

Money issues and directory highlight Synod

By JIM CASTELLI

WASHINGTON — (NC)—Completion of four years of work on a new National Catechetical Directory and money issues—in the form of tough new guidelines for Church fund-raisers and debate over the future of national Church collections—dominated the fall meeting of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC).

The bishops' meeting in Washington, Nov. 14-17, also elected a new president and vice-president who have worked on projects likely to occupy much of the bishops' attention over the next few years.

The new NCCB president is Archbishop John Quinn of San Francisco, who was chairman of an ad hoc committee which developed a comprehensive pastoral plan on family ministry that the bishops will vote on at their next general meeting in May.

THE NEW NCCB vice president, Archbishop John Roach of St. Paul-Minneapolis, is the head of another ad hoc committee which is preparing a five-year plan to implement the social action recommendations developed by the bishops' bicentennial program.

In terms of time, the National Catechetical Directory dominated the meeting. More than 350 amendments were proposed to the directory and the bishops spent some 10 hours debating it before they approved it by a 216-12 vote.

Unlike the Baltimore Catechism written in the late 19th century, the National Catechetical Directory, which is more than 250 pages long, is not itself a textbook. It is a directory to help the publishers of catechetical textbooks. Each ordinary—the bishop who heads a diocese—is responsible for implementation at the local level.

The outgoing NCCB president, Archbishop Joseph Bernardin of Cincinnati; said the new directory reflects the developments in Church teaching in the Second Vatican Council.

He also said the directory

reflects the understanding that catechesis, the teaching of the faith, is an ongoing process and that the Church teaches through all its actions, not just in the classroom.

THE MAJOR money matter before the bishops was a discussion whether or not to consolidate some of the nine existing national collections which, along with occasional national collections for disaster relief, raise almost \$50 million a year.

The bishops spent an hour discussing a report prepared by a special committee assigned to study the issue. The committee chairman, Archbishop Thomas McDonough of Louisville, Ky., said 80 per cent of the bishops favored some form of consolidation.

But, he said, the bishops proposed a total of 28 different models for a consolidation. The committee is expected to bring more detailed proposals before the bishops' May meeting.

The bishops were bothered by two main problems in their discussion of the collections. On one hand, they didn't want to go to their people for money so

(Continued on page 20)



Contemplating a small bird he has tamed is a migrant boy in a South Dade labor camp where kids are the same as kids all over the world, close to nature and full of wonder. Recently a priest spent a night with a migrant family as part of a "liberation learning" program. Story, picture, page 3.

Women's meet ends with walkout

By NANCY FRAZIER

HOUSTON—(NC)—Delegates to the National Women's Conference, which ended Nov. 21 with a walkout by some 300 pro-family, pro-life delegates who were protesting what they saw as unfair treatment at the meeting, approved 25 of 26 resolutions which had been presented before the conference by its organizers.

Only a proposal to establish a cabinet-level Women's Department was rejected, and that because many feared that women's issues would become "ghettoized" within the Department. Even the National Organization for women; which supported almost all resolutions in the National Plan of Action, took no stand on that issue, because, as president Eleanor Smeal said, "We don't want to create a Bureau of Indian

Affairs for women."

BUT delegates approved resolutions endorsing abortion on demand, lesbian rights, the Equal Rights Amendment (ERA), and federally funded child care. Other resolutions, approved by large majorities, affirmed the rights of older, disabled, minority and rural women, and called for expanded support programs for battered women, victims of child abuse, and welfare recipients.

There were two meetings in Houston Nov. 18-21, and the two didn't clash as often as was predicted. One was the official National Women's Conference at the Sam Houston coliseum, mandated by the federal government to come up with suggestions for ending discrimination against women in society, and the other was the pro-family, pro-life gathering which centered on a rally at the Houston

Astro-Arena.

BOTH meetings drew about the same number of people, with the rally drawing an overflow crowd of 20,000 to a hall which only seats about 10,000. The enthusiastic crowd cheered talks by Phyllis Schlafly, national chairman of Stop ERA; Dr. Mildred Jefferson, a black physician who heads the National Right to Life Committee; and Lottie Beth Hobbs, president of Women Who Want to Be Women and chairman of the coalition which planned the rally.

The goal of the rally was to show that the National Women's Conference did not represent the views of the American women. Participants unanimously approved four resolutions directly opposed to those approved across town—against abortion, the ERA, federally funded child care,

and lesbian rights.

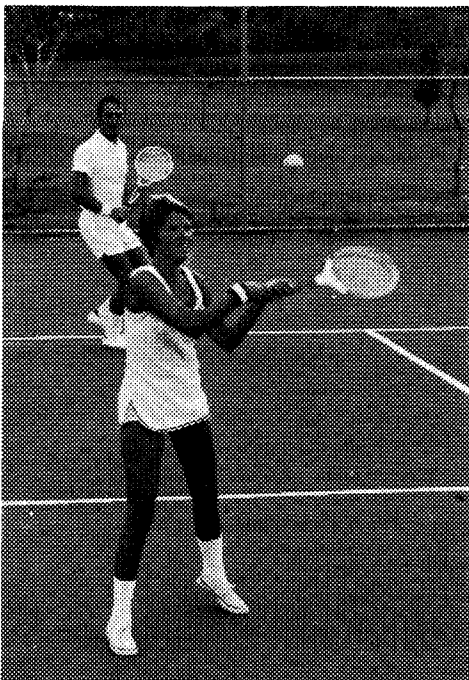
Rep. Barbara Jordan, of Houston, said that in all women's movements, "rancor must be replaced by interdependence and mutual respect. This is a time for foot soldiers, not kamikaze pilots."

Español Pags. 22-24

Inside

Classified.....	21
Editorial.....	18
Family Life.....	14
Movies & TV.....	17
Prayers.....	14
It's A Date.....	8
S. Fla. Science.....	9
Youth.....	15

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Msgr. John McMahon talks with Joe Brown in a South Dade farm labor camp.

A weekend with farmworkers

(Msgr. John McMahon, Archdiocese Rural Life Bureau director, recently spent a weekend living with a farm worker family in South Dade, as part of a program sponsored by the Liberation Learning Center, a social action-education organization located on the Tamiami campus of Florida International University. Here are his personal reflections on the weekend.)

A study live-in weekend with farmworkers may sound like a project to assess farmworker needs, design programs, or renew commitments to the farmworker cause. Really it's a love affair with an idea called liberating education.

The farmworker weekend is sponsored by the Liberation Learning Center headed by Magaly Rodriguez. The weekend basically involves urban people from varied backgrounds spending two overnights with a farmworker family that has been involved in liberating education.

The only preparation that the urban participants are given for the

program is a look at the effect the governmental policies and the agricultural work structure has on farmworkers. No one is told how to act or what to say.

The purpose of the program is not to change the life of farmworkers, but rather to give us new glasses through which to see the world and a heart that allows us to more deeply trust each other. It is a program of new horizons with a widened vision that comes about from people with a different ancestry, who speak a different language, engaged in a different work, successfully relating to one another and accepting each other.

The idea is not to look at farmworkers as people who need handouts but as people you can be friends with on an equal basis.

The farmworker weekend takes us from sleeping in the homes that seasonal farmworkers rent to an afternoon visit of a single man's labor camp. These experiences were compared and analyzed, not to design new programs or to renew the

existing project, but rather with a deep belief in the need to trust people, in this case, farmworkers. The goal of farmworker weekend was not to change labor camp situations but to change our own thought pattern, a mind and heart change, a new vision.

Personal anecdote...In order to accommodate the people in whose home I was spending the night, I wore farmworker clothes rather than clerical. Upon arriving at 9:30, the house was dark and everyone was asleep.

Our guide, Tony, rapped on the door and explained to Juan, the father of the house, that this weekend and not the next weekend that they would be having an overnight guest. Magaly repeatedly informed the family that I was a Catholic priest, something which I don't think the family ever fully comprehended, no matter how often the issue was discussed.

After about an hour's informal discussion about Juan's work in sugar cane and as a camp main-

tenance man during the off season, we retired. Around 7:00 the next morning I was awakened by horns tooting and new leaders stopping by homes to pick up the workers to go to the field. Around 8:30, Tony again came in his van to pick me and the other participants up and to share and analyze our experiences.

The family asked me several times why I would not be able to come back and have dinner with them. I came away with a deeper realization that what farmworkers need is trust. Trust in them as people. The basic solution to issues raised and reviewed is going to be trust. Trust in ourselves and in farmworkers.

Programs, laws and enforcement agencies should be signs saying "We Care," but without trust in farmworkers are doomed to fail in meeting the needs that farmworkers and all people have, the need to be wanted and loved.

(Any person or group interested in person-to-person involvement with farmworkers can call the Liberation Center at 552-2647).

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THANKSGIVING TALE

Catholic-Episcopal Cursillo led to big BBQ in S. Dade, airlift to Honduras orphanages

It's been like Thanksgiving and Christmas since last summer for several churches in South Dade.

At this time of year it's natural for most parishes to be gathering clothing for the poor and thinking about giving and Christian unity.

But what happened in South Dade stretched beyond the Thanksgiving week clothing drive, crossed cultural and religious barriers and two continents and is reaching all the way to Honduras with thousands of garments to two orphanages.

THE PROJECT, involving several churches, Catholic and Episcopal and both Anglo and Spanish participation, began as part of the Cursillo Movement, with 80 Cursillistas making a Cursillo in

Honduras.

The Cursillo eventually led to a barbecue last summer to raise money and goods for two orphanages visited in Honduras.

It all began, according to Noe Rodriguez, chairman and instigator of the drive, months ago, even years ago, in a way.

St. Richard parish has no church building and has been using St. Andrew Episcopal Church for Masses. St. Richard's Cursillistas about five years ago invited some Episcopal friends of St. Andrew's to join them in Cursillos and, in time, the Episcopal church was enthusiastically making its own Cursillos.

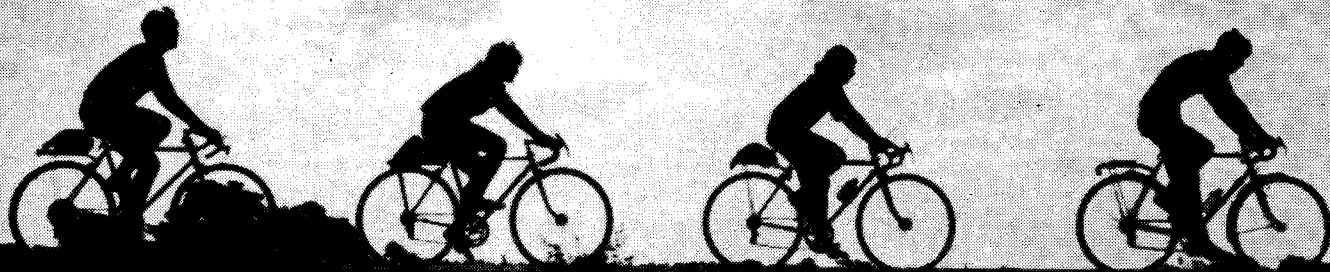
(Episcopal Bishop James Duncan called the Cursillo "the

(Continued on page 16)

Loading boxes of some of the 16,000 garments gathered by several churches in S. Dade are Eduardo Jaen, Tan Airline official, Noe Rodriguez of St. Richard Catholic parish, and John Weizette of St. Andrew Episcopal church, co-chairmen of the drive. Capt. Carlos Mejia looks on.

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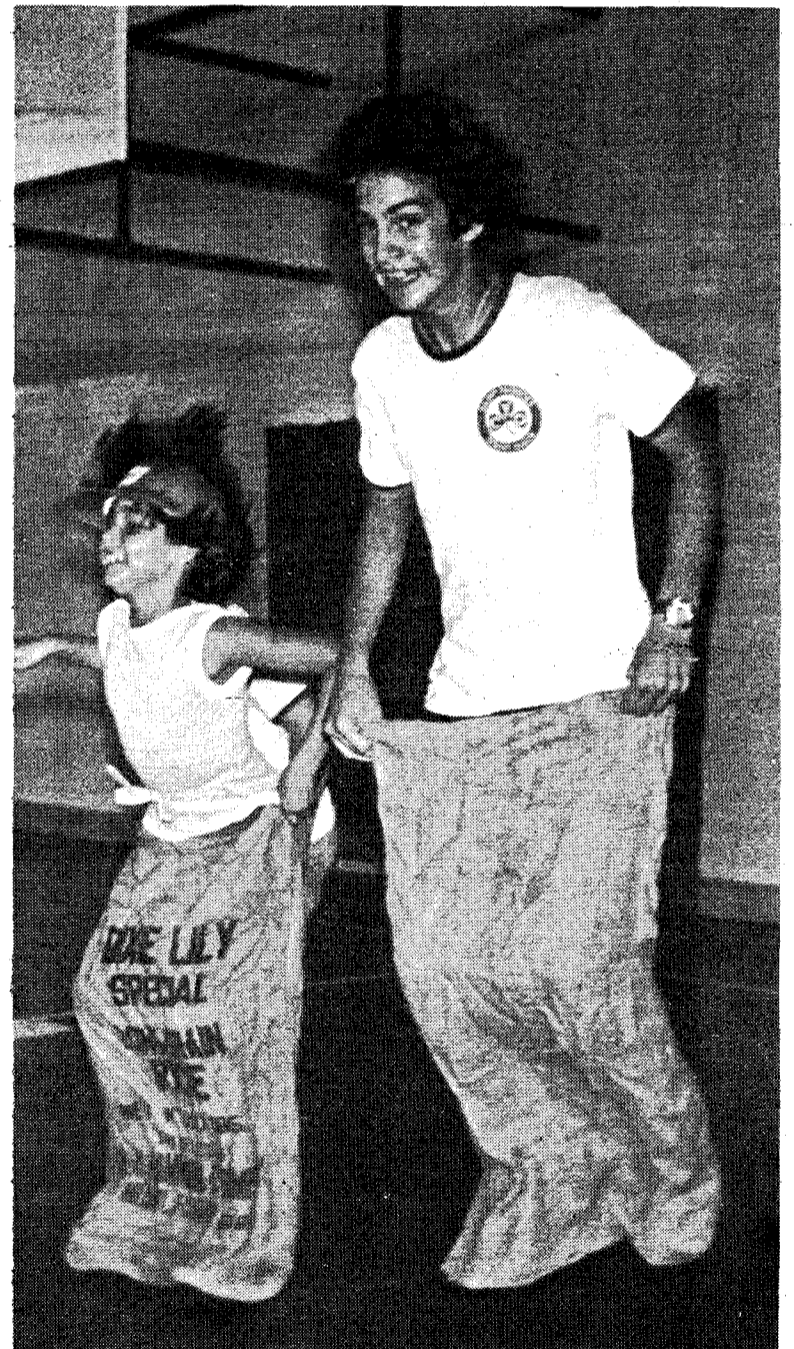
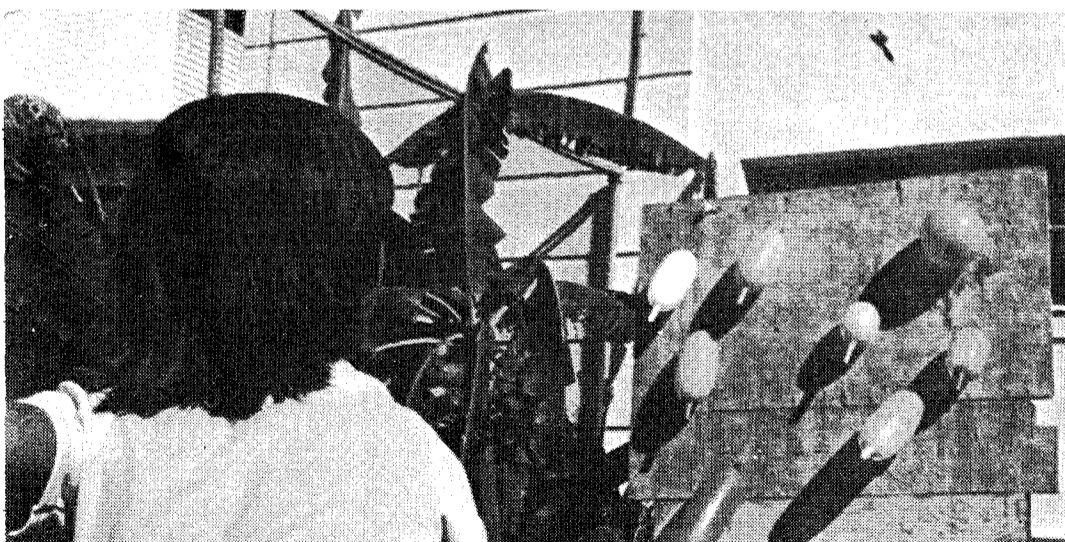
Stewardship high at St. Pat's gala

"Time, talent, and treasure" were donated and shared by parishioners of all ages when Family Day was observed recently in St. Patrick parish, Miami Beach.

