

Pope: parents need know-how

VATICAN CITY—(NC)—Parents must be helped to carry out their role as principal educators of their children, Pope John Paul II told about 600 participants at the Third International Congress on the Family.

In his French-language address to the participants whom he received Oct. 30, the pope said Vatican II stressed that parents are the "first and principal educators" of their children.

"IN THIS AREA good will, love itself, are not enough. There is a know how that parents must acquire, with the grace of God, first of all by strengthening their own moral and religious convictions, by giving example, by reflecting also on their experience, among themselves, with other parents, with experienced educators, with priests," he said.

"May your children acquire in your families a first experience of the church and of authentic human life in society. It will be up to you, too, to introduce them little by little into larger educative communities than the family," he added.

"Thus, strengthened in their Christian identity to confront a pluralist world—often indifferent, even hostile to their convictions—these young people will be able to become strong in the faith, to serve society and to take an active part in the life of the church, in communion with their pastors and putting into practice the orientations of the Second Vatican Council," he said.

After the speech, the pope

(Continued on Page 3)



DEAR PAPA—Amy Allen and Todd Cunningham, fourth graders at St. Roch's School in Indianapolis, write letters of congratulations to Pope John Paul II. Many students as-

ked him to come visit and one even urged him to call collect.

Florida Bishops speak on Sex Education

As Bishops of the Roman Catholic Church we are concerned about the welfare of all young people, Catholic and non-Catholic, including those attending public schools, as well as those attending private schools. Increasing pressure is being brought on the public schools of Florida for the implementation of specific sex education programs.

We find that some of these programs being proposed are objectionable, because they do not take into account the whole person, reference to ethical/moral order, responsibility to other members of society, or the primary right of parents.

WE BELIEVE that any course on human sexuality must have the following three characteristics:

- It must present the ethical/moral dimensions of human sexuality.

- It must not be an expression of any one sectarian or secular philosophy.

- It must respect the conscience of the students and the rights of their parents.

One's understanding of human sexuality affects one's self understanding and one's ability to relate with other people. Each individual should be led gradually to understand his or her sexuality. Sex must not be separated from sexuality. Sex education is inadequate if it confines itself to pragmatic rules governing certain actions without reference to the total person and his or her relationships to other persons and to God.

Sex education cannot be amoral; that is, without reference to a moral or ethical code. Modern society has already suffered enough from experiences which prove the inef-

fectiveness of pragmatic instruction lacking reference to an ethical code that fosters individual responsibility, accountability, self-discipline and sacrifice.

Our nation and its public school systems must not only respect the prohibition against the establishment of religion, but must also respect the free exercise of religion. The public school must not teach any one religion or any one morality, nor should it advance civil religion and secular morality. The religious beliefs of all must be respected.

PARENTS HAVE a basic right to transmit to their children a heritage which they value. The state may not take away or render useless the right of the parents to teach their children about human sexuality. Parents are better able to see to the gradual forma-

tion of their children and to the deepening and maturing of their personalities in all respects.

We urge all citizens, especially parents, to take a vigilant interest in the development of public school sex education courses so that these courses may be in the best interest of all our young people and of our society.

We have appointed a task force to be of assistance to us in our ongoing effort to develop appropriate courses on human sexuality. The task force

Married priests: bishops say 'No'

NOORDWIJKERHOUT, Netherlands —(NC) — Proposals by a group of priests and laity favoring married priests and a female priesthood have been rejected by the Dutch bishops.

is researching existing and proposed programs and resource materials and will make recommendations to us. We hope to share these with all interested persons.

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The seven bishops rejected the proposal after meeting with about 100 priests and laymen from around the country Oct. 29, said a report from Reuters, British news agency.



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Abp. Quinn urges Lebanon peace efforts

WASHINGTON—(NC)—The president of the National Conference of Catholic Bishops has urged increased international diplomatic efforts—along with prayers from individuals—on behalf of peace in Lebanon.

Archbishop John R. Quinn of San Francisco, speaking in his capacity as head of the bishops' conference, said peace in the devastated Middle Eastern country cannot be attained through any simple formula.

"NO SINGLE factor, whether religious, political or economic, holds the key to peace," Archbishop Quinn said in a statement issued in Washington.

As the archbishop made his statement, a shaky cease-fire was in effect in Lebanon, where Christian militiamen armed by Israel have been engaged in bloody artillery and small arms duels with Syrian troops recently.

The Syrians entered Lebanon two years ago to separate warring Christian and largely Moslem Palestinian forces.

"The immediate requirement, without which all other measures will be foreclosed, is that the cease-fire be made permanent and stable," Archbishop Quinn said.

Pope on parents

(Continued from Page 1)

said in Italian:

"Truly the family is the principal 'opus dei' (work of God)."

The Latin phrase also referred to Opus Dei, a Catholic association founded in Spain in 1928. The two sponsors of the congress are related to Opus Dei, the Institute for University Cooperation and the International Institute of the Family.

THE CONGRESS approved a resolution asking government and international organizations to adopt legislation granting the child "physical, mental, moral, spiritual and social development in the best conditions of freedom and dignity."

Participants decided also to establish a world foundation, with headquarters in Zurich, Switzerland, to offer scientific and operational support to parents' associations interested in improving the well-being of children.

He spoke of signs of hope, among them the "the interest expressed by key international voices determined to prevent a return to chaos and violence in Lebanon.

"And yet," the Archbishop went on, "in the face of these positive developments, the killing goes on, including the recent regrettable fighting in civilian areas. The continuation of violence points to the fact that the fundamental causes of the Lebanese conflict remain unresolved. None of us should underestimate the dimensions of the political, moral, social and reli-

gious challenge posed by the need to re-establish peace and justice in Lebanon in a way which preserves the unique contribution of that society to the entire Middle East and the world."

THE BISHOP said Lebanon's religiously mixed society must be preserved in any settlement. Addressing the need for economic and political rehabilitation of the country, he said, "In this context, special regard must be given to the religious fabric of Lebanese society. The nation of Lebanon is inconceivable without its historic religious heritage.

"The process of political and religious reconciliation must be pursued simultaneously: the pluralistic character of Lebanese society must be preserved under the strictest standards of tolerance, mutual respect and fairness.

"We have," he continued, "a special concern for the Christian communities of Lebanon, seeing them as an integral and vital part of the Christian presence in the Middle East."

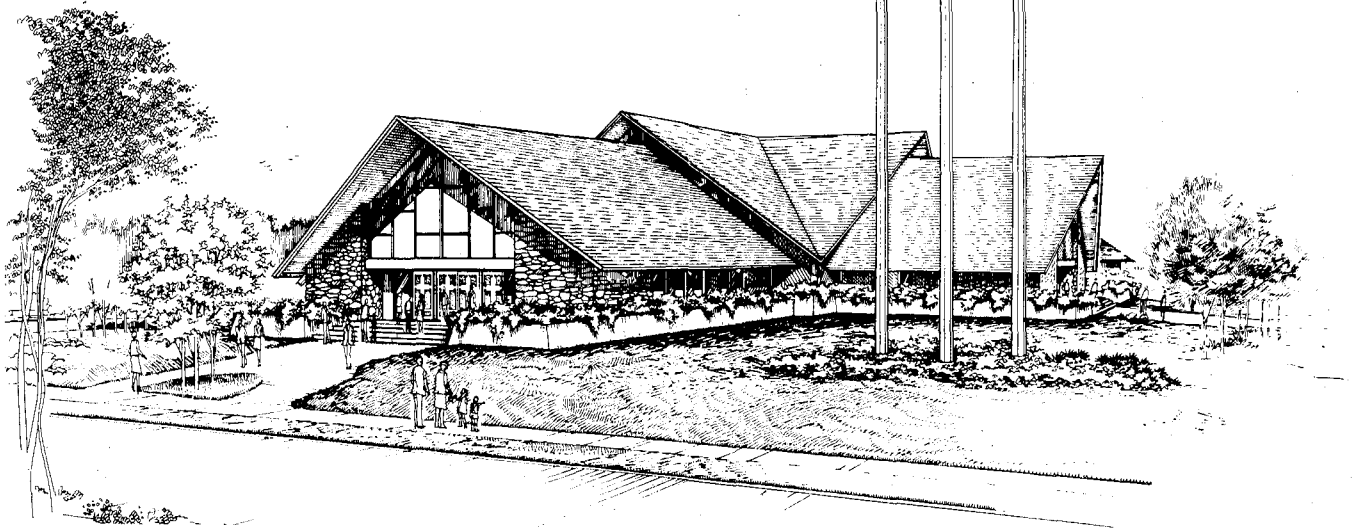
Archbishop Quinn specifically called on United Nations Secretary General Kurt Waldheim, members of the Se-

curity Council and President Jimmy Carter to intensify their efforts on behalf of peace and to safeguard Lebanon's territorial integrity.

He also asked his "fellow citizens to respond with financial and moral support of both public and private programs directed toward the rehabilitation of Lebanese society."

He asked for daily prayers for Lebanon, adding, "For my part, I pledge the continuing prayers, public advocacy and support of the American bishops for Lebanon in its hour of crisis and need."

Ascension Church Dedication Sunday



Dedication services for the new Ascension Catholic Church building and parish center will take place on Saturday, Nov. 4 at 11 A.M.

The new building location is at the east side of Federal Highway just north of 72nd St. Frank Abbott is the Architect and the Contractor is Len Johnston Construction Co.

Architectural features include a chapel which adjoins the main body of the cruciform

church. It will seat 100 persons and will be used for daily Mass, small weddings and funerals. The nave of the church will accommodate 750 persons.

Archbishop Edward A. McCarthy will concelebrate the solemn Mass with the priests of the area. Father John O'Hara of St. Brendan Parish, and former seminarian assistant in the parish will be the homilist.

This celebration also marks the 10th anniversary of the founding of the parish by the late Archbishop Coleman F. Carroll in October 1968. Father Brian Redington was the first pastor and the present pastor since 1972 is Father Reichard Murphy. Father Anthony Reilly is the Associate Pastor.

A reception will follow in the parish social hall.

IRS Denies Charge Of Private School Bias

WASHINGTON—(NC)—A top Internal Revenue Service official has denied that proposed IRS regulations represent an effort to impose racial quotas or to regulate private education.

The proposed regulations would spell out new criteria for

denying tax-exempt status to private schools which discriminate on the basis of race.

The U.S. Catholic Conference has charged that the proposed regulations would place a burden on Catholic schools even though they do not discriminate.

Private schools which discriminate on the basis of race have been denied tax-exempt status since 1970, but the U.S. Commission on Civil Rights and others have charged that some tax-exempt schools continue to discriminate. The proposed regulations

are aimed at those schools.

The USCC said that judging the minority enrollment of a school on the basis of a public school district, which may cover an entire city, is not fair to church schools designed to serve a neighborhood parish.

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The Church and 95th Congress Results

By JIM CASTELLI

WASHINGTON—(NC)— At various times during the past two years, church groups viewed the 95th Congress with optimism, depression and, when it was finally over, relief.

The optimism came with the opening of a new Congress and a new administration, with both apparently committed to many programs backed by the churches.

THE DEPRESSION came as a result of the breakdown in relations between the White House and Congress and the congressional reaction to the passage of Proposition 13, California's property tax reduction initiative.

The relief came when the churches found, as one minister put it, "it wasn't as bad as it could have been."

In fact, Congress acted on a number of programs which have had strong church backing. This column will summarize some of those victories; next week's column will look at the losses.

Here, then, is a list of church "wins";

- Congress passed a weakened version of the Humphrey-Hawkins bill full employment bill which recognizes the right to a decent job and sets a target of four percent unemployment by 1983. Church groups unsuccessfully

opposed the addition of an inflation goal of three percent by 1983 and zero percent—a virtual impossibility—by 1988.

Supporters believe the bill creates an economic planning system that will force the government to give top priority to lowering unemployment; opponents call the bill a mere symbol.

- Perhaps the major victory for poor people was the passage, in early 1977, of reforms in the food stamp program, including an end to the requirement that families must pay cash to obtain food stamps worth several times the purchase price. The law takes effect next January.

- Congress twice passed historic compromise language severely limiting the use of federal funds for abortions. Congress also passed a bill to aid centers providing comprehensive medical, educational and social services for pregnant teenagers.

- Congress required that all companies with disability insurance programs include coverage for women on maternity leave. The bill also says employers cannot be forced to pay for health insurance for abortions except when the life of the mother was endangered or medical complications arise.

- Congress passed a large authorization for federal education programs which includes more funds for programs for the poor, requiring more equitable treatment for private school students in federal programs and creating the post of deputy commissioner of education for private school services.

- An experimental program providing food for pregnant women and children under five at "nutritional risk," known as the WIC program, was held successful and greatly expanded.

- Congress authorized, and the administration implemented, a domestic, farmer-held grain reserve which church groups say will help stabilize food prices and farm income and be available in case of worldwide food shortages.

- Congress raised the minimum wage, passed an "economic stimulus" package, a program to create jobs for teen-agers and extended and reformed the Comprehensive Education and Training program.

- Congress restored stability to the Social Security system by raising the tax rate and the salary base on which Social Security taxes are paid.

- The program providing aid to Indochina refugees was extended.

- Congress created a consumer co-op banks to provide loans and technical assistance to consumer co-ops—consumer-owned organizations providing goods and services.

- After years of debate and vetos, Congress approved a bill regulating the strip-mining of coal.

- The Senate ratified President Jimmy Carter's Panama Canal treaties, which had the active and virtually unanimous support of church leaders.

- Church leaders also played an important role in getting Congress to pass the largest foreign aid appropriation bill in U.S. history, \$7.4 billion.

- Congress generally made human rights a consideration in foreign aid, restricting aid to nations consistently guilty of gross violations of internationally recognized human rights.

- Congress approved several key reforms in the "Food for Peace" program which provides long-term, low-interest loans for food to low-income countries.

- Extension of the period for ratifying the Equal Rights Amendment is seen as a win by some church groups and a loss by others. But approval of the 39-month, extension was a surprise, due in part to activities by church groups, including many women Religious.

(Next week Some losses.)

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Hugging Pope Greet People

VATICAN CITY—(NC)—“I have seen that one pope is not enough to embrace everyone,” said Pope John Paul II after greeting individually many people who came to his first general audience.

“But finally there must be one,” the pope said after working his way across the front row of people at the end of the audience. “I don’t know how to multiply this one.”

“Thanks be to God there were not only one, but 12 apostles,” he said, speaking off-the-cuff. “Thus with collegiality we can touch everyone.”

The pope also greeted members of the crowd, including a baby, as he walked down the central aisle of the hall before the audience began.

Before his formal talk, the pope greeted Cardinals Maurice Roy of Quebec and George Flahiff of Winnipeg, Ontario, and about 100 bishops who were present. “Their presence,” he said, “demonstrates collegiality which, more and more, after the Second Vatican Council is becoming a force in the church and in the people of God.”

In his formal talk, the pope discussed prudence.

“The prudent man, who works for everything that is truly good, strives to measure everything, every situation and all his activity according to the yardstick of moral good. The prudent person is not the-

refore the one who—as it is often understood— knows how to improvise in life and knows how to get the greatest profit out of it. It is rather the one who knows how to build his whole life according to the voice of right conscience and according to the requirements of just morality,” he said.

“Thus prudence constitutes the key for the realization of the fundamental task that each of us has received from God. This task is the perfection of man himself,” said

the pope.

God realizes his plan in the history of creation and above all in the history of mankind and the goal of this plan is the ultimate good of the universe, the pope continued.

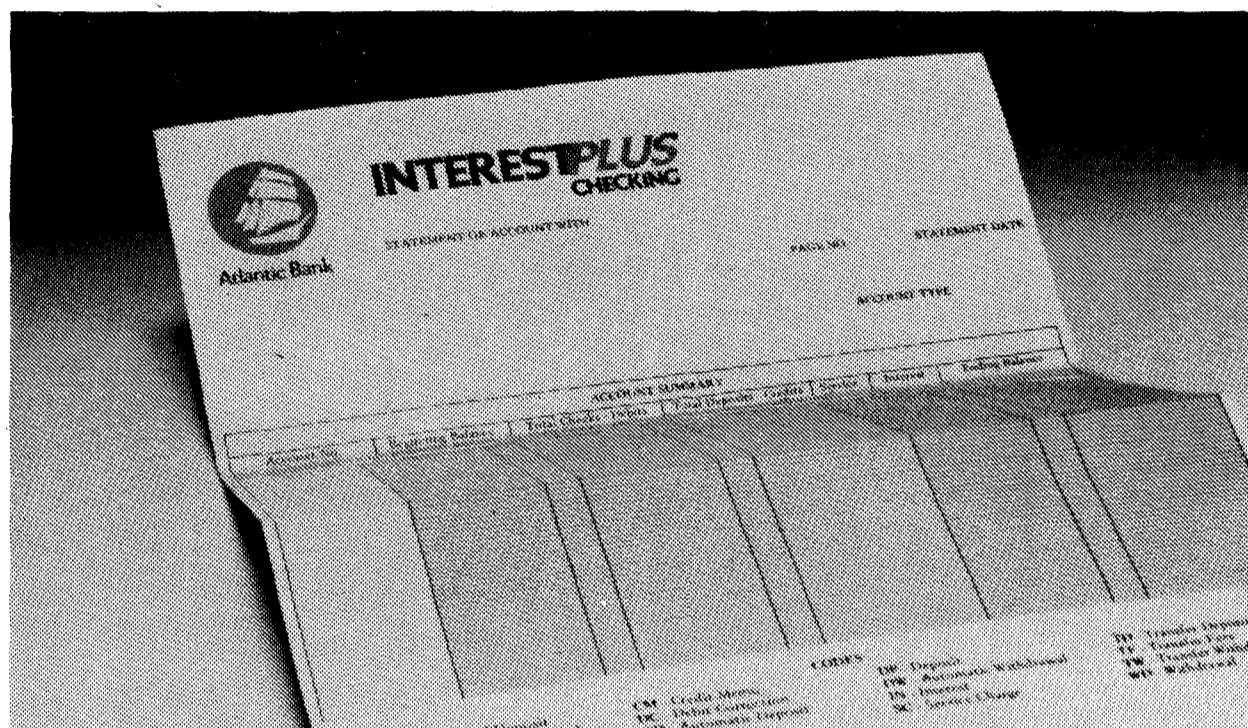
“The same design in the history of mankind becomes simply the design of salvation, the design which embraces us all,” he said. “At the central point of its realization is found Jesus Christ, in whom is expressed the eternal love and care of God himself, the

Father, for the salvation of man. This is at the same time the full expression of divine providence. Well then, man who is the image of God, must be—as St. Thomas teaches—providence in some way.”

