y a la evangelización.

Discutieron inquietudes de jóvenes adultos en USA

Por Araceli Cantero

Unas 300 personas de toda la nación representando 27 denominaciones cristianas se reunieron la semana pasada en Barry College para reflexionar sobre las necesidades e inquietudes de los "jóvenes-adultos" de hoy y explorar los modos de un mejor servicio hacia este segmento de la sociedad.

La conferencia fue organizada por el Consejo Nacional de las Iglesias y participaron en ella unos 50 católicos romanos, dedicados al trabajo y ministerio de jóvenes-adultos.

Para algunos de los participantes la conferencia resultó demasiado tradicional en su formato al contar con más de 40 talleres de trabajo y cuatro disertaciones generales que incluyeron a la mundialmente conocida antropóloga Margaret Mead, y a los doctores, Daniel Levinson, profesor de psicología en la Universidad de Yale; Bob Ross, vice-decano de estudiantes de la universidad de Minnesota y el Reverendo Al Carmines, de Nueva York, conocido por su ministerio pastoral a través de la música.

Durante su disertación, la Doctora Mead señaló que todavía hoy existe un choque de generaciones entre padres e hijos, entre los jóvenes de menos de 30 años y todos los que crecieron antes de la segunda guerra mundial.

En realidad ésta es la peor época de la historia para ser padre o madre de gente joven, y es también la peor época de la historia para ser joven, con padres por encima de los 40," dijo.

A todos los nacidos antes de 1945, Margaret Mead llama "emigrantes en el tiempo" mientras que a los jóvenes les considera "nativos" por haber crecido en el ambiente de hoy, de televisión, vuelos espaciales y computadores, lo que para ellos es "como su lengua madre".

Según Mead, los jóvenes de hoy no aceptan fácilmente las

viejas definiciones.

"Con demasiada facilidad dividimos la sociedad entre los que van a la escuela y los que no —como si eso fuera medida de la juventud—" dijo Mead. "Y ahora descubrimos que la edad media de los que van a la universidad es de 38 años," dijo. En realidad esto tampoco significa mucho... ya que los colleges han descubierto que los estudiantes 'adultos' son una buena fuente de ingresos."

Refiriéndose a las nuevas tendencias entre los jóvenes, Mead señaló que de más en más éstos no se preocupan por formar una familia ni ven la paternidad-maternidad como el único modo de ser responsables.

"Si miramos a los años 50, esta nación era la más 'casamentera' del mundo..." dijo.

Para ella, la sociedad no puede continuar alimentando esta noción de "casarse y divorciarse al año siguiente, para dejar la nación sembrada de hogares rotos".

Mead señaló que la familia exige talentos y compromisos determinados, y que debe haber lugar en la sociedad para otros estilos de vida.

"Existen hoy día muchos jóvenes adultos que no piensan en el matrimonio, y si lo piensan no piensan en tener hijos. Existe todo un segmento en la sociedad de lo que podríamos llamar "no padres aún, nunca padres, o nunca han sido padres".

Al referirse a otros estilos de vida señaló que los que no eligen la paternidad-maternidad están libres para otras responsabilidades más amplias; para no tener que preocuparse por lo material; para emplear su tiempo, si así lo quieren, en servicio de otros."

Pero para crear este mundo nuevo, la doctora expresó la necesidad de crear comunidades donde compartan la vida tres generaciones:

"Los que eligen no ser padres han de mantenerse en contacto con los niños, si quieren que el

futuro tenga sentido para ellos," dijo. "Algunos santos han logrado abrazar el mundo entero por sí solos, pero no son muy numerosos," añadió.

"Y sobre todo, hemos de asegurar el que los jóvenes que no eligen la paternidad, encuentren otras formas de responsabilidad."

Muchos de los talleres de trabajo exploraron las necesidades de las personas que viven solas—solteros, divorciados, viudos... "una clase que sufre mucha discriminación y cuyas necesidades espirituales no son atendidas, pues las iglesias buscan programas familiares y de acción social."

"No estar casado es como tener una enfermedad crónica," dijo uno de los participantes, "la gente procura no recordártelo pero ciertamente desean que te mejores pronto,"

añadió al proponer que quizás "deberíamos dejar de hablar a estas personas sobre el matrimonio para comenzar a ayudarles a vivir según lo que son."