"Something for everyone" was the theme of the Sunday program which included rummage sales, cards, chicken dinner, bake sale, and games for youth and adults. A combo of teenagers provided music throughout the afternoon on the parish grounds as Americans and Latins united to make the project a success, under the leadership of Father Joseph Cronin, pastor, shown talking with some parishioners at left.



Bazaar and rummage sale provided a wide variety of items from novelties to shoes and clothing, as area artists displayed their works (above). Below, a youngster tries her hand at a dart game while other youths, at right, vied for the winning position in a sack race.



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Advent: season of darkness coming unto light

By MARY MAHER

Rene Vellentin, the famous clown, had an act which he favored over all his others. He would come onto a stage darkened except for one focused beam of light, centerstage. There in the circle of light he would get on his knees to search for a lost key.

A policeman would come into the light after a while to ask, "What are you looking for?" The clown would reply, "I lost my key." At which remark the policeman responded by getting on his hands and knees to help with the search. After a minute or two, the officer demanded, "Are you sure that you lost it here?" The clown replied quickly, "Oh, no. I lost it over there in the dark." The irate response came, "Then why are you looking for it in the light?" The clown stood up, smiled out into the audience and said: "Because it is dark over there."

Vallentin's act may tell

us something of our modern attitudes toward the symbolic aspects of light and darkness in our lives. We fear the darkness and looking for any lostness in what is not totally light. Our own inner instabilities and inconsistencies suggest to us needs for healing which it is hard to admit. All this is very normal. We have all seen classical drama and heard poetry and prose in which darkness and light are archetypal images and atmospheres for inner states of being.

Still, with all that, it is consoling to enter a season in which darkness and light are our familiar friends. Advent is a season of darkness and waiting. Nature has shortened the days.

In early Babylonia, the days of late autumn and early winter were given to understanding one's inner fears, one's own insecurities. For the birthday of the sun was

coming and it would dispel the ominous darkness in which nature was dressed.

The early Christians built upon this ancient understanding as they initiated

an Advent season before the apparent change in the sun's direction and the coming in mid-December of more light. For the darkness was to lead into the light of Christmas.

Through fears and misunderstandings, relationships which were broken and wounding, hardship and boredom came — upon admission of their presence — healing and new light and restored friendships. Nature was to show how grace itself acted — darkness gave way to light.

How do we enter into this season of coming of waiting? We drop all pretenses. We admit our lostness. We dare to be frightened, as frightened as children for we have assurances that later we will celebrate what we have learned in darkness. We admit that waiting is difficult and that we long, as did the prophets always before us during these days in Scripture, to see the righteousness of God and His mercy active in the center of our lives.

It is the season of solstice. Let the days themselves lead us into less light so that when the sun on its course allows us more light we will have spaces in our hearts for it to penetrate.



"Let the days themselves lead us into less light so that when the sun on its course allows us more light we will have spaces in our hearts for it to penetrate."

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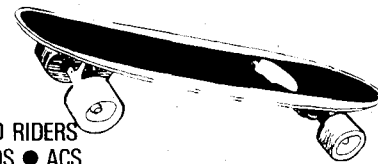
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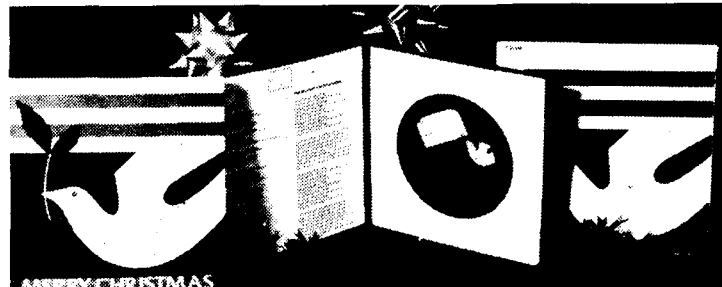
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Sacred music concert at Cathedral, Sunday

An evening of sacred music begins at 8 p.m., Sunday, Nov. 27 in the Cathedral of St. Mary.

Robert Fulton, Cathedral organist and choir director will open the program which is free to the public.

Included in his recital will

Hollywood resident award

Warren W. Schwed of Hollywood has received the Distinguished Service Award of the Catholic Communications Foundation for his role in developing the Institute for Religious Communications.

Charles E. Reilly, Jr., foundation executive director, made the presentation to Schwed, formerly director of Communications for the U.S. Catholic Conference.

The Catholic Communications Foundation provides grants for projects relating to the promotion of Christian values through radio and television.

Religious broadcasting

NBC Radio Network—"GUIDELINE"— Sunday, Nov. 27: First program in a four-part series on the liturgical season of Advent. The four programs will take the form of a dialogue.

be a presentation of Joseph Haydn's Concerto for Organ and Strings as well as Bach's Prelude and Fugue in E Minor and Victimae Paschali Laudes by Charles Tournemire.

Highlight of the evening will be the performance of Haydn's Mass Nov. 5 in B major, also known as the Little Organ Mass, sung by the Cathedral choir.

The Missa Brevis in Honor of St. Joannis de Deo was nicknamed the Little Organ Mass due to the presence of a long organ solo in the Benedictus and was composed in 1775.

It is dedicated to the founder of the Order of the Brothers of Charity and was first performed in the chapel of that order's monastery with Haydn himself at the piano.

Soprano Virginia Alonso will be featured in the work which will also be accompanied by instruments and organ.

Homes for tots needed in Bro.

FORT LAUDERDALE—The Catholic Service Bureau of Broward County is seeking homes for infants, particularly black or biracial children.

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Abp. McCarthy heads region

Archbishop Edward A. McCarthy was elected a regional chairman by the American Catholic Bishops at their Fall general meeting in Washington, D.C.

Abp. McCarthy is chairman of Region IV which includes Delaware, Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, West Virginia, the Virgin Islands and the District of Columbia.

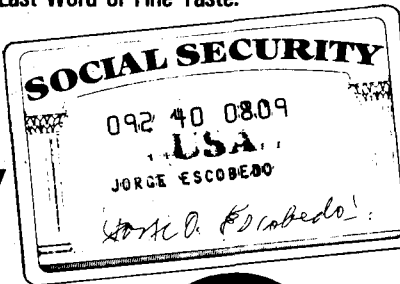
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Abp. McCarthy to bless new dialysis center

A new Dialysis Center will be blessed at St. Francis Hospital by Archbishop Edward A. McCarthy at 6 p.m., Tuesday, Nov. 29.

Dialysis is a process of cleansing the blood for individuals who have lost the use of their kidneys.

Fourteen chronic stations are featured in the unit which also provides four acute beds and two isolation stations. TV sets have been installed to entertain patients at the unit

funded through special donations to the hospital administered by the Sisters of St. Francis of Allegany, N.Y.

Currently 29 patients dialyze in the unit on an average of four to five hours, three times weekly. The hospital is a participant in an exchange with other units across the nation and often has patients from various parts of the world who are vacationing in the Miami area.

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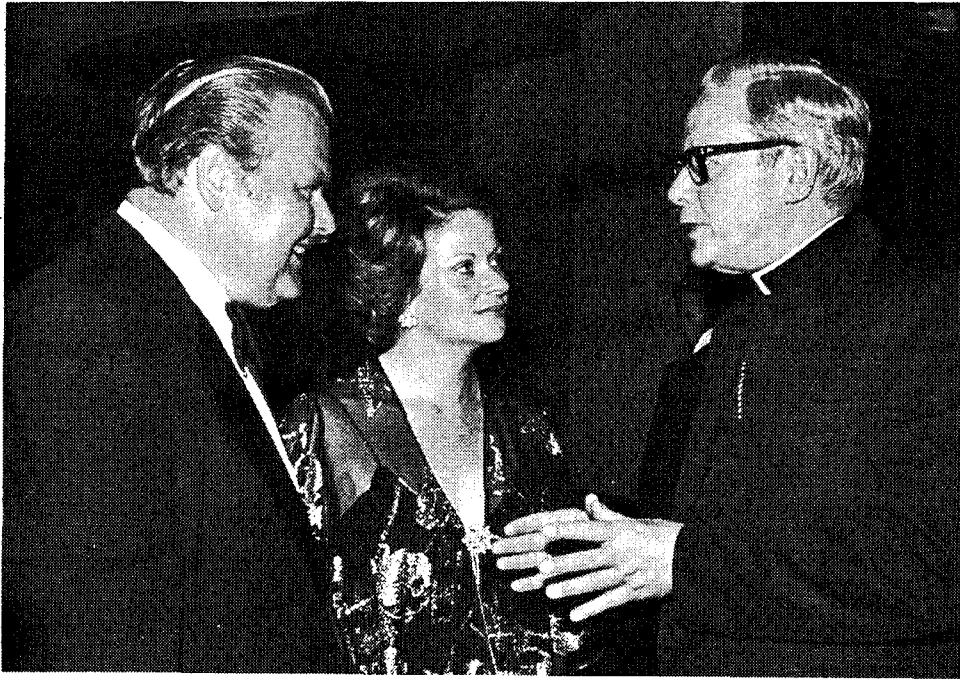
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It's a Date



Mercy Hospital Autumn Gala at the Doral Country Club attracted more than 650 guests last Saturday. Dr. and Mrs. Ricardo Nunez-Portuondo, chairmen, are shown above welcoming Archbishop Edward A. McCarthy. A social hour preceded the dinner which benefits the hospital foundation, and is a winter season highlight in Miami.



Broward County

ST. STEPHEN Women's Council, West Hollywood, meets 8 p.m., Dec. 1, 6040 SW 19th St.

ST. BONIFACE Woman's Club Christmas bazaar Nov. 26, 27, parish hall, Pembroke Pines. Handmade articles, pastries, toys, etc.

LAUDERDALE SINGLES CLUB Mass, 11 a.m., Nov. 27, St. Pius X Church; breakfast at Denny's followed by bowling at Manor Lanes.

ST. HENRY Women's Guild entertain for elderly at John Knox Village, Dec. 1, followed by annual Christmas party at parish hall, Fort Lauderdale.

ST. BERNADETTE Golden Years Club meets, Dec. 2. Noon Mass followed by business session and election of officers. Refreshments.

ST. BERNARD Women's Guild Day of Reflection, Nov. 30, parish center, Sunset Strip and University Dr., Sunrise. Refreshments call 587-7798. Guild card party, Dec. 2, 7 p.m., parish center. Tickets 735-0636.

ST. SEBASTIAN Women's Council Corporate Communion, Friday, Dec. 2. Meeting and coffee follows in parish hall. Demonstration on microwave oven.

ST. VINCENT parish, Margate, Marriage Encounter information night, 7:30 p.m., Nov. 30. Information 974-7385.

ST. HELEN parish carnival, Dec. 1-4. Rides, dinners served Saturday and Sunday, other refreshments, variety booths, Christmas boutique, plants.

Dade County

ETIPHANY Woman's Club book review following 8:30 a.m. Mass, Friday, Dec. 2. Nancy Husted will review "Eleanor of Aquitaine," parish center, refreshments.

ST. JAMES Men's Club Thanksgiving dance, 9 p.m., Nov. 26 in the parish

hall. Tickets from members or the rectory. Music by "Swing-Classics."

ST. HUGH parish Christmas dinner dance, Dec. 2, 8 p.m., Immaculata-LaSalle High School, 3601 S. Miami Ave., Coconut Grove. Reservations call 854-7137 or 444-8363.

ST. MARY MAGDALEN Guild reception and dance, parish center, Surfside, 8 p.m., Nov. 26. Refreshments, music, entertainment.

ST. ROSE OF LIMA Mothers Club luncheon and fashion show, Dec. 6, Indian Creek Country Club. Reservations 751-6445 or 759-4856.

ST. CATHERINE OF SIENA parish carnival today (Friday) through Nov. 27, 9200 SW 107 Ave. Rides, games, refreshments, flea market. Dinners served tonight and Saturday.

Collier County

SAN MARCO Rosary Guild card party, luncheon and fashion show, noon, Dec. 1, parish hall. Reservations call 394-3728.

Palm Beach County

HOLY APOSTLES BYZANTINE parish "Slavic" dinner, noon, Nov. 27, Cenacle Retreat House, 1400 S. Dixie Hwy., Lantana. Reservations 737-5073 or 582-2534.

HOLY NAME parish Home and School Association, Christmas bazaar, Nov. 26, 3-9 p.m.; Nov. 27, 9 a.m. - 3 p.m., 345 S. Military Trail, West Palm Beach.

HOLY SPIRIT Women's Guild, Lantana, First Friday card party and social, Dec. 2, parish hall, 12:30 p.m. Guests must bring cards. Information 588-7085.

CDA, PALM BEACH COURT, benefit card party, Nov. 26, 537 Pine Terr., W. Palm Beach. Guests must bring cards. Refreshments served.

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S. Florida Scene

Party for elderly

The seventh annual Christmas party for senior citizens in North Dade is slated for Friday, Dec. 2 in St. Mary Cathedral parish.

Archbishop Edward A. McCarthy will be the principal celebrant of 11 a.m. Mass which will be followed by luncheon in the Archdiocesan Hall.

Entertainment will be provided. Further information may be obtained by calling Mrs. Peter Buffone at 754-6346 or Mrs. Arturo Salow at 893-0879.

Gesu school reunion

Planning meeting for a Gesu School Reunion is scheduled at 3 p.m., Saturday, Nov. 26 on the third floor of the school, 130 NE Second St.

Anyone who has ever attended Gesu school is urged to attend.

Mass for handicapped

Mass celebrated at 11 a.m. on Saturday, Dec. 3 in St. Rose of Lima Church will mark a special program for the handicapped.

Luncheon will follow Mass and a Bible Service will begin at 1 p.m.

Cooks, hostesses and drivers to provide transportation for those wishing to attend are needed. Volunteers should call 754-5211 or 759-0794.

Biscayne workshop

A three-day workshop designed to aid chief executives of small firms increase or start overseas sales will be held at Biscayne College's Center for Continuing Education, Nov. 28-30 from 9 a.m. to 5 p.m.

The program will make participants aware of the sources of new businesses, ways to cut red tape, easy approaches to legal hurdles and assurances of obtaining money and banking connections.

Sydney Harris lecture

"Art and Craft of Communication" will be discussed by nationally syndicated columnist, Sydney J. Harris, during a lecture at 8 p.m., Friday, Dec. 2 in Barry College Auditorium.

The college's Women's Auxiliary is sponsoring the event and tickets may be obtained by calling 758-3392, Ext. 311 or at the auditorium box office, N.E. 115 St. and Miami Ave.

Let's Talk Turkey talk

FORT LAUDERDALE—"Let's Talk Turkey and Other Holiday Goodies" is the subject of the next free health lecture at 7:30 p.m., Wednesday, Nov. 30 in Holy Cross Hospital's Dye Auditorium.

The speaker, Phyllis Siskin, will explain how

a nutritionally sound diet combined with the modification of long-time eating habits and toning exercises can take the weight off and keep it off.

Necessary reservations may be made by calling 771-7423.

Stop smoking clinic

A "Stop Smoking" Clinic, conducted by the American Cancer Society, opens Monday, Nov. 28 in conference room C of Mercy Hospital's west wing.

The clinic will be divided into two sessions, one from the 28th to the 30th and another on Dec. 2, 5, and 6. All sessions are from 7:30 to 9 p.m.

Advance reservations are requested and may be made by calling 576-2430 or 854-4400.

Right to life party

FORT LAUDERDALE—The Fourth Annual Christmas Coffee sponsored by the Broward County Right to Life Committee begins at 10 a.m. and continues until noon on Friday, Dec. 2 at the Coral Ridge Country Club.

A holiday boutique featuring many handmade items will be featured as well as a brief program for which former Sen. Charles H. Weber will be master of ceremonies.

Guest speakers will be Dr. Matthew J. Bulfin, president and founder of the American Association of Pro-Life Obstetricians and Gynecologists; and Dr. James Kennedy, pastor, Coral Ridge Presbyterian Church.

Reservations may be made by calling 776-6084 or 566-9881.

Religious retreat

NORTH PALM BEACH—"Advent's Healing Good News" will be the theme of an afternoon of recollection for women Religious on Sunday, Dec. 4 at Our Lady of Florida Spiritual Center, 1300 U.S. Highway 1.

Sister Maureen McGurran, R.S.M., active in the field of religious formation, will lead the principal conference. Sister is presently Directress of Formation at Our Lady of Mercy Religious Education Center, Deerfield.

Opportunity will be provided for the celebration of the Sacrament of Reconciliation and Mass will conclude the program.

Additional information and reservations may be obtained by calling 626-1301.