“In the measure of his life, he can participate in this great journey of all creatures toward the goal which is the good of the created. He must—we use once again the language of faith—participate in the divine plan of salvation. He must go toward salvation and help others to be saved. Helping others, he saves himself.”

The pope recommended that each person ask himself if he lives prudently. He should ask, the pope said: “Does the program that I carry out serve the true good? Does it serve the salvation willed for us by Christ and the church?”

“What must the new pope then do to act prudently?” he asked. “He must pray and aim to have that gift of the Holy Spirit that is called the gift of counsel. And all those who want the new pope to act as a prudent pastor of the church should implore for him the gift of counsel.”



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Bishops to discuss many issues

By Jim Castelli

WASHINGTON—(NC)—The nation's Catholic bishops will discuss statements on the Middle East and on ministry to handicapped persons, a national communications collection and changes in Communion practices at their semi-annual general meeting in Washington Nov. 13-16.

The bishops, meeting as the National Conference of Catholic Bishops and the U.S. Catholic Conference, will also elect several new committee chairmen, hold workshops on vocations and changing church-state relations, hear several information reports and approve budget for 1979.

Here is a subject-by-subject rundown of the bishops' agenda:

• **THE COMMUNICATIONS COLLECTION.** Last year, in a close vote, the bishops fell short of the two-

thirds vote needed to establish a national collection for Catholic communications media. They will vote on the proposal again this year.

If the bishops approve the collection, half of the money raised would be spent for communications, primarily broadcast communications, at the national level. The other half of the money raised would be used at the local level at the discretion of the bishop.

Opposition to the collection by the Catholic Press Association was a factor in the earlier debate. The CPA argued that the collection would threaten the print media.

But the CPA withdrew its opposition after a CPA committee and the U.S. Catholic Conference Communications Committee agreed to protect Catholic press interests and to accept Catholic press representatives on an advisory com-

mittee to help plan the use of funds at the national level.

• **THE HANDICAPPED.** The bishops will vote on a pastoral letter on the handicapped that was developed by the USCC Committee on Social Development and World Peace and the USCC Advisory Committee on Handicapped Individuals.

The pastoral makes recommendations for bringing handicapped persons more fully into Church life and for acting as an advocate for the social rights of the handicapped.

• **THE MIDDLE EAST.** The bishops will vote on a statement concerning developments since the bishops' 1973 statement on the Middle East which called for considering the legitimate claims of all parties involved in the Middle East dispute, including Israel and the Palestinian Arabs.

The statement was prepared by an ad hoc committee headed by Archbishop Joseph Bernardin of Cincinnati, a former president of the bishops' conference.

• **COMMUNION.** The bishops' liturgy committee has proposed that local bishops be given the authority to extend the practice of distributing Communion under both species—by using both Communion bread and a sip of wine—on Sundays as well as on special occasions such as weddings and funerals.

The committee also proposed that persons be given more freedom to receive Communion more than once a day as long as two distinct Masses—not consecutive ones—are involved. If the bishops approve, the Vatican must give final permission.

• **APOSTLES' CREED.** The liturgy committee has asked that the Apostles' Creed be an optional alternative to the Nicene Creed in public Masses. The committee said the Apostles' Creed is generally simpler, easier to memorize and easier to speak in community. The Vatican would have to approve a decision to make the change.

• **BUDGET.** The bishops must approve a 1979 budget. There may be argument over decisions to eliminate the Bishops' Secretariat for Human Values, which deals with ethics in science and technology, and to move up the retirement date of Msgr. George Higgins, a long-time social action leader. Both moves have drawn public protests.

• **WORKSHOPS.** The bishops will hold workshops on vocations and church-state relations. The church-state relations workshops will center on a paper on "recent governmental intrusions" into church institutions. The paper was prepared by the USCC staff.

• **INFORMATION REPORTS.** The bishops will receive information reports on the implementation of the five-year social action follow-up to the bishops' bicentennial program; the implications of new communications technology for the Church; clergy retirement and ecumenical discussions on ministry.

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IRS: Catholic Press Cautioned

WASHINGTON—(NC)—Diocesan editors should "adopt a very cautious and conservative position" on publication of surveys and questionnaires on political candidates' positions until questions concerning an Internal Revenue Service ruling are resolved, according to Lawrence Gerber, an attorney for the Catholic Press Association.

Gerber also said the rationale behind the IRS ruling could affect political advertising in Catholic papers.

THE CPA has asked the IRS for a ruling on the application of the ruling to the Catholic press.

The ruling, issued last June, concerns "voter education" activities by organizations exempt from taxes under

Section 501 (c) (3) of the tax code—non-profit, charitable organizations which do not support or oppose political candidates.

The ruling said such organizations may publish a voting record or responses to a survey of candidates as long as they focus on a wide range of issues and do not show "bias" in their presentation or editorialize on the issues involved.

Editors have received conflicting reports, including some from within IRS itself, on whether the Catholic press, or other church-owned publications, are covered by the ruling.

THE U.S. Catholic Conference office of general counsel has said, "Generally speaking, the First Amendment will safeguard any reporting and

polls published in diocesan newspapers."

James Doyle, the CPA's executive director, said the ruling has already had a "chilling effect" on the Catholic press.

He said "We know of eight or 10 Catholic publications which have held back from their usual political survey of candidates and we have had to advise others not to publish stories of a political nature which might be interpreted unfavorably by the IRS."

Gerber, who is based in Chicago, explained his reasons for advising caution in a letter to Doyle.

HE SAID he had discussed the ruling with an IRS technician assigned to answer questions about it.

"In the opinion of this technician," Gerber said, "there was no question that this ruling does apply to the religious press. Based upon the literal language of the ruling, I would have to agree."

Gerber said he and the technician discussed examples of a Catholic paper asking candidates questions about abortion and a Jewish paper asking questions about Israel.

"In both instances, the technician expressed substantial concern that questions relating to these particular subjects would evidence a definite bias."

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Pro-lifers Predict Long Struggle Ahead

ST. LOUIS—(NC)—The director of the U.S. bishops' Committee on Pro-Life Activities said the fight against abortion will have to continue well beyond the passage of favorable laws.

Father Edward M. Bryce, in his first major address since succeeding Msgr. James McHugh in the position in September, compared the pro-life struggle to the fight by blacks against racism.

Speaking to the second annual convention of the Archdiocese of St. Louis Pro-Life Committee on Oct. 22, Father Bryce said: "It is going to take a long time, even after we get a law, to reinforce, re-establish that respect for life that underlies all issues, that affects the psyche, the very heart and soul of those who want to be decent human beings. It is crucial to those who want to be Christian, for respect life is a command of the Gospels as well as an ideal."

About 400 people attended the one-day gathering, at which a message was read from Cardinal John J. Carberry of St. Louis, who was in Rome attending the installation ceremonies for Pope John Paul II.

Father Bryce said pro-lifers need to be reminded "again and again that action on behalf of social justice is an integral part of the good news, (reminded of) what the theologians for years have said about the sacraments and the word of God, of what the bishops in the 1971 synod said about actions on behalf of social justice, where we hear the cry that comes from those who are being crushed in our society some way or another."

He said the "Respect Life" manuals of the past seven years are simply "a starting point" for much still to be done.

In the area of pastoral service, the bishops' Respect Life program "has a long way to go," said Father Bryce.

He spoke of "lack of cooperation between this group and that group," adding, "All that seems to lose out is the girl who needs a confidential, caring friend, who needs the support that our agencies and our schools alone can give, that our hospitals contribute to."

Pro-lifers should contribute to public policy formulation, he said. "At the diocesan level, we're talking about encouraging people to speak to their legislators whom they pay for, and to use the right that is given to us in this participatory democracy; not to coerce or destroy the integrity of our legislators, but rather to let them know; not to communicate with them in a strident way, but rather in the most effective way we can come up with...It takes a long time."

Father Bryce pointed to the theme for this year's Respect Life program, the family,

saying it is in the family that sex education should take place.

"We cannot be like an ostrich. We have to speak of the values that are formed by the Gospel, by wisdom, by what we know from generation to generation. (If we do not,) then we will be a poorer community, impoverished because we don't seem to be able to share the mysterious message.

The way in which you express yourself sexually says an awful lot about who and what you are. And it's not a case of how-to books that will instruct in this, but rather to see it in what should be the good relationships of a healthy home," he said.

Another scheduled speaker, Msgr. Edward J. O'Donnell, coordinator of the Archdiocesan Pro-Life Com-

mittee, was ill, however his speech was delivered by G. Tracy Meehan III, an attorney and member of the Archdiocesan Pro-Life Committee board.

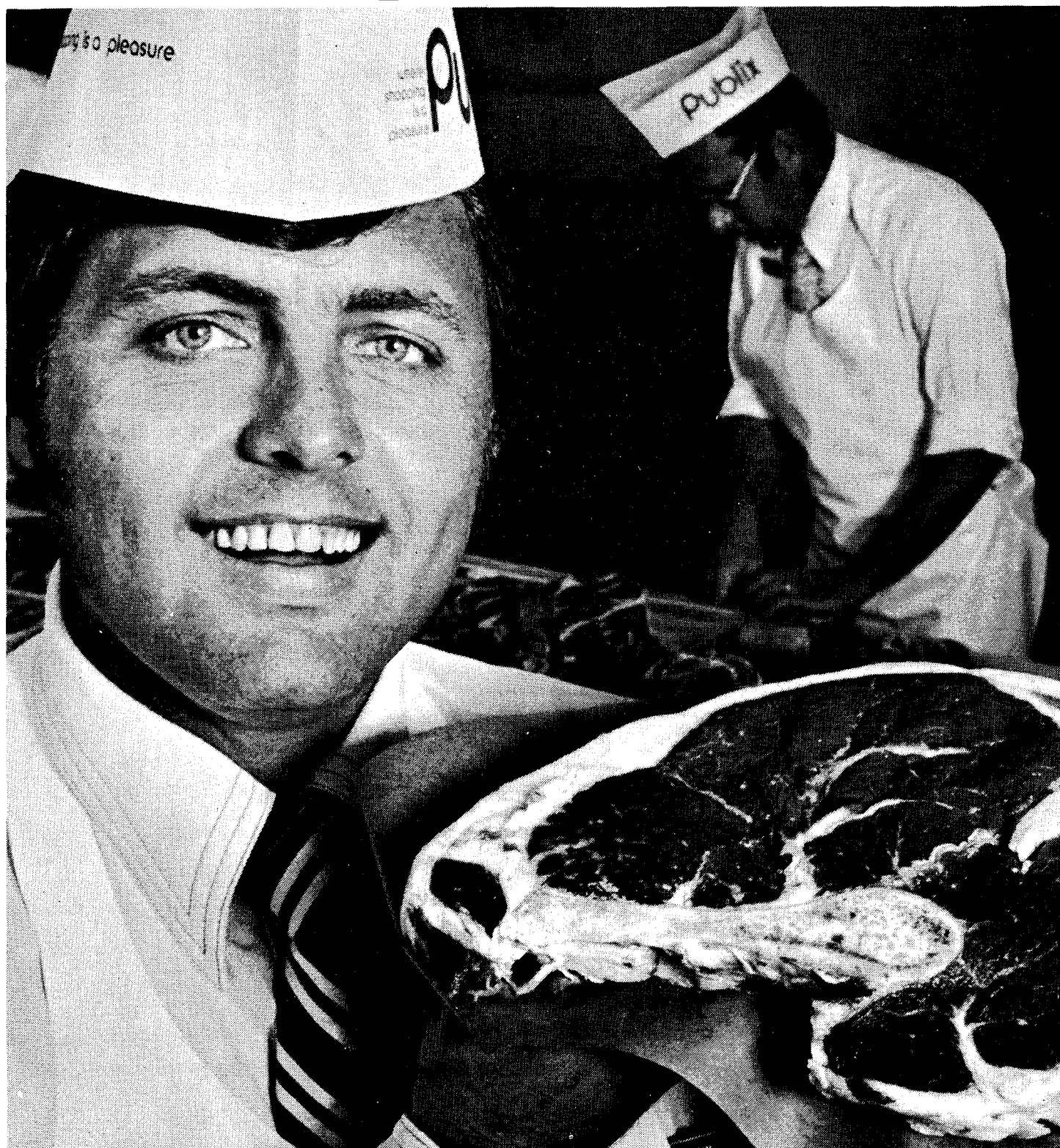
Msgr. O'Donnell said pro-lifers may have been "naive, too innocent, trusting."

"But we have been wrong. Wrong because we have not understood the dynamic of American political life. Wrong because we have underestimate

our opposition. Wrong, frankly, because we have not worked long enough, have not yet worked hard enough, have not yet worked tough enough," said Msgr. O'Donnell, who is also editor of The St. Louis Review, official newspaper of the archdiocese.

The convention also featured other speakers and a series of workshops on life-related subjects.

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Editorial

Happy Anniversary!

This week our sister paper in Orlando, The Florida Catholic, marks the 40th anniversary of its founding. It reminds us of the fact that its beginnings were in what was then still the missions of the Southeast, and which is now the Florida of five dioceses and more than a million and a quarter Catholics.

It had its start in the rather turbulent times of December of 1939, when Hitler's forces overran a goodly portion of Europe and the allies sang, "We will hang out the wash on the Siegfried line."

Still, the war had not yet reached the shores of the United States, and a "Pearl Harbor" was unthinkable. The much revered Bishop of St. Augustine, Patrick Barry, took the courageous step of establishing a Catholic newspaper here in Miami. His was the

only diocese in Florida, and almost all of Florida was under his jurisdiction.

Now, 40 years later, this is a joyous occasion replete with prayerful memories of those pioneer Catholic journalists who, laboring under great difficulties, began their apostolate of the printed word.

It is a happy remembrance, too, because one of those pioneers is still in our midst, still serving in the Communications apostolate. We refer, of course, to that indomitable lady Marjorie Donohue who in serving her Church all these years, has witnessed its growth in the state and has made a vital contribution to its expanding knowledge and enduring wisdom.

Marjorie left the Florida Catholic when it moved to the See City of St. Augustine, but continued as one of its correspondents. She now, of course, works within the Arch-

diocese in the Office of Community Relations as Public Information Coordinator and liaison with the secular media. We salute her and that other dedicated lady journalist, Jane Quinn, who succeeded Marjorie and is still with The Florida Catholic.

In remembering the past, we also salute the present members of The Florida Catholic and congratulate them on producing a vibrant diocesan newspaper now serving the People of God in the dioceses of Orlando and St. Petersburg.

Throughout the years, The Florida Catholic has been recognized by its peers throughout the country as a vital Catholic weekly fulfilling its basic role of informing and forming in evangelizing through the printed word. To our confreres of The Florida Catholic, ad multos annos.

Letters to the Editor

Legion Of Mary

Editor:

There is an organization in the Church that can effectively help to implement the objectives of the Archdiocesan Five Year Plan spelled out by His Excellency, Archbishop McCarthy, at the close of the Archdiocesan Holy Year. It is the Legion of Mary.

The Legion of Mary is a lay organization which trains members to be apostles. The primary aim of the Legion is the glory of God through the sanctification of its members by prayer and work ("Ora et labora," St. Benedict). Its structure and discipline insure that active, apostolic work is done regularly, rather than haphazardly. The emphasis of the work is evangelization. There is much freedom and scope in the work that may be done. It has been "tried in the fire" of mission lands and found to be an excellent means of conversion.

The Legion has been mistakenly rejected or ignored since Vatican II, but Archbishop Sheen said it is the "only organization in the Church that anticipated the Second Vatican Council." It began in 1921, the Vatican Council in 1962. The Decree on the Apostolate of the Laity (Articles 20.21.22) shows striking similarities to the Legion Handbook, because the Legion embodies the essence of that decree.

While the Legion is a lay organization, there is great need of priests and Religious for its spiritual direction. Spiritual formation of the members is essential. In turn, the members multiply the work of the parish priest, going out in the name of the Christ and the Alter Christus (Christ and

priest), seeking those souls whom the priest does not have time to reach, and bringing them to him.

In this day of "shared ministry" the Legionaries work, not only within the Church, but reach outside as well. Members are trained for the obligation to "Go and teach all nations..."

Information about starting a group or becoming a member of the Legion of Mary can be obtained from: Rev. James A. Quinn, Spiritual Director of Miami Regia, St. Bernadette Church, 7450 Stirling Rd., Hollywood, Fl.; Mrs. L.M. Fiamini, President of the Miami Regia, 1351 N.W. 133 St., N. Miami, Fl. 33138, or your local parish priest.

(Mrs. Alan K. Borough
Miami)

Messiah's Mother

Editor:

I wish to refer here to the article "The People of God: Mary" appearing in THE VOICE (Sept. 22).

Speaking about the word "woman", addressed by our Lord to His Mother at Cana and later from His Cross, the author of such article asked: "Why 'woman'? It is true that this was a respectful way for a man to address a lady, but there is no precedent for a son to so address his mother."

Well, there is no such "precedent" (except the one set by Jesus) for the simple reason that only the Messiah's mother was and is identified in Holy Scriptures as "woman". By purposely substituting the noun

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

*"mother" and the name "Mary" for the messianic term "woman" when addressing His Mother, our Lord made a legal testament as to His Jewish-legal testament as to His Jewish-legal identification: "I am the Messiah."

For He gave evidence that His Mother was the "woman" of Genesis (3.15) from whose "seed" the Messiah would come, His Mother was the "woman" of Jeremiah (31.22,31) who "shall encompass a man" (The Messiah of the "New Covenant") and that, therefore, she was the "virgin" of Isaiah (7.14) and the mother of "Bethlehem" prophesied by Mica (5.2).

THUS, WITH THAT SINGLE DENOMINATION "Woman", our Lord revealed that the Plan of Salvation promised during the Old Covenant ("woman") was initiated by Him at Cana ("Wo-

man") and fulfilled on His Cross ("Woman").

Surely St. Matthew and the other evangelists were aware of that when they quoted Isaiah and the other prophets.

Caridad Garcia

ERA Opposed

Editor:

The vote on the Extension of ERA by the Senate and the House of the U.S. Congress was looked upon with disfavor by most newspapers, and by proponents and opponents of ERA, because it violated the integrity of the US Constitution.

As Catholic Women, we find strength in opposing the ERA in the following.

In Pope Pius XI encyclical on Christian Marriage he states that women are simply and totally equal to men, except for biological differences. He deals specifically with the Emancipation of Women that would free her from duties belonging to a wife and mother as a crime and an unnatural equality with the husband.

The National Conference of Catholic Bishops issued the following statement at their meeting in May of 1978. "The Doctrinaire character and broad sweep of the ERA, may very well destroy the unity essential to stable family relations.