Según estadísticas de la nación, actualmente 58,3 de su población está por debajo de los 35 años. Además una de cada tres personas no está casada.

En otro de los talleres el Padre Paul Shanley de Boston habló de su ministerio hacia las minorías sexuales—labor encomendada por el actual Cardenal de Boston Humberto Medeiros.

El Padre Shanley había sido asignado en los años 60 por el entonces Cardenal de Boston, Mons. Richar Cushing, para servir y ayudar a los jóvenes de las calles de Boston, escapados de sus hogares.

"Más de 250,000 venían a

Boston cada año, y yo era el único asignado a esta labor con nombramiento oficial," explicó. Su labor en las calles le descubrió las necesidades de otras minorías, y piensa que "la Iglesia debe ayudar a estas personas que están en necesidad."

Su opinión concuerda con la de los obispos de la nación que en su reciente carta pastoral sobre valores humanos reafirmaba la obligación de la comunidad eclesial de "ofrecer comprensión y atención pastoral a estas minorías," y condena "todo prejuicio y discriminación contra sus derechos como personas."

Además del trabajo por grupos la conferencia proporcionó a los participantes la oportunidad de ponerse en contacto con diferentes estilos de vida entre la juventud de hoy, ofreciéndoles "inmersiones" en distintos ambientes.

Indiferencia religiosa en juventud latinoamericana

Por el Padre Gustavo Amigo

BOGOTÁ, Colombia—(NC)—La preocupación por llevar el evangelio a la juventud latinoamericana se ha intensificado últimamente al revelarse estadísticas que indican "una masiva indiferencia" religiosa en muchos grupos.

Las estadísticas sobre la juventud latinoamericana se hicieron públicas durante una reciente reunión de no-creyentes, patrocinada por el CELAM (Consejo Episcopal Latinoamericano).

Los citados datos sobre los jóvenes revelan que:

Sus creencias religiosas tienen poco contenido doctrinal y están llenas de vaguedad y distorsiones.

Tienden a considerar las celebraciones litúrgicas como "obligaciones" fuera de moda, que no dicen nada a las nuevas generaciones.

Entre las distorsiones de su práctica religiosa se encuentra el espiritualismo, el fetichismo y la magia.

Un gran número de jóvenes bien educados apoyan principios marxistas, ven en Cristo a "otro rebelde", y opinan que los obispos y muchos sacerdotes apoyan a los ricos olvidándose de los pobres.

Pero no todo lo descubierto sobre la juventud durante las reuniones organizadas por el CELAM, fue negativo.

Los 32 participantes en las reuniones—obispos, sacerdotes, educadores, sociólogos y psicólogos también encontraron signos positivos entre la juventud. Tales como un resurgir religioso entre muchos, que puede utilizarse como base para una programación pastoral futura.

El Padre Jaime Vélez, que dirige en el CELAM el Depar-

tamento para No Creyentes, señaló la gran esperanza que son los grupos selectos de jóvenes que están surgiendo en muchas diócesis de todo el continente.

"Estos muestran tener una sólida formación religiosa, espíritu litúrgico positivo y sentido moral. Tienen claro entendimiento de los sacramentos del bautismo y eucaristía," dijo el Padre Vélez.

"Si muestran desacuerdo con las tradiciones y ritos del pasado es porque buscan la sinceridad y la autenticidad de sus expresiones religiosas".

"Existe gran tendencia hacia las pequeñas comunidades cristianas donde juega un gran papel la religiosidad popular y el énfasis por la justicia social."

Según estadísticas oficiales en Latinoamérica más de la mitad de la población tiene menos de 20 años.

Honraron labor de religiosas



Numerosos fieles participaron el pasado sábado en un homenaje a las Religiosas hispanas de la Archidiócesis. El acto había sido organizado por el Consejo 5510 Ntra. Señora de la Caridad de los Caballeros de Colón y contó con la presencia del Arzobispo Edward McCarthy quien aparece en la foto dirigiéndose a las Religiosas. Anteriormente se habían leído las proclamas de la ciudad y del condado, reconociendo la aportación de las religiosas a la comunidad.