Fete for Religious

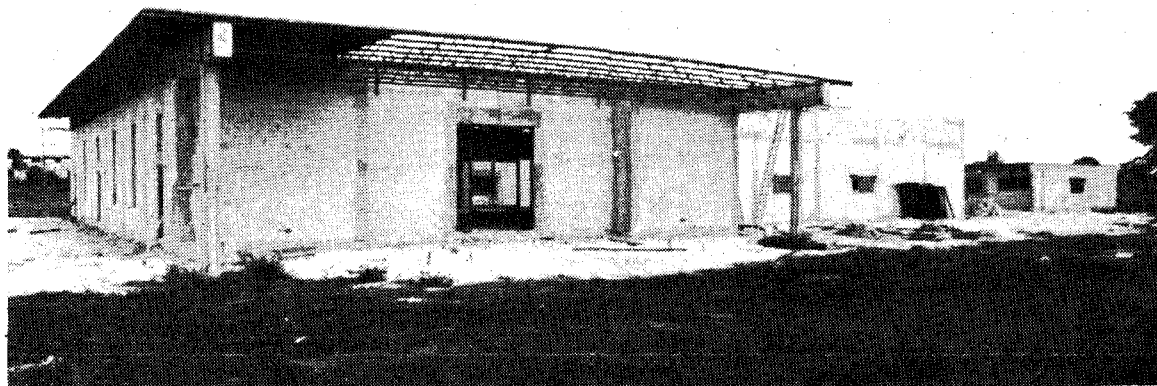
An "Appreciation Dinner" for Religious men and women from 45 communities in Dade County will be sponsored by the Miami Serra Club at 7 p.m., Thursday, Dec. 1 at the Hotel Columbus.

The dinner is held instead of the monthly meeting slated for Tuesday, Dec. 6.

Construction is well underway on the new St. Agatha Church, Multi-Purpose Center and Campus Ministry Facility expected to be completed early in 1978 at 1111 SW 107 Ave. Father William L. O'Dea is pastor. Father Francisco Acosta, assistant, is campus minister at Florida International University.

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Orlando's St. James Cathedral dedicated

ORLANDO—St. James Cathedral was filled with over 700 priests and faithful as Bishop Thomas J. Grady led the dedication ceremonies here Sunday, Nov. 20, raising the former St. James Church to the status of Cathedral for the Diocese of Orlando.

Archbishop Jean Jadot, apostolic delegate in the U.S., and Archbishop Edward A. McCarthy of Miami were in attendance as were Bishop Charles McLaughlin, St. Petersburg, and Bishop Paul F. Tanner of St. Augustine.

Bishop Grady welcomed all the guests including Bishop William H. Folwell of the Episcopal Diocese of Central Florida.

In his homily, Abp. McCarthy said that in all of history men have had "their sacred places where their spiritual realities found expressions." He noted that in the Old Testament, the "Holy of Holies" was regarded as a "dwelling place of divinity" and that this concept "has reached its finest reality in the real Eucharistic Presence of



St. James Church in Orlando was dedicated as the diocese's new Cathedral last Sunday, Nov. 20.

the Lord in the tabernacles of our Catholic churches."

Abp. McCarthy said that "for the people of a diocese, that special place, that physical center...that spiritual marketplace where they meet their God and each other, that story in stone of their spiritual pilgrimage, is their cathedral."

The Miami prelate remarked that the real church is the people, not a stone building. He said that the reality of that spiritual structure of holiness which is the people of a diocese "is

centered, is expressed in a special way, is lived out in a special way, in the diocesan cathedral."

In the cathedral, Abp. McCarthy said, "members of parishes—parishes that are extensions of the cathedral—return to the one church to which they all belong for united prayer."

He prayed that St. James Cathedral will become "the center of your strong faith community where with joy you will discover and experience the importance in the kingdom of supporting and

depending on each other... trusting each other and working and praying with each other in the common effort to be true to our calling."

Father David P. Page, rector of the cathedral, read the decree from the Vatican Congregation of Bishops which proclaimed St. James as the new diocesan cathedral.

The diocese's first Cathedral, St. Charles, was destroyed by fire Oct. 1, 1976. St. James was named the new cathedral because it was an available structure which lends itself to diocesan liturgies and is centrally

located in the city.

At the end of the Mass the Diocese of Orlando was placed under the patronage of Mary, Mother of God. Bishop Grady said, "we honor Mary because God first honored her."

After the Mass, the Episcopal Cathedral of St. Luke hosted a reception in their neighboring parish hall.

From St. Luke's, some 340 priests and people drove to the Sheridan Towers for a diocesan dinner.

After dinner, Abp. Jadot remarked that after all his years in the United States, Orlando was the first diocese he had visited that did not suffer from what he called excessive parochialism. He said he noted "a deep concern and awareness of the universal Church."

The apostolic delegate said that in many parts of the world—such as China and some parts of Africa and Latin America—Christians cannot publically celebrate their faith as "we have done today in Orlando."

He commented on helping ecumenism and drew laughter and applause when he apologized at not being good at telling jokes and incapable of speaking with an Irish brogue.

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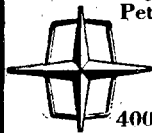
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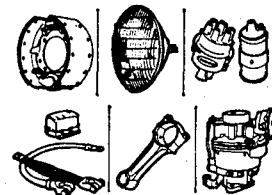
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Admiration, gratitude paid diocesan Sisters by Miami's Archbishop

Admiration and gratitude was extended to Religious women in the Archdiocese of Miami by Archbishop Edward A. McCarthy who cited their role in evangelizing, sanctifying and ministering to the People of God in South Florida.

The Archbishop spoke to more than 300 nuns, representing the more than 50 Religious Orders working in the Archdiocese, during a special meeting for Sisters sponsored by the Miami Sisters Council last Saturday at St. John Vianney College Seminary.

THE SISTERS also heard from directors of various Archdiocesan offices and agencies who explained the apostolates of their departments.

"We have come together to pray for Archbishop Carroll and to recommit ourselves to each other in our ministry within the Archdiocese," Archbishop McCarthy told the Sisters. "Archbishop Carroll was the faithful steward with the toughness of a St. Paul in his zeal for the Lord. You are his heritage as he called most of you to come to Miami; called, consoled,

and blessed you and your work. We pray for him now," the Archbishop said.

Revealing that the title "Sister" has always meant someone special to him as the result of the love and encouragement which he received from an older and younger sister in his own family, the Archbishop noted that the term "Sister" had been enriched by his association with Religious women admired for their talent, zeal, love and loveliness; "a new extended camaraderie based on a Faith-bond as deep as blood.

"**YOUR ARE** the lovely women of this family of God; those who have happily left all for the Kingdom, left all to accept Jesus as Lord, left all to minister to our brothers and sisters; been united by Divine Providence by being called to minister in the Church of Miami," he continued.

Reflecting on what he termed "my own vision for the Archdiocese," Archbishop McCarthy named seven primary areas of concern including teaching and Christian formation comprising the schools and



Officers of the Sisters' Council are shown with Archbishop Edward A. McCarthy at last Saturday's meeting. From left to right they are Sister Beverly

Babola, O.P., vice president; Sister Donald Marie, I.H.M., secretary; Sister Claire Kondolf, R.S.C.J., treasurer and Sister Dorothy Thomas, O.P., president.

evangelization to faith of all peoples; the prayer life of the Archdiocese, social services and general pastoral services to the poor and sick, development of techniques for pastoral effectiveness, Catholic Action programs, personnel relationships, temporalities and general services.

HE ALSO called for "reflection on the quality of our Faith and on love" and urged a renewed sense of calling, a sense of vocation among the Sisters and clergy and asked prayers and work for general and particular vocations.

Archbishop McCarthy also spoke on the Jubilee Year which will be observed during 1978 on the occasion of the

20th anniversary of the establishment of the Diocese of Miami on Aug. 13, 1958. He called for broad reflection during Lent, Pentecost and the actual Jubilee anniversary periods.

Directors of various departments speaking to the Sisters included Msgr. T. Noel Fogarty, Chancellor; Msgr. Bryan O. Walsh, Director of Catholic Charities; Msgr. Francis Fazzalano, Vice Official in the Matrimonial Tribunal; Father Gerard LaCerra, Archdiocesan Director of Religious Education-CCD; Father David Punch, director of the Permanent Diaconate program; Sister Jovanna, Dept. of Youth Activities; Msgr. Agustin Roman,

Spanish-speaking Apostolate; Msgr. John Nevins, Director of Vocations; Sister Mary Mullins, Associate Vicar for Religious; Father Juan Sosa, Associate Director of Religious Education-CCD; and Frank Nolan, Director of Development and Public Relations.

A Memorial Mass for Archbishop Carroll was concelebrated by Archbishop McCarthy, Msgr. Fogarty, and Msgr. Nevins. In his homily the Archbishop reiterated that "Christians should respond to four things: a personal response to Jesus, an openness to the Spirit, a mutual support for each other, and a witness to the expansion of the Church."

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Freedom in our society with a price tag

by Fr. Joseph M. Champlin.
Would you consider the Saturday morning kiddie cartoons a subtle form of persecution for adults? How about selecting at the funeral home a casket for your deceased parent? Could you view the process of obtaining a bank mortgage for a new home in the same light?

These all sound like unreal statements or hypercritical objections. But hold on for a moment and hear me through.

Both the religious and secular press these days carry frequent accounts about the alleged persecution of political dissidents—in South America, in Rhodesia, in the Middle East. Various freedoms of these critics have been taken away even to the point of expulsion from the country or from this life on earth.

In the three instances I cited above there seems to exist a similar restriction of an individual's freedom. Very quietly, in many instances without our awareness of it, the current culture or economic system pushes us to act in a certain way and exerts a powerful, although unspoken pressure to respond according to a set pattern. Thus we are not as free as we might judge and could be considered persecuted in a wide sense of the term.

An examination of those examples above should clarify my point.

A few minutes ago in a Baltimore hotel I watched two youngsters sit absolutely mesmerized by the Saturday morning television shows. About the time this column appears, those same children and millions like them will be constantly bombarded with commercials suggesting appropriate Christmas gifts for boys and girls.

Only strong parents can resist that form of indirect pressure. What little John and Mary really want (and the TV set heavily influences their desires), caring dads and moms try to satisfy despite the fact these presents may strain their financial resources.

Two weeks back I went with my sister, brother-in-law, aunt and uncle to select the coffin (that word sounds a bit more stark than casket) for

my step-father who died the day before. Like most bereaved people, we were tired, upset, edgy, uncomfortable, and not all that familiar with this process.

The funeral director was gracious and accommodating, not pushing the highest priced item or imposing his decisions upon us. But under the duress of that moment there was an underlying inner demand to follow the common procedure. Deviations cause delays and problems. Furthermore, would you wish to seem less devoted to your parent because you recommend the cheapest vault (or a plain wooden box) and least expensive casket?

Yesterday I talked with the pleasant, accommodating vice-president of a bank, the man who handles loans for homes. About to resettle a second Vietnamese family, our committee had made a purchase offer on an older home and sought to finance the arrangement. The basic fiscal plan was sound and solid, but the situation's unusual nature just did not correspond to the banking and loan system's regular process.

We obtained the mortgage, but I wonder if it was my power position as a community leader, influence with bank personnel, and private resource which actually brought that about. Would the average person on the street have been able to buck this complex system and not be trapped by its regulations?

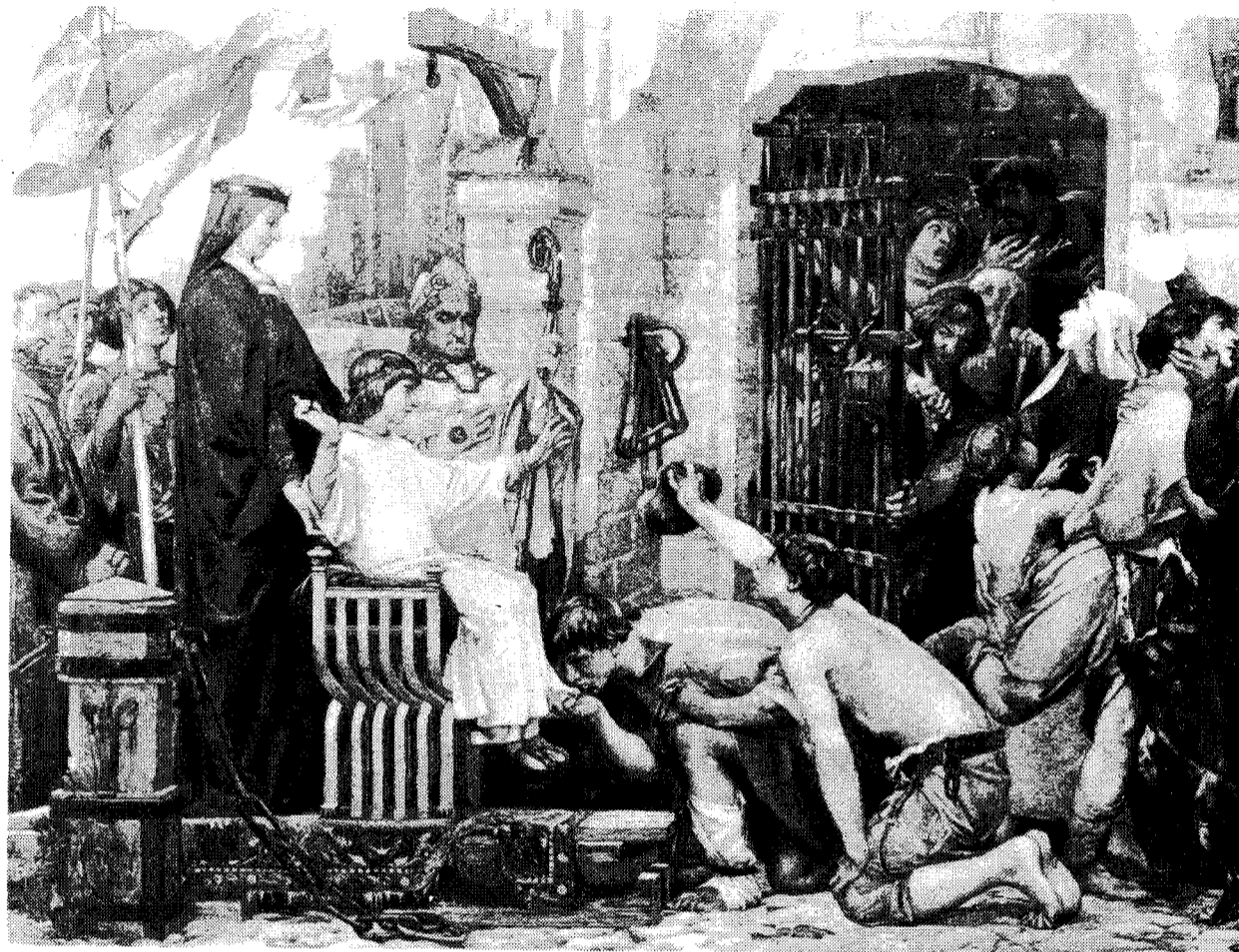
It takes determined, motivated people to overcome cultural pressures and break through contemporary regulations.

The mother of those two children strictly supervises the quality and quantity of their television viewing.

A priest from St. Paul (with his mother's concurrence) decided in advance to purchase for his father a beautiful, but extremely reasonable wooden casket from St. John's Abbey in Collegeville. Moreover, they made a decision not to have the man embalmed and to care for the cancer ridden individual at home rather than to have him die in a hospital.

Freedom in all three circumstances carried, as it always does, a price tag and demanded effort.

KNOW YOUR FAITH



Among the qualities which characterized the rule of St. Louis IX of France was his "consuming zeal for justice and peace, even if at times this meant making concessions which proved unpopular. His rule also was marked by his dedication to the two crusades he led to the East. The so-called Holy War... was considered a noble, even pious venture. In this scene from the life of Louis IX, he opens the jails of France to free the prisoners before leaving on his first crusade in 1248.

Holy War: The Crusades

by Father Alfred McBride

To appreciate the meaning of the Crusades, we need only think of the ideological wars instituted in our own times by Nazis, Fascists or Communists. Ideological wars are secular versions of holy war. The Bible describes holy war in the book of Joshua where the extinction of every man, woman, child,

animal and thing in a city was carried in the name of God. That's the biblical equivalent of atomic holocaust. We may shudder at the thought of holy war, but unfortunately it has a way of surviving.

The medieval Crusades were holy wars. In their cruel and raw pursuits, they were the death of Christians of western Europe from every

St. Louis IX A king that was highly motivated

by Fr. John J. Castelot

In the days when most of Europe was under royal rule, it must have been very difficult for a king to live a truly Christian Life. He wielded absolute power, had the wealth of the nation at his disposal, could enjoy every comfort and luxury, indulge his slightest whim. Ambitious courtiers fawned upon him; no one dared criticize him, except perhaps his wife or an especially courageous bishop. Only a man of strong self-discipline could resist the constant temptations inherent in such an existence. Consequently, when one reads of a king who was also a saint, one can only marvel at his greatness. Such a one was Louis IX of France.

He was born at Poissy on April 25, 1214, the son of Louis VIII and Blanche of Castile, who seems to have been a mother both doting and domineering. She controlled his education rigorously, instilling in him from earliest years a love of virtue and a corresponding hatred for sin. When her husband died in 1226, her son was only 12 years old, and she ruled as regent until he came of age. When he was 19, he married Margaret of Provence, who bore him 11 children; their descendants ruled France for more than 500 years. In 1235 he became king, but Blanche remained the power behind the throne and, not unexpectedly, showed herself quite jealous of and

unkind to her daughter-in-law.