Our National Federation holds that "ratification of the ERA is a threat to the nature of woman, which individuates her from man in God's creation, because it proposes an idea of woman, foreign to the Judeo-Christian concept of wo-

man's co-equal but individual dignity with man."

We also find that the Abortion issue is locked into the ERA, because the Amendment is a prohibition that allows no distinctions between men and women. It seeks to outlaw sex discrimination by outlawing sex distinctions. Therefore abortion laws which are based on sex would be in violation of ERA because they are sexist and cannot be applied to men. Abortion is an operation performed on a woman. ERA will give women the right to have an abortion. Men cannot have children. The only way (by law) to place woman on an equal basis with men is to give them the right to keep from having children. This is the great thrust for equality and not EQUAL PAY FOR EQUAL WORK. This is already available. Any woman can successfully bring suit for anything that is available to a male.

Therefore we find that both the statement of Pope Pius XI, and NCCW, reflect biological differences...that persons are either male or female...and so we conclude that the ERA is based on an unsound social and religious philosophy... that absolute equality between men and women is an untenable position for any Catholic. As members of the Miami ACCW, we will speak out against the unfair tactics and the infringement of our EQUAL RIGHTS, by those in high places to force upon all women this sex blind law, which will bring women, dual and not equal rights and more responsibilities.

Mrs. Thomas F. Palmer
STOP ERA COMMITTEE,
CHAIRMAN,
Miami, ACCW



By Msgr.

James J. Walsh

Prayer helped see evil

Talking last week about saints, unlikely and unnoticed, reminded me of one of my favorite mercenaries and gamblers, a man who seemed to have a zero chance of doing anything worth while with his life.

Let's call him John. His start in life was fairly good, since he was born of fervent, good parents, but he barely got to know them. At the age of eight, he was kidnapped from home in Portugal in the year 1503, and eventually he turned up on his own in the kingdom of Castile.

Fourteen years he remained there, leading the lonely life of a shepherd boy in hills far from normal activity. He had neither relatives nor friends. Only the simple knowledge of God given him by his parents remained with him all those years. He was never able to gain even an elementary education.

Once in a while travelers passed through with stirring tales of war in Europe. He listened to exaggerated stories of the lives of soldiers which sounded romantic and colorful to him. He compared their adventurous, well-paid work with his empty, poverty stricken existence.

So at twenty two he left the fields of Castile and enlisted in the army of Emperor Charles V. It was a strange life for a shepherd boy. He fought against the French in one part of Europe and later against the Turks

in another part. He traveled from country to country, his arms for sale, a soldier for hire. Before long, he was easily identified with the hard bitten, profane, ruthless and reckless mercenaries who dominated the military life of the time.

After injuries forced him to search for work, he realized ex-soldiers were looked upon with suspicion as thieves, rapists, and scoundrels. Finally he became a shepherd again, in the lonely hills, all by himself. And he began to think and to pray the simple prayers of his early childhood.

In the peaceful surroundings, his prayer led him to see more clearly the evil life he had been living for 20 years. Slowly, he grew in the conviction that he had to make up for the past, no matter what it cost him. He came to realize that since he had offended God so greatly, he deserved nothing but punishment and contempt from people.

He tried to live that out. At the age of forty two, John hit on the plan of peddling religious articles in a basket and used the contacts to encourage people to love God. He was awkward and blunt. But he kept on. For a while he rented a shop. Meanwhile, in order to make sure he got the ridicule he deserved for his sins, he made the mistake of acting the fool in public, of letting people think he was insane. His motive was good, but

a holy priest took him aside and explained to him he was acting out a lie in pretending to be a lunatic.

He made more and more mistakes in seeking the path to holiness, but he plodded on restlessly. He rented an old house and opened its doors wide to anyone who could not be accepted anywhere else. It was the last refuge house, and soon became known as such.

Neighbors were alarmed to find a stream of beggars, cripples, ex-prisoners, prostitutes, thieves, deserters, resick enter the house. John greeted everyone like a lost relative. He gave them a mat or a board to sleep on, cooked their plain food, dressed their sores, and prepared them to go to confession and receive holy communion.

Although he was neither a doctor or a nurse, he cared for their bodies until they were well. He was neither a priest nor lay brother, yet by example and word he preached the love of Jesus for sinners and the need for sorrow. He did all the work for some time, and in between the back breaking labors, he roamed the streets begging for money to keep the house going.

There were brawls and fights and misunderstandings within his house, as had to be with such a motley group. The town people sniffed and turned

their faces and tried to have them thrown out.

But John carried on and on. Eventually a few kind people from town came to volunteer to wash the sick and clean the house. Then some of the riff raff who regained health were so reformed they gave the rest of their lives to the work. Even the rich finally took notice and gave help.

The bishop gave his warm approval, removed John's ragged clothes and dressed him in a religious habit with the name John of God.

He didn't live much longer, but he left behind him a new religious order, men dedicated to carrying on Christ-like work for the refuse of society. Its first members were the converted outcasts from society.

Here's a man who proved in a most unlikely setting that the power of grace can transform a hardened sinful man to an apostle of mercy and love. He reminds us again that even a long career of sin and dissipation can be brought to a full stop and the temple of God can be built in the contrite heart.

The Church recognized that as the fame of his sanctity spread. He is Saint John of God now, a man whose life remains a powerful inspiration to those who think it is too late to change and do something worthwhile for God and fellowman.

Be Prepared—Tuesday's the Day

"We don't get around as much as we used to. It's hard to keep up on all of these candidates and how they stand. But then we do like to vote, and hate to go in there unprepared. So we just vote for the ones the Miami Herald endorses."

That was part of a conversation I had with two senior citizens on the beach at Delray Sunday afternoon. The Herald is hardly a good source of political opinion on many of the key issues that we, as Catholics, are concerned about. But our churches are certainly restricted from participation in elections, and even the Catholic press is affected by an Internal Revenue Service ruling against the distribution of candidate surveys containing "special interest" questions.

SO WHAT can we do?

Well, one way is by taking the time to ask the candidates yourself. Call their campaign headquarters or the local Republican or Democratic party office to find out what positions they hold on the issues you care

about.

In one South Florida congressional district members of a pro-life Congressional District Action Committee have been calling and visiting both candidates for the seat, "playing it from both sides", as one member put it. After several meetings, which included giving both men a set of color pictures showing the unborn child in various stages of development, the effort finally paid off. One candidate reversed his stand from one of "abortion on demand" to "active support of the Human Life Amendment."

And that isn't an isolated incident, either.

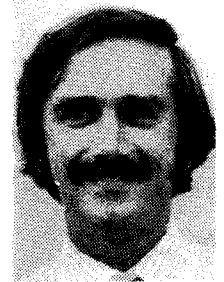
THE CONGRESSIONAL district committees are made up of representatives from various local church and civic pro-life and Respect Life groups. Many of the newly involved people have expressed surprise at the results of their simple efforts to educate the candidates and the voters. Judging by their enthusiasm, these citizens are really getting a lot out of their involvement in the de-

mocratic process. But a word of caution—it could be habit forming!

Two people who "got the bug" are running for office themselves. Jean Doyle, Orlando, and Tom Endter, Miami both active Right to Life leaders, are candidates for the Florida House of Representatives.

Perhaps one of the most active lay organizations in the archdiocese is the Miami Archdiocesan Council of Catholic Women (MACCW). Involved in a wide range of activities that include retreats, ecumenism, community affairs, charitable work, and support of missions, the leaders of the MACCW encourage their members to get involved politically too.

"The backstage motions are of vital importance," says Legislative Director Donna Savage, Ft. Lauderdale. "Each candidate needs help manning his election campaign office." She suggests traditional involvement such as telephone canvassing, envelope stuffing, and "walking up or down your own street or block, leaving candidate information with your



By Dick Conklin

neighbors. In an election year, a vote not cast leaves the choosing to someone else."

THE HUMAN LIFE Amendment. Abortion funding. Tax Credits for private school parents. The ERA. Casino gambling. Assistance to a needy expectant mother. Sex education. Pornography Laws. All issues that will face our elected representatives next year. Will your candidate carry your vote to Tallahassee or Washington?

In many parishes the Council of Catholic Women or Respect Life committee has taken the time to question the candidates and provide their findings to interested voters. Take a moment to compare their answers with your own. But above all, **DON'T FORGET TO VOTE—TUESDAY, NOV. 7!**



By **TERRY and MIMI REILLY**

"Dad, isn't the Pope the big boss of the Church?"

One of the members of our staff received a phone call from a Polish American in our Archdioceses who stated "Do you have any idea what it feels like to be the same Nationality as the Pope?" Our Italian staff member replied "All my life, until today!"

We were out of town when the news broke about our new Holy Father, John Paul II, so we didn't hear about his selection until late Monday afternoon. Monday is Family Night for us so our reflections and prayers centered around the Pope.

After having experienced the whole death, selection and installation procedure once, the children asked what the "big deal" was with a Pope from Poland. They listened to Mimi and I talk about the pride that the people in Poland and the Americans of Polish descent must be feeling in having a Pole as Pope. We reflected on the history being made in having a "non-Italian" for the first time in four centuries and the importance of his

experience as a Cardinal behind the "Iron Curtain."

We shared about the Papacy now appearing to be more international, and they responded by wondering if Archbishop McCarthy would ever be Pope.

Their questions and reactions brought my thoughts in reflection on the reality that John Paul II is the Holy Father of the Whole Church, not only Poland or Italy or whatever. He brings us together as a family, a universal Church. One of our younger children said that she heard that the principal of the school did what the pastor said, the pastor did what the Archbishop said and the Archbishop did what the Pope said. In a phrase, "Dad, isn't the Pope, the big boss of the Church."

We attempted to explain that the Holy Father, as Christ's special representative, is here to serve, just as Jesus told all of His disciples, especially St. Peter. We tried to convey

to the children that the Church isn't like the Army or a big business but it's a community of believers. We shared that the Pope wants the advice, help and opinion of Archbishop McCarthy and all Bishops, and that Archbishop McCarthy wants advice and help from the priests and the priests want advice and help from all of us in the Family.

In a real way, then, the Holy Father wants and can get help and advice from us and we have an important role to play in the Papacy. He's our Pope—more than him being the "Big Boss."

We were thrilled that they were so interested in the Church and expressed such pride in being Catholic. We noticed that they reflected some of our excitement and enthusiasm when we began to answer their questions... Their reactions were so open and so innocent, and their questions indicated their real interest in the Papacy and the Church.

Just today I discovered that Pope Paul II has written several things, one of which is on Marriage and Family Living. He served as a Cardinal on the Papal Committee for the family in November of 1977. I think it's also quite significant that both Pope John Paul I and II have had particular interest and concern for the family. In one of his few expressed statements, John Paul I desired for family and marriage to be strengthened and challenged American Bishops to continue in their efforts for pastoral planning for families.

At another Family Night, I'm going to share that with the family and hopefully they'll be able to share their insights too. I suggest too, that your family share about the universal family of our Church and our Holy Father. A question used for a starter might be: If I were the Pope, what would I do for families in the world?

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Home for seniors groundbreaking set

Ground will be broken at 3 p.m., Friday, Nov. 10, for the area's newest housing complex for senior citizens of moderate income which will be constructed on South Miami Avenue on land adjoining Mercy Hospital.

Archbishop Edward A. McCarthy will officiate at the ceremonies to mark the beginning of construction of the five-story structure providing 230 one-bedroom apartments.

Named for Archbishop Coleman F. Carroll, first Archbishop of Miami, under whose direction similar complexes were built in Sunny Isles, Pompano Beach and Coral Springs, Carroll Manor will include complete kitchens and

bathrooms in the units and will provide 24-hour security, services of a recreational director and social worker. Communal facilities will include a game room, auditorium and kitchen.

Funds for construction are provided through a government insured loan and ten per cent of the units will be made available to ambulatory handicapped senior citizens.

Immediately preceding the groundbreaking ceremonies, Archbishop McCarthy will be the principal celebrant of a Mass at 2 p.m. at Our Lady of Charity Shrine, 3609 S. Miami Ave. marking the 25th anniversary of the episcopal ordination of the late Archbishop Carroll.

Serrans to meet in St. Petersburg

Serrans from Dade, Broward and Palm Beach Counties will be among those participating in the annual convention of District 30 slated for Nov. 10-12 at the Hilton Hotel, St. Petersburg.

Bishop Charles B. McLaughlin of St. Petersburg; Bishop Thomas J. Grady of Orlando and Bishop Edgerton Clarke of Montego Bay, Jamaica, head the list of guest speakers during the three-day meet which formally opens the observance of "Church Vocation Awareness Week."

Other speakers include the Rev. Donald Connolly, Archdiocese of Miami Coordinator of Community Relations; Deacon Michael O'Brien, a student at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach; Sister Jerome Leavy, O.S.B., prioress, Holy Name Priory, St. Leo; and Brother Venard Cullen, principal, Catholic High School, Tampa.

John Donahue, Chicago, executive director of Serra International, which fosters vocations to the priesthood and religious life, will also speak.

Bereaved Parents

Catholic parents who have lost a child are invited to attend our monthly group meeting for this ministry. The group is modeled after "First Sunday" an organization in the Archdiocese of Detroit,

whose goal is to assist families in their sorrow after the death of a child.

Please come and join us at the Family Enrichment Center, 18330 N.W. 12th Avenue, Miami, Fla., Sunday, Nov.

Keeping Holy Sabbath



By John Dietzen

Q. What does it mean to "keep holy the Sabbath Day"? I am a senior citizen and try to live by the commandments. I go to Mass and say my daily prayers. The problem is that I do some knitting to keep busy. Several ladies reproach me for this, saying that it is sinful to do this on Sunday. I don't do it for gain, but for therapeutic reasons. Is watching television less sinful than knitting?

Would you set our minds at ease, and tell us what is allowed? (Ohio)

A. Go ahead and knit—or crochet, or watch television, or do anything else that makes you relax, feel useful or just keep busy, if that's what you like to do. The commandment to keep holy the Sabbath has nothing to do with these kinds of things for us Christians.

If you go to Mass when you can, and keep up your prayers as you are able, none of these activities is wrong for you on Sunday. Do it, and enjoy it.

Q. When my daughter and her fiance were preparing for marriage, he said he was a Catholic. No baptismal certificate could be traced, so the priest baptized him just before the wedding.

She had a rough, bad marriage. He smoked a lot of pot and was an alcoholic, as was his mother, who married

four men in the little time I knew of her, including one homosexual.

After one baby died, my daughter had a second child. She wanted her brother to be godfather, but her husband insisted on having the man his mother was currently living with—who is, incidentally, also an alcoholic.

We discovered later that my daughter's husband was certainly not a Catholic originally. She is now divorced, and, to my disappointment, remarried, and expecting another baby. I know it bothers her not to receive the sacraments, though she does go to Mass every week.

I have two questions: Could my son now become the godfather of that first child? And is there some office to which my daughter could go to determine whether she could receive the sacraments? Would it be possible that the first marriage was not valid because her husband was not a Catholic, as he claimed to be? (Ariz.)

A. You and your family have suffered much pain. I hope something can be done to help.

Judging from the facts you give, this case is certainly worth submitting to your diocesan marriage tribunal for study of a possible annulment. The deception and gross personal instability are the kinds of negative conditions the tribunal would wish to examine carefully to determine whether, in fact, a real marriage was psychologically and emotionally possible for your daughter and her husband—in other words, whether the marriage can be annulled.

Your daughter should discuss the matter thoroughly with your parish priest, or with another priest in whom she has confidence. He will advise her on the next steps.

Concerning the Baptism, (again assuming your letter contains all the pertinent facts), the man the baby's grandmother was "living with" should never have been allowed to be godfather. A situation such as you describe constitutes a farce of the whole meaning of baptismal sponsors, and makes fulfillment of the sponsor's responsibilities nearly impossible. It should have been stopped by either the family or the priest.

Godparents cannot be officially changed. But your son would perform an immense service for his sister if he would assume some of sponsor's responsibilities for the child. I imagine your daughter can use all the support she can get.

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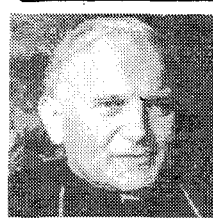
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Supreme Knight Is Re-elected

PETERSBOROUGH, Ontario —(NC)— Virgil C. Dechant, supreme knight of the Knights of Columbus since January 1977, was elected to a third term in that post at a meeting of the board of directors in Petersborough, Ontario.

Re-elected were Frederick H. Pelletier of San Fernando, Calif., to a second term as deputy supreme knight; Richard B. Scheiber of Huntington, Ind., to a third term as supreme secretary; Daniel L. McCormick of Maplewood, N.J., to his 14th term as supreme treasurer; John M. Murphy of Madison, Conn., to his fourth term as supreme advocate; Dr. John H. Griffin of Hughesville, Md., to his 13th term as supreme physician; and retired Bishop Charles P. Greco of Alexandria, La., for his 19th term as supreme chaplain.

Most other top officers of the Catholic Fraternal Society were also re-elected, with the exception of John R. Plunkett of Eagle Grove, Iowa, who began his first term as supreme warden. Plunkett succeeded Harold V. Welling of Tulsa, Okla., who had served for two years in the post.



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Catherine of Siena observance planned

SPARKILL, N.Y. — (NC)—An informal coalition of Dominican groups is planning a wide variety of activities, publications and media events to mark the 600th anniversary of the death of St. Catherine of Siena in 1380.

The celebration has two goals—"to provide a dynamic role model for the contemporary woman and to add a new dimension to the feminist movement by placing it within the context of faith," according to Dominican Sister Jean David of Sparkill, N.Y., who is media liaison for the projects, pending the formation of a general steering committee of Dominican groups.

PROJECTS ALREADY underway include a new translation of "The Dialogue of St. Catherine," the preparation by Dominican women and laity of an edition called "Catherine the Charismatic Woman," a new popular book on the life of the saint, a reprint of Raymond of Capua's life of Catherine and the publication of St. Catherine's recently translated letters.

In addition, regional workshops, study days and special Masses will be held

throughout the country in 1980. Special events are being planned by the Parable Conference for Dominican Life and Mission in the Midwest, the Medieval Institute at Western Michigan University and Providence College.

Sister David and others involved in planning the celebration have also been in contact with well known musicians and writers in the hopes of developing such projects as a television special on St. Catherine, a play, musical celebrations, in key cities, a commemorative newspaper insert, a film documentary for public TV stations, a new opera, scholastic packets for use in Catholic schools and-or a new Mass for the occasion.

The coalition hopes to get the cooperation of the Italian airlines, the Italian tourist agencies, the Italian cultural services and others in marking the anniversary of St. Catherine's death. This could include such actions as stressing the saint's life in travel folders and posters, special pilgrimages to St. Catherine's native region and displays on the saint's life in major Italian cities.