Arz. Carroll inició Campaña de ABCD 1977

El Arzobispo de Miami Coleman F. Carroll reiteró el empeño de la Archidiócesis por hacer más en

favor de los ancianos, durante el primero de los banquetes anuales de la campaña de

caridad ABCD.

También reafirmó la meta de la campaña de este año 1977 un

centro para enriquecimiento familiar.

“Nos sentimos

definitivamente comprometidos a construir hogares de ancianos,” dijo el Arzobispo Carroll durante el banquete, señalando la necesidad de estos hogares dada la gran afluencia de ancianos que vienen a residir en el sur de la Florida. La meta para hacer estos hogares realidad es la de recoger diez millones de dólares.

El Arzobispo Edward McCarthy señaló la necesidad de lograr un centro dedicado al apoyo y ayuda de las familias de la archidiócesis.

Reunión interdiocesana de apostolado seglar, en Cuba

En la ciudad de Camagüey se celebró recientemente la VII reunión interdiocesana de Apostolado Seglar de Cuba. Dicha reunión tuvo como temas centrales “La evangelización” y “La espiritualidad del laicado”, y como invitado especial a mons. Antonio Quarracino, obispo de Avellaneda (Argentina) y presidente del departamento de Laicos del CELAM. En la

reunión, celebrada en el convento de La Merced (Camagüey) participaron el arzobispo de Santiago de Cuba, mons. Pedro Meurice Estiu, en su calidad de presidente de la comisión nacional del Apostolado Seglar, los obispos de Camagüey y de Cienfuegos-Santa Clara, monseñores Adolfo Rodríguez Herrera y Fernando Prego Casal, respectivamente, unos diez

sacerdotes y unos setenta laicos representando las seis diócesis de Cuba.

El obispo de Camagüey dirigió a los assembleístas el saludo de bienvenida, y mons. Meurice señaló los objetivos de la reunión, entregando la dirección de la misma a un grupo de laicos.

Una concelebración eucarística clausuró esta reunión de apostolado seglar. El Pro-

Nuncio Apostólico, mons. Mario Tagliaferri, tuvo a su cargo las palabras de clausura. Expresó el cariño que siente el Papa Pablo VI hacia Cuba y los católicos cubanos, y todos los presentes testimoniaron su adhesión al Santo Padre y a la Iglesia.

Proxima canonización de Matt Talbot

CIUDAD DEL VATICANO—(NC)—En un comentario inesperado durante una de las recientes audiencias generales, el Santo Padre ha manifestado que espera beatificar al irlandés Matt Talbot, este año o el próximo.

Matt Talbot, ya conocido como “el santo en guardapolvos”, nació en Dublín en 1856 y desde los 13 años se dedicó a la bebida, llegando a ser a los 28 años un alcohólico sin remedio.

Descorazonado cierta vez por no tener dinero y no lograr que sus amigos le pagaran una copa, Talbot sufrió una conversión espiritual y se comprometió a no beber hasta su muerte.

Desde entonces comenzó una vida ejemplar de piedad y penitencia, que según sus biógrafos nunca interfirieron con su trabajo diario en una empresa de maderas.

Los que le conocieron recuerdan a Talbot por su amabilidad y deseo de ayudar a los demás.

“Sería una pena ver en Talbot solamente un rehabilitado del alcoholismo,” ha afirmado un sacerdote de St. Paul, Minn. al saber la noticia.

El Padre Leo Dolan, que también fue un alcohólico y trabaja con la organización Calix—para alcohólicos católicos—, opina que Talbot

puede ser un modelo para todo los que se debaten en el mundo de la droga y su afición.

También piensa que de hecho Talbot “vivió de modo extraordinario la espiritualidad de la Iglesia católica.”

Talbot nunca contrajo matrimonio, y según una persona que le conoció bien, su decisión de mantenerse célibe había sido tomada “porque Talbot sintió que la Virgen Santísima lo quería así para él,” y que su vocación era la de soltero.

El Padre Dolan afirmó que Talbot vivió “una vida de mucha disciplina y austeridad y que era en cierto modo un contemplativo.”

Trabajadores agrícolas en huelga

Cientos de trabajadores agrícolas del área de Immokalee se mantienen en huelga esta semana por conseguir un salario más justo y una mejora en sus condiciones de trabajo.

