

The VOICE

PRICE 25c
VOL. XX No. 36
NOVEMBER 10, 1978

'The Voice In Every Home'

My dearly beloved in Christ:

It has been said that the major apostolate of the Catholic Press is that of informing the People of God about local, national and international religious issues and events. There is yet another important function of the Catholic Press—namely, that of forming as well as informing.

A good diocesan newspaper should communicate something more than factual information. It should communicate the very life and spirit of the diocese. Readers should catch a lively sense of belonging to, of being part of a great movement to live out the Gospel in our day. Through the communication of the diocesan newspaper, they should be strengthened and inspired in their personal lives by being brought into contact with the witness of their brothers and sisters of the Faith. They should find a new sense of direction for their personal lives. They should be assisted in forming attitudes, evaluating the events about them in the light of the great common effort of their diocese to live and share and rejoice in the life of the Gospels.

Along with information in the Catholic Press must come reflection that interprets events in the light of the moral order and clarifies norms of Christian behavior. It is not sufficient simply to report news; there must be guidance in evaluating events and responding in the light of Gospel values. All of this is especially important as, following the Holy Year, our Archdiocese enters on an all-out effort to involve everyone or its members in evangelization, in a renewed living and spreading of the Gospel of Jesus Christ.

This role of a good Catholic newspaper is exactly the role of THE VOICE, our Archdiocesan newspaper, which I earnestly desire to be read in every home of the Archdiocese as the very special way in which we communicate with one another in our common happy adventure of growing in Faith, living out and sharing the Gospel of Jesus.

THE VOICE reports the news of the Church that is important for our spiritual progress and it presents the variety of legitimate viewpoints that will help us to interpret developments in the light of our Faith. The Know Your Faith section includes source material for the ongoing religious education of young and old.

The coverage of Youth Activities has earned national recognition for THE VOICE.

For our growing Hispanic community, there is the Spanish section LA VOZ which covers all the major events within the diocese and the world of interest to the Spanish-speaking. LA VOZ remains true to its added function of fostering the traditional cultural, ethnic and spiritual values which our Hispanic brothers and sisters prize so much.

I urge you, therefore, to subscribe to THE VOICE and LA VOZ. It will help you and your family become more knowledgeable about your Church and to participate more fully in our common effort to grow in Faith, to deepen our lives of prayer, and to live to the fullest the lives of love and Christian commitment to which we have been called.

Devotedly yours in Christ,

Edward A. McCarley
Archbishop of Miami



The Voice gets around...An American tourist in Barcelona, Spain, apparently found or took one with him and reads it near the Gaudi Cathedral.

Scores of Latin bishops to meet Jan. 27

VATICAN CITY—(NC)—Pope John Paul II confirmed that the Third General Assembly of the Latin American Bishops will be held Jan. 27 to Feb. 12, 1979, in Puebla, Mexico.

The setting of the new dates was announced by the Vatican Nov. 4.

THE PUEBLA meeting, the first general assembly of the Latin American hierarchy since 1968, when they met in Medellin, Colombia, was origi-

nally scheduled to meet last October. It was suspended when Pope John Paul I died shortly before it was to open.

The Latin American Bishops meeting has raised high expectations in religious and secular circles. Its main topic is evangelization in contemporary Latin America. Some 190 bishops delegated by 23 national conferences are scheduled to attend along with another 200 advisers, observers and support personnel.

Already, some 600 journalists have applied for press credentials.

Prior to the January meeting, CELAM, executive arm of the Latin American bishops and the agency responsible for preparing the Puebla meeting, is scheduled to elect its officers. The CELAM meeting is scheduled for November.

The previous general assembly of the bishops, held 10 years ago in Medellin produc-

ed a set of guidelines for church renewal and social action based on the documents of Vatican II. Subsequently, there has been controversy among those opposing a strong application of the socio-political aspects the guidelines and those wanting the church to further the cause of the poor even at the cost of confrontation with political rulers. The opposing views are expected to clash at the Puebla meeting.