Florida pro-life movement plans new year strategies

By DICK CONKLIN

ORLANDO—Hundreds of Floridians representing church and civic pro-life groups came together in Orlando recently to learn of new strides made in the care of the dying, plan legislative strategy for the coming year, learn how to organize new pro-life chapters, and listen to several national leaders of their growing movement.

The keynote address was given by National Right to Life President Carolyn F. Gester, MD, of Scottsdale, Arizona. In her talk she described a meeting last week with new presidential aide Sarah Weddington, the attorney who successfully argued the case which resulted in the Supreme Court abortion decision, and reviewed some recent efforts of the Planned Parenthood Federation to oppose pro-life efforts, using funds solicited from government grants, private sources, and community charity drives such as the United Fund.

BUT THE REAL theme of her talk was an interesting review of the abolitionist movement to eliminate slavery, including several surprising parallels with the right to life efforts of the 1970's. Abolitionists were eventually successful in gaining "person-

hood" for black slaves via a constitutional amendment written to overturn the Dred Scott Supreme Court decision, but only after a long, uphill battle marked by opposition at home, apathy, and division among the clergy.

Dr. Gester reminded her audience that the abolitionists were not perfect. "They were intolerant, they quarrelled with each other. Their movement split over other issues. But despite all the imperfections and failures, they realized the impossible dream. I believe I understand now why the abolitionists were feared and hated and ridiculed. They refused to compromise their principles. They were willing to sacrifice their lives, their fortunes, their sacred honors not for their own freedom as in the war for Independence, but for the freedom of a stranger."

She concluded by quoting William Lloyd Garrison from the pages of the first issue of the Liberator,

"I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. I am in earnest, I will not equivocate, I will not excuse, I will not retreat a single inch—And I will be heard!"

The Florida Right to Life

board of directors unanimously passed several resolutions on Friday evening. One criticized private and governmental agencies which exploit the sexual interests of adolescents, rather than promoting family values and individual responsibilities, and often lead to "an increase in teen promiscuity, venereal disease, abortions, and out-of-wedlock pregnancies." Another resolution reaffirmed the organization's intention to work for the protection of human life threatened by hunger, disease, poverty and violence. Others rejected the use of tax money to pay for abortions and condemned the use of any form of violence in the efforts to save unborn lives.

AT THE SATURDAY night banquet awards were given to several people who had helped achieve pro-life goals during the past year. Barrett Haulman, Tampa, Pro-Life Chairman of the Florida Knights of Columbus, was honored in behalf of his organization's program of monthly support. He reaffirmed the K of C commitment to defend the unborn by announcing plans to encourage the involvement of local councils.

Several Florida House and Senate members were recognized for their sponsorship of pro-life bills during the 1978 legislative session, including South Florida representatives Bill Taylor, Tequesta, and Van B. Poole, Ft. Lauderdale. Poole, a candidate for Senate District 30, warmly thanked individual pro-lifers who joined his campaign in large numbers and helped him achieve a come-from-behind victory in the recent runoff election.

Workshops conducted at the all-day session covered Medical Ethics, Direct and Indirect Action, Euthanasia, Problem Pregnancy Aid, the Constitutional Convention, Legislative Action, Chapter Organization, and Orlando's Hospice facility to treat the terminally ill.

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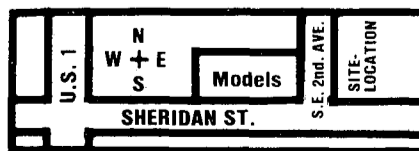
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Hispanic groups speak on Dade ballot issues

Twelve Spanish-speaking lay apostolate organizations of the Archdiocese have expressed concern over the moral issues involved in proposed amendments on next week's ballot.

The organizations refer to amendments that "relate to the basic institution of the family." They said:

"WE ARE against any kind of discrimination against anyone because of race, sex, age, national origin, language, affiliation, etc.

"That this belief means, as the Bishops of the United States had declared recently, and the Archbishop of Miami has just reminded the faithful of the Archdiocese, that 'homosexuals, just like anyone else, should not be discriminated against his basic human rights.' This right is already guaranteed by the Constitu-

tion of the State of Florida in its Article I, Section 2.

"According to the legal advise given by the experts consulted, the proposed amendment, brought about by homosexual groups and other interested parties, extends beyond basic human rights, since it contends that homosexual activities must be considered as a normal endeavor of human activities.

"So, seeing the obvious catastrophic consequences that the approval of that amendment would bring upon the education, and normal development of our children and youth, and concurring with the Archbishop of Miami," they asked all Catholics to consider this when they vote.

ON THE CASINO gambling issue the Spanish-speaking groups said that "the overall good and morality of

our families and communities are threatened by the casinos."

The organizations issuing the statement were Mov. Familiar Cristiano; Mos. de Renovacion del Espiritu Santo; Mov. Camino al Matrimonio; Movimiento Impacto; Movimiento de Cursillos de Cristiandad; Encuentros Juveniles; Agrupacion Catolica Universitaria; Legion de Maria; Pastoral Vocacional; Movimiento de Encuentros Familiares; Cofradia de la Ermita de la Caridad and Caballeros de Colon.

'Gift of Land' Theme For Rural Life Week

DES MOINES, Iowa — (NC) — "Gift of Land" is the theme of the 1978 Thanksgiving period of prayer sponsored by the National Catholic Rural Life Conference, according to an announcement by Bishop Maurice J. Dingman of Des Moines, President of the conference.

"THIS IS an appropriate theme, as farmers bring in one of the nation's most abundant harvests," he said of the Nov. 16-23 period of prayer. "A year of abundance is also a time to be reminded that we are but 'sojourners and guests' as Scripture tells us in the 25th chapter of leviticus."

Bishop Dingman pointed out some practices today that are abusive of the gift of land: farming methods causing high soil losses; conversion of millions of acres to urban sprawl, highway development and dams; strip mining which devastates rural communities and alters the nature of the land.

"Another problem revolves around the question 'Who will control the land?' We see productive land shifting from small landowners into hands of large farmers, developers, speculators, and other outside interests," Bishop Dingman said.

Malik says Vatican a help in Lebanon

BOSTON—(NC)—A Lebanese diplomat said he is encouraged by the interest shown in his war-ravaged country by Pope John Paul I and John Paul II.

This "awakening of Rome" will bring more people to understand what is involved in the long-standing conflict between Lebanese Christian militiamen and Syrian troops, said Charles Malik, former Lebanese foreign minister and United Nations official.

MALIK SPOKE at a press conference along with Msgr. Elias El-Hayek, executive director of the American Lebanese League. The conference was held at the annual meeting of the National Executive Council of the American Jewish Committee, and Rabbi Marc H. Tanenbaum, national interreligious affairs director for the Jewish group, introduced the two men.

"The international community, not necessarily under the United Nations, should manifest much greater concern with the problem of Lebanon," said Malik, former president of the U.N. General Assembly and chairman of the U.N. Commission on Human Rights.

"One cause of the unspeakable disaster, probably the major cause, is the consigning of Lebanon to its fate (as determined) by the forces at work in the Near East alone," he said.

Malik asked that the American people "be not misled by tendentious propaganda," adding, "I only ask that (Americans) make an effort to know the whole truth of the situation, and not only a slanted aspect of it. I know the American people well. I know that once they are in possession of the whole truth, their conscience will be touched, and that then they will act in accordance

with the highest moral principles."

ASKED ABOUT the effects of the Lebanese fighting on Israel's security, Malik said, "Peace in the Middle East is incompatible with the loss of the sovereignty of Lebanon."

The American Lebanese League was established two years ago to bring forth the facts about the war in Lebanon, said Msgr. El-Hayek.

"As citizens of this country, we believe that it is in the interest of the United States to save Lebanon as a free, open and democratic society," he said. "In the current situation, the American Lebanese League supports the sending of U.N. troops into Lebanon to replace the (Syrian) forces."

Both men said they fear the Syrians are trying to annex Lebanon.

IN HIS introduction Rabbi Tanenbaum said the American Jewish Committee is "deeply involved with concern for human rights in the world."

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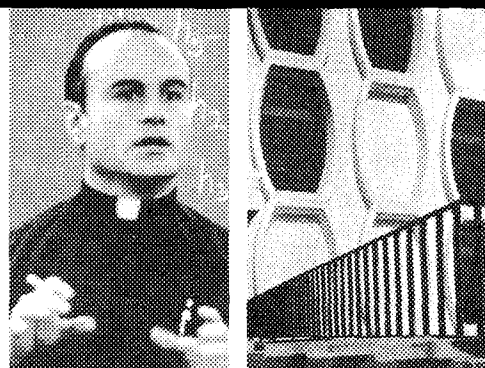
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Reaching for the best that is within us is part of our humanness. And part of our humanness longs for possessions, things that give us physical comfort, and recognition for our efforts, whether it concerns job performance of growth in our spiritual lives.

God calls people in different ways. For example, some may be called to give up all their possessions and follow him; others may be called to give of themselves in a very different way: to family, to listen to someone who needs to be heard, to seek justice in a business situation when risk of losing prestige for oneself may be the price, to seek justice for the oppressed in the community or perhaps in the world. How will we answer? And if we respond, "yes," how will God reward us?

We all experience the terrible feeling of abandonment in our lives—times when we feel that even God has turned a deaf ear to our pain. Yet we can learn from Francis Liebermann that the very abandonment we feel can lead us to abandon ourselves to God. Liebermann's spirituality originates in his experience that a person achieves his unique life from only when he abandons himself to his divine life direction. In Father Van Kaam's article, he points out that "this abandonment implies an acceptance of one's nature with all its gifts and limitations."

Father Champlin reminds us that all of us are brothers and sisters, whether or not we ever meet. Many who help make up the Body of Christ are in dire physical need. Like Christ, we are called to help alleviate that need through monetary assistance and prayer. Our growing spirituality has many facets, none of which we can ignore. And as our spirituality deepens, our abandoning ourselves to God becomes more complete.

Fulfilling church obligations

By MARY C. MAHER

"I am a good person. I pay taxes. I am good to my family. I give to charity...pay church support. I try to save the environment. Yet I go to church every Sunday and hear that I ought to do better. How can I be expected to do more? With the little time I have left over, I hate to spend it feeling guilty about what I don't do. And I don't have an easy life. I Don't seem to be reaping God's rewards."

These feelings are distressing, and possibly a number of us feel this way. But we should stop a moment and realize that we are not perfect even though we may live exemplary lives. If we take time to examine one day, any day, we will realize

that we could have done something better. And when things do not seem to be working out for us, even though we try to be true to our Christianity, it is human to feel that God is not rewarding us.

WHAT WE HEAR from pulpits about becoming better people is about healing which comes in recognizing the evil we are up against within ourselves and outside ourselves. If we listen well, we can learn how healing can happen to us.

All of us know the harsh moment when we are accused of something and then left, abandoned to our pain and our insufficiency. To be left with an increased sense of self-worthlessness takes a long time to heal.

True, God's healing does not overlay

our defeats in celestial gold leaf, leaving us as great baroque art pieces of beauty. It does not offer the same being-taken-care-of-forever which banks in our society offer. But neither does it encourage unhealthy and defeatist attitudes, leaving us with patterns that are non-productive and which we continue to go through again and again, simply because, at least, they are familiar.

Sometimes God's healing does seem to reach deep enough and he seems to have left us with only our own stories and we feel like characters in deep need of a better author.

BEING AT PEACE with God does not always mean being at peace. Consider the biblical characters. The truly

Spirituality of abandonment

By FATHER
ADRIAN VAN KAAM, C.S.Sp.

Francis Liebermann, a spiritual master of the first half of the 19th century, communicates as his main message: abandonment to Our Lord so that we may overcome our abandonment of soul. To appreciate his message we should be aware of the many abandonments Francis himself experienced.

He was born on April 12, 1802, to Lazarus Liebermann, the rabbi of Saverne in the French Elzas. He was called Jacob. He shared the abandonment Jewish families felt at that time. Growing up he met the inner abandonment of a crisis of faith. As a student he began to doubt the Bible. This trial ended with his conversion to the Catholic faith.

HE FELT CALLED to the priesthood and was accepted as a student in the seminary of St. Sulpice in Paris. There he was struck by another abandonment caused by a cruel ailment: the "falling sickness." He began to suffer epileptic convulsions. A victim of falling sickness cannot be advanced to orders. So they kept him as a helper of the bursar of the seminary for doing little jobs around the house.

Running errands in Paris, he never crossed the bridges over the Seine without the urge to cast himself into the waters below. Even within his room he dared not keep a knife or other sharp object. Abandonment to God saved him from despair.

After 10 years of suffering, the seminarian was sufficiently cured to be ordained a priest. In the meantime he had founded a religious community. Initially, it would care for abandoned souls in some of the colonies of France. Later on he dissolved this community, allowing it to be absorbed in the already existing educational community of the Spiritans. He extended in this way his care for the abandoned students, teachers and scholars. In the end he propagated an unbelievable variety of other works for all kinds of abandoned souls in his home country.

GRADUALLY, he discovered the range of his call for the universal church. It was disclosed to him in and through his trying out ever new works for all kinds of abandoned souls.

Many of his followers could not immediately grasp the steady deepening of his life direction. Instead they would fixate on some initial work accepted by him that embodied only one possible embodiment of his vision. Hence until the end of his life, he suffered often the abandonment of betrayal by his own followers. He foresaw that this abandonment could even repeat itself after his death.

Liebermann's spirituality originates in his experience that a person achieves his unique life form only when he abandons himself to his divine life direction. This abandonment implies an acceptance of one's nature with all its gifts and limitations. This acceptance of nature meant for Francis also care for our bodily welfare. He developed a whimsical formula of the three H's: health, head and holiness, and the order is significant. Grace enables and sustains this unfolding of the best in our nature: "God gives grace, diversifying it according to the character, the mind, the natural temperament of each person. Hence everyone has his own pathway, his own direction to follow in going to God..."

Francis frowned on a multitude of petty devotions or involvement in numerous ascetical practices. Without engaging in a pragmatic training in the separate virtues, he recommends remaining in the presence of God in whom all that is best in every person lies hidden as in its source. The rest follows spontaneously.

IN AGGITATION we are all too often at the mercy of momentary impressions. Hence Francis' insistence on

calm and equanimity. Serenity facilitates our abandonment to the divine direction. It fosters also our abandonment in regard to the unique direction of others. "When we allow everyone act according to his own concepts, his own character, his own cast of mind and his entire makeup, a great deal of good will be achieved."

The same abandonment to God's direction made him suspicious of perfectionism: "Beware of that imagination which makes you demand perfection of human beings, in organizations and things in general...We will encourage imperfection wherever we encourage human beings...Let's not break anything in the process. Otherwise, we lose times more than we gain in the end. I have observed that the really great saints always acted in the way I have recommended. Only the 'petty, contrariwise...This sort of energy leads to another defect. It has a penchant for methods and remedies that are radical. Now, radicalism is good and necessary in the realm of dogma, but is detestable and destructive of all good when it comes to the administration and supervision of sacred things."

Be particularly careful to overcome the embarrassment you may feel...in the company of men of the world...Such embarrassment engenders a sort of stiffness, a kind of shyness that gives the air of being ill-humored and standoffish...You ought to like all people, matter how they may feel about religious principles or about you...There is no one in this world who can even slightly offend the consciences, wills or minds of his fellowmen. God didn't want to do it, would we?"

FOR FRANCIS the main condition and the finest fruit of this spirituality of abandonment was an attitude which he described over and over again. He called it "douceur"—a term which could perhaps be translated as gentleness. This gentleness resulting from abandonment creates inner harmony and peace, excludes harshness, tension, compulsion and rigidity toward oneself and other moderates all agitation, relieves anxiety, controls aggressiveness and hostility. It is the fruit of graced self-possession that has been gained through daily growth in graced abandonment to our divine direction.

NEXT ISSUE

Why are so many
leaving the
priesthood
and sisterhood?

Call of Levi

tion enough for Christian life?

religious person admits that evil exists, that senseless things happen which cannot be resolved by making speculations about them nor undergoing a long battery of behavioral modification exercises. Senseless things happen; good people fall under the wheel of others' ill-will; others fall under theirs. (We saw the irrational effects of that tendency universalized lately in ("Holocaust.")

The human tendency to lay guilt trips is also almost universally denied. "Others manipulate, make me feel small, inadequate. But, you see, I understand that they do and 'ergo' I do not do that myself to anyone." Actually that is nonsense. We all have human failings, and this is one of them.

IF WE BELIEVE ourselves

teachable and others the same, we do not need to lay so many guilt trips on others. For what we assume is that others will find their way if we trust them, trust that their patterns of human growth and decline are right for them even though they may not be right for us.

Of course, Jesus taught us that we are all teachable. He does not want us to make others feel guilty and he does not want us to manufacture guilt feelings in ourselves. When we hear from the pulpit that we can be better, it is truth.

Becoming better does not necessarily mean going to all the parish meeting or joining every parish activity. Becoming better Christians means a growth that happens inside ourselves. That growth may show itself in more

service to others and a variety of ways that are evident to others. But the visible growth is something that is a natural outgrowth of what we are becoming.

WE ARE IN constant need of God's healing. Conversion to his way is ongoing throughout our lives. But he does not want us to be constantly afraid that we are failing our Christian commitment. Guilt at how much we are not doing is not the Gospel message. The Gospel message urges us to foster our growth in goodness. And even if we become outstandingly good Christians, it does not promise earthly rewards. Jesus was the most outstandingly good person who has ever lived or ever will live, yet he was put to death like a common criminal. And while he was dying he begged his

Father to forgive those who persecuted him.

God's forgiveness is so great that we cannot possibly understand it fully. He does not want us to build guilt feelings, but he does want us to recognize that we have to work if we are to grow more and more like him.

And when we are feeling sorry for ourselves because the everyday business of living is unrewarding and often unfair, it will put things back into a proper perspective if we stop a moment and recall the earthly reward Jesus was given for his goodness. Perhaps then, we can stop a little longer and thank him for the lasting reward of sharing in his eternal kingdom when we have come to the end of our struggles here on earth.

A world-wide caring family

By FATHER
JOSEPH M. CHAMPLIN

Distance may weaken family ties through lack of contact or communication, but of itself cannot destroy those bonds between brothers and sisters or other relatives.

We normally feel a certain sense of concern and responsibility for members of the household, even when they live across the country or beyond our shores.

If the need money, we send them a check; if they become ill, we call them on the phone; if they experience death, we fly to their side.

For our personal family, our blood relatives, we seldom complain about how much all this costs or ask how much more must we give. However, for our larger, religious family, those sisters and brothers outside our parish limits, our community, our state, our country, these objections often do surface.