Estadísticas recientes indican que hay unos 150,000 trabajadores agrícolas en el sur de la Florida. Unos 75,000 son de origen mexicano-americano, 15,000 son puertorriqueños, unos 52,000 negros y 7,550 blancos americanos.

En Immokalee los huelguistas piden una subida de salarios de unos \$6.00 diarios sobre el actual de \$18.00. En realidad estas cifras indican que los trabajadores agrícolas de

Immokalee reciben salarios por debajo del nivel considerado “de pobreza”, y esto aunque trabajaran toda la temporada 50 semanas anuales.

Reconociendo la necesidad de asistir a los trabajadores agrícolas en sus necesidades materiales y espirituales, el Arzobispo Coleman F. Carroll estableció hace años la Oficina Archidiocesana de Vida Rural. A través de ella Monseñor John McMahon trata de planificar y establecer programas en favor de los trabajadores agrícolas, o canaliza esfuerzos para utilizar los programas existentes. Actualmente la Archidiócesis cuenta con 11 sacerdotes y 19 religiosas que trabajan y comparten su vida con los trabajadores agrícolas, con la cooperación de la Oficina de Vida Rural que dirige Mons. McMahon.

Este domingo en todas las parroquias de la Archidiócesis se efectuará la colecta anual en favor de los trabajadores agrícolas.

Comentarios evangélicos

Por el REV. JOSE P. NICKSE

A los tres días se celebraron unas bodas en Caná de Galilea. La madre de Jesús estaba allí... El vino se acabó y la madre de Jesús le dijo: “No tienen vino.” Jesús respondió: “Mujer, tú no piensas como yo; todavía no ha llegado mi Hora.” Su madre dijo a los sirvientes: “Hagan todo lo que él les mande.”

Juan 2:1-12

en varios lugares de la Biblia, se compara la salvación del mundo a unas bodas: bodas de Dios con la Humanidad en la persona de Cristo.

Todos los hombres han de sentarse a la misma mesa, compartiendo la misma alegría cuando, por medio de Cristo, se encuentren todos transformados por la Gloria de Dios. Esta será la humanidad casada con Dios en la persona de Cristo.

La presencia de Cristo en las bodas de Caná también indica otra cosa. Dios está presente en los asuntos humanos. Nuestro Dios no es un Dios lejano, recóndito, desinteresado en el hombre. Dios está en el centro de nuestras vidas.

Qué interesante encontrar el primer milagro del Señor en el marco de una familia que comienza. ¡Dichosos los novios anónimos de Caná! Qué mayor alegría que tener a Cristo de invitado en la boda. Ejemplo para nuestra familias cristianas de hoy. ¿Nos ocupamos de invitar a Cristo a nuestras bodas, a nuestros hogares? A los que quieren vivir sin Cristo pronto se les acaba el vino. A los que se creen auto-suficientes, fuertes e inexpugnables pronto se

les acaba el impulso. Hay que depender de Dios. Cuantas veces nos creemos tan fuertes, que nos lanzamos a la conquista del mundo, para fracasar miserablemente y pedir agua por señas. Entonces nos damos cuenta de la gran realidad: con Dios todo, sin Dios nada.

Dios con su amor y misericordia puede cambiar nuestras vidas. Puede convertir la derrota en victoria. Dios nos guarda en vino bueno que nos reanima. Pero Dios no empuja, Dios no fuerza.

Para recibir el vino bueno hay que hacer lo que nos dice María: “Hagan todo lo que él les mande.”

Estas son las últimas palabras de María en la Biblia. Nos pone en manos de Cristo. Haciendo lo que el Señor nos manda podemos alcanzar la vida eterna. María nos abre el camino hacia Cristo.

¿Qué debe hacer el cristiano en 1977? “Hagan todo lo que él les mande.” No hay resolución más bella ni más práctica para los que siguen a Cristo. Aprendamos a escuchar y a vivir la Palabra de Dios.

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Los profetas y su historia...

Por el PADRE FLORENTINO AZCOITIA, S.J.

Después de la grandeza política a que se llegó en tiempos de David y Salomón, el pueblo de Dios se divide en los dos reinos de Judá e Israel, que terminan en la ruina con

la caída de Samaria (722 a.C.) y de Jerusalén (586 a.C.) Una gran mayoría en ambos reinos sucumbe ante el paganismo cananeo y solo una minoría se mantiene fiel.