However, Louis was anything but a "mama's boy." He was a strong ruler with a real knack for governing. Along with these qualities went a sincere unselfishness and complete dedication to the honor and glory of God and the welfare of his people. He had a consuming zeal for justice and peace, even if at times this meant making concessions which proved unpopular. If rebellious barons had to be defeated they were, but in his subsequent treatment of them he was merciful rather than vindictive. Eventually he was able to establish a legal system whereby sovereigns and feuding lords came to him for arbitration of their differences, gradually eliminating violence in favor of due judicial process.

This same delicate blending of respect for others and firm independence manifested itself in his dealings with the clergy. He had a genuine love for the Church and its representatives, listened to and learned from them, but he would not tolerate injustices perpetrated by bishops. And if the latter appealed to him for help in disputes with civil authorities, he would give no decision until all the facts were in on both sides. His attitude to the papacy was similar. He was a staunch ally of the popes, but refused to be used as a tool in papal politics and, in fact,

defended the rights of his own clergy against unwarranted papal interference. When a General Council met at Lyons to condemn the Emperor Frederick II, Louis held an army in readiness in case Frederick should march on Lyons. And yet, after the emperor had been excommunicated and deposed by the pope, he offered no help in implementing the sentence but remained prudently neutral.

As might be expected of a virtuous man, Louis was a man of prayer and solid piety. Even after he had been taken captive during the first of the two Crusades he led to the East, he recited the Divine Office daily with two of his chaplains. While not conspicuous as a great builder, he did erect the gem-like Sainte Chapelle in the heart of Paris and endowed other religious institutions. Notable among them was and is the Sorbonne, which began, with material encouragement from the king, as a theological school founded by Robert de Sorbon. He built a hospital for poor blind men with facilities for 300 and regularly served meals for the poor in the palace precincts. His holiness was not feigned.

Why would such a peace-loving man engage in an undertaking as bloody and violent as a Crusade? Well, we are all, at least to some extent, victims of the age in which we live. In Louis' day the so-called Holy

War, which sounds today like a contradiction in terms, was considered a noble, even a pious venture. Certainly Louis, unlike many others who led or joined the Crusades, was highly motivated. The Moslems had just retaken Jerusalem and he promised the Christians there to come to their aid. His first objective was Egypt, and he managed to capture Damietta in the Nile delta with little difficulty, but his attempts to attack the Saracens on the other side of the river failed. He was captured and his army decimated. About that time the sultan was, in his turn, defeated by the Mamluk emirs and they released Louis and his men for a sizable ransom. They proceeded to Palestine, but in 1254 news of his mother's death brought him home.

In 1267 he announced another Crusade, much to his people's consternation. He was sick and exhausted and, as his friend Joinville wrote, "those who recommended this voyage to the king sinned grievously." It was indeed a disaster. They made it to Tunis, where Louis and his son Philip were stricken with typhus. He received the last sacraments on Sunday, Aug. 24 and died at three the next afternoon. His remains were brought home to the abbey church of St. Denis and after just 30 years, in 1297, he was canonized.

—Quotation from "To Live in Christ Jesus: A Pastoral Reflection on the Moral Life," National Conference of Catholic Bishops.

"All power is from God and is an expression of His being. God uses His power on our behalf: by creating us and sustaining us in existence, by bestowing His gifts upon us, by enabling us to grow in likeness to Him. As His creatures and children, we are to use the power He grants us for the good of others.

"Power may never be used to attack the dignity of persons, to subjugate them, to prevent them from seeking and realizing the goods to which their humanity gives them a claim. Beyond this, the powerful have a duty to work positively for the empowerment of the weak and powerless; to help others gain control over their own lives so that as free and responsible persons they can participate in a self-determining manner in the goods proper to human beings.

"The powerful must therefore work for the liberation of the oppressed and powerless. Though liberation in the fullest sense is what 'Christ Himself announced and gave to man by His sacrifice,' it is not possible to foster such liberation in oneself and others without also 'promoting in justice and peace the true authentic advancement' of humankind."

station. Fanatical preachers stirred up thousands to embark on a holy war against the infidel Sarakenos (Saracens, that is, Easterners). Normally, the Church had been trying to subdue the addiction to violence, seemingly a commonplace in the Dark Ages and the medieval period. In the year 1000, a peace council was held in France where the effort was made to threaten excommunication to anyone using violence to settle problems. It didn't work. The monks of Cluny were able to establish the Truce of God for a time. It insisted that no fighting take place from Wednesday evening to Monday morning, or on holy days.

This Peace of God limited the extent of combat by forbidding attacks on merchants, farmers, nuns, pilgrims, priests or animals and property belonging to these people. These peace efforts curtailed, but by no means, eliminated war.

All these good overtures came to an end at the Council of Clermont in 1095. Eastern Europe claimed it needed help from the west to fight off the Saracens, the Moslem invaders. Pope Urban II used the Council as a setting for a speech on the subject. We don't know what he said, but he stirred up the crowd to Holy War pitch. We know what they said: "God wills it." Since they thought God willed it, they felt it was holy, therefore righteous, war.

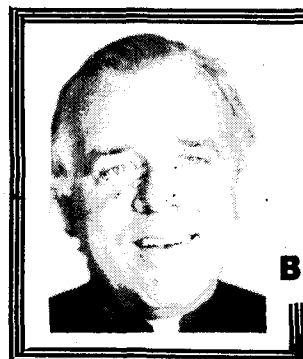
Why did Christian Europe become so involved in holy war? For one thing, the overcrowded, settled territories created a land problem, what Hitler later used as an excuse, "lebensraum"—living space. Now they could solve this problem in two ways. Follow the new Cistercian order to the unsettled frontiers and make new farms. Or they could take it from the Saracens. Regrettably, too many chose the latter.

In addition, there was the warlike nature of many of the people. Sad to say, too many of them liked to fight. Lastly, there was the religious reason. The Moslems were infidels, controlling the holy places in Jerusalem. They should be driven out or converted—by force of course. In actual fact the Moslems had generally been tolerant of Christian pilgrims and gave the Frankish rulers the right to care for the shrines. However, the Saracens had their own war party and economic reasons for fighting well. Chips were on shoulders everywhere.

The Crusaders did win their wars in the final analysis. They set up Christian states in and around Palestine and kept charge for about 200 years. But at what a cost. They sacked Christian Constantinople and thus earned the hatred of the Eastern Church and set the stage for the great schism. They massacred hundreds of Jews thus adding another page to the brutality wrought by anti-Semitism. They permitted the unspeakable atrocity of allowing 20,000 children to march to death or slave trade.

In our current ecumenical and tolerant mood, we may wonder how religion ever got mixed up in such vengeful and senseless killing. Yet we need only think of movements called crusades in our time that have religious backing and overtones—and some murderous intent as well. Murderous militancy is bad enough. Worse yet when wedded to the fanaticism fired by religion. One of the values of pondering the medieval crusades is that it may help us exercise the devil of holy war should it ever try to take hold of our own people today.

All of this de glamorizes expeditionary forces and crusading armies, but is not meant to solve the problem of violence and war. Much more than a cautionary tale is needed. Much, much more.



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

The family making a comeback

We've all heard the story of how easy it is to break one stick and how impossible it is to break a whole bundle of sticks. Individuals and individual families in our society have been like those single sticks and they are breaking all around us. We are divided—separated, isolated—and we're quickly being conquered. So do we just sit and weep at rising rates of emotional breakdown, chemical addiction, suicide, and divorce or do we start doing something about it? And what can we do about it?

In the middle ages people built walled castles, towns and monasteries for their own protection and survival. The settlers in our own country built forts and the Indians lived together in villages. A lot

went on in those castles, towns, monasteries, forts and villages. They weren't only for survival. But people had to survive if they were to do anything else.

When many of us were young, the extended family, parents, grandparents, aunts, uncles, cousins, living in the same house or near each other with plenty of visiting, provided the support of the castle, monastery or fort. I remember spending practically every Sunday evening with my extended family sitting like in a grandstand on the twenty or so steps leading up to my grandparents porch in Chicago.

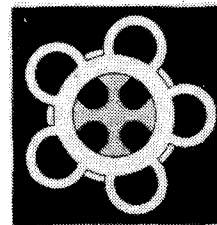
But now we move around so much that the extended family has vanished even more than walled towns. We can still visit the ruins of the latter. We

are the ruins of the former.

But these ruins, these isolated individuals, these hurting families can rise again. They can be the building stones of the parish church. Not the brick and mortar church which is already built, but the church of people, the local community of Christians who know one another, visit one another, pray with one another, support one another, affirm one another, care for one another, confide in one another, counsel, guide and enrich one another.

Unfortunately, many of our parishes are no more communities than the crowd in a supermarket or the observers in a football stadium. There is often little more knowledge, little less interest, and little less caring than in these anonymous assemblies.

But there are some rays of hope coming over the horizon. Communities of Christian families are developing around programs like CFM or MFC or



A family seated together sharing a crossed bread.

experiences like Marriage Encounter. Families in some parish churches are talking with each other in the pews before Mass, staying in the church hall sharing coffee, donuts and conversation after Mass, or even inviting one another to their houses for a shared brunch.

It can be statistically proven that there is less marriage breakdown among religiously observant families. Among the reasons for this phenomenon must be the fact of the support these families get and give within their religious community.

With this in mind many

parish communities are themselves taking on the responsibility of developing in-home marriage preparation programs, marriage counseling activities, and marriage and family enrichment experiences. The parish community becomes the context within which family ministers to family through caring and sharing. To facilitate the development of this kind of parish based family ministry parishes are encouraged to designate parish family life coordinators and committees.

The staff of the Archdiocesan Family Enrichment Center will meet regularly with these parish family life coordinators to share and stimulate family ministry on a parish level. Ideas will also be shared through the Center's quarterly newsletter, "In a Family Way." The first issue of this newsletter has just appeared and is available upon request.

Opening Prayer

Dearest Lord, thank you for the beauty and joy of this first family night in Advent. Bless us as we gather together in your name, oh Lord, to share, to grow and to love. Help us to make this Advent a time to prepare more than we ever have before for the coming of "Emmanuel." Amen.

Activity Time

The Advent wreath is a lovely custom that helps the family to express visibly the meaning of this season of waiting and anticipation. It may be used all during Advent at meal times.

Material Needed

Three purple candles, one pink candle (or white candles can be used by tying purple bows on three and a pink bow on the fourth), four candle holders, live or plastic greens; then wire or string, purple ribbon. Make a square with the four candles in the holders, wind the greens with wire to form a circle around the candles, decorate with a large purple bow. For

Family Night

families who want fresh greens, a round jello mold filled with water will help them stay alive longer; as the season progresses fresh greens can be added. When the wreath is completed try sharing together these questions: (a) Why candles? (to symbolize Jesus as the light of the world) (b) Why evergreens? (God never changes; new life) (c) Why the circle? (God is eternal, has no beginning or end) (d) Why the colors? (purple—a time to prepare; pink—the joy of Christmas is near). Try even more; wonderful ideas can pop out of family members.

During the Advent season each week light a new candle. The third week light the pink one. Each week plan to sing "O Come, O Come Emmanuel" and read the following scriptures:

- 1st week: 1 Thes. 5:19-24
- 2nd week: 1 Thes. 3:11-13
- 3rd week: James 5:7-11
- 4th week: Phil. 4:4-7

When Christmas Day arrives the candles may be changed to all white and decorate the greens with little

ornaments from the Christmas tree. Enjoy it nightly until January 6th, by tradition known as "12th Night."

Snack

Try some hot spiced tea stirred with a cinnamon stick and warm donuts.

Entertainment

Play a game of charades with family members acting out special Christmas characters.

Sharing

- Gather in a circle and take turns sharing:
1. When each family member felt especially joyful during last week.
 2. When someone felt close to God.
 3. When someone felt loved by another family member.

No Family Night

There will be no Family Night, Friday, Nov. 25, at the Archdiocese Family Enrichment Center, according to Co-director Mimi Reilly. Family nights will resume the following Friday.

Prayer of the Faithful

FIRST SUNDAY OF ADVENT November 27, 1977

Celebrant: Advent is a time of joyful expectation and preparation for the glorious return of Jesus Christ. Since in Him we have our hope let us pray and live in such a way that we will be ready to welcome Him.

LECTOR: The response today will be: "Lord, let there be peace."

LECTOR: For the Church, that through its continuing renewal men may find hope and peace and may grow in holiness and love, let us pray. (R.)

LECTOR: For the world that is torn by war and hatred, racism and prejudice, hunger, injustice and exploitation let us pray. (R.)

LECTOR: That one day the wolf might live with the lamb but more importantly that one day man might live with man in a spirit of unity, justice, peace and love; in the spirit that God willed and Christ tried to restore but we today are destroying, let us pray. (R.)

LECTOR: For all who are sick, for the lonely, the forsaken, the depressed and the handicapped let us pray. (R.)

LECTOR: For all who have passed away grant them a life of peace in the

fullness of the Kingdom, let us pray. (R.)

Celebrant: Father, we believe that Your Son will come again. Help us to prepare His way in this Advent. May the knowledge of His coming comfort us to prepare His way in this Advent. May the knowledge of His coming comfort us and strengthen us. May we, in turn be an example of peace and love and a source and sign of hope. We ask this through Christ our Lord.

Discussion

1. In many Latin American countries, religious persecution is rampant. Why does this condition exist in the modern world? Discuss.
2. Discuss this statement: "What often begins as political dissent, when tolerated, evolves into rabid persecution because power, riches and privileges enjoyed by ruling groups becomes the all-absorbing issue. The Marxists call it class struggle. Christians call it social justice. The military and allied power groups call it subversion."
3. What are some of the anti-Gospel

PRIMER DOMINGO DE ADVIENTO Noviembre 27, 1977

Celebrante: El adviento es tiempo de alegre espera y preparación a la gloriosa vuelta del Señor Jesús. Ya que en El tenemos puesta nuestra esperanza, oremos para que sepamos vivir en su presencia y siempre dispuestos a recibirle.

LECTOR: La respuesta de hoy será: Ven Señor Jesús

LECTOR: Por toda la Iglesia para que por su continuo esfuerzo de renovación sea para los hombres signo de esperanza, amor y estímulo para el crecimiento en santidad, oremos: Ven Señor...

LECTOR: Por nuestra comunidad parroquial, para que la espera del Señor en este adviento nos haga crecer en el interés mutuo y en la verdadera caridad que reconoce a Jesús presente en los hermanos. oremos: Ven Señor...

LECTOR: Por los que se sienten solos, tristes o sin esperanza, para que por nuestro testimonio recobren la alegría y los deseos de compartirla con los demás, oremos: Ven Señor...

LECTOR: Por todos los que descansaron en el Señor esta semana, para que disfruten pronto de su amistad cara a cara, oremos: Ven Señor...

Celebrante: Padre, creemos que tu Hijo viene. Ayúdanos a preparar su camino durante este adviento. Que el anuncio de su venida sea para nosotros fuente de fortaleza y aliento en el testimonio. Te lo pedimos por tu Hijo Jesús, Amén.

Miami youths get 'snowed' at convention

By TOM FILIPPELLI
Special to The Voice

NIAGARA FALLS—Forty-seven delegates from Miami watched fellow-Miamian Peggy Moran receive the highest national youth award at the 14th National CYO Federation (NCYOF) convention and got "snowed" during the four-day conference. The snow was a special treat for the Miami delegation because it was the first time many of them had ever seen snow.

Peggy Moran, of St. Timothy parish, received the Outstanding Catholic Youth Award at the convention's Gold Ticket Banquet from Father Rudy Beranek, national director of NCYOF. The award is given to the teenager or young adult who best exemplifies the ideals of Catholic youth ministry.

She was recognized for her years of involvement with the Church and community. She served as an elected member of the NCYOF executive council for four years and fulfilled leadership roles in the Archdiocese as well as in her own parish of St. Timothy.

She has been one of the most insightful and vocal members of the NCYOF council and has been active for many years in service with children in South Florida. She is presently a scholarship student at Loyola University, New Orleans.

The theme of this year's convention was "Youth Growing in Ministry," and it was particularly significant. This was the first national convention which fully reflected the changing emphasis of youth work nationwide to the concept of total youth ministry.

"A Vision of Youth Ministry," the philosophy statement reflecting the beginnings of a national



CYO convention in Niagara Falls, N.Y., drew 4,000 participants from throughout the United States. Peggy Moran (above,

right) of the Archdiocese of Miami received the Outstanding Catholic Youth Award at the Gold Ticket banquet.

consensus on a vision of total youth ministry, and "Building a Rainbow," a manual to help parishes design an integrated youth ministry program, have both come out during the last year.

The convention opened Thursday night with welcomes from Msgr. Fran Weldgen of the Diocese of Buffalo and Father Beranek, followed by a multi-media presentation on Niagara Falls. Father Don Kimball of the Diocese of Santa Rosa, Cal., provided the delegates with a chance to interact with each other, realize their personal gifts, and how they can use their gifts to meet the needs of youth ministry.

Activities and events to satisfy all interests filled the remainder of the evening. Included among these were a "Meet the Candidates" session, a healing service, a disco, creative movies, and a coffee house.