Why should I be interested in First Communion of other people's children? In the resettlement of a refugee family? In the slum areas of a nearby city? In the plight of migrant workers 1,000 miles distant? In the rapid expansion of the Sahara desert and the problems that has caused?

Our church, in fact, is a worldwide family, the body of Christ, and each Catholic a member of it. St. Paul reminds us of the practical ramifications of that truth. "If one member suffers, all the members

suffer with it; if one member is honored, all the members share its joy." (1 Corinthians 12:26).

In another letter, he gave specific instructions for the churches in Galatia and Corinth about a collection to be taken up as a means of assisting the poor Christians in Jerusalem. "Your plenty at the present time should supply their need so that their surplus may one day supply your need..." (2 Corinthians 8:14).

The death of two popes in a two-month period has made us even more aware that the pope, bishop of Rome, stands as the key person on earth who constantly reminds us in a visible way that we form God's universal family.

I left for Africa quite appropriately on the feast of St. Peter and St. Paul. An overnight flight took me to Italy and that afternoon, to the huge church in which Pope Paul regularly celebrated Mass.

Two massive statues at the foot of the outside entrance steps—one of St. Peter with keys in his hands, the other of St. Paul with the sword by his side, greet visitors to the magnificent structure.

A constant stream of pilgrims and tourists move in and out of St. Peter's or mill around the expansive plaza before it. Only the United Nations could rival such an international mixture of peoples.

At midnight I flew to Nairobi, the capital of Kenya. On Sunday morning, in the large modernistic Holy Family Cathedral there, the

priests observed that feast of St. Peter and Paul which we had celebrated in the United States a few days earlier.

An older, veteran white missionary preached to his predominantly black congregation about the papacy, its roots and its importance for us at the present moment.

Near the end of Mass, during the few parish announcements, he reminded those early morning worshippers about next Sunday's monthly collection for the St. Vincent de Paul Society. I found that an interesting development; this generally poor community still recognized that all Catholic Christians, regardless how low their economic status, must reach out to the less fortunate through prayer, deed and financial support.

At the bottom tip of this continent, surrounded by the Republic of South Africa, rests the tiny mountainous Kingdom of Lesotho. Archbishop Alphonsus Morapeli, the black archbishop of Maseru, its capital, directs the destiny of these impoverished Catholics in one of the world's poorest countries. In the chapel at his residence are two etchings on either side of the altar. St. Peter with his keys is one figure; St. Paul with his sword, the other. They reminded me of those statues in Rome, the homily in Kenya, our celebration of the feast back home in New York, and the united, universal, spiritual family we as Catholics from in this contemporary, divided world.



Francis Libermann, a spiritual master of the first half of the 19th century, wrote, "you ought to like all people, no matter how they may feel about religious principles or about you...There is no one in this world who can even slightly force the consciences, will, or minds of his fellowmen. God didn't want to do it, why should we?"

The Rich Young Man by Janaan Manternach

There was once a young man who wanted more than anything to be happy. His parents were very rich and gave him many things. But they knew that money and possessions alone could not make anyone happy. So they taught him God's commandments when he was still a child. They told him to keep God's laws if he really wanted to be happy. He did his best as he was growing up and with the help of his parents he did keep God's laws.

But he wasn't as happy as he thought he could be. Something deep inside him kept telling him there was more to

life than what he so far experienced. His parents were unable to answer his questions. So was the rabbi at their synagogue.

One day the young rich man heard that Jesus was in town. He had heard many good things about Jesus. People said Jesus was a great teacher, and spoke about life and happiness as no one else spoke. The man thought Jesus might know the secret of how he could really live a happy life.

Once he found Jesus, he ran up to him. Still out of breath he asked Jesus: "Good teacher, what must I do to really

live, to be really happy?"

Jesus looked at the eager young man. Jesus said simply, "If you want to be happy, keep the commandments."

The young man was disappointed. He said to Jesus: "I do keep those commandments. I have always kept them, since I was a child. There must be something more, isn't there?"

Jesus really liked the earnest young man, he smiled at him with love and care, Jesus told him: "Yes, there is something more. If you really want to live happily, you must do one more thing. Go and sell everything you own. Give all

the money to the poor. Then come back and be my friend."

This was not what the young man had expected to hear. Sell everything and give away the money to poor people, strangers! He thought of all good things he owned. Some his parents had given him. Some he had earned through his own hard work. He felt sad inside. He could not give all that away in order to be Jesus' friend.

Slowly and sadly he walked away from Jesus.

If you were that young man, how would you feel? What would you do?

S. Florida Scene

Annual Ball

"Our International Evening" will be theme of this year's Mercy Hospital Ball, which annually attracts more than 500 guests.

Dr. and Mrs. Franz H. Stewart and Mr. and Mrs. E. Anthony Infante are chairmen for the event slated for the evening of Saturday, Nov. 18, at Omni International.

Reservations may be made by contacting the Mercy Foundation office at 854-4400.

For Young Adults

FORT LAUDERDALE—A newly formed Explorer Post of the South Florida Council, Scouts of America, is seeking young men and women between the ages of 15 and 20 who are interested in canoeing.

Sponsored by the K. of C. Council No. 3080,

Fort Lauderdale, the group will meet on the first and third Wednesdays of each month at the Council hall, 333 SW 25th St.

Additional information may be obtained by calling Dennis Wolfer at 792-0412 or 587-6891.

RTL Series

FORT LAUDERDALE—A pro-life film series for young adults and adults will be sponsored by the Broward County Right to Life on Monday, Nov. 6, at the Broward County Court House, Commission Room 250 at 8 p.m.

A discussion period will follow conducted by Dr. Matthew Bulfin, founding president of the American Association of Pro-Life Obstetricians and Gynecologists.

Group Meeting

LANTANA—Widows and widowers have been invited by the Cenacle Retreat House, 1409 S. Dixie Hwy. to meet on Sunday, Nov. 5 from 4 to 6 p.m.

Participants will organize monthly group meetings. Guests and winter visitors are welcome. For additional information call 582-2534.

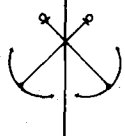
A retreat for women is slated at the retreat house during the Nov. 10-12 weekend. The Rev. Robert Perry, O.P., will be the spiritual director.

Guest Speaker

NAPLES—Sister Kathleen Mary, O.S.F., Parish Director of Religious Education, will be the guest speaker at the Breakfast Meeting of St. Ann Council of Catholic Women on Nov. 3, at 9:00 A.M. in St. Ann Parish Hall, 3rd St. So., 10th Ave. Sister Kathleen is a member of the Sisters of St. Francis of Philadelphia. She is presently serving the Catholic Community of the Greater Naples Area which encompasses St. William, St. Peter, St. Elizabeth Seaton and St. Ann Parishes. Her duties include co-ordinating programs for all ages from five to eighty-five, supervision of lay CCD teachers, programs for the parents of children participating in religious education classes, Family Education and serves as a resource person for the faculty of St. Ann School.

The Voice. Ana So. Fla. Scene.

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It's a Date

BROWARD
St. Pius X parish, Fort Lauderdale, annual bazaar, 10 a.m., Thursday, Nov. 9, parish hall, 2605 NE 33 Ave.

St. Jerome parish festival, Nov. 9-12 on grounds just off State Rd. 84 on SW Ninth Ave., Fort Lauderdale. Variety booths, games, refreshments. Women's Club card party, 12:30 p.m., Tuesday, Nov. 7.

Chaminade High School and Madonna Academy annual fashion show and luncheon, Saturday, Nov. 11, Diplomat Hotel. Reservations 652-6264 or 621-2312.

St. Henry Woman's Guild rummage sale, Nov. 9-11, 1500 N. Andrews Ave. Ext., Pompano Beach.

Catholic Widows and Widowers Club meets 8 p.m., Monday, Nov. 6, at KC Hall, 3571 N. Andrews Ave. Picnic, Nov. 5, Spanish River Park, Boca Raton, Information 484-3094.

COLLIER
Naples Pro-Life Council annual garage sale, Saturday, Nov. 4, 850 Ninth St. N.

PALM BEACH
Sacred Heart Ladies Guild rummage sale, 9 a.m.-4 p.m., Nov. 9-Nov. 11, Madonna Hall, 430 N. "M" St., Lake Worth.

CDA Court Palm Beach charity card party, 1:30 p.m., Saturday, Nov. 11, 537 Pine Terrace, West Palm Beach.

DADE
St. Vincent de Paul Ladies

Auxiliary garage sale, Nov. 11, parish grounds, 2000 NW 103 St.

St. Timothy parish carnival, Nov. 9-12, church grounds, 5400 SW 102 Ave., Rides, booths, refreshments, entertainment.

St. Hugh parish annual picnic, Nov. 12 at Boystown. American and Spanish dinners served from 1-4 p.m. Bus transportation provided leaving parking lot at 1 p.m. For information call 444-8363.

Holy Family Woman's Club plants and bake sale, Sunday, Nov. 5, after Masses, 14700 NE 11 Ave., N. Miami.

St. Mary Magdalen Woman's Guild meeting, 7:30 p.m., Monday, Nov. 6. Card Party, Thursday, Nov. 9, 7:30 p.m., parish hall. Corporate Communion during 10 a.m. Mass, Sunday, Nov. 12.

Immaculate Conception parish carnival, Nov. 10-12, parish grounds, 68 W. 45th Pl., Hialeah. Rides, variety booths, refreshments.

Blessed Trinity parish Unity Mass, 7:30 p.m. today (Friday). Social will follow in cafeteria.

Memorare Society for Catholic widows and widowers meeting, 8 p.m., Friday, Nov. 10, St. Louis Church Center. Information 274-0244.

Dominican Laity meeting, Sunday, Nov. 5, Barry College. Novice instructions, 10 a.m., Thompson Hall. Mass at 11:30 a.m., Cor Jesu Chapel.

St. Rose of Lima Church concert, 8 p.m., Friday, Nov. 10, in the church, N.E. 105 St. and Fourth Ave., Miami Shores.

John J. Harron, fund-raiser, dies

ST. PETERSBURG, Fla.—(NC)—John J. Harron, who spent 13 years as a professional diocesan fund-raiser in Illinois and Florida, died Oct. 22 of a massive coronary.

A native of Elmhurst, Ill.,

Harron had been director of the Diocese of St. Petesburg's Catholic Stewardship Office since 1972. He had held a similar position for eight years with the Diocese of Joliet, Ill., and prior to that was a professional fund-raiser in his own business.

At Harron's funeral Mass Oct. 25 in the Cathedral of St. Jude, Bishop Charles B. McLaughlin praised the fund-raiser as a spiritual man, "deeply dedicated to the church."

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Notre Dame and Curley students put on masks to role play (left) while others (right) draw perceptions of ethnic groups.

Students have a look at the OTHER side

SISTER JOVANNA STEIN, O.P.
Department of Youth Activities

"If everyone could get along, and find happiness, as we did today, the world would be a better place."

This comment from a student of Notre Dame Academy fairly well summarized the general attitude and evaluation of the young men and women of Archbishop Curley High School and Notre Dame who participated in the Cross Cultural Impact last week at Notre Dame in Miami.

An equal number of student representatives from the Black American, Hispanic, and Anglo communities committed themselves to an eight-hour day of intensive dialogue and interaction in order to be exposed to and become aware of the attitudes of another ethnic and/or racial group.

The purpose of the Cross Cultural Impact is to open up communication among Blacks, Latins, and Anglos. Depending upon the honesty and sincerity of the participants they are able to become more aware of their attitudes, gather more insight into the problem, and share their feelings more honestly.

The schedule of activities for the day included a micro-lab of like ethnic or racial groups. This allowed the members time to identify and feel at home with their own group before plunging into the more dif-

ficult task of cross-cultural communicating.

Next the large group was sub-divided into groups of six members composed of two people from each racial/ethnic background. They engaged in communications skills, values judgments and the drawing of perceptions of how they see others and how they think others perceive them. Then the large group reassembled for a short input on racism given by three faculty members from Curley and Notre Dame. Mr. Rogers gave some historical background, Ms. Bea Rodriguez, gave insights as a Cuban exile, and Ms. Bradley spoke from the Black perspective. Students strongly reacted to these short presentation through a very animated discussion, but with equally respectful listening.

After lunch the group viewed a film entitled "The Fable," the theme of which is: "It is better to build bridges than to build walls." The last main exercise of the day was role-playing situations in which the students wore masks, and stepped into the role of another race or culture and tried to examine their feelings as if they were "in somebody else's skin."

During the general wrap-up session students articulated their greatest concern about cross cultural relationships and also gave some hopes and suggestions as to how these would improve in their lives and in their communities.

The evaluation papers revealed that the day had truly been a success. Richard Kelly stated that the three most valuable things he learned during the workshops were: "(1) others (ethnic groups) have problems; (2) people will listen to my point of view; (3) people don't become enraged when I give my point of view or ask questions."

Wilda McKhan said, "Teenagers today are trying to understand cultures better and more accurately, and I think that we can live in a more harmonious state with this understanding. Cultures really do have something in common, and people really can listen to each other and truly hear them."

Hopefully these young people and their teachers will carry on the Cross Cultural Impact in their schools and communities. Their enthusiasm is great; their generosity unlimited; their resources ba-

rely tapped.

The students from Notre Dame Academy who participated were: Kathy Kearns, Deborah Currier; Linda Orme; Cheryl Thompson; Barbar Mora; Teresa Vales; Tina Payne; Aida Bolanders; Ana Mireles; Antoinette Tavares; Lisa Armbrister; Ibis Dias; Wilda McKham.

The students from Archbishop Curley High School are: John Johnson; Jor-

ge Falcon; Adalberto Jordan; Joe Freschette; Ernest Tribble; Lazaro Hernandez; Jerome Lee; Ed Hansen; Richard Kelly; Euclides Portuondo; John DeLeon; Jim Burke; Henry Garcia; Frank Castro; Juan Yanes.

If other high schools or parish youth groups are interested in conducting a Cross Cultural Impact, please contact the Department of Youth Activities at 757-6241.

Hunger Fund

NEW YORK —(NC— A Thanksgiving Hunger Fund has been established by Catholic Relief Services, Church World Services and the American Jewish Joint Distribution Committee.

The fund, the first such

joint venture of the three religious agencies, will campaign for funds through Thanksgiving as a response to the current world hunger crisis, said executives of the three agencies in kicking off the campaign.

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Curley student scholarship try

Sheila Eyerman has won the Century III Leaders Scholarship competition at Archbishop Curley High School, according to Father Gerald F. McGrath, Principal.

The 16-year-old-senior is now eligible to compete with other high school seniors throughout Florida for two \$1,500 scholarships, two \$500 scholarships, and also for a \$10,000 national scholarship that will be awarded in a conference of state winners in historic Colonial Williamsburg, Virginia.

Ms. Eyerman won the local phase of the Century III

Leaders program, a scholarship competition which emphasizes the future concerns of America. Students were judged on the basis of their leadership abilities, community involvement and score on a current events examination. To compete at the state level, Ms. Eyerman must now write a brief projection outlining what she thinks is one of America's future challenges and how it should be met.

Runners-up in the competition at Archbishop Curley High School are Joseph Goldman and Thomas Portuallo.



What's a beach party without a football game during the football season, unless you can't field a team without the girls, which is what the young people of St. Timothy did at their Saturday outing in Crandon Park. The charcoal pit and music followed the game. Incidentally, the adult under the shade of the Palm tree was the game referee—it was a hot day.

Funds granted to help Viets

ST. PETESBURG, Fla.—(NC)—Catholic Social Services of the St. Petersburg Diocese has been awarded a \$98,718 grant from the Department of Health, Education and Welfare to work in the mental health field for Indochinese refugees.

The pilot program will be aimed at educating mental health providers in six Florida counties of the special needs of the resettled refugees so that treatment will be more effective.

At the same time, the program will be educating the refugees to the mental health services that are available.

The biggest problems Vietnamese refugees face are language barriers and the void that results from family separation or death, Shlenar added. He will be aided in the mental health project by Phu Tang, who was trained in language, business and law in Vietnam, and Nhu Ngoc Do, a former Vietnamese Air Force captain.

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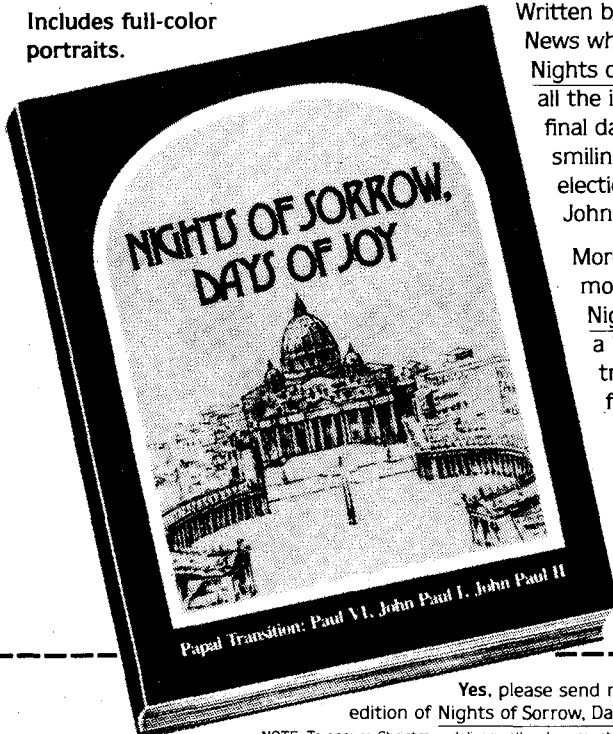
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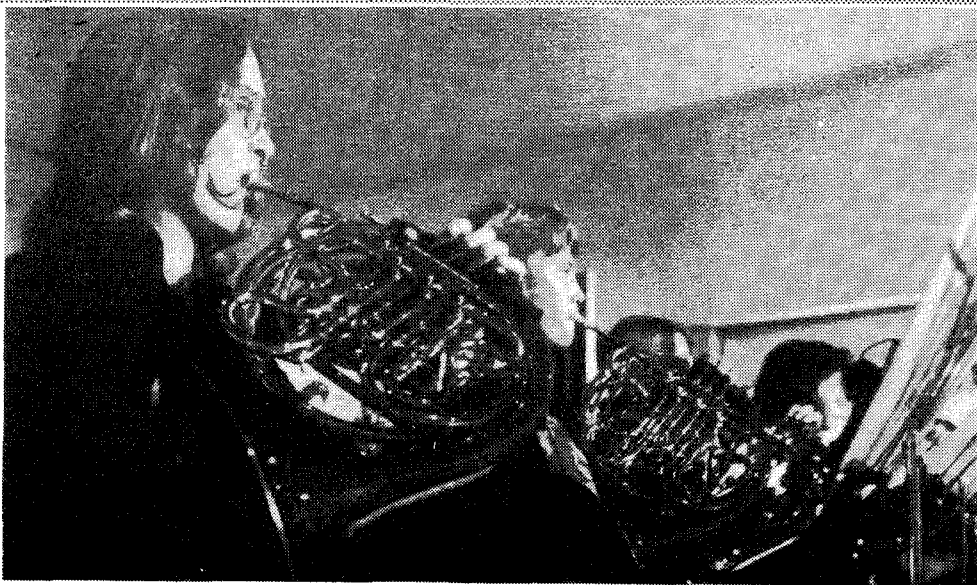
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'As You Like It' fast paced season opener



The Broward Community College Youth Symphony, joined by members of the Ft. Lauderdale Symphony, will open its 78/79 season on November 18, 1978 at 8:00 p.m. at St. Clement's Church in Ft. Lauderdale. Highlighting the concert will be soprano, Diana Spradling. Mrs. Spradling, a faculty member at Broward Community College will sing medleys from Fair Lady, West Side and Cole Porter. Tickets are available at the Church Rectory, 2975 North Andrews Avenue, Fort Lauderdale, or 'phoned reservations may be made by calling 566-5877 or 566-3633. Admission is by ticket only. The price is \$3.50 per person. No standing room. A Reception will follow the concert, in the Parish Hall.