Los guías espirituales de esta época son, principalmente, los profetas. Los primeros (Elías, Eliseo) no

JUDÁ	SIGLO	ISRAEL
	s. 750	Amós
	s. 745-722	Oseas
Miqueas	s. 740-700	
Isaías	s. 740-701	
Sofonías	s. 640-630	
Jeremías	s. 626-586	
Nahum	s. 612	
Habacuc	s. 600	
	s. 593-591	Ezequiel
	s. 546-539	Isaías 40-55;13-14
	s. 520	
Ageo	s. 520-518	
Zacarías	s. 540	
Isaías 56-66	s. 530	
Isaías 34-35	s. 510	
Isaías 24-27	s. 430	
Malaquías	s. 450	
Abdías	s. 400	
Joel	s. 330	
Zacarías 9-14		

dejaron obra escrita, pero su biografía fue escrita poco después de su muerte. A partir del siglo VIII, sin embargo, los profetas mismos o sus discípulos coleccionan su predicación y algunas narraciones biográficas.

El influjo de su predicación se extiende a toda la literatura de esta época: jurídica, histórica, poética, sapiencial.

La revisión y actualización de la legislación, bajo el influjo de la predicación profética, dio origen al Código deuteronomico (Deut. 12-28), a cuyo alrededor se formó una literatura parenética (Deut. 1-11;29) que expresa la espiritualidad de la escuela deuteronomica, una literatura histórica inspirada en la misma doctrina. Esto sucedía entre los siglos VII y VIII.

Por otra parte, los sacerdotes de Jerusalén se preocupaban por conservar la tradición cultural. También

ellos reciben el influjo de la reforma preconizada por los profetas, y se esfuerzan por dar espíritu al culto. Su obra toma cuerpo en el Código de santidad (Lev. 17-26), a cuyo alrededor se organiza toda la legislación religiosa, dentro del marco de una historia sagrada sacerdotal, dividida en cuatro etapas: la creación del mundo y del hombre, que concluye con el fracaso del diluvio; la alianza con la humanidad (Noé) y su dispersión; la alianza con los patriarcas: la alianza del Sinaí, que hace de Israel un pueblo santo, sacerdotal. Esta obra se lleva a cabo entre los siglos VI y VII.

Los profetas se presentan como reformadores que profundizan el sentido de Dios y de la alianza, dentro de un espíritu de fidelidad a los orígenes. De ahí que uno de sus temas favoritos sea el de la conversión, el del regreso a Yavveh. En los acontecimientos de las historia contemporánea leen la in-

tervención de Yavveh para juzgar a los pueblos, preludeo del día de Yavveh, en que se inaugurarán tiempos nuevos: nueva alianza, Reino de Yavveh, total salvación del hombre.

Las obras deuteronomicas y sacerdotales, por su parte, incorporan las preocupaciones reformadoras de los profetas en sus historias sagradas, para pregonar una espiritualidad: las exigencias de la gloria y de la santidad de Dios.

Por otra parte, el trato íntimo con Dios, como aparece, por ejemplo en Jeremías, va creando una espiritualidad más íntima, que dará origen a numerosos salmos.

Los profetas que dejaron obra escrita, la cual quedó recogida en la Escritura, surgieron en ambos reinos, Judá e Israel, y también en Babilonia durante el exilio. A continuación sus nombres y momento histórico.

Jesús... bautizado como nosotros

Por el PADRE JOSE ANTONIO ESQUIVELS.J.

Durante sus años de vida oculta, Jesús de Nazaret experimentó el exilio, las penalidades, la vida callada de los pueblecitos de Galilea. Y después de estar todos esos años callado, compartiendo la vida sencilla de los hombres, sale para compartir también con ellos, y con nosotros algo más íntimo—su sacerdocio.

Jesús se manifiesta ante los hombres en su bautismo. Y lo hace en el momento en que al recibir el bautismo de Juan, "Una voz resonó desde los cielos que decía: Este es mi Hijo querido, en quien me he complacido," (Mt. 3:17).

Jesús es el enviado de Dios, en quien Dios se complace; el lleno del Espíritu Santo, el Hijo querido.