The highlight of Friday and one of the major spots of the whole convention was the three rounds of workshops for both youth and adults. The three rounds focused on: "Understanding Youth

Ministry," "Exploring Directions in Youth Ministry," and "Sharing Youth Ministry."

A few of the workshop topics included world injustice, evangelization, worship, youth in leadership and service, communicating community, rural youth ministry, families, troubled youth, political involvement, handicapped youth, youth and the aged and Black and Hispanic youths.

Peggy Moran, assisted by her father, Dick Moran, who is director of the Miami Bridge and is a staff member of the D.Y.A., presented the workshop on the needs of youth in trouble, delinquents, runaways and abused youth. Tom Filippelli and Frank DiMarzio, staff members of D.Y.A., presented a workshop on athletics and ministry. The workshop focused on the increasing "win at all costs" attitude pervading all levels of youth athletics and how Christian values and the goals of youth ministry were compatible with athletics.

Friday night offered a Gong Show starring many of the delegates and their special "talents," and then a communal Penance Service. The Penance Service focused on the Beatitudes and our

striving to incorporate them in our lives.

A unique participant in the Penance Service was Joey, a clown who represented Everyman and life's struggles. Joey is part of the "Holy Fools," a clown ministry group founded four years ago. The night ended with the celebration of Mass by the different regions represented.

Saturday featured the election of the 1977-79 NCYOF Executive Council. Michael DeMarco of Philadelphia narrowly defeated Robert Scamardo of Austin for the Council presidency. Anita Moore of Arlington and Vickie Wills of Memphis were also elected to the Council. There were four appointed members to the executive council: Pat Bonner, Baltimore; Pam Gocinski, Belleville; Mark Zirnheld, Buffalo; and Carol Conick, Charleston.

Saturday night was the chance for everyone to put on their "glad rags" for the Gold Ticket Banquet and Semi-Formal Dance. In addition to the award Moran received, several other awards were presented: Archbishop Jean Jadot, Apostolic Delegate to the U.S., was the recipient of the "For God and Youth

Award" in recognition of his pastoral concern for the people of the United States. Rev. Ken Leone of Denver received the award for the outstanding Diocesan Director; Mary DiFonzo of the Archdiocese of New York was honored as outstanding Diocesan staff member; and Joe Forish from Philadelphia received the Emmaus Award, a special recognition for outstanding leadership and service to youth.

A special treat at the banquet was guest speaker David Toma, the well-known police detective from Newark who has written several books and has had the television programs, "Toma" and "Barretta" patterned after his life.

He has made thousands of arrests in vice, narcotics, and gambling in his 17 years of police work and yet has never fired his gun. His belief in innate human goodness and that which is heroic in men and women has been the backbone of his success. He touched the delegates with his views on life and his feelings of a personal faith in God. He told his audience, "If you can't hear God's silence, how can you hear His Word?"

The Miami delegation of 47 shared many good experiences and made many new friends from around the country. Some of the reactions:

"I really enjoyed the convention. I learned a lot and had a great time, too." Cathy Edmondson, St. Vincent;

"The energy of the youth there was fantastic." Mike McManus, St. Vincent De Paul Seminary;

"I learned a lot, both in my commitment to the archdiocese and in my personal life." Anne Marie Flynn, St. Juliana;

"The convention gave me more insight about Christ." Barbara Backus, St. Vincent.

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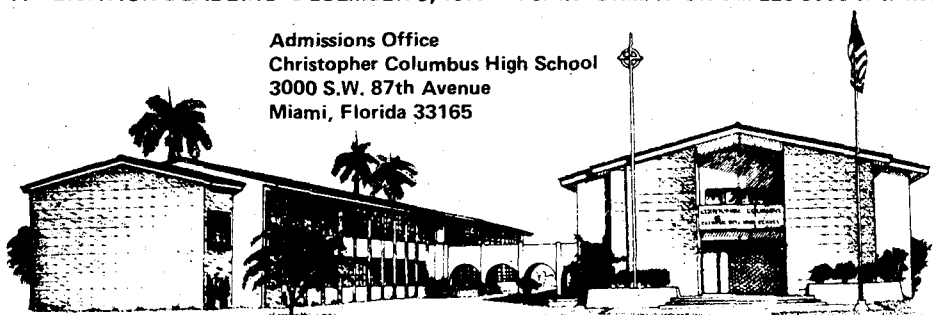
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'Hustler' publisher Larry Flynt finds religion

SAN ANTONIO, Tex.—(NC)—Just a few days after he testified before a hearing of a Texas House select committee on child pornography,

Hustler magazine publisher Larry Flynt said he has found religion and plans to turn his nudie magazine into a Christian publication.

The surprise announcement came during an appearance of Mrs. Ruth Carter Stapleton, sister of President Carter, at the

Church of Castle Hills. No one in the overflow audience knew that Flynt and his wife were present until Mrs. Stapleton neared the end of her address.

began talking with Flynt several months ago during visits she and her husband had with him.

Later Flynt announced he had come as proof of his belief in Mrs. Stapleton's philosophy of "inner healing" and his acceptance of Christ.

"We found him a very enjoyable person, and so full of love," she said. "But there was no indication of his real commitment until the phone call from San Antonio."

Mrs. Stapleton reported that she had first learned of Flynt's conversion a few days earlier when he called her on the telephone and "kept repeating, 'Ruth, something is happening.'"

Flynt did not address the Castle Hills church assembly, but stood quietly beside his wife, Mrs. Stapleton, and the Rev. John Hagege, pastor, after his introduction.

Mrs. Stapleton would not comment on the conversion. She said, "it is not for me to tell of another person's experience with Christ. That is a personal matter." She said she

Later he told reporters that his conversion would mean an alteration in the content of Hustler. He did not elaborate except to say the changes would occur slowly due to production schedules.

Thanksgiving Tale

(Continued from page 4)

greatest gift the Catholic Church has given the Episcopal Church," said Rodriguez.)

"WHEN IT was the Episcopal group's turn to make an out-of-country Cursillo to Honduras they invited me and a few other Catholics along, and I was asked to be a team leader," said Rodriguez.

"While in Honduras we visited two orphanages, the Pope Paul VI Center for Abandoned People and the Episcopal La Esperanza orphanage."

Back in Florida it was decided to help these two orphanages as part of a joint ecumenical community action type project the churches had been talking about even before the Cursillo. The idea was seen as Anglo-Spanish, Catholic-Protestant, and U.S.-Latin American.

"John Weizettle (Episcopal) and I decided, with approval of our pastors, to plan and put on a barbecue and invite all the churches whose people had been on the Cursillo," said Rodriguez.

THAT INCLUDED St. Richards, St. Cecilia's, St. Kevin's, St. Louis', Christ the King (all Catholic); and St. Andrew's, St. John's, St. Stephen's, and Todos Los Santos (Episcopal).

The barbecue fed around, 1,700 people, used 1,000 quarter-chickens and seven 45-pound pigs, Rodriguez said.

The event raised \$2,300 plus 16,000 garments, several dozen shoes, and a variety of medical supplies.

"We then stored these in Bill Potter's boat company warehouse until we could find a way to ship them to Honduras free."

THE ANSWER came last week when Tan Airlines agreed to ship the goods.

As in organizing any large scale operation there were ups and downs.

"It was really a beautiful experience, the community, cultural, ecumenical aspect," said Rodriguez. "There were problems to overcome, but the Lord provides."

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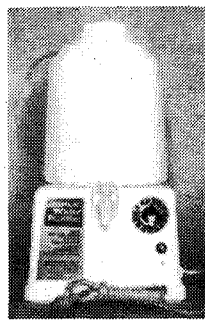
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V AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

Annie Hall (B)
At the Earth's Core (A-2)
Aaron Loves Angela (B)
Airport '77 (A-2)
Aguirre, Wrath of God (A-3)
Alex and Gypsy (A-2)
American Friend (A-2)
At Long Last Love (A-3)
Audrey Rose (A-3)

Battle Command (A-3)
Bittersweet Love (A-3)
Best Friends (B)
Breaker, Breaker (A-3)
Bridge Too Far (A-3)
Between Lines (B)
Black Mama (A-3)
Black Pearl (A-2)
Black and White in color (A-3)
Brothers (A-3)
Bobby Deerfield (A-3)
Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)

Cassandra Crossing (A-3)
Car, The (A-3)
Citizens Band (A-3)
Chicken Chronicles (C)
Christian, the Lion (A-1)
Cria (A-3)
Cross of Iron (B)
Cousin Angelica (A-3)

Day of Animals (A-3)
Death Collector (B)
Deep, The (B)
Dirty Hands (B)
Dream City (B)
Demon (B)
Distant Thunder (A-2)
Don't open the window (B)
Day That Shook World (A-4)
Demon Seed (B)
Domino Principle (A-3)

Edvard Munch (A-2)
Effie Briest (A-3)
Embryo (B)
Eagle Has Landed (A-3)
Exorcist II (C)

Fantastic Animation Festival (A-2)
Final Chapter- Walking Tall (B)
Fraternity Row (A-3)
Farmer (C)
Food of the Gods (B)
First Nudie Musical (C)
For the love of Benjie (A-1)

Gable and Lombard (B)
Great Texas Dynamite Chase (C)
Greatest (A-3)
Get Charlie Tully (B)
Greased Lightning (A-2)
Gumball Rally (B)
Gus (A-1)
Gods of the Plague (B)

Harry and Walter Go to N.Y. (A-3)
Hell (B)
House by Lake (C)
House of Exorcism (C)
Huckleberry Finn (A-1)
Heroes (A-3)
Herbie Goes to Monte Carlo (A-1)
Homage to Chagall: Colours of Love (A-1)

In The Real of the Senses (C)
Islands in the Stream (A-2)
It's Alive (B)
I never Promised You a Rose Garden (A-3)
Island of Dr. Moreau (A-3)
Jacob, the Liar (A-2)
Jail Bait (C)
Jabberwocky (B)
Julia (A-2)
Joseph Andrews (C)
Journey Into Beyond (B)
Kentucky Fried Movie (C)
Killer Elite (A-3)
Killer Force (C)
Killing of a Chinese Bookie (B)
Kings of Road (A-4)

Looking Up (A-3)
Late Show (A-3)
Lifeguard (A-3)
Littlest Horse Thieves (A-1)
Lacemaker (A-4)
Logan's Run (A-3)
Lollipop (A-1)
Little Girl Who Lives Down the Lane (C)
Last Remake Beau Geste (A-3)
La Grande Bourgeoise (A-3)
Last Days of Man on earth (B)
Let Joy Reign Supreme (B)
Lincoln Conspiracy (A-2)

Marathon Man (B)
Marquis of O (A-2)
Matter of Time (A-3)

Monkey Hustle (A-3)
Mean Frank, Crazy Tony (B)
My Father, My Master (A-4)
March or Die (A-3)
Midway (A-2)
My Friends (B)
Missouri Break (B)
Mohammed, Messenger of God (A-2)
Mother, Jugs, and Speed (B)
Murder By-Death (A-3)
Man on the Roof (A-3)
Mr. Billion (A-2)
MacArthur (A-2)
Memory of Justice (A-4)

Nasty Habits (A-4)
New Girl in Town (B)
Network (B)
Next Man (B)
No Way Out (C)

One Sings, Other Doesn't (B)
Orca (A-3)
Outlaw Blues (A-3)
Oh, God (A-3)
Obsession (A-3)
Outlaw Josey Wales (B)
Other Side of Midnight (C)
Outrageous (A-4)

People That Time Forgot (A-2)
Piece of the Action (A-3)
Pipe Dreams (A-3)
Providence (B)
Pumping Iron (A-3)
Pardon Mon Affaire (B)

Reincarnation of Peter Proud (C)
Raggedy Ann and Andy (A-1)
Rebellion in Patagonia (A-3)
Rolling Thunder (C)
Rocky (A-3)
Race for Your Life, Charlie Brown (A-1)
Rescuers (A-1)
Rollercoaster (A-3)
Ruby (B)

Sandakan 8 (A-3)
Story of Sin (C)
Satan's Brew (C)
Sensual Man (C)
Spirit of Beehive (A-2)
Sorcerer (A-3)
Special Day (A-4)
Sidewinder I (A-3)
Sinbad and Eye of Tiger (A-2)
Spy Who Loved Me (A-3)
Slap Shot (C)
Savage Sisters (C)
Silver Streak (A-3)
Short Eyes (A-4)
Sleeper (A-3)
Small Town in Texas (B)
Smile Orange (B)
Sweet Revenge (A-3)
Smokey and Bandit (A-3)
Sentinel (C)
Summertime (A-3)
Sunday In Country (B)
Swashbuckler (A-3)
Star Wars (A-2)
Stroszek (A-3)
Suspiria (B)
Squirm (B)
Survive (A-3)

Tentacles (A-3)
Two Minute Warning (B)
Thieves (A-3)
That'll Be the Day (A-3)
They Call Her One-Eye (C)
They Came From Within (C)
Twilight's Last Gleaming (B)
3 Women (A-4)
Together Brothers (A-3)
Town That Dreaded Sundown (B)
Treasure of Matecumbe (A-1)
Touch and Go (A-3)
Tunnelvision (C)
Uncle Tom's Cabin (C)
Undercovers Hero (B)

Volcano (A-2)
Van (C)
Viva Knievel (A-2)
Valentino (C)
Voyage of Dammed (A-3)

Woman's Decision (A-3)
Wizards (A-3)
Women (A-4)
We All Loved Each Other So Much (A-2)
Wonderful Crook (A-3)
Women in Cellblock (C)
Welcome to L.A. (B)
Wild Duck (A-3)
Won Ton Ton, Dog That Saved Hollywood (B)

Xala (A-3)

You Light Up My Life (A-2)
Yazuka, The (A-3)
Zig Zag (B)

KEY TO RATINGS

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

'Another Man, Another Chance'

French writer-director Claude Lelouch has celebrated the 10th anniversary of his biggest hit, "A Man and a Woman," by taking the basic idea (but not much else) and re-working it in the Old West. The result, "Another Man, Another Chance," is a strange but fascinating hybrid, almost as if an American gangster film has been shot in Montmartre in Renoir pastels.



by
James
Arnold

Philadelphia.

This time Lelouch devotes more than half his screen time to the period before the lovers (Genevieve Bujold, James Caan) even meet, intercutting the stories of a young French immigrant couple (Bujold and photographer Francis Huster) fleeing the misery of the 1871 Franco-Prussian War, and a frontier veterinarian (Caan) whose Eastern wife would much prefer living in

The immigrant narrative holds some interest, especially because Lelouch gets into the amusing details of setting up a portrait photography business in a western town, but it's nowhere near as rich or profound as, say, Jan Troell's "The New Land." The American story is familiar—Caan's wife is raped and murdered by a roving band of outlaws, and Caan moves to another town with his infant son—but freshened by Lelouch's European perspective in viewing events,

cutoms and locales that American filmmakers became bored with long ago.

Thus, not only is the murder scene handled memorably—a hand-held camera follows the wife (Jennifer Warren) as she struggles and flees in overexposed images through a labyrinth of ranch out-buildings and corrals—but the body-discovery scene is uniquely powerful. Caan carries his baby as he searches the ranch calling for his wife, and finally sees the body from a distance.

After Bujold's husband is also murdered, again almost by random bad luck, she meets Caan at the primitive school where both are boarding their children, and a bashful, understated romance begins. In fact, nearly all of it takes place on a lovely, extended picnic sequence with the children, in which the major events are his clowning attempts to learn French and mispronouncing her name (Jeanne as "John." It's far from sexy—these lovers never come close to even a kiss in the whole movie—but it's warm, human and wildly picturesque.

Lelouch senses that nothing obviously dramatic is going on, and soups up the final 15 minutes with (1) a handicap race involving runners, buckboards, buggies and riders on horseback (if you know Lelouch, you suspect that unaided man will win), and (2) Caan's sudden confrontation with the men who killed his wife. The first is lyrically staged in a sweeping panorama shot. The second is not only badly done (Lelouch is no Ford or Peckinpah) but totally incredible, since nice guy Caan kills the men in cold blood and without the slightest hint of any legal or moral questions.

Bufs may be disappointed that "Another Man" is not as exciting technically as the original (for one thing, there is little notable music). But the gentle love story has universal appeal, especially as played by such charming people as Bujold and Caan, and the visuals are lovely enough to hang on your wall. (Not Rtd. PG)



Residents of South Beach, the topic of a WPBT production, "God Gives You Years," Rabbi and Mrs. Horowitz.

'God gives you years'

"God Gives You Years," is a documentary film, about a unique group of people who live in South Beach, a small community at the Southern tip of Miami Beach. This WPBT production, a year in the making, airs on WPBT-Channel 2, Saturday, Dec. 3, at 8 p.m.

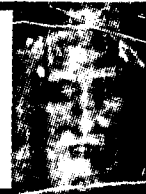
The people of South Beach are mostly retired Jewish garment workers from

large Northeast industrial cities. For many, the retirement they had anticipated as their final reward has become their final struggle.