POPE JOHN PAUL II

also reconfirmed the three papally appointed presidents of the assembly: Cardinal Sebastiano Baggio, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America; Cardinal Aloisio Lorscheider of Fortaleza, Brazil, president of the Brazilian Bishops' Conference and of the Latin American Bishops Council (CELAM), after its Spanish initials; and Archbishop Ernesto Corripio Ahumanada of Mexico City.

St. Helen's to celebrate 10th year

FORT LAUDERDALE— The tenth anniversary of the founding of St. Helen Parish will be observed Sunday, Nov. 12 by parishioners during an outdoor Mass of Thanksgiving at 12:30 p.m. on the grounds, 3340 W. Oakland Park Blvd.

Established by the late Archbishop Coleman F. Carroll in October 1968 with the Rev. Patrick Murnane as founding pastor, the parish had its beginnings at the Dolphins Line Bowling Alley but since Dec. 5, 1970 pa-

rishioners have participated in Sunday and daily Masses in the permanent parish church.

Damaged by fire early in December 1973, the church was refurbished and rededicated on Sept. 8, 1974.

The parish plant, built under the direction of Father Murnane, still the spiritual leader of more than 1,500 families, also includes a parish center and a parochial school which provides grades from Kindergarten through eighth.

A family picnic on the parish grounds will follow the Mass.

Retreat for priests

November 13-16, 1978
Retreat Master: Father David Walsh, C.S.S.R.

Monsignor David E. Bushey
Monsignor Noel Fogarty
Monsignor James F. Nelan
Monsignor Jude O'Doherty
Monsignor Thomas O'Donovan
Monsignor F.R. Stenger
Monsignor James J. Walsh
Father Anthony J. Chapanis
Father Charles D. Clements
Father Joseph L. Cliff
Father Michael Devaney, OMI.
Father Thomas Goggin
Father Miguel Goñi
Father Francis Guinan
Father Jose L. Hernando
Father Paul L. Manning
Father Emilio Martin
Father Matthew A. Morgan
Father Ignacio Morrás
Father John C. Mulcahy
Father William L. O'Dea
Father Gabriel O'Reilly
Father José M. Paz
Father John A. Skehan
Father Christopher Stack
Father Gary R. Steibel
Father Isidore Vicente, O.P.
Father Joseph P. Angelini
Father Daniel Babis
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Father José Biain, OFM.
Father Frank E. Cahill
Father Joseph Carney
Father Frank G. Curley, OMI.
Father Bryan Dalton
Father Seamus Doyle
Father Robert E. Dunn
Father Francis T. Ennis, S.J.
Father Daniel Fagan
Father Gerardo C. Freire, S.J.
Father Lamar J. Genovar
Father Robert J. Gill
Father Austin Gogarty, SSP.
Father Michael Greer
Father Walter J. Harnett
Father Raymond P. Hubert
Father Edward T. Joyce, OMI.
Father Joseph J. Kelly, OMI.
Father Timothy Moffatt, TOR.
Father Walter F. Mooney, OMI.
Father John J. McAtavey
Father Harold O'Hara
Father James O'Toole
Father Eugene M. Quinlan
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Father Stephen Schreder, TOR.
Father Andrew Senkus
Father Brendan Shannon
Father Anthony J. Szewc
Father Charles R. Williams, CSV.
Father Al Victor

OFFICIAL

Archdiocese of Miami
The Chancery announces that Archbishop McCarthy has made the following appointments, effective October 30, 1978:

THE REVEREND THOMAS MULLANE— to Administrator, St. Bede Parish, Key

West.
THE REVEREND JACK A. COSENTINO— to Chaplain, Holy Cross Hospital, Fort Lauderdale.

THE REVEREND ROMEO RIVAS— to Associate Pastor, St. Michael the Archangel Parish, Miami.