El bautismo es la afirmación que acuña su vida pública así como la anunciación acuñó su nacimiento.

Su mensaje, está fundamentado en el "ser enviado", signo central para Cristo y signo central para todos sus seguidores. Porque los cristianos también somos enviados por Dios, por medio y a través de la comunidad. El cristiano no se auto-

Por el bautismo Jesús se hace como nosotros para hacernos como El.

envía. Y los que se auto-envían no están respondiendo a la vocación cristiana. Porque es Dios el que llama—y de ahí viene la palabra—vocación; (vocare en latín significa llamar). Dios es quien nos da la vocación...quien nos da la

misión, el envío. Dios nos habla, se comunica con nosotros y nos llama a través de la comunidad, de la Iglesia—comunidad de creyentes.

También en el bautismo de Jesús descubrimos otro

aspecto: Jesús aparece confundido con los pecadores. Como uno de tantos, se acerca al bautismo de Juan y al bautizarse se da. De nuevo se identifica con nosotros, se encarna en nosotros, y al hacerlo comparte con nosotros su sacerdocio. Al

bautizarnos, quedamos incorporados en Cristo y nos hacemos Pueblo de Dios, con un solo Señor, una sola fe, una vocación común a la santidad. Una salvación con una misma esperanza y una indivisa caridad, como señala la Constitución sobre la Iglesia del Vaticano II, (cap. 4; 31-32).

Por el bautismo todos somos uno en Cristo Jesús. No existe desigualdad alguna por razón de estirpe o nacimiento, condición social o sexo, porque no hay judío ni griego, no hay siervo o libre, no hay varón ni mujer. Todos somos uno en Cristo.

Cristo se hace como nosotros para hacernos como El. Se acerca a nosotros y así nos hace uno en El. Se encarna para elevarnos. A El que es el Cordero de Dios que quita los pecados del mundo, no le importó aparecer como pecador para hacerse en todo semejante a nosotros.

Y nosotros...hombres y mujeres bautizados, seguidores de Cristo, ¿nos reconocemos como un solo pueblo, una sola fe, sin desigualdades?

El Hijo de Dios se hizo hombre con los hombres... y nosotros ¿somos capaces de ser hermanos con todos los hombres y mujeres?

Cordero de Dios que quitas el pecado del mundo, ten piedad, ten piedad de nosotros y danos la paz.



Trabajadores agrícolas necesitan ayuda

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis: Desde Homestead por el Sur hasta West Palm Beach por el Norte y Naples por el Oeste, decenas de miles de trabajadores agrícolas producen nuestros alimentos. Ellos preparan los campos, siembran y recogen las cosechas. Porque su trabajo tiene que ver con la vida de las plantas y los árboles y la producción de alimentos, ellos cooperan con la obra de Dios como Creador y Proveedor.

Por otra parte, la inseguridad del tiempo, el constante peligro de las plagas de insectos y las fluctuaciones del mercado hacen que los trabajadores agrícolas estén muy conscientes de su condición humana. Demasiadas veces para solucionar los problemas agrícolas se recurre a la mecanización, la importación de trabajadores extranjeros y la exclusión de los trabajadores de las protecciones y salvaguardias que la ley provee para otros ciudadanos de los Estados Unidos. Tales soluciones resultan en que la noble dignidad del trabajo del campesino se traduzca en términos de analfabetismo, condiciones subnormales de vivienda y salarios paupérrimos después que el producto de su trabajo pasa por el mercado.

Los trabajadores agrícolas necesitan un ambiente cristiano centrado en Cristo para poder enfrentarse en forma constructiva con sus problemas. Esta es la necesidad que principalmente tratan de llenar los once sacerdotes y diecinueve religiosas que viven y trabajan con nuestros hermanos campesinos, tratando de interesarlos en una renovación espiritual y animándolos a buscar la solución de sus problemas sobre la base de la Justicia y la Caridad.

Necesitamos tu contribución para mantener vivas estas comunidades cristianas en las Misiones. Mostremos nuestra caridad ayudando a estos hermanos.

Sinceramente en Cristo,

Coleman F. Carroll
Coleman F. Carroll
Arzobispo de Miami

Comienza el sábado 18 semana de oración por unidad de cristianos

GARRISON, N.Y.—(NC)—“Jesucristo es la esperanza de la semana de la unidad que se celebrará en todo el mundo del 18 al 25 de enero.