The film studies these people through several intimate, interwoven portraits, and demonstrates that although they are all old and Jewish, and most are poor, each faces life somewhat differently.

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Editorial

A 'Hustler' for Jesus

Despite any cynicism and-or doubts that might exist, the announcement that Hustler magazine publisher Larry Flynt has had a conversion experience and has turned to the Lord has to be greeted with joy and a renewed interest in evangelization.

Fortunately, no one in this Archdiocese is called upon to judge the sincerity and commitment of Flynt's acceptance of Christ. But Christians are called upon to welcome Flynt into the community of believers in the Resurrected Jesus, and to increase their prayers for the conversion of all who walk in darkness—especially during this season of Advent.

But Flynt is one who walks in a society that is not that conducive or supportive of Christians. The seed has been planted but it will need nourishment and protection to grow. Flynt has been born again and in this infancy will need to walk with those who can nourish and protect this new life. Does he need your prayers? You bet!

Not only does Flynt need prayer sup-

port for his own spirituality, but for the witness value he can have on society. It's a society that many Christians, many clergy, have no influence on or contact with.

It will be easy for many of us now to identify with the older son in the parable of the Prodigal Son, or with the laborer who began work during the first hour. But, like it or not, understand it or not, the Lord is touching many throughout the world in a new way. Indeed, there is much evidence that a revival of spiritual values is beginning.

Why have hard-liner Menahem Begin, prime minister of Israel, and Egyptian President Anwar Sadat, who risked the wrath of all Arabs, pledged that there will be "no more wars" in the Middle East? Some might say survival of both nations promoted this mutual pact. For the many who have incessantly prayed for peace in the Middle East the answer might be more along the lines that it is the Spirit movin' all over this world.

The one point we find difficulty with in Flynt's conversion, and become concerned about, is his statement that changes would occur slowly in "Hustler" magazine because of production schedules. We strongly, and earnestly, urge Flynt to trust in the Lord despite whatever financial loss he might incur in changing his nudie magazine into a Christian publication.

We remind our brother in Christ that Jesus didn't tell Mary Magdalen to sin no more "little by little." Jesus simply told Mary, your sins are forgiven, go and sin no more.

Larry, we are with you, we support you in our prayers. We rejoice with your experience of Jesus in your life. The Scriptures tell us, by their fruits you will know them.

Larry, let the fruits of your "new" life witness to the love and healing power of Jesus in our midst. We are with you; and, more important, Jesus is with you and will walk by your side if you allow him.

By Fr. John Dietzen

Daughter marrying Protestant--blessing possible?



Q. My Daughter plans to marry a divorced Protestant. He was baptized in the Baptist Church. Since they were told that they cannot marry in the Catholic Church, should my daughter obtain special permission from the bishop in order to marry in a Protestant Church?

Is it possible that a priest can be present at the ceremony and give them some special blessing? (La.)

A. When the priest said your daughter and her fiancé cannot marry in the Church, he meant that they cannot be married according to the laws of the Church, not simply that they cannot have the ceremony in the church building. A dispensation from the bishop to marry without a priest in a Protestant church or elsewhere is possible only when a couple are free to marry each other validly, within the framework of Catholic marriage laws.

Therefore, without a declaration nullity or other procedure (which apparently your parish priest considers impossible) no such permission could be given, nor would a priest be present.

As a possible help to others, I should point out that your question, and your daughter's situation, is just one more illustration of the need to consider these facts of

life before, not after, a person gets seriously involved with another with the possibility of marriage. The Church's basic teachings and regulations concerning marriage are clear, long-standing and readily available for the asking.

Therefore, if an individual's Catholic faith is considered personally valuable and essential, some principles and rules for personal guidance on dating and courtship must be set for oneself long before things have come to the point of

planning the marriage.

Q. Concerning your answers about being rebuffed at the sign of peace (Sept. 11), has any priest considered the many thousands of people who have arthritis or other ailments of the hands? I have a severe disease and have had two fingers amputated and a possible third later on. It can be very painful for many of us, and if its a man with a hearty handshake it can hurt for a couple of hours. We may look healthy, but if we look down

when the priest announces the sign of peace, this could be the reason. (Ill.)

A. Thank you for writing. Your point is a good one and we should all keep it in mind.

Q. Has the Catholic Church ever condemned the United Nations? How can so many priests and bishops defend it? (Fla.)

A. Catholic leaders, especially those who speak officially for the whole Church, have consistently promoted the existence and growth of the United Nations

(UN), and urged that its international authority be strengthened.

All three popes since the UN was founded, Pius XII, John XXIII, and now Paul VI, have recognized its limitations and weaknesses, but insisted it is still the best hope for world peace and order. This position is confirmed by the encouragement and support the Church has offered in all the major agencies of the UN since World War II.

Hospital bans two abortion methods

TALLAHASSEE, Fla.— Board members of the Tallahassee Memorial Hospital voted unanimously to ban all saline and prostaglandin abortions following a hearing at which medical personnel testified that such procedures often cause the mothers to produce live babies who die within a few hours.

The board acted after Dr. Charles Cooper, who heads the hospital's obstetrical staff, said the emotional impact on the hospital's doctors and nurses was too great.

A NURSE Ann Keller, who once headed the hospital's second trimester abortion unit, told the board:

"I thought at first I could handle it emotionally, but I found out I couldn't."

The aborted children are completely formed when aborted, said Mrs. Keller. "Morally, we're killing tiny human beings," she said.

Saline and prostaglandin abortions are performed when the mother is more than 12 weeks pregnant. Prostaglandins or a salt solution are injected directly into the womb. The salt solution kills the unborn child in most cases, allowing the mother to deliver a dead child. But the salt solution is hazardous to the mother. Prostaglandins, on the other

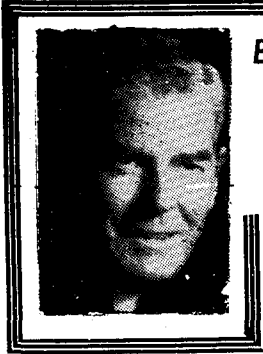
hand, are thought to be less dangerous for the mother, but the child is often born alive, but with little or no chance for survival.

While pro-lifers welcomed the board's decision, Risa Denenberg, codirector of the Feminist Women's Health Center, a clinic for first trimester abortions, fought the move, saying women now unable to obtain second trimester abortions would die from attempting to do the abortions themselves.

AND Linda Thalman of the National Organization for Women (NOW) argued that other methods of second trimester abortion could be

used. Asked by Dr. Robert Johnson, chairman of the hospital medical staff, whether NOW is "willing to assist in paying for the cost of disposing of the remains" of live fetuses resulting from second trimester abortions, she replied. "I don't condone using prostaglandin. There are other, safer methods of abortion that don't produce living fetuses."

Rosemary Gallagher of the Florida Catholic Conference and Philip Kiracofe of Tallahassee Right to Life spoke on behalf of the ban, as did Connie Durance of the Tallahassee Association for Problem Pregnancies.



By Msgr. James J. Walsh

Advent--time of penance and of joy

Time was—not so long ago—when the four weeks preceding Christmas posed more problems than trying to figure out a gift list.

Getting the right color tie for Uncle Pete was one thing, but accepting Advent as a "little Lent" for many Catholics was something else. Not that they were unwilling. They kept the days of fast and abstinence faithfully, made a special effort to get to daily Mass, even tried to keep serious and penitential while preparing for Christmas.

But the carols were on every radio station and Christmas "Specials" were something you didn't want to miss. You began dreaming of a white Christmas even in Miami. There came an uneasy feeling that one was not supposed to feel too joyful or too exuberant during Advent, so long established as a time of prayer and penance.

This feeling deepened as the communications media invaded our homes. Then came new work schedules and quick plane trips and more holiday time for college students, and the fun of preparation for going home seemed to conflict with the not-so-grave austerity Advent seemed to demand. Christmas cards became a necessity for people who didn't answer letters and soothed their conscience with a brief note that all is well. Shopping by parents seemed to take endless hours. Finding a place to hide the children's gifts demanded ingenuity and a scientific approach.

Perhaps it all comes down again to "we're living in a different world." And we really are. So, very wisely, the Church, always reading the signs of the times, took Advent and our lives in hand and matched the ancient meaning of the former with the changed condition of the latter.

What happened? Advent was by no means relegated to the ecclesiastical attic, nor were our living conditions expected to be like those of the 19th century. Instead, the Church frankly admitted that changing customs in preparation for Christmas have cut into the penitential spirit which used to characterize it and have created a holiday mood.

Without lamenting that fact and trying to push us back a century, the Church, in effect, urged us to "keep alive the spirit of Advent" by relying now more on the liturgical renewal to help us understand the necessity of preparing well for the birthday of Jesus.

Especially have families been called upon now to use some of the many impressive liturgical observances within the home, which can preserve the true meaning of the coming of Christ and give good reason to feel joyful. The birthday of Our Lord. What a wonderful thing to make more real to children by the Advent wreath and a dozen other practices which have developed recently.

And what happened to prayer and penance? John the Baptist never let up on this sermon theme as Christ was about to step forth and begin his public life. The Church has not bypassed them by any means.

Many Christians, sensing the much more mature approach here in our times, have made daily Mass their great means of preparing for Christmas spiritually. They have reflected on the Advent Scriptural readings and thought of the wondrous mysteries involved, as they drove to work after Mass or conversed with others whose thoughts of Christmas ranged far beyond the

clang of the cash register.

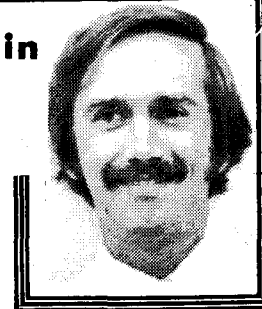
And penance? The "new" approach I favor very much because it makes so much sense, does so much good. I think of this in two ways. First, during Advent to let God run our lives. If sickness comes for a day or two, rather than complain, accept it as His will. That's genuine penance. Run through your day. Note the many temptations to gossip, to be guilty of detraction or calumny, to refuse to forgive, to seek to "get even," to lie to build up your own good image, to ignore those in need. Then think of the effort needed to squash these temptations. Usually not a prodigious effort, especially if one is fortified by early Mass. But that effort is penance real penance.

Suppose you take a half hour and visit a person confined to bed for months and try to spread a little joy. Or take an elderly person to Mass. Or make a phone call to someone lonely, especially if you yourself are sick or handicapped. Multiply these possible good deeds and you have a mountainous heap of penance, which is within the genuine spirit of Advent.

After all, this is not new by any means, Christ insisted on this. The Church is merely telling us now what He said about the last judgment, "Whatever you do to these, the least of my brethren, you do unto Me." Christ in others—in all others, but especially the needy.

So, Advent is still a time of prayer and penance, but also a time of joy. Be happy in living this full Christian life in preparation for Christmas!

By Dick Conklin



'Con-Con' a solution, not an idea

The "Con-Con" discussed by so many pro-lifers these days isn't a dance from the Ziegfield Follies. It stands for Constitutional Convention, and while the idea may seem new to many, it was anticipated by the founding fathers as a solution for just the kind of dilemma we face today.

But let's back up a moment. In 1973, when the Supreme Court made abortion the law of the land, only limited state controls were permitted in the latter months of pregnancy. This not only enraged people who felt that an unborn baby should have a constitutional right to life, but also the state legislatures who were attempting to deal with the issue. But the Supreme Court's job is to interpret the constitution, and only an amendment to that constitution can overturn such a ruling.

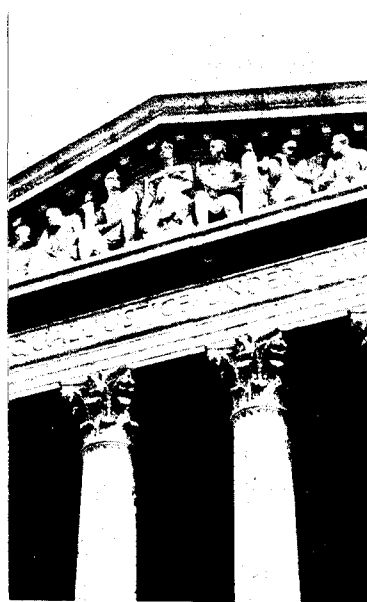
Human Life Amendments, as they are called, were introduced in both houses of Congress within days of the Supreme Court rulings. They clearly stated that all human life, from conception until natural death, was entitled to

protection under the law. Abortions were permitted to save the life of the mother.

Many congressmen sponsored these amendments and worked for their passage. Once voted on by two-thirds of both the Senate and House of Representatives, the amendment would go to the states for ratification. Three-fourths of the states (38) would have to approve the HLA before it would become part of the constitution.

But that hasn't happened yet. In spite of unprecedented mail from the folks back home, a few key senators and representatives managed to keep the necessary hearings from starting. When they finally began, attendance was poor and progress was made at a snail's pace. Most members preferred to avoid the sensitive issue. The amendment still hasn't reached the floor of either house for a vote. In the meantime, several million unborn babies have died at the hands of abortionists. Politics as usual.

But the authors of the constitution foresaw just such a problem: an issue with strong



support at the state level, but a congress reluctant to deal with it. So they provided a remedy: if two-thirds of the states (34) issue a call for a special constitutional convention to face the issue, congress must convene the meeting, and abide by the proposed amendment that results from it. That amendment, however, still must go back to the states for

ratification.

The last constitutional convention was the first—in 1776. Since then, at least 400 such calls for a "con-con" have originated in the various states. Twelve passed in Florida between 1943 and 1972, over issues like reapportionment, limits on federal taxation, and revenue sharing. Although no such convention movement ever achieved the required number of states, many laws were enacted as congress saw the momentum building, and wanted to avoid the embarrassment of a circumvention of their powers by the states.

Although the pro-life movement is planning to continue its pressure on Washington, the "con-con" approach is being seriously considered in many state legislatures. Already, nine have passed a convention call for the enactment of a human life amendment to protect the unborn child. Many more have either passed it in one house or are bringing it to a vote soon. Many pro-life leaders feel that,

as in the past, the desired amendment will be produced by congress long before the required 34 states issue the call for a constitutional convention.

Pro-abortionists are quite frank about their concern over the change in tactic. Their strength in Washington is considerably greater than in places like Albany, Atlanta, or Tallahassee, where grassroots movements are effective. Also, many South Floridians have been quite disappointed by the refusal of their congressmen to vote pro-life on such issues as tax funding of abortion, or to even attend hearings on the human life amendment.

Will our state legislators consider a constitutional convention call when they meet in Tallahassee next April? Many people feel that it's worth the effort and are planning on writing their state representatives and senators about it. Will "con-con" be enacted, thus sending a pro-life message to Washington that can't be ignored? It's up to you.

Money, directory highlight Bishops' Synod

(Continued from page 1)

often that they seemed to be "extortionists," in the words of Cardinal Humberto Medeiros of Boston.

At the same time, the bishops were concerned that reducing the number of collections would reduce the amount of money they raised.

The discussion of national collections was prompted by a request last November from the USCC Communication Committee for a national collection to raise \$7 million a year for use in evangelization through the communications media.

That request was tabled last year pending a report from Archbishop McDonough's committee. This year, the communications collection fell 20 votes short of the two-thirds vote of all 168 U.S. ordinaries it needed to pass. It received a 91-59 majority.

BUT Robert Beusse, USCC secretary for com-

munications, said the vote was a sufficient "mandate" for the McDonough committee to consider including a communications collection in its proposed consolidation. The committee has already included communications in some of its models.

But the bishops did vote to extend the life of the collection for the Campaign for Human Development—the bishops' antipoverty program—until they agreed on a consolidation.

The fundraising guidelines were produced by a committee of bishops working with the Conference of Major Superiors of Men and the Leadership Conference of Women Religious—the heads of men's and women's religious orders in the United States—largely in response to fundraising irregularities in Catholic institutions such as Boys' Town, Indiana, and the Pallottine Fathers' community in Maryland.

The guidelines mean basically that Catholics will know more about who is asking them for money and how it will be spent.

From now on, donors can expect "at minimum," to know the amount collected, the cost of conducting the fundraising effort and the amount and use of the funds disbursed.

The information will be contained in financial reports prepared by certified public accountants which will be made available to benefactors "on a regular basis or on reasonable request."

ONE major result of the guidelines is that Catholics can expect to receive fewer ballpoint pens, key chains and similar materials in mail appeals. The guidelines say, "Requests for funds should not be associated with material objects which are inconsistent with the apostolic purposes of the appeal."

In the major address at the meeting, Archbishop

Bernardin said the Church could not hope to evangelize the 80 millions "unchurched" in America if it could not first successfully evangelize both "fallen away" Catholics and "practical" Catholics who go to Church but have no real understanding of their religion.

Several NCCB committees also issued reports at the meeting:

● The Doctrine Committee issued a six-page critique of the popular book "Human Sexuality" which was written by five Catholic scholars, including several theologians. The committee rejected the book's suggested pastoral guidelines indicating that adultery, homosexuality, masturbation and sex outside of marriage were acceptable in certain circumstances.

But the committee said it welcomed continued theological speculation in questions concerning human sexuality.