By J. HERBERT BLAIS

"As You Like It" is that one of William Shakespeare's 35 plays, written midpoint in his 24-year career, in which the bad brother Frederick usurps his brother Duke Senior's dominions, banishing him to the Forest of Arden; in which bad Oliver squeezes his brother Orlando out of a just inheritance, sending good Orlando into the Forest; and in which the young daughters of the good Duke and the bad Frederick, Rosalind and Celia, become bosom buddies and flee into exile in the Forest of Arden. Remember it?

Good brother Orlando meets good Duke's daughter Rosalind and they fall in love. Then Rosalind changes clothes, thereby becoming disguised as a lusty youth, and teases romantic Orlando gleefully for three acts.

At the end of 5 acts and 20 scenes, bad brother Oliver is converted to good by the simple, pure life in the Forest and marries Celia. Rosalind changes into a gorgeous bridal gown and marries Orlando. Clown Touchstone marries country wench Audrey and Shepherd Sylvius weds shepherdess Phebe. Remember it now?

Forget it. Go see "As You Like It" done swiftly and joyously by the Players State Theatre in the old Coconut Grove Playhouse, and it will all be wonderfully new to you.

Under the soaring direction of Michael Montel, the Players conjure a three-hour show into two. You'll think your watch is an hour fast when you leave. The Players speak trippingly with a depth of dramatic talent that opens their second season most auspiciously.

In a cast of 33, there are 14 principals. Suzanne Stone as Rosalind is an amazingly effective manly lad and a dreamily desirable girl. She is seriously challenged for Best of Show, however, by big, handsome Kevin Conroy as Orlando, with the splendid strength and agility a hero

must have; by longtime British Shakespearean Donald Ewer as a comical and versatile Touchstone the Clown; and by Robert Grossman, who composed the lilting song melodies the Forest Lords harmonize so beautifully, and who also dramatically makes Jaques ("Jake-weez") a poet of power and significance.

"As You Like It" was written in contrasting "worlds": the cold, cruel "outer" world of the usurping Frederick's court versus the warm, loving, carefree world of Senior Duke's Forest of Arden.

In the Players State Theatre production, running through Sunday, November 19, the court is a dehumanized, futuristic society living in a geodesic dome, costumed in sleek silver by Joy A. Breckenridge and moving to eerie outer-space music composed by Juliene Purefoy. The contrast with the simply-garbed, melodiously pastoral forest scenes is remarkable.

Shakespeare wrote for actors, but it takes the very best actors to make his colorful and exciting lines sing and stun and electrify audiences of today.

The Players State Theatre has actors of this calibre now. If their next five directors are as excellent as Michael Montiel, we're in for very fine season of theatre at the Coconut Grove Playhouse.

The Players have scheduled the following well-mixed shows for 1978-79: Tennessee Williams' "Night of the Iguana" November 24-Dec 17; Georges Feydeau's french farce, "A Flea in Her Ear" December 29- Jan 21; Michael Cristofer's "The Shadow" (Directed by Joe Adler of "Catch 22" fame) January 26-Feb 18; Carson McCullers' haunting story of adolescence, "A Member of the Wedding" February 23- March 18. (Director for this one will be Michael Montel again.) The Players hope to do an original musical, closing their season, March 23- April 15.

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'Holocaust' Tops Gabriel Award

CLEVELAND —(NC)— UNDA-USA, The Catholic Association for Broadcasters, has given its top network entertainment programming awards to NBC for "Holocaust," and to CBS for "The Defection of Simas Kudirka." The Gabriel Awards, as the honors are known, "Honor persons in the broadcast industry whose work creatively treats issues concerning human values," according to UNDA-USA.

ABC won Gabriel Awards for "Mom and Dad Can't Hear Me," and "The Fight Against Black Monday."

In all, 28 Gabriel Awards were made. In addition 19 stations, programs and spots were given certificates of merit.

WCVB-TV, Boston, was named television station of the year, while WRFM Radio, New

York, won top honors for radio stations.

The Personal Achievement Gabriel Award for the year was given to Fred Rogers, creator and host of "Mr. Rogers' Neighborhood," a children's program shown on the Public Broadcasting System.

Other national awards were for radio national release, Bonneville Productions, Salt Lake City for "Christmas and Then Some"; for television national release, Capital Cities Communications, Inc., Philadelphia, for "Including Me" and in the same category, ABC for "The Fight Against Black Monday."

In public service announcements, the Franciscan Communications Center, Los Angeles, won with "The Wedding."

"Girlfriends" no block-buster

By JAMES W. ARNOLD

"Girlfriends" is significant as perhaps the first—we let the Guinness Book of Records keep score—film about contemporary women made by one of the dozen or so young American female directors ready to make their marks in what has been until now an all-male club. Unhappily, it's not the blockbuster that first films often are. If it were called "Boyfriends," it would pass by without causing a ripple.

Probably the best thing about "Girlfriends" is that it was finished at all. Claudia Weil and friends, writer Vicki Polon and co-producer Jan Sanders, patched together over a period of two years with a crazy quilt of investments and grant funds adding up to an almost pitifully modest \$500,000. IT ISN'T, at 86 minutes running time, so much finished as just stopped—a slice of life with a middle but no beginning or end. Still, Ms. Weil, a bright person who started with documentaries at Harvard and won an Oscar nomination for the Shirley McLaine film on China ("The Other Half of the Sky"), deserves credit for debuting with a movie about recognizably real people, instead of sharks, ax-murderers or sex maniacs.

"Girlfriends" is a struggling young artist movie, and also a female buddy movie (like "Julia" and "Turning Point"). The buddies this time are Susan, a pleasantly pudgy Jewish art photographer (Melanie Mayron) scratching out a living shooting New York weddings and Bar Mitzvahs, and Anne, an untalented blonde WASP writer (Anita Skinner).

With its documentary pace, feel and objectivity, the film is probably based on the experiences of writer Polon and exphotographer Weil. Actually, we see little of their apartment-mate friendship. Early on, Anne marries a guy she doesn't quite love (a frequent female option) and begins with false enthusiasm to raise babies. Mostly we follow the adventures of Susan, sweetly likeable and low-key, in the wicked city.

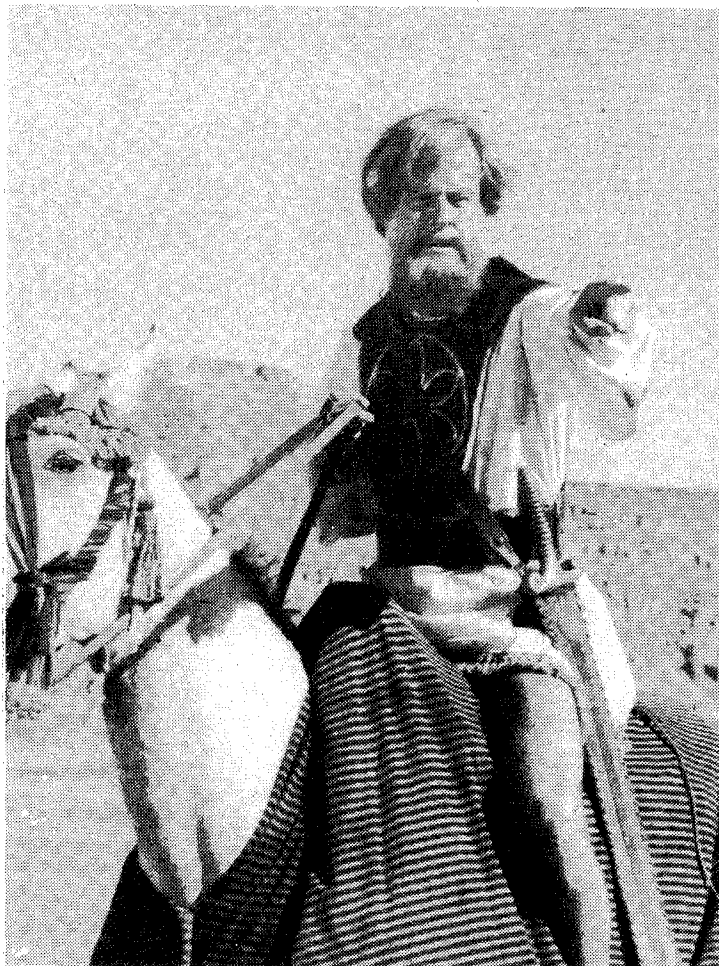
One track is her career, which turns out to be kind of dull. We never know if she has more than ordinary talent or drive, and she has the usual early-career ups and downs—e.g., and editor finally publishes some of her pictures,

but crops one of them without her consent. After many discouragements, she gets a break an exhibition at a small gallery. Not a dramatic climax, but an honest one

THE SECOND TRACK is Susan's personal life, which is typically modern and messed-up. She becomes attached to the genial middle aged rabbi (Eli Wallach) who sets up her Bar Mitzvah jobs, but then she splits when she meets his wife and family. (Apparently he's to blame for not telling her what she ought to have known.) The romance, in any case, is terribly genteel, and includes some delightful scenes where they discuss God, and Wallach does an imitation of Marcel Marceau.

Susan also acquires a younger boy friend (Christopher Guest) who is nicely undramatic (compared to the psychotics in "Mr. Goodbar"), but conventionally unsure of himself. Eventually their problem is whether she should move in with him or keep her own place and poverty-level independence. Another complication is a mixed-up waif, a dancer (Amy Wright) Susan picks up in a snowstorm and allows to move in. But not all girlfriends work out: this kid is a lesbian, among other things. Finally, Anne's marriage begins to slip, and she aborts her second child.

Essentially, "Girlfriends" is a very straight film about young urban women of the Seventies trying to cope, not too successfully, with the double challenge of career ambitions and sexual relationships. It has the ring of truth, but Weil and Polon have little to say, except perhaps that their heroines' friendship is the one genuine and deep experience they have. The filmmakers also lack a clear moral perspective; they obviously identify with their characters, who are simply adrift, faithless, in a



Avenging Warrior

Robert Culp stars as Joshua, God's chosen leader of the Israelites who leads his ragged people against the seemingly impregnable fortress-city of Jericho in Part II of NBC-TV's 8 1/2-hour "Stories from the Bible" which starts Sunday, Nov. 19 (8:30-11 p.m. Channel 7, Miami) through Wednesday. Says Culp: God chose Joshua because he was the proudest, most arrogant of all the Jews. When I read that, I said, 'that's for me.'

puzzling world.

Comedy for First Nighter

The film's lack of passion may be considered an asset, if you don't like soap operas. But "Girlfriends" fails to be stunning in either style or content. There is recognition, but no laughter or tears. There is no obvious challenge to the creative brilliance of a Wertmuller—one wonders why Ms. Weil is drawn to make films. Actress Mayron exudes enough warmth, gutsiness and intelligence to keep things afloat, but there is a difference between maintaining interest and touching us in the head or heart, which good films must do.

ULTIMATELY, "Girlfriends" is noncommittal, like Susan, who tells a troubled older friend she can't help her: "I don't know what's best for you." Most of us don't but then we don't make movies to say we don't know.

"Rhinceros," a comedy by Eugene Ionesco, will open the Barry College Theatre season on Nov. 10.

Under the direction of Patrician Minnaugh, associate professor in the college Fine Arts Dept., the production is set in a small community where on an otherwise peaceful Sunday morning a rhinceros appears.

Michael Moody, a Barry graduate, is cast in the role of Berenger. Playing opposite

Moody is Heather MacKenzie, another alumni member, who will see in the role of Daisy. Others in the cast, drawn from the community at large, are Kelly Saxon, Terri Houck, Robin Brown, Marty Stone, Tim Donovan, Jerry Fuchs, Danny Bullington, Larry Winson, Charles Cassini, Pat Fuchs and Demetri Fernainy.

Performances begin at 8:15 p.m. on Nov. 10, 11, 12, 17 and 18. Reservations may be made by calling 751-0044.

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Mount Sinai Medical Center of Greater Miami honored the late Baron De Hirsch Meyer for his service to the hospital as its first President. Joining in the affair were Biscayne College President, Father John Farrell and his assistant, Father Thomas Cook. They are pictured with Mr. and Mrs. H.L. Steadman, niece and nephew of the De Hirsch Meyer family, and, in the center, Mrs. Baron (Polly) De Hirsch Meyer. Mrs. De Hirsch Meyer has made generous donations to both Mount Sinai Medical Center and to Biscayne College.

Enrichment Night Set

Friday, Nov. 17, at 8 P.M. the Family Enrichment Center, 18330 N.W. 12 Ave., Miami, will sponsor an enrichment night for anyone involved in preparing young couples for marriage.

Facilitators for the evening will be Bill Ellis, an economist, and Al Palmer, an at-

orney, who will share insights on financial and legal information helpful for the engaged.

The program is open to Engaged Encounter, Camino, or Pre-Cana personnel, as well as those involved in ministering the engaged within their respective parishes. If interested call 651-0280.

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Inter-Parish Picnic

Key West parishioners from St. Bede and St. Mary Star of the Sea gathered for a get-together meeting of old friends and the opportunity to make new ones. The highlight of the day was the sizzling of the bar-b-que pit manned by the Knights of Columbus who had a busy time keeping up with the happy but hungry people.



Gallup Says Hispanic Religion Is Important

NEW YORK—(NC)—Hispanic Catholics have been found in a new Gallup survey to place more importance on religion as a force in their lives than do other Americans.

This is a major finding of a \$35,000 telephone survey commissioned by Our Sunday Visitor, Inc., Huntington, Ind., publishers of Catholic periodicals, to determine how various Hispanic groups feel about ethnic identification, religion, language preference and reading Catholic publications. Results of the study, designed in consultation with Centro de Comunicacion, the OSV Hispanic communications center, were announced at a press conference Oct. 25 in New York.

DESCRIBED AS the first attempt to provide objective data about U.S. Hispanic Catholics, the 250-page survey showed that 90 percent felt religion is "fairly" or "very" important in their lives as compared with 84 percent of all

Bible Week Theme

WASHINGTON—(NC)—National Bible Week, an interfaith effort designed to foster prayerful reading, proclamation and reflection on Scripture, will be observed Nov. 19-26, with the theme "The Word of God is Light and Life."

The event, now in its 38th year, is sponsored by the New York-based Laymen's National Bible Committee with the cooperation of the U.S. Catholic Conference's Center for the Catholic Biblical Apostolate and of Orthodox, Protestant and Jewish agencies. Archbishop John F. Whealon of Hartford, Conn., is honorary chairman.

Bishop Thomas C. Kelly, USCC General Secretary, said in a letter to Catholic bishops that this year's theme "provides a helpful opportunity for appreciating the Bible as light for the mind and life for the soul to grow in likeness to Christ."

Americans. Poll takers interviewed 1,003 persons in the Southwest, Midwest, Florida and New York.

The survey said that as Hispanics become more affluent, religion becomes less important in their lives.

Other conclusion's in the document showed these trends:

- Half of Hispanics, 53 percent, from all groups feel they are treated as well as other groups in the United States, but as many as a third do not think so.

- About one-third of Hispanics say they do not have enough involvement in the affairs of the Catholic Church, while half the respondents were satisfied that they did have enough say in the church.

- A majority, 78 percent, would like to see greater efforts made to include Hispanic culture and traditions in church services.

- Fifty-five percent would like to see a son enter the priesthood and 51 percent

Historic Book On Papal Events

WASHINGTON—(NC)—A book capturing in words and pictures the historic news events leading to the election of Pope John Paul II is being published by the National Catholic News Service.

The book, entitled "Nights of Sorrow, Days of Joy" covers the death of Pope Paul VI, the election and brief reign of "the smiling pope" John Paul I and the dramatic selection of John Paul II.

It includes more than 100 pages of text and more than 50 photographs, including full color portraits of Paul VI, John Paul I and John Paul II.

The book was written from the reporting of the staff of NC News. It will be published in November in both soft cover and hard cover editions. It is being offered for sale through the Catholic Press.

would like to see a daughter become a nun.

- Forty-one percent said they would be willing to give some time to church activities if asked to do so.

NOTING THAT the study was bilingual, George Gallup Jr., president of the Princeton, N.J., polling agency, said that 51 percent of those interviewed preferred to reply in Spanish.

A breakdown of the various Hispanic groups, Gallup said, showed that "by far the most satisfied" with their treatment in the United States are Cuban Americans, 75 percent of whom stated they are treated as well as other groups.

"The reverse is true of Puerto Rican Catholics," he continued. "Thirty-eight percent feel they are treated as well as other groups while 50 percent feel they are not."

Analyzing the "surprises" to him in the findings, Gallup said he "never dreamed" that as many as one-fifth of Hispanics are non-Catholics. Seventy-four percent of all respondents reported that at some point in their lives they had been approached by representatives of evangelical churches. He suggested that Hispanics are "favorably inclined" toward evangelicals, possibly because they might be given a greater voice in church activities than they are as Catholics.

JOHN F. FINK, president of Our Sunday Visitor, said the study turned up "bad" findings as far as readership in the Catholic press is concerned. About one-third of respondents, for instance, had read a diocesan newspaper once within the last year, compared with a figure of approximately half of all Catholics - nationally, as disclosed in a survey of the Catholic press earlier this year.