“El es quien nos ofrece la posibilidad de renovación y de una creación nueva,” ha dicho el director del Instituto Ecuménico de Graymoor, el Padre Arthur F. Gouthro.

“Jesús es la primera y la última esperanza de todos los cristianos,” añadió al explicar el tema de la semana de la unidad para este año 1977.

La celebración de una semana dedicada a la oración por la unidad de los cristianos se inició hace 70 años y este año tiene como lema una frase de San

Pablo a los Romanos que refiriéndose a Jesús dice “Esperanza que no defrauda.”

Antiguamente conocida como “Octava de la Unidad” esta celebración fue iniciada por el sacerdote episcopal Padre Paul Wattson quien se convirtió al catolicismo al año siguiente.

Esperanza
que
no
defrauda

1977- Semana de
oración por la
unidad
de los cristianos



La calle ocho estaba repleta de gentío el domingo pasado porque los reyes de Oriente pasaban por allí.

Aunque iban camino de Belén, para adorar al Niño Jesús, esta vez él marchaba en su comitiva, en brazos de su madre.

Entre las numerosas carrozas comerciales, los músicos, los payasos y las comparsas, a duras penas se distinguían las figuras de María, José, pastores y ángeles que recordaban el sentido religioso de esta cabalgata.

Frente a la comitiva iba el iniciador de la cabalgata de reyes, Emilio Millán, acompañado del Reverendo Martín Añorga y el Padre José Pablo Nickse.



Más hispanos a puestos federales, pide Carter después de quejas

WASHINGTON—(NC) El Presidente electo Jimmy Carter ha enviado un telegrama a cada uno de los secretarios de su gabinete indicándoles que recluten más hispanos para puestos federales y que se mantengan en relación directa con tres de sus ayudantes para la etapa de transición, en todo lo relacionado con esta cuestión.

Carter envió este telegrama después de recibir una carta de protesta firmada por diversas organizaciones hispanas nacionales.

Entre los firmantes se encuentran el sacerdote escolapio Padre Mario Vizcaíno de Miami, y Pablo Sedillo Jr. que dirige el Secretario Hispano de la Conferencia Episcopal Católica (USCC) con sede en Washington.

El Padre Vizcaíno es presidente del Consejo Nacional Cubano de Planificación, y

profesor de Teología en la Universidad Internacional de la Florida (FIU). La citada carta había sido dirigida a Jimmy Carter

En total firmaban la carta 18 representantes de las organizaciones que forman el Forum Nacional de Organizaciones Hispanas, quienes afirmaban que:

- Menos de uno por ciento del staff pagado que trabaja para Carter durante el período de transición es hispano.

- El citado staff se ha esforzado por reclutar negros y mujeres, pero no hispanos.

- Por su parte las organizaciones hispanas nacionales y el “caucus” hispano del Congreso no se han tomado interés por participar en la época de transición.

- Los hispanos que se han

esforzado por entablar contacto con el staff de la transición han recibido “trato abrupto e inconsiderado.”

- Hubo incluso un caso de “recomendaciones negativas hacia una mujer hispana, debido a sus creencias religiosas”.

Aparentemente esta acusación hacía referencia a Graciella Olivarez, Directora de la Junta de Planificación del estado de Nuevo México y prominente seglar católica.

Uno de los ayudantes de Carter marcó el expediente de Graciella Olivarez con una nota confidencial, sugiriendo que se cuidara de su nombramiento para cualquier puesto relacionado con el aborto provocado, por su firme oposición al aborto. Cuando se hizo pública la citada nota confidencial, un portavoz de Carter

afirmó que la nota no se había utilizado.

En su carta a Carter el Forum Nacional de Organizaciones hispanas recomienda:

- Lanzar un programa de “acción afirmativa” para colocar a hispanos y otras minorías en el Gabinete del futuro presidente.

- Emplear candidatos hispanos calificados en puestos federales.

- Publicar una declaración sobre su política frente a los hispanos.

- Consultar con las Organizaciones hispanas nacionales y con el Caucus hispano del Congreso.

- Establecer alguna conexión entre su futuro Gabinete y las organizaciones hispanas nacionales.