● The Ad Hoc Committee on the Role of Women in Society and the Church released a survey showing that women are becoming more involved in decision-making roles in the Church. Nuns still outnumber laywomen in those positions and women are concentrated in education and social service jobs, the survey said.

● The Committee on Priestly Life and Ministry recommended that dioceses establish health boards to identify and assist alcoholic priests. The committee published a study which found that one in 20 priests is an alcoholic and that three of four priests who receive medical treatment for alcoholism return to "sobriety."

● The Committee on Pro-Life Activities said the bishops would continue their campaign to restrict legal abortions despite campaigns by opponents which could stir up anti-Catholic bigotry.

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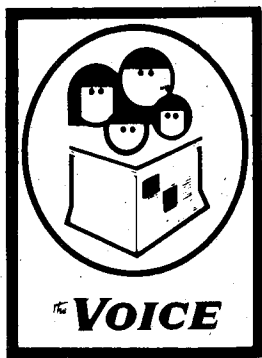
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1-LEGAL NOTICES-DADE

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 77-7492
Division John R. Blanton

IN RE: ESTATE OF
ANN FRANCES HARRISON RODGERS
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of Ann Frances Harrison Rodgers, deceased, File Number 77-7492, is pending in the Circuit Court for DADE County, Florida, Probate Division, the address of which is Third Floor Dade County Courthouse, Miami, Florida. The personal representative of the estate is JOHN G. SHIRLEY, whose address is 1142 Coral Way, Coral Gables, Florida 33134. The name and address of the personal representative's attorney are set forth below.
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED
Date of the first publication of this Notice of Administration: November 26, 1977.

JOHN G. SHIRLEY
As Personal Representative of the
Estate of Ann Frances Harrison Rodgers
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
(address)
Telephone: 445-2551

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Adviento promesa de liberación

Por el P. JUAN SOSA

Cuando el peregrino visita el estado de Israel por primera vez, recibe una serie de impresiones inigualables: paisajes áridos y fértiles, desierto y oasis, montañas y valles, medidas de seguridad extremas, una riqueza de múltiples culturas y creencias, un encuentro dinámico y radical con un pasado que se hace presente a medida que pasan los días de visita, y, sobre todo, el testimonio de un pueblo de fe que vive decidido a morir en masa antes que dejarse arrebatar la tierra de sus antepasados. Se puede decir que el israelita de hoy siente profundamente el clamor del israelita de ayer:

"Si yo me olvidara de ti, Jerusalén, que se me seque la mano derecha", (Salmo 138, 5).

Ser judío en Israel es regresar a la tierra prometida y ayudar a re-construirla de nuevo. Ser judío en Israel es venerar la tumba del Rey David con callada emoción. Ser judío en Israel es guardar el sábado (que comienza el viernes a las 6 de la tarde y se

"Ser judío en Israel es ser fiel a una promesa de fe... también el cristiano nace de esta promesa..."

El P. Juan Sosa, visitó recientemente Tierra Santa, y escribe en este Adviento sus reflexiones sobre la tierra del Señor

extiende por 24 horas exactas), con plena fidelidad. Ser judío en Israel es presentar con alegría al hijo adolescente frente al Muro de las Lamentaciones donde tantos otros lloraron en el pasado la opresión de su pueblo. Ser judío en Israel es caminar por las calles de la antigua Jerusalén, la Ciudad Santa, y palpar el rostro demacrado del Señor que se mezcla con las viejas paredes, las calles de piedra, los arcos romanos, y hasta las tiendas de los árabes. Ser judío en Israel es ser fiel a una promesa de fe.

También el cristiano nace de esta promesa de fe. También para él toda la tierra de Israel se

convierte en un cofre lleno de sorpresas insuperables. El cristiano, como el judío, participa en la historia de una familia que comenzó con una llamada.

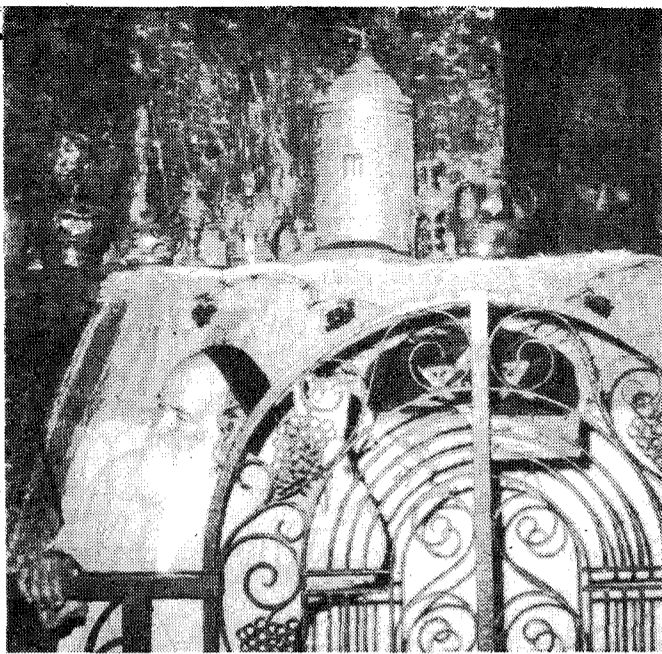
La llamada la recibió un anciano fiel, llamado Abraham. El Señor le pidió que abandonara su tierra y se marchara hacia donde él le dirigía. Fue tan fiel al Señor que estuvo dispuesto a sacrificar a su propio hijo, Isaac. De esta fidelidad plena a la Palabra de Dios nace el pueblo escogido.

Issac tuvo dos hijos. De ellos Jacob fue el instrumento que Dios utilizó para mantener su

promesa en el pueblo. Jacob tuvo doce hijos llamados a ser las doce tribus de Israel.

El odio entró en el corazón de estos hermanos y les llevó a vender al predilecto de su padre, José, a unos nómadas. El perdón, sin embargo, caracterizó a José siempre. Muchos años después recibió a sus hermanos en Egipto y les dio de comer. Así fue como la familia de Jacob, el pueblo de Israel, llegó a vivir en Egipto. Y fue aquí donde años después soportaron la esclavitud que les llevó a pedirle a Dios la libertad.

El Señor no olvidó su promesa. Les dio la libertad de la esclavitud, pero el pueblo le rechazó.



mundo - nación

● Crece número de refugiados.

NACIONES UNIDAS— Al anunciar que se retira, el alto comisionado de las Naciones Unidas para refugiados, Aga Khan, lamentó que crece el número de refugiados políticos y en cambio es poco el interés de los gobiernos por su suerte. "Hay toda una nación sin patria," dijo al referirse a los 200,000 desplazados en Angola, los 200,000 griegos en Chipre, los innumerables refugiados del Sahara occidental y de Timor, los miles de exiliados políticos en América Latina, y los desamparados de Vietnam, Laos y Tailandia (antigua Siam). El caso más típico es el de los miles de indochinos que escaparon en frágiles embarcaciones del avance comunista desde 1973, que todavía ambulan de costa en costa. Aga Khan lamentó también que se violen los derechos humanos de estos refugiados con frecuencia.

● Piden formación de laicos

ROMA—(NC)— En su reciente asamblea el Concilio Pontificio del Laicado insistió en la necesidad de facilitar una intensa formación de los seglares en las directivas del Concilio Vaticano Segundo sobre renovación de la Iglesia, para dar más eficacia al trabajo en la parroquia. Por otra parte insistió en que hay que formar al clero en métodos de colaboración con los seglares, según narraron dos delegados, Brad y Janet Rigdon, que viven en California.

● Legalizan partido comunista.

SANTO DOMINGO, República Dominicana—(NC)— A petición del presidente Joaquín Balaguer, el Congreso legalizó al Partido Comunista Dominicano (PCD) aunque excluyó a otros grupos de inspiración marxista. Balaguer, que aspira a ser reelegido en mayo, dijo que los comunistas criollos son intelectuales que no buscan la violencia sino que respetan la forma republicana de gobierno. En su administración figuran muchos técnicos dominicanos entrenados en Rusia y otros países del bloque soviético.

● Liberan a arzobispos melquita.

ROMA—Gracias a una petición del Papa Paulo VI las autoridades de Israel pusieron en libertad al cabo de tres años de cárcel al arzobispo del rito melquita Hilarión Capucci, a quien habían declarado culpable de transportar armas para los árabes palestinos. Como condición el arzobispo, que había estado en huelga de hambre, no volverá por un tiempo al Oriente Medio.

● Atención a la Cultura

SYLVANIA, Ohio—Sor María Iglesias, de las Hermanas de la Caridad, dijo a la Conferencia de Formación Religiosa que las comunidades deben atender a las diferencias étnicas y culturales de sus aspirantes si desean que triunfe la vocación. Cosa parecida dijo el sacerdote negro P. Carl Fisher, de los Josefitas. Hay entre novicios y seminaristas hispanos la impresión de que su ambiente es con frecuencia adverso, porque los programas, el profesorado y los compañeros se centran demasiado en lo anglosajón.

Religiosas celebraron jornada de información

En espíritu de alegría, amor y compromiso, más de 300 religiosas de la Arquidiócesis participaron en una jornada de información e intercambio que tuvo lugar el pasado sábado en el Seminario-College de St. John Vianney.

Organizada por el Arzobispo McCarthy y el Consejo de Religiosas de la Arquidiócesis, la

jornada se proponía ofrecer a los directores de los departamentos arquidiocesanos, la oportunidad de presentar sus actividades y programas pastorales a las religiosas y crear con ello "mejor entendimiento mutuo" para la realización de la misión de la Iglesia en el Sur de la Florida.

En sus palabras de acogida el

Arzobispo McCarthy compartió con las religiosas su visión de la Iglesia y la reflexión sobre las reuniones de otoño de los obispos en Washington, de las que acababa de regresar.

"Ustedes son las mujeres de esta familia de Dios, las que han dejado todo por el Reino, para aceptar a Jesús como Señor y servir a sus hermanos y her-

manas y realizar el ministerio de la Iglesia de Miami", les dijo el Arzobispo.

Les invitó a unirse en el plan de renovación que será el Año Jubilar convocado para 1978, y volvió a enumerar las áreas de especial atención: fe, oración, vida de amor, comunidad, sentido de misión.

Discuten teología de liberación

CIUDAD DE MEXICO—(NC)— Más de 30 teólogos protestantes y católicos procedentes de Europa, Latinoamérica y los Estados Unidos, se reunieron recientemente en México para buscar posibles puntos de acuerdo sobre la teología de la liberación.

Fue una reunión exploratoria en la que no se llegó a tomar conclusiones.

El teólogo protestante Rev. Raúl Vidales, disertó sobre actuales estudios teológicos en Latinoamérica y su énfasis en la liberación de la injusticia y el pecado. Juergen Moltman, de Alemania, habló de "fe y derechos humanos," y el teólogo metodista norteamericano, el Rev. James H. Cone, conocido por sus trabajos sobre teología y los negros, disertó sobre "la fe cristiana y el reto de la política."

También participaron el protestante Rev. Sergio Arce, quien dirige un seminario protestante en Matanzas, Cuba, el teólogo norteamericano Harvey Cox, y el teólogo seglar argentino Enrique Dussell.

Fue observador en las reuniones, el obispo Gilberto Chavez, auxiliar de San Diego, quien resumió el progreso de los hispanos en los Estados Unidos a través de los encuentros pastorales a nivel local regional y nacional, diseñados para incluir la visión pastoral de la base en

las decisiones de la jerarquía y la planificación nacional. El seminario de teología había sido patrocinado por seminarios bautistas, luteranos, presbiterianos y episcopales de México.

Directivas sobre recaudaciones

WASHINGTON—(NC)— Motivados en parte por abusos ocurridos en el pasado en la recaudación de fondos, los obispos de la nación junto con los superiores generales de congregaciones religiosas han adoptado directivas comunes que aseguren a los donantes el uso exacto de sus contribuciones.

En adelante los católicos tendrán una idea más clara sobre quienes les piden dinero y para qué. Deberán ser informados sobre la cantidad recaudada, el coste de la campaña de recaudación y el uso de los fondos. Esta información deberá ser publicada y realizada por contadores públicos.

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Examen de entrada el 3 de diciembre de 1977, 8:30 a.m.

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Obispo de Honduras al servicio de hispanos en N. Orleans

NEW ORLEANS, Louisiana.—(NC)—Al no permitírsele regresar a Olancho, Honduras, el Obispo Nicolás D'Antonio ha aceptado, las funciones de Vicario para los hispanos de la Arquidiócesis de New Orleans.

"Si hubiera sido sólo por mí, hubiera regresado," dijo el Obispo en una entrevista con el Clarion Herald, periódico diocesano de New Orleans. Pero explicó que también estarían en peligro la vida de sus ayudantes si regresaba.

Hablando acerca de su nuevo trabajo como Vicario, el Obispo D'Antonio, que es franciscano, dijo que estimaba como en 125,000 los hispanos católicos en el área. "Forman casi una diócesis", comentó el Obispo. quien dijo tomará los próximos meses saber dónde están localizados.

Al parecer, existe un gran porcentaje de hondureños en New Orleans. La arquidiócesis cuenta con un área de 7,577 millas cuadradas y una población de cerca de 1.4 millones de católicos.

Entre los planes del Obispo D'Antonio, están los de tomar un censo de hispanos como también empezar a coordinar los programas ya existentes en las parroquias. "Quiero motivar y ayudar en su servicio a aquellos párrocos, que aunque no son hispanos, se encuentran sirviendo a los hispanos católicos en sus parroquias. Los hispanos han expresado desacuerdos, pues sienten que la Iglesia no les está sirviendo como debía," dijo.

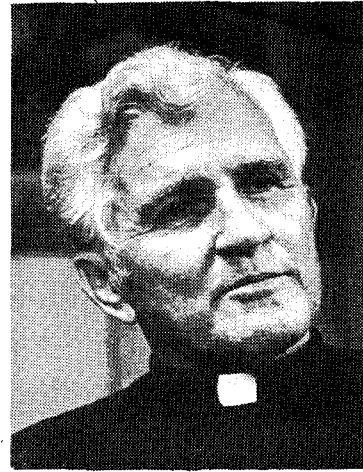
Durante la entrevista concedida al periódico diocesano, el Obispo Nicolás D'Antonio habló acerca de los hechos que culminaron con su exilio, incluyendo los años en que vivió

vigilado por la guardia armada, temiendo que alguien pusiese fin a su vida con un balazo.

En junio de 1975, dos sacerdotes, dos mujeres y 10 campesinos fueron asesinados en Olancho. Habían organizado una marcha para demandar tierras; cuando la marcha creció a más de 12,000 campesinos, ésta fue interrumpida a tiros y machetazos por el Gobierno militar y los terratenientes.

En aquel entonces, el Obispo Nicolás D'Antonio se encontraba de visita en los Estados Unidos. No se le permitió regresar a su diócesis. A pesar de que el gobierno ha reconocido que las pruebas existentes implican al comandante local y a varios soldados, éstos todavía no han sido sometidos a juicio.

En su declaración al Clarion Herald, Mons. Nicolás D'Antonio, dijo que los grandes



Obispo D'Antonio

terratienientes habían puesto un precio a su cabeza por los programas de entrenamiento de líderes de acción social que se llevaban a cabo en Olancho. "Continuaré con el trabajo que comencé en Olancho," dijo finalmente el Obispo D'Antonio. "La Iglesia habla por los pobres que no se pueden defender en Latinoamérica."

Comunidad

● **Retiro en Sta. Mónica** el domingo 27 del corriente en la Parroquia de Sta. Mónica, dirigirá el retiro el P. Balbino Torres, sobre el tema: "La Espiritualidad del Laico Hoy." Horario: 3-7:30 PM. El retiro está abierto a todos.

● **La Biblia y tú** será un curso de introducción a la Biblia en español, dirigido por el Padre Juan Sosa durante el adviento. Las sesiones tendrán lugar —comenzando el 29 de noviembre— a las 8 de la noche en la Parroquia de Ntra. Señora Reina de los Mártires, 2731 SW 11 Ct. Fort Lauderdale.

● **Festival en St. Michael**, los días 24 al 27 de noviembre, en los terrenos parroquiales.

● **Buscan Hogares, para niños.** Familias interesadas en compartir su hogar con niños de color o minorías, pueden establecer contacto con el Bureau de Servicios Católicos del Condado de Broward: Mss. Ailene Hubert, 1300 S. Andrews Ave., Fort Lauderdale, Fla 33316, o llamar al 522-2513.

● **Velada de música sacra**, el domingo 27 a las 8 pm., en la Catedral de Sta. María, 7525 N.W. 2 avenida. Dirigido por Robert Fulton al frente del coro de la catedral, se ofrecerán extractos de Joseph Haydn, concierto para órgano y cuerdas; prelude y fuga de J. Sebastián Bach y Misa de Haydn, No. 5 in Bb Mayor. Actuará la soprano Virginia Alonso.