"This study," observed Adan Medrano, director of the OSV Hispanic communications center, "Offers us new challenges in the areas of liturgy, vocations, communications, Christian literature, religious art and adult education."

In many instances, he said, the church was perceived as a "distance institution" and fully 50 percent of Hispanics said it had been "of no help at all with personal or family problems."

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Mundo

• Promete democracia en Brasil

BRASILIA—(NC)—El Gen. Joao Baptista Figueiredo, católico práctico, prometió retornar la democracia al Brasil gradualmente y fomentar la conciliación entre los 112 millones de brasileños; acababa de ser electo futuro presidente por el Colegio Electoral, dominado por el partido gobiernista ARENA. Toma posesión en marzo. Durante su campaña electoral (frente a la candidatura del gen. Euler Bentes Monteiro del Movimiento Democrático Brasileño), el Gen. Figueiredo rezó ante Nuestra Señora Aparecida, para implorar la ayuda de Dios y de la patrona de Brasil, dijo; y visitó a obispos amigos para pedir consejo. Afirma que las grandes riquezas del país deben servir al bienestar de todos los habitantes.

• Punto muerto en mediaciones

MANAGUA, Nicaragua—(NC)—Esfuerzos de mediación entre el gobierno del Gen. Anastasio Somoza y el Frente Amplio de Oposición (que excluye a los sandinistas) han llegado a un punto muerto sobre la renuncia del mandatario. Mons. Miguel Obando Bravo, arzobispo de Managua y un grupo de sacerdotes y religiosos advierten que si no se escucha "la voluntad popular" ni se elimina el mal de raíz, puede repetirse la confrontación armada de septiembre, que dejó según cálculos privados unos 5,000 muertos. "El pueblo busca romper los moldes que lo aprisionan," agregan.

• Piden indemnización, misioneros

RIBERALTA, Bolivia—(NC)—Los Misioneros de Maryknoll que mantienen la Radio San Miguel han pedido al gobierno boliviano que reponga el equipo electrónico tomado por sus soldados y milicianos, y pague una indemnización por el equipo destruido, para poder así reanudar las transmisiones, que incluyen programas de alfabetismo y de instrucción sobre salud y cultivos para las poblaciones semiaisladas de El Pando, territorio cerca de la frontera brasileña. Los daños fueron causados durante allanamientos en septiembre relacionados con protestas cívicas contra lo que el pueblo consideró incompetencia de la alcaldesa Elena de Urresti, al fin despedida por el presidente Gen. Juan Pereda.

• Obispos exigen sobre desaparecidos

SANTIAGO, Chile—(NC)—Los obispos de Chile han presentado al gobierno un total de 372 casos documentados de prisioneros políticos desaparecidos cuando estaban en poder de la DINA, pidiéndole que investigue y revele su paradero según firme promesa hecha en junio por el Ministro del Interior Sergio Fernández. En dos ocasiones los obispos han intercedido con los afligidos parientes para que no continúen una huelga de hambre, a cambio de gestiones directas con la junta militar. El Vicariato de Solidaridad presentó un caso ejemplar, el de María Angélica Andreoli, desaparecida desde 1974, para quejarse que ninguna petición ha sido atendida por el Ministro.

Piden jóvenes centro juvenil

Durante toda una jornada, unos 50 jóvenes hispanos de la Arquidiócesis reflexionaron sobre el

sentido cristiano de la vocación y su llamada concreta a ser apóstoles de la juventud, y al celebrar la

Eucaristía de clausura fueron expresando sus inquietudes en la oración:

"Señor, yo quisiera pedirte tu Palabra para que la pongas en mi boca," dijo uno.

"Yo te entrego mi alma joven, para que Tú puedas llegar a otros jóvenes," añadió otro.

Las peticiones se fueron sucediendo, y también los cantos.

A través de ellos, los jóvenes se identificaron con el profeta Jeremías quien invitado por Dios a llevar su Palabra trata de escapar para la misión porque se siente "como niño que no sabe hablar."

"Vamos a cambiar la letra del canto," les dijo el padre Mario Vizcaino, Sch. P. durante la homilía.

"Porqué, ¿quién sino los jóvenes pueden llegar al corazón de los jóvenes?," añadió.

Durante la jornada Pedro García Casals, de la parroquia de St. Michael, informó sobre los acuerdos del Encuentro Regional de Jóvenes recientemente realizado en Atlanta y la necesidad de lograr compromiso para llevar adelante su cometido.

Con este propósito, dirigentes juveniles de las diversas parroquias se reunieron posteriormente en Emaus para definir prioridades en el apostolado juvenil de la Arquidiócesis. Las propuestas de tales reuniones señalan como necesario:

• A nivel parroquial:

— Evaluación de los grupos juveniles: formación, relación de miembros, relación y cooperación con el párroco, visita a familias con hijos adolescentes, más relación entre parroquias.

• A nivel arquidiocesano:

— Preparar equipo para compartir con zonas rurales, comunicación con los grupos juveniles de habla inglesa, intercambios parroquiales, boletín informativo y formativo, caros equipos especializados de servicio a parroquias, dar retiros a adultos.

En general los jóvenes vieron la necesidad de crear un centro juvenil que incluya facilidades para clases formativas, biblioteca, librería, capilla, grupos de oración, pasatiempos y motivación apostólica.

También discutieron el tema del periódico diocesano, señalando que en general sus familias no lo llevan a casa por tener poco en español y se pronunciaron en favor de un "periódico católico en beneficio de la comunidad hispana." También sugirieron la creación de folletos atractivos para los jóvenes con temas de actualidad y la creación de un programa piloto de evangelización para la universidad.



Arriba, jóvenes atentos durante una sesión de trabajo. A la derecha, momentos de la Eucaristía que presidió una imagen de María y un inmenso estandarte que leía "Puedes amar como yo".



Pastoral Hispana se pronuncia

Durante reunión especial del Equipo Coordinador del Apostolado Seglar hispano, los representantes de movimientos y organizaciones apostólicas de la arquidiócesis expresaron su preocupación por la familia en relación con los llamados "derechos de los homosexuales y otras minorías que figuran en la enmienda a someterse a votación el próximo 7 de noviembre."

En una declaración sobre el asunto, los movimientos afirman que "están en contra de toda forma de discriminación injusta contra las personas por razón de raza, sexo, edad, origen nacional, idioma, pertenencia a sindicato

obrero, etc.

También reiteran la posición de los obispos católicos de la nación recordada en la declaración al respecto por el Arzobispo de Miami, en la que se afirma que los "homosexuales, como todas las demás personas, no deben sufrir por prejuicios que violen sus derechos humanos básicos, lo cual, dicen los movimientos en este estado de la Florida ya está garantizado por el Artículo 1, sección 2 de la Constitución estatal. "Según el juicio de todos los expertos legales que han sido consultados," continúa diciendo la declaración, "la enmienda sometida a votación popular...va mucho más allá de estos princi-

pios al estar suponiendo que las actividades homosexuales tienen que ser consideradas como una parte normal de la vida humana," añaden, indicando que a la hora de votar se tengan en cuenta sus consideraciones.

La declaración también se refiere a la revisión 9 que legalizaría los casinos en Miami Beach y se hace eco de la posición adoptada por el arzobispo de Miami.

Firman el documento las siguientes asociaciones: Movimiento Familiar Cristiano, Movimiento de Renovación del Espíritu Santo, Camino del Matrimonio, Impacto, Encuentros Familiares, Cursillos de Cristiandad, Cofradía de la Ermita de la Caridad, Agrupación Católica Universitaria, Caballeros de Colón.



Todos los grados de la escuela parroquial de St. Joseph, en Miami Beach participaron en un homenaje con ocasión del retiro—después de 50 años de enseñanza—de la Hermana Mary Joseph Barry. Las alumnas de ballet y danza española de Fina Escayola bailaron en su honor el Nocturno No. 31 de Litz, y entre aplausos y emociones de despedida también hubo tiempo de fotografías. Junto a la Hermana Marie Joseph, Susan Báez y Susan Schiola.

El grupo de danzas de Fina Escayola colabora en acontecimientos comunitarios. Para información 635-1813.



Artículos Religiosos y de Regalos.

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'Los cambios no son prioridad'

NUEVA YORK—(NC)— Aunque se necesitan grandes cambios en la Iglesia Católica, éstos no constituyen el reto esencial que enfrenta el nuevo Papa Juan Pablo II, dijo el teólogo Hans Kung durante una conferencia de prensa en Nueva York.

"Lo más importante no son unas cuantas reformas institucionales, sino el hacer que la realidad de Dios sea algo más relevante ante los grandes problemas de la humanidad," dijo.

El padre King acudió a Nueva York para una serie de conferencias sobre el tema "cómo hablar de Dios hoy día."

En su conferencia Kung enumeró cambios específicos que se necesitan en la Iglesia.

Lo primero en su lista es la revisión de "Humanae Vitae", encíclica de Pablo VI sobre el control de la natalidad, que, según el teólogo ha costado a la Iglesia católica gran parte de la credibilidad que tenía durante el Concilio Vaticano II.

Entre otros cambios citó el de la consideración de readmisión a los Sacramentos de los divorciados y vueltos a casar, el celibato opcional para los sacerdotes y reconocimiento mutuo de los ministerios y la Eucaristía con las iglesias protestantes.

El teólogo dijo que la toma de decisión sobre todas las cuestiones que enfrenta la Iglesia es algo demasiado difícil para un solo hombre, y que Juan Pablo II necesitaría la ayuda de un tercer

concilio o de un sínodo de obispos "en activo".

Recordó una de sus conversaciones con Pablo VI en la que el Papa le comentó sobre la dificultad de tener que decidir sobre tantos documentos.

Según el padre Kung, quien fue uno de los expertos en teología durante el concilio la necesidad de asistir al Papa en las decisiones ya se veía en el Concilio Vaticano II.

Kung expresó esperanzas de que Juan Pablo II nombre seis o siete nuevos cargos claves en la Curia, "personas que estén junto a él durante las tormentas y le sean totalmente fieles."

Dejó indicar que Juan Pablo I se había sentido "solo" en la maquinaria vaticana, porque no había nombrado a su propia

gente.

Comentando sobre los efectos en las relaciones del Vaticano con países comunistas, con el nombramiento de un Papa polaco, el padre Kung dijo que su experiencia le da mayor comprensión para tratar la cuestión. Pero dijo que no considera prioridad el establecimiento de episcopados en países comunistas. El sacerdote considera más importante la ayuda a los sacerdotes y el pueblo a nivel parroquial. Dijo que los países comunistas necesitan obispos "que tengan su propia línea de actuación" y que no sigan simplemente "la línea de Roma."

El controversial teólogo expresó esperanza de que el nuevo papado restaurará "la colaboración entre obispos y teólogos." Dijo que tal colaboración existió durante el Concilio Vaticano II y que solo por su enfermedad y su ausencia Pablo VI "no llegó a conseguir más."

Confirma el Papa cargos en la Curia

CIUDAD DEL VATICANO (NC)—El Papa Juan Pablo II confirmó temporalmente en su cargo al secretario de estado del Vaticano, cardenal Jean Villot, quien desempeña tal cargo desde 1969. También confirmó al cardenal Pericle Felici como prefecto del tribunal vaticano de apelaciones y prefecto de la Comisión Vaticana de Derecho Canónico, pero le relevó en su cargo de presidente de la Comisión para la interpretación de los Decretos del Concilio Vaticano Segundo.

Aunque los nombramientos no han sido confirmados oficialmente, al anunciar el diario vaticano L'Osservatore Romano que el Papa se había entrevistado personalmente con todos los prefectos de la Curia, lo hizo utilizando sus títulos anteriores.

Un vocero del Vaticano afirmó que "se podía asumir" que los prefectos habían sido confirmados en sus cargos, con la excepción del cardenal John Wright, antiguo Prefecto de la Congregación para el Clero, quien se recupera de recientes operaciones.

La Oficina de Prensa del Vaticano informó el pasado 31 de octubre que el Santo Padre había recibido en audiencia al cardenal italiano **Sebastiano Baggio**, (65), prefecto de la Sagrada Congregación de Obispos; cardenal argentino **Eduardo Pironio**, (57) prefecto de la Congregación de Religiosos; al Cardenal francés **Pierre Paul Philippe** (73), prefecto de la Congregación para Iglesias de Rito Oriental; al cardenal australiano **James Robert Knox** (64) prefecto de la Congregación del Culto Divino y los Sacramentos.

También al cardenal brasileño **Agnelo Rossi**, (65) prefecto de la Congregación para la Evangelización de los Pueblos; al cardenal italiano **Corrado Bafile**, (75), prefecto de la Congregación para las Causas de Canonización, y al cardenal francés **Gabriele Garrone** (77), prefecto de la Congregación para la Educación Católica.

Nación

Denuncian intromisión injustificada

WASHINGTON (NC)— El abogado George Reed de la US Catholic Conference dice que un intento de legislación del Internal Revenue Service (IRS) significa "una intromisión injustificada en los negocios internos de las escuelas católicas" pues al desalentar el discrimen racial obliga a las escuelas a salirse de sus límites parroquiales para reclutar estudiantes de minorías; también podría obligarlas a alterar sus prácticas de empleo, forma de financiarse y su administración.

Contra alabrado en frontera de México.

WASHINGTON (NC)— Dirigentes hispanos se oponen a que el Servicio de Inmigración y Naturalización levante una cerca de 27 millas en la frontera con México, para ayudar a detener la entrada de inmigrantes sin documentos. El comisionado Leonel Castillo ordenó cambios en el diseño al enterarse que la barrera alabrada de púas podría causar heridas a quienes trataran de pasarla. Pablo Sedillo, director del secretariado hispano de la US Catholic Conference, dijo que tal cerca repetiría la muralla de Berlín. Alphonso Valarde, de la oficina regional de El Paso del Servicio Católico de Migración, comentó que la cerca fomentaría el negocio de contrabandistas que cobran hasta \$250 por persona.

Piden mejor uso de comunicaciones.

NUEVA YORK—(NC)—Un grupo de intelectuales católicos, Fellowship of Catholic Scholars, comenta en su boletín que el reportaje sobre los sucesos recientes del Vaticano—fallecimiento y elección de papas—prueba que la iglesia no sabe aprovechar bien las comunicaciones con fines de evangelización y catequesis. Las noticias no andaban mal, pero los comentarios "eran mirados bajo el cristal de preferencias personales de los escritores, y no la verdad o los fines de la iglesia en sí." No se puede predicar la palabra de Dios bien si los dirigentes de la iglesia no saben emplear los medios de comunicación social con equidad, si les permiten hablar como quieran sobre la visión del catolicismo o hacer insinuaciones inexactas, agregan.

Una mujer decana de teólogos.

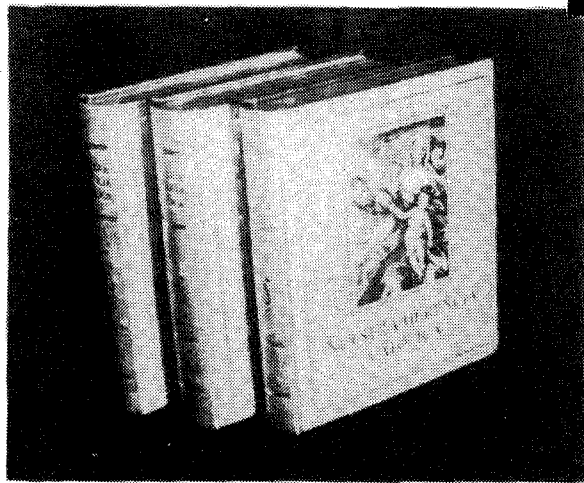
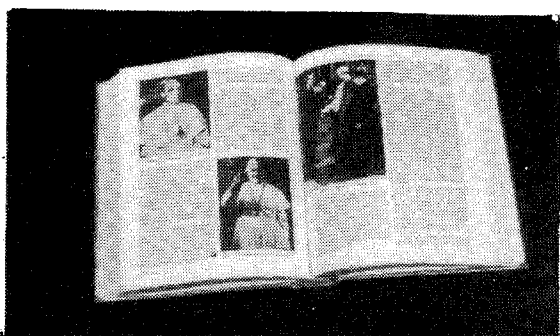
BALTIMORE (NC)— Sor Patricia A. Smith de las Mercedarias fue nombrada decana de la escuela de teología de la Universidad de Santa María, primera vez en los 187 años de vida de la institución. Su rector el P. Leonard Foisy dice que trata de seguir directivas del Concilio Vaticano y de los sínodos sobre la promoción de la mujer en la Iglesia. Sor Patricia escribió su tesis doctoral sobre la teología del jesuita alemán Karl Rahner.

Apoyan plan Carter contra inflación.

WASHINGTON (NC)— Con un alza de casi el ocho por ciento en el costo de la vida, dirigentes católicos apoyan el plan de la Administración Carter de fomentar el control privado en salarios y precios contra la inflación. Mons. Francis L ally, de la US Catholic Conference, dice que hay que apoyarlo para que no se siga debilitando la economía de las familias, sobre todo las más pobres. Mons. Lawrence Corcoran, de Caritas Nacional, quisiera que el plan fuera obligatorio. El presidente Jimmy Carter pidió que los aumentos de salarios no pasen del 7 por ciento, y los de precios de un 5.75 por ciento.

NUESTRA HERENCIA CATOLICA

PROPORCIONA UN AUTENTICO ENRIQUECIMIENTO CULTURAL Y RELIGIOSO



Nuestra herencia Católica es el relato de nuestro patrimonio religioso. En tres volúmenes y aproximadamente unas 1,500 páginas, narra toda la historia del Catolicismo desde los tiempos Bíblicos, La Venida del Mesías, su pasión y muerte, la fundación y desarrollo de la Iglesia hasta nuestros días. Esta obra, escrita para todo Católico es insuperable por su instrucción e inspiración. Tiene más de 1,000 ilustraciones en color y en blanco y negro, dibujos originales, mapas, gráficas, grabados, hermosas fotografías, todo ilustrando la historia antigua, la historia bíblica y la eclesial, la vida de Jesucristo y de la Iglesia. Se explican la liturgia y los sacramentos; desfilan ante nuestros ojos Papas, Santos y Misioneros, en centenares de reproducciones de obras maestras del arte cristiano, desde las primeras imágenes de las catacumbas hasta las creaciones de artistas contemporáneos.

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- Ilustración del Sudario de Turín. El famoso Sudario que tiene dos imágenes que son las de Cristo.
- Biografías de los famosos Santos Hispanos: San Ignacio de Loyola, San Francisco Javier, San Juan de la Cruz, Sta. Rosa de Avila, San Pedro de Alcántaras, San Martín de Porres.