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Miami, Fla. 33138
TELEPHONES
News - 758-0543
Advertising - 754-2651
Circulation - 754-2652
Ft. Lauderdale - 525-5157
W. Palm Bch. - 833-1951

Pope praised for helping Jews in WWII

ROME —(NC)— Pope John Paul II, as a young man during World War II, was blacklisted by the Nazis for helping Jews, an official of a Jewish organization said in Rome.

During the German occupation of Poland "the then Karol Wojtyla was active in an underground, collaborating with the Christian Democratic organization (UNIA) which had a record of helping Jews," said Joseph L. Lichten, Rome representative of the Anti-Defamation League of B'nai Brith.

"It is because of this circumstance that he was placed on a blacklist of the Nazis," said a press statement issued

by Lichten.

"Further, during the Nazi occupation, Karol Wojtyla played a role in assisting Jews to find shelter and false Aryan identification papers," said Lichten.

"Toward the end of the war, he was hidden in the cellar of the palace of Cardinal Sapieha (Archbishop Adam Sapieha of Cracow, Poland) to avoid arrest by the Nazis and remained there until they left Cracow," added Lichten.

The future pope continued his aid to Jews under the communists, said Lichten.

"AFTER THE war, when only about 500 Jews remained in Cracow out of a once flourishing Jewish commu-

nity, Cardinal Wojtyla helped organize the permanent care of the Cracow Jewish Cemetery. In 1968, as archbishop of Cracow, he opposed the expulsion of the remnants of Polish Jewry from the country of their birth," he said.

Lichten added that, despite communist restrictions, the Cracow Catholic weekly Tygodnik Powszechny, influenced by Cardinal Wojtyla, published articles related to Jews.

"There are, in my judgment," he said, "very few Catholic newspapers outside the free world which would devote more space to the Holocaust, Jewish martyrdom, Catholic-Jewish relations and

Vatican activities. Our information is that the then Cardinal Wojtyla played the guiding role in the operations of this very important Polish Catholic publication."

The pope has been close to Jews since a child and has studied with them since he was six years old, said Lichten.

The pope's closest friend and former schoolmate, Jerzy Kluger, is a Jew, he said. "As a youth, the pope visited almost daily the home of his friend and other members of the Kluger family."

"THIS FRIENDSHIP continued after the war and reached its peak recently when the two men had the occasion to renew their association. The

pope met with his friend and the latter's family, and indicated that he was very pleased that he was photographed with them," said Lichten.

Lichten said that during Vatican II, the then Bishop Wojtyla "spoke positively and constructively" about Judaism.

As pope, he is expected to continue fostering Catholic-Jewish relations, said Lichten.

"It is our belief that Pope John Paul II, as one of the most distinguished sons of Poland, a country which for centuries has had to struggle for its security and independence, understands the aims of the Jewish people and of the state of Israel," said Lichten.



NO WEAK SISTERS—A group of Dominican Sisters goes through karate exercises with instructor Bobby Moore, center, in Grand Rapids, Mich. In all, 19 nuns are enrolled in the class to learn the art of self defense and to help maintain good physical condition.

Suenens gives ecumenical guidelines for renewal

ANN ARBOR, Mich. — (NC)— The charismatic renewal is "a very special grace for ecumenism" because it can bring all Christians together in "a common faith in the actuality and power of the Holy Spirit," says Cardinal Leo Jozef Suenens of Malines-Brussels, Belgium, in a new 109-page document called "Ecumenism and Charismatic Renewal: Theological and Pastoral Orientations."

The document, published by Servant Publications in Ann Arbor, Mich., contains the first ecumenical guidelines for charismatics prayer groups

and communities. It encourages charismatics to continue their efforts toward spiritual ecumenism, but warns of several possible pitfalls.