● **Navidad para ancianos**, el 2 de diciembre en la Catedral de St. Mary, 7225 N. W. 2 Avenida, la fiesta para "senior citizens" dará comienzo con una misa a las 11 a.m. y seguirá con almuerzo, entretenimientos y regalos. Información Sra. Buffone 754-6346, o Arturo Salow 893-0879.

● **Preparación al Adviento**, con un día de convivencia cristiana organizada por las Damas Católicas de Sta. Teresa, el domingo 27 de noviembre de 9 a.m. a 4 p.m., Dirigirá la jornada el Padre Valentín G. Toscano, en la casa de la Agrupación Católica Universitaria. Información, Gloria Iguanzo, 541-1174.

mundo - nación

● **Más positivo sobre Teología Liberación**
WASHINGTON—Un documento sobre la teología de la liberación sucrita por la Comisión Internacional de Teología daba una impresión negativa en su traducción del francés, pero dos traducciones del original latín al inglés reflejan mucho de positivo en su "declaración sobre desarrollo humano y salvación cristiana." La teología de la liberación nació en Latinoamérica de las condiciones prevalentes de injusticia y la meditación reflexiva del Evangelio. El documento advierte sin embargo sobre el peligro de mezclar ideologías políticas extremas con el reino de Dios en la historia.

● **Deplora situación en Haití**
SANTO DOMINGO, República Dominicana—Al regreso de una prolongada visita a Haití, un sacerdote dominicano que atiende a los trabajadores inmigrantes haitianos y no quiere dar su nombre, dijo que en la república negra la gente muere de hambre o subsiste en condiciones inhumanas y "apabullantes." Niños raquíticos no pueden aprender en la escuela, en una parroquia acaban de morir 35 personas de hambre la mayoría de los haitianos viven con \$150 al año, y los sacerdotes y monjas que protestan por los gastos de lujo en el gobierno son expulsados, agregó el sacerdote.

● **Regresa Padre Colonnese**
DAVENPORT, Iowa—El P. Louis Colonnese, quien fue despedido en 1971 como director de la División de Latinoamérica por diferencias con sus directores en la U.S. Catholic Conference, regresó al cabo de seis años en México y El Salvador, donde dice que lo amenazaron de muerte con una pistola apuntada a su cabeza; se salvó porque aparecieron varias personas saliendo de misa en ese momento, agrega. "Persiguen a la Iglesia en ese país porque defiende al pobre y a la justicia," comentó.

● **Piden más formación social**

CIUDAD DEL VATICANO—Entre las recomendaciones que los Padres del Sínodo Mundial de Obispos presentaron privadamente al Papa Paulo VI está la que pide una presentación "más positiva" de la instrucción sexual y de la formación sobre la doctrina social de la Iglesia, y que en este campo se dé oportunidad a la juventud de compartir la vida de los pobres. Advirtió que no está bien encerrar a los hijos de los ricos en escuelas especiales.

● **Obispo niega acusaciones**
SANTIAGO, Chile—(NC)—El comité permanente de la Conferencia de Obispos de Chile refutó repetidas acusaciones de la prensa gobiernista de que las comunidades cristianas de base han sido infiltradas por marxistas, como el resto de la Iglesia. Negó también que su presidente y delegado al Sínodo Mundial en Roma, Mons. Francisco Valenzuela, obispo de San Felipe, hubiera lanzado discursos anticomunistas en las sesiones.

Sacerdote comparte vida de trabajadores agrícolas

Monseñor John MacMahon, Director del Apostolado rural de la Arquidiócesis de Miami, pasó recientemente todo un fin de semana con una familia de trabajadores agrícolas migratorios. Su estancia con tal familia fue preparada por el centro que dirige Magaly Rodríguez "Liberation Learning Centre", con sede en la Universidad Internacional de la Florida.

El fin de semana, invita a personas de variadas procedencias urbanas para que pasen dos días con alguna familia de trabajadores agrícolas con experiencia de educación liberadora —basada en la pedagogía de Paulo Freire—

La única preparación que los participantes "urbanos" reciben antes del fin de semana, es un resumen breve sobre los efectos de la política gubernamental y la actual estructura agrícola, sobre la vida de los trabajadores agrícolas.

Ofrecemos las impresiones de Monseñor MacMahon, después del fin de semana compartiendo la vida de una familia trabajadores agrícolas:

"El programa no trata de cambiar la vida de los trabajadores agrícolas, sino que trata de darnos una visión nueva del mundo y el corazón de los hombres, para lograr que nos

tengamos más confianza" dijo "Yo dormí en su propa casa y visité sus campos de trabajo.

No vestía de clérigo, para acomodarme a ellos. Llegué hacia las 9:30 p.m. y todo estaba

oscuro. La gente dormía, porque me esperaban el fin de semana próximo. Nuestro guía les explicó que yo era un sacerdote católico— pero no creo que llegaron a comprender. Charlamos un poco del trabajo de Juan, el padre de familia, y nos acostamos.

"Hacia las 7 de la mañana desperté con los ruidos de los camiones y las voces de los trabajadores saliendo para la labor. Una hora después nos reunimos varios participantes en el programa para compartir nuestra experiencia.

"Al marchar, la familia de Juan me pidió que volviera... yo marché convencido de que tenemos que conocer y confiar más en los trabajadores agrícolas, mostrarles que sí nos importan; sin ello las leyes, agencias y programas en su favor no llegarán a nada, porque como todo individuo necesitan ante todo ser amados."

santidad, pero no la capacidad de relacionar esa santidad con el contexto social en que viven".

Durante los días de retiro los participantes establecieron metas individuales y comunes. Juntos, compartieron su visión de

la Iglesia y fueron señalando prioridades para su futuro: la importancia de crear sentido de misión, como grupo, de comprender mejor la dinámica de grupo, aplicada a los sacerdotes, las parroquias, senado sacerdotal...

Día de dar gracias

(Viene de la Pág. 24)

perdón.

El festival de otoño de los japoneses lleva el nombre Niname-Sai, celebrado por generaciones de la corte imperial del Japón en honor del dios del campo.

En Uganda del norte celebran Derocam, "día del sacrificio para el cultivo", en el que se le entregan al jefe de la tribu, regalos de tabaco, algodón y verduras.

En Israel la celebración de

Sukot, que significa choza o barraca, marca toda una semana de acción de gracias. Se construyen chozas sin techo y se decoran con frutos y hojas, significando las viviendas de los israelitas en el desierto.

En Brasil la fiesta fue importada por el embajador de los Estados Unidos y se hizo fiesta oficial en 1949. En Río de Janeiro están las oficinas que buscan hacer ésta una fiesta internacional. Hoy día se celebra en 22 países latinoamericanos.

Un retiro diferente

PANAMA CITY BEACH, Fla.—Uno a uno los sacerdotes fueron tomando su propio test de personalidad y el obispo Mons. René H. Gracida permitió que el suyo fuese interpretado en público... delante de los sacerdotes participando con él en cuatro días de retiro espiritual.

Fue un retiro diferente, dirigido por un equipo, bajo el Padre jesuita George Wilson y la firma MDI de Cincinnati, en el que no faltó el ambiente de oración y reflexión de diálogo y solidaridad.

Los sacerdotes participaron como individuos y como grupo dinámico, implicados en el aprendizaje de cada uno y en la búsqueda de identidad como grupo. El método seguido exigió también sería introspección y evaluación de sus actitudes y su relación con Dios y con los fieles.

Según el Padre Wilson, "a veces los retiros tradicionales crean en las personas deseos de

Comienza el Adviento

...tiempo de promesa y de esperanza, tiempo de preparar el camino del Señor y descubrir su cercanía... Dios con nosotros.

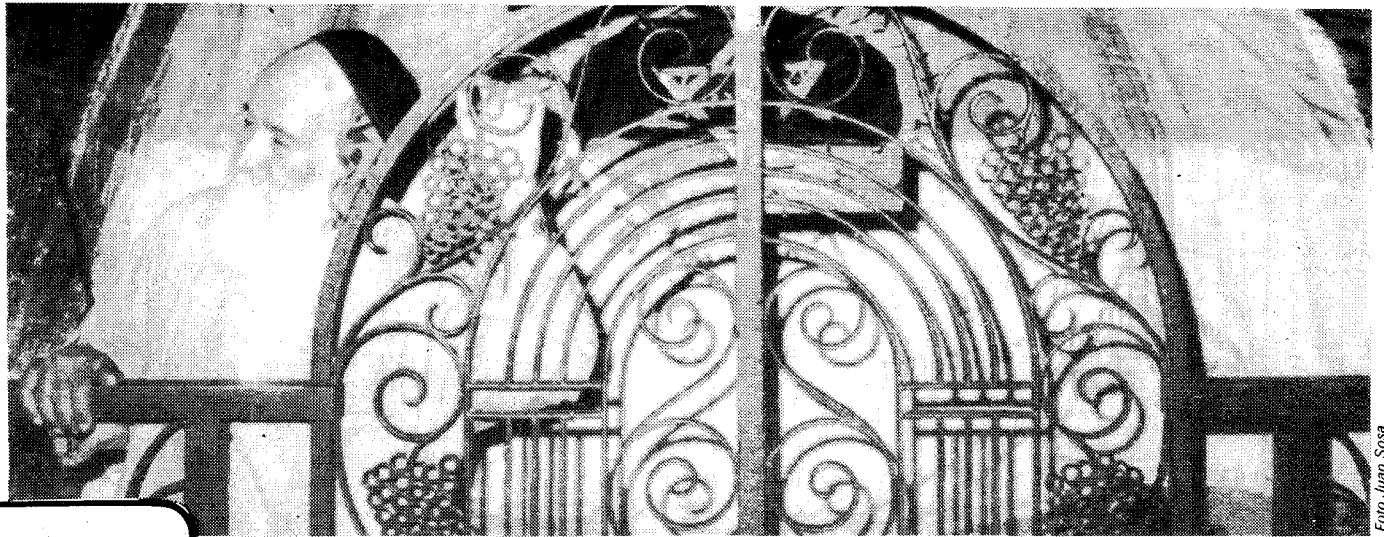


Foto Juan Sosa

Recordando la promesa del Mesías y la Alianza de Yaveh con su pueblo, miles de peregrinos acuden anualmente a la tumba del Rey David, arriba, lugar sagrado para judíos y cristianos. (Ver artículo pág. 22).

La VOZ

PERIODICO CATOLICO ARCHIDIOCESIS DE MIAMI

Día de dar gracias

no sólo
costumbre
en U.S.A.

El "día de dar gracias" con su pavo, salsa de cranberry (arándano) y la tarta de calabaza, no es como algunos norteamericanos pueden creer, una tradición exclusiva de este país. De hecho muchos otros países del mundo tienen su "día de dar gracias" y lo celebran según sus tradiciones.

En Corea, por ejemplo, se celebra el día 15 del octavo mes del calendario lunar, y es una de las fiestas más importantes del país.

El miembro más anciano de la familia visita las tumbas de sus antepasados para dar gracias, mientras los muchachos y muchachas ataviados con disfraces realizan competiciones de lucha libre y otros juegos. Cada región tiene sus pasatiempos favoritos.

También en Europa existen festividades en gratitud por la abundante cosecha. En Bulgaria son las fiestas de Zarezan y en Italia, Vendemmia; el mismo nombre que en España: la Vendimia. Todas estas celebran la recogida de la uva y el vino corre abundante durante las fiestas.

En Gran Bretaña la 'gratitud



por las cosechas' se celebra particularmente en las iglesias. Originalmente los granjeros llevaban los frutos de su cosecha al altar, en acción de gracias. Hoy día llevan contribuciones que luego se reparten entre los más pobres.

Lebaran es una fiesta musulmana que concluye el largo período de ayuno de Ramadán. En Indonesia también celebran la fiesta grupos no religiosos. Los que trabajan en la ciudad regresan a su pueblo natal y comen alimentos tradicionales con sus familiares. Todos visten trajes nuevos para ese día que es también día de petición y de

(Pasa a la Pág. 23)

"Renacer de esperanza en el Oriente Medio"

Pablo VI encomia encuentro Sadat-Begin

CIUDAD DEL VATICANO—(NC)—Pablo VI alabó la visita a Israel del Presidente de Egipto, Anwar Sadat, los días 19-21 de noviembre, denominándola un signo esperanzador de que los 30 años de guerra en el Oriente Medio finalicen para siempre.

Arz. McCarthy chairman región IV

Durante la reunión de otoño la semana pasada, los obispos de la nación eligieron nuevos presidentes de los diversos comités de la Conferencia Episcopal y dirigentes de las diversas regiones.

El Arzobispo Edward A. McCarthy de Miami quedó elegido "chairman" de la Región IV que comprende: Delaware, Florida, Georgia, Maryland, Nort Carolina, Carolina del Norte y del Sur, Virginia, las Islas Virgenes y el Distrito de Columbia.

Sadat viajó a Jerusalén para discutir con el primer ministro de Israel Menahen Begin, los conflictos del Medio Oriente.

Dirigiéndose a los miles de peregrinos congregados en la Plaza de San Pedro el domingo 20, para el rezo del Angelus, el Santo Padre pidió a los fieles oraciones por el éxito del viaje de Sadat.

"¿Florecerá de nuevo la paz en esta región tan estratégica para el mundo de hoy?" preguntó el Papa, añadiendo que "se trata de un gran evento, en el que la esperanza renace".

La visita de Sadat no resultó en compromisos inmediatos, pero Begin encomió la visita denominándola principio de un "serio y directo diálogo" que continuará.

Reconociendo la seguridad de Israel como prioridad, Sadat subrayó que ésta no debe conseguirse "por medio de compromiso alguno sobre tierras, porque ello se traduciría en expansión".

La visita de Sadat recibió reacciones variadas por parte de otros grupos árabes. Jordan, fuerza moderada en el Medio Oriente, apoyó la visita, mientras que Arabia Saudi la recibió con silencio. Siria y Libia pidieron la

derrocaación de Sadat y grupos de guerrilla de Palestina y Siria prometieron su aniquilación. Sadat pidió a Israel la toma de "decisiones drásticas" en su búsqueda de paz, señalando que él había ya tomado su parte de riesgo" con mi decisión de venir aquí".

El diario Vaticano L'Osservatore Romano afirmó en un comentario de primera página el día 19 que la visita de Sadat "merece los más sinceros deseos de éxito, como evento que puede dar profundo y creador empuje a la búsqueda de la paz".

En años recientes la Santa Sede ha mirado favorablemente a Sadat, quien fue recibido por Pablo VI en abril de 1976.

En su actitud con Israel, el Vaticano ha pasado, de pedir una Jerusalén "internacional", a aceptar una ciudad donde se "garantice su status internacional".

También ha pedido el respeto a los derechos de todos los grupos étnicos y religiosos en la ciudad y la protección de los lugares santos. El Vaticano también desearía que Israel hiciera sólo uso limitado de la ciudad como centro gubernamental.

La Santa Sede no reconoce el estado de Israel.

Congreso de Mujeres pro ERA, aborto...

HOUSTON—(NC)—Delegadas a la Conferencia Nacional de Mujeres en Houston aprobaron por mayoría resoluciones que endosan ERA (enmienda pro-igualdad de derechos de las mujeres), uso de fondos públicos y privados para abortos provocados y derechos de homosexuales.

También aprobaron resoluciones sobre 21 cuestiones relacionadas con la mujer, durante las reuniones del 19 al 20 del corriente que contaron con la participación de unas 1,800

mujeres de toda la nación.

Uno de los momentos más dramáticos de la Conferencia tuvo lugar el domingo 20 cuando una mayoría de las delegadas aceptó una resolución sobre mujeres minoritarias, preparada por una coalición de mujeres negras, hispanas, asiático-americanas y americanas nativas.

La resolución contó con el voto de la delegación de Utah, que anteriormente había afirmado no apoyaría ninguna de las propuestas de grupos "feministas." Votaron en contra,

la delegación de Mississippi y delegadas a título individual.

Con el canto "Nosotros venceremos", delegadas a favor de la resolución organizaron una prolongada demostración en el Coliseo, después de la votación.

Anteriormente grupos pro-vida y pro-familia participaron en otra manifestación en el Coliseo, protestando el paso de la resolución sobre "libertad en la procreación." Durante la demostración que duró unos 10 minutos las delegadas repitieron sucesivamente la frase "Sólo decimos, den una oportunidad a

la vida."

Durante las sesiones de votación del primer día, grupos pro-vida y pro-familia, que formaban un 20 por ciento de las delegadas totales, trataron de introducir resoluciones que fueron rechazadas fácilmente.

Las resoluciones aprobadas por la mayoría de las delegadas piden: Igualdad de oportunidades para las mujeres en las artes y humanidades, negocios, educación, puestos electivos y empleo. Eliminación de la violencia en el hogar y expansión de programas federales,

estatales y locales para ayudar a mujeres abusadas (por los esposos) y a niños que sufren violencia por sus padres.

Establecimiento de guarderías de niños asequibles a todos. Reducción de presupuestos militares, ir eliminando arsenales de armas nucleares y venta de tales armas al extranjero

La conferencia termino con una salida-protesta de unas 300 delegadas pro-vida, pro-familia, quejándose de trato injusto durante las reuniones.