TOMO I

- EL MUNDO PAGANO
- COMO ISRAEL ADOBRABA
- LA SAGRADA ESCRITURA
- EL REINO PROFETIZADO
- HISTORIA DE LOS JUDIOS
- BELEN
- MARIA
- LOS ANGELES
- HISTORIA DE LA NAVIDAD
- EL IMPERIO ROMANO
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- LA VIDA EN NAZARET
- JUAN EL PRECURSOR
- EL BAUTISMO
- LA PENITENCIA
- LA DOCTRINA DE JESUS
- JESUS, VERDADERO DIOS
- SAN PEDRO
- LA IGLESIA
- LA ULTIMA CENA
- CAIDA Y REDESCUBRIMIENTO
- EL CAMINO DE LA CRUZ
- MUERTE EN LA CRUZ

TOMO II

- LA RESURRECCION
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- LA NUEVA VIDA
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- INTEGRACION CRISTIANA EN EUROPA
- LA RUPTURA ENTRE ORIENTE Y OCCIDENTE
- LAS CRUZADAS
- SANTO TOMAS DE AQUINO
- LA HISTORIA DEL CRUCIFIXO
- EL MUNDO VISTO POR LOS MEDIEVALES

TOMO III

- LA ERA MODERNA
- LA DIVULGACION DE LA BIBLIA
- EL ARTE DE MANTEGNA A RUBENS
- EL CONCILIO DE TRENTO
- TRES REFORMADORES
- SAN IGNACIO DE LOYOLA
- SANTOS DE ORACION
- ESFUERZO MISIONERO
- SANTOS DEL NUEVO MUNDO
- LA IGLESIA Y LA CIENCIA
- EL PAPADO MODERNO
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VOICE

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para usted... una fotografía tamaño 8" x 10" de su Santidad el Papa Pablo VI tomada en su biblioteca privada en el Vaticano, Roma.

Creciendo en años... y en juventud...



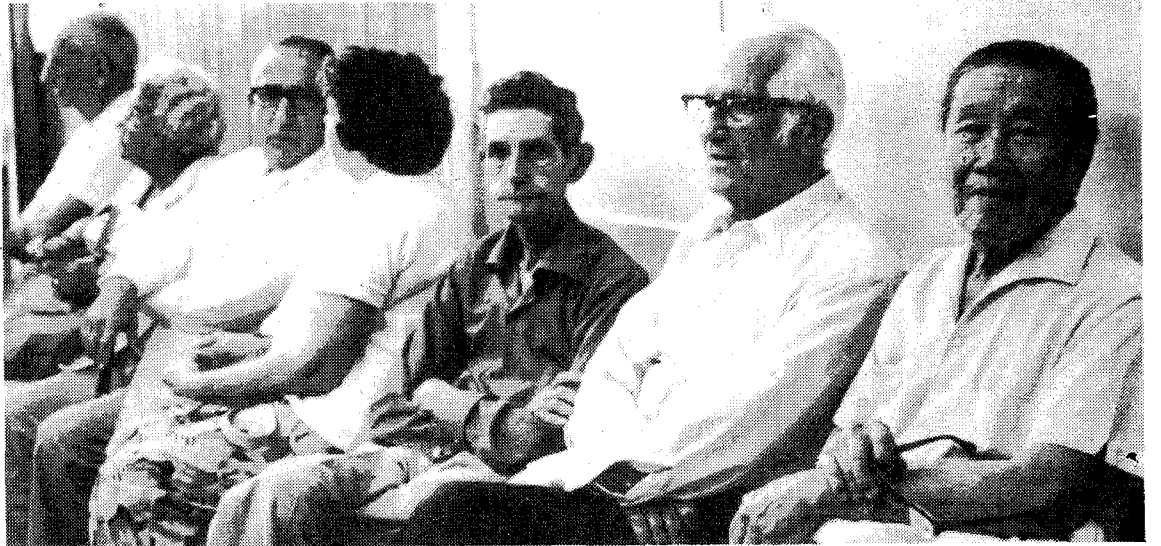
Tiempo para coser... y conversar.

1,300 ancianos están inscritos en el programa de adultos del Centro Hispano que celebró su séptimo aniversario esta semana.

Por ARACELI CANTERO

"Esto es una gran obra... Es como una medicina.

"Aquí llegamos con dolor de esto o aquello, cansados de soledad y sin amigos, pero empezamos a conocernos y a conversar,



También se hacen amistades mientras se espera el turno para el almuerzo.

trabajamos en pequeñas cosas y recobramos la alegría de vivir."

Mientras hablaba, Blanca Martínez de 78 años iba mostrando un sin fin de labores y objetos de artesanía creados por las socias del Programa de Adultos del Centro Hispano Católico.

"Todo lo hacemos nosotras con piezas que recogemos de los comercios, y que decoramos según nuestra creatividad," me dijo.

Junto a ella, varias compañeras terminaban sus labores sin perder prenda de la conversación en la mesa. Y un poco más lejos una larga fila de socios esperaba paciente el turno para que Josefa Rodríguez les diese su tique de almuerzo.

En siete años el Programa de Adultos del Centro Hispano ha logrado reunir a 1,300 miembros y todos reconocen que el éxito del programa se debe a su fundadora la Hermana Victoria Soler SSS.

"Empezamos recorriendo los hoteles del 'down town' e invitando a los viejitos" comentó la hermana.

Al principio venían con miedo, pero ahora no quieren marcharse," dijo.

El programa cumplió esta semana su séptimo aniversario y a través de los años ha ido interesando a los ancianos en clases de inglés y ciudadanía, en crear amistades entre ellos y ayudarse a seguir adelante.

Todos los días de lunes a viernes son más de 130 los que se pasan por el Centro Hispano, sede del programa. Allí se ofrecen como voluntarios para las distintas responsabilidades dando al lugar, sabor de colmena, donde cada uno tiene algo que hacer.

Encontré a José Alonso, a quien cariñosamente llaman 'Toscanini', conversando con quien se le pasaba por delante, y a Juana Brito ocupada con el recuento de los boletos para el almuerzo.

Rafael López estaba en el comedor sirviendo la comida con varios voluntarios y me enteré que él es también chofer del "bus" que lleva a los ancianos de excursión.

El programa sirve diariamente unos 130 almuerzos, a través del Centro Comunitario de la Pequeña Habana y con fondos federales.

"Algunos también vienen a desayunar, porque no tienen nada en su apartamento," comentó Graciela Marín que ayuda a la hermana dos días a la semana y pasa el resto en la clínica dental del Centro Hispano.

Graciela siente que a veces tiene que ser ella misma "abuela" de los ancianos. Sabe que necesitan un poco de alegría y se le da muy bien vestirse de payaso o de "negrito zumbón" como hizo para la fiesta de "Halloween" el lunes.

El programa también organiza excursiones y visitas a la ciudad, como la del pasado día 27 a la Ermita de la Caridad para celebrar con una Misa el séptimo aniversario del programa.

Y como dijo uno de los ancianos, "todo contribuye para mantenernos unidos y hacernos ver que con el paso de los años también podemos crecer en juventud."

La religión cuenta

(Viene de la Pág. 28)

afirman que estarían dispuestos a dar tiempo a actividades de la Iglesia, si se les pidiera hacerlo," comentó Gallup citando datos del estudio.

Al interrogárseles sobre variedad de tópicos, los entrevistados mostraron el mayor interés hacia asuntos conectados con las artes y la literatura. El tema más popular en el censo fue la música religiosa, mencionada por 58 por ciento de las personas.

El arte religioso hispanoamericano y los libros religiosos son de interés para 55 por ciento y el estudio de la biblia para más de la mitad.

Sobre la lectura entre los hispanos los resultados indican que un 41 por ciento prefieren español, un 40 inglés y un 17 no indican preferencia. Sin embargo variaciones demográficas afectan la respuesta. En general prefieren el español las mujeres, las personas de media edad y ancianas, gente con educación elemental, no-trabajadores y de me-

nos ingresos y aquellas residentes en la región sureste de los Estados Unidos.

"Queremos obtener una imagen exacta de nuestra comunidad para que la Iglesia pueda mejor entender y servir nuestras necesidades concretas," dijo. "Este estudio de Gallup nos ofrece un nuevo reto en las áreas de liturgia, vocaciones, comunicaciones, literatura cristiana y arte y programas de educación de adultos," añadió.

"Hemos encontrado que en muchas áreas el hispano percibe a la Iglesia como una institución distante. La mitad dice que la Iglesia no ha sabido ayudarles con sus problemas personales y familiares, pero sin embargo los hispanos tienen sentido de lealtad y están dispuestos a participar en su Iglesia," dijo.

(En semanas próximas iremos publicando los resultados concretos del estudio, que también se pueden conseguir escribiendo a: Our Sunday Visitor Inc. 200 Noll Plaza, Huntington, Indiana 46750).

No olviden a minorías...

(Viene de la Pág. 28)

profundos valores del espíritu humano.

"Las familias negras nunca consideraron su deprivación histórica, la esclavitud—como

alejamiento de Dios, sino que esto mismo les llevó a la determinación de triunfar a pesar de todo," dijo.

Apoyando las palabras de Sedillo, el obispo Marino dijo que el plan nacional familiar en preparación no debe asumir que la "familia nuclear"—esposos e hijos—sea el único grupo a beneficiarse del plan.

La familia extendida—abuelos, tíos, primos...—es algo más realista también entre los negros." "Este modelo ha servido de mecanismo de supervivencia y continúa promoviendo la cohesión familiar y cultural," dijo.

El padre Patrick O'Neill, habló del papel de las personas no casadas—solteros, viudos, jóvenes adultos—en el ministerio familiar. Dijo que las respuestas de la Iglesia nunca consideran a este grupo.

Dijo Hna. Victoria Soler al recibir trofeo de "mujer del año"

Continuaré trabajando

Por ARACELI CANTERO

"Te han hecho presidente de un convite, no te engrías. Abrevia el discurso y siéntate cumplido tu oficio..."

En pie ante el micrófono, la hermana Victoria Soler S.S.S leyó estas palabras del libro del Eclesiástico, y las 300 personas que le escuchaban rompieron a reír.

"Yo me voy a sentar rápido", les dijo con cierto gracejo.

"Pero quiero aclarar que en esta comida no hay presidencia, porque todos hemos tenido parte en este homenaje", añadió.

La religiosa cubana fue nombrada 'mujer del año' por el Club Latino de Mujeres Profesionales (Latin Business and Professional Women's Club), y recibió un trofeo y homenaje durante una comida el domingo.

Durante el acto, el padre Emilio Vallina elogió la labor de la religiosa en el Centro Hispano Católico y su dedicación a los ancianos de la comunidad al frente del Programa de Personas Adultas que ella creó.



Habían sido también nominadas para el trofeo de 'mujer del año', María Caridad Hernández, Lucrecia Granda y Virginia Castellanos, y la presidenta del Club, María Antonia Álvarez reconoció también su labor comunitaria.

"Con nuestra pertenencia al Club, nos proponemos ayudarnos

como mujeres que trabajamos, como madres de familia, como obreras", dijo Mercy Díaz Miranda, primera vice-presidenta. Y Delia Pérez, leyó una carta de los ancianos a la hermana Victoria donde le confesaban que "Usted no es para nosotros la mujer del año, sino la presencia moral y espiritual de todos los días".

La religiosa recibió también una placa de reconocimiento de la ciudad de Miami, que le entregó el comisionado Manolo Rebozo.

"En todo esto hay muchos héroes anónimos", dijo la Hna. Victoria agradeciendo la colaboración de todos y citando las palabras de San Pablo, "mejor es dar que recibir".

La religiosa se comprometió a seguir trabajando, "ya que este trofeo no es para un solo día", y no tendría valor alguno, "si no lo comparto con ustedes."

"Y como es natural quiero expresar mi gratitud al Señor que me ha dado este regalo, que es el mejor que se nos puede dar: la vida religiosa", concluyó.

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La religión cuenta para nosotros

Los católicos hispanos dan más importancia a la religión que el resto de los americanos, según un censo de Gallup sobre actitu-

des religiosas y sociales entre los hispanos.

El estudio fue realizado a petición de Our Sunday Visitor Inc.

(OSV), en un primer intento de obtener datos objetivos sobre los hispanos en los Estados Unidos.

El estudio afirma que un 90

por ciento de los católicos hispanos sienten que la religión es bastante o muy importante en sus vidas, en comparación con un 84

por ciento del resto de los americanos.

El citado estudio es el primer proyecto del nuevo Centro de Comunicación, establecido por OSV, y se realizó usando un cuestionario bilingüe escrito en un español comprensible para los variados grupos de hispanos en la nación. Las preguntas fueron preparadas por la organización Gallup, especializada en censos de opinión, en colaboración con OSV.

Para el estudio se entrevistaron por teléfono 1,003 personas de los diversos grupos hispanos de toda la nación utilizando el inglés o el español, según su preferencia.

Los resultados del estudio se han recogido en un informe de 250 páginas que muestran que para los hispanos, la religión disminuye en importancia a medida que éstos ascienden de nivel socio-económico.

Las personas de menos preparación intelectual—educación elemental, indican que la religión es muy importante en sus vidas. En este grupo, un 79 por ciento, siente que para ellos la religión es muy importante. Por otra parte, entre personas con educación secundaria o universitaria sólo un 59 por ciento y un 53 por ciento respectivamente le dan tanta importancia. De la misma manera, la más afluencia económica hace que entre los hispanos la religión pierda importancia.

Según George Gallup, Jr., presidente de la firma Gallup, el estudio señala las áreas fuertes de la comunidad católica hispana.

"En general, los hispanos piden más reconocimiento por parte de la Iglesia Católica en los Estados Unidos", dijo.

"Mientras la mitad de los entrevistados sienten que los hispanos tienen voz en los asuntos de la Iglesia Católica en USA, casi un tercio piensa que no es verdad. Y la gran mayoría, un 78 por ciento, querrieran ver más esfuerzos por incluir la cultura y las tradiciones hispanas en las ceremonias de la Iglesia.

"En cuanto al futuro, un 55 por ciento de los hispanos querrieran que uno de sus hijos llegue a sacerdote y 41 por ciento

(Pasa a la Pág. 27)

La VOZ PERIODICO CATOLICO

3 DE NOVIEMBRE
DE 1978

EL ARZOBISPO SOBRE CASINOS

Con motivo de las próximas votaciones que decidirán la cuestión de los casinos en el estado de Florida, el arzobispo de Miami, Edward A. McCarthy ha hecho la semana pasada la siguiente declaración:

No es competencia de la Iglesia el meterse en asuntos estrictamente políticos o económicos, pero sí es responsabilidad de la Iglesia ofrecer orientación para las personas de fe y conciencia que se sienten debidamente preocupadas sobre la atmósfera moral en la que viven y en la que crecerán sus hijos.

Algunas formas de apuestas pueden ser una recreación inocente, especialmente usándose dinero destinado a ese propósito recreativo. Sin embargo, en el juego de los casinos, son los mismos ahorros y las posesiones familiares del jugador las que se ponen en juego.

Además, se puede con ello contraer alarmantes deudas. La visita a los casinos, especialmente para el jugador compulsivo, puede acarrear desastres de toda una vida, no sólo para el individuo sino también para su cónyuge y los hijos.

Bajo esta consideración, expreso mi alarma sobre el impacto que temo pueda tener en nuestra comunidad el juego de casino.

La atmósfera de los casinos atrae compañías desagradables—prostitución abierta, préstamos abusivos, aumento de alcohol y drogas y oportunidades para el crecimiento de sindicatos criminales.

Las mismas tácticas utilizadas por las fuerzas pro-casinos en nuestro estado crean desconcierto con sus exageradas promesas de prosperidad y disminución en los impuestos.

El que se trate de asegurar a los ciudadanos en otras partes del estado que no sufrirán consecuencias adversas por los casinos en los condados de Dade y Broward, es en sí indicio de que los casinos son objeccionables para los que residirán en esos dos condados.

Reafirmo la posición de los Obispos católicos de Florida quienes en una carta conjunta el pasado mes de junio se opusieron al juego de casinos en nuestro querido estado de Florida.

Edward A. McCarthy
Arzobispo de Miami



Detras del disfraz y la careta de payaso triste, se esconde el espíritu joven de una de las socias del Programa de Adultos del Centro Hispano... que también celebró esta semana su Halloween, pero a la "criolla". (ver pag. 27).

Hispanos y negros a conferencia sobre familia.

No olviden contribución de minorías

WASHINGTON—(NC)—La tradición y la cultura de las familias negras e hispanas ha contribuido a que éstas desarrollen actitudes y valores que pueden beneficiar en la creación de un plan comprensivo de ministerio familiar.

Este fue el mensaje del obispo Eugene Marino, auxiliar de Washington D.C. y de Pablo Sedillo, director ejecutivo del Secretariado de los Obispos para Asuntos Hispanos, ante los participantes de una conferencia nacional de vida familiar en Washington D.C.

Los dos subrayaron las contribuciones que pueden aportar sus respectivos grupos mino-

ritarios (negros e hispanos) y la importancia de que la Iglesia ponga atención a sus necesidades.

Avisaron a los representantes familiares en la conferencia sobre el peligro de ignorar "estos dos grupos considerables de la población, dedicándose a un apostolado familiar orientado sólo hacia una cultura.

Sedillo inició su charla en español, pero al darse cuenta que muy pocos de los 300 participantes le entendían, siguió en inglés. Dijo que "los valores familiares hispanos, la cultura y la religión son elementos tan unidos pero tan distintos" como las tres entidades de la Santísima Trinidad.

Estimando que los hispanos

forman un 25 por ciento de la población de la nación, dijo que los valores y lazos tradicionales de la familia en tal grupo, se han visto amenazados en los últimos años por la urbanización, secularización, la pobreza, la discriminación y la falta de una pastoral eclesial en la lengua y la cultura de los hispanos.

Al mismo tiempo Sedillo dijo que el ministerio pastoral debe tener en cuenta las tradiciones hispanas y la religiosidad popular—devociones familiares y fiestas de santos a través de las cuales se puede realizar catequesis. También el concepto de la familia extendida, que ayuda a evitar la ruptura entre las generaciones y la formación de pe-

queñas comunidades que ofrecen apoyo a los que se encuentran perdidos en inmensas parroquias, inadecuadas para satisfacer sus necesidades espirituales y sociales.

Señalando que los hispanos no siempre han recibido de la Iglesia la ayuda que necesitaban, Sedillo dijo que los hispanos han tratado por sí solos de responder a sus necesidades, con experiencias que son también válidas para otros grupos.

El obispo Marino señaló el peligro de mantener un estereotipo sobre la familia negra y dijo que los negros pueden "servir de signo de trascendencia, por haber siempre reafirmado los más

(Pasa a la Pág. 27)