"OUR DIVERGENCES... might give the impression that ecumenism is a path strewn with so many obstacles that the hope of achieving visible unity constantly recedes before us," says Cardinal Suenens, a leading figure in the Catholic charismatic renewal. "In order to react against defeatism in all its forms... it is important to realize that the Christian's ecumenical attitude is already, in itself, an im-

mediate and most valuable grace."

Proposing that Pentecost Sunday be designated as a worldwide day for ecumenical celebration in all churches, the cardinal says the annual Week of Prayer for Christian unity has not had a strong enough impact. Pentecost "is easier to remember and plan for," he adds, and "should rank with Christmas and Easter as an important celebration for Christian people."

The document, the second in a series begun in 1974 with "Theological and Pastoral Orientations on the Catholic

Charismatic Renewal," includes specific guidelines for Catholic prayer groups, ecumenical prayer groups and ecumenical communities. The basic concepts to be remembered in all cases, Cardinal Suenens says, are respect for the Christian's freedom of conscience and rejection of all proselytism.

He urges Catholics to be guided by three documents — the Second Vatican Council's Decree on Ecumenism, the Ecumenical Directory and "Ecumenical Collaboration at Regional, National and Local Levels" — and to have a solid

education in Catholic doctrine before becoming involved in ecumenical groups.

IN A CHAPTER on charismatic groups, Cardinal Suenens says all-Catholic groups must prepare themselves to "relate with other Christians in a brotherly and ecumenically sensitive way," that each faith should have veto power in an ecumenical group when particular teachings or activities would offend any denomination, and that the danger of disregarding church rules on intercommunion "is not disobedience but compromising."

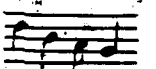
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Thanksgiving clothing collection

In 1950, Catholic Relief Services sponsored the first national clothing collection to benefit the poor and needy overseas. Since that time, American Catholic families have donated more than 450 million pounds of usable wearing apparel and blankets to CRS for distribution to the poverty stricken around the world.

Last year, alone, approximately 10 1/2 million pounds of clothing and bedding with an estimated value of \$15 million was given to the poor in 38 countries. This was made possible by American Catholic and CRS' worldwide networks of distribution centers.

Msgr. John Glorie drive director, announced today that the 1978 Clothing Collection will be held in all parishes from Nov. 12 - 18. Once again, the greatest need is for lightweight clothing with particular emphasis on infants' and childrens' wearing apparel and mens' work clothes.

Msgr. Glorie said "by giving our wearable, out-of-style clothing to the Thanksgiving Clothing Appeal, we show that we really care for the less fortunate - we don't just talk Christ's gospel message of love - we live it.

"Don't forget an important item this year is the need for blankets, quilts and comforters. If and when a disaster occurs, CRS ships them immediately to the scene as top priority."

Since the cost of transporting the clothing and blankets collected at the parish level to the CRS processing center in New York have skyrocketed in recent years, any financial contributions to help defray this expense will be most welcome. "Donations to help pay transportation charges can be made directly to your parish", said Msgr. Glorie "and we sincerely hope that the parishoners of this Archdiocese will support the 1978 Thanksgiving Clothing Collection with the same spirit of generosity that they have shown over the years."

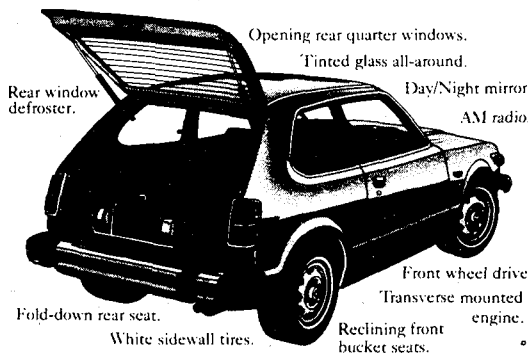
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Local couple named to U.S. Catholic family unit

WASHINGTON—(NC)—Twenty-one persons, including Terry and Mimi Reilly, directors of the Miami Archdiocese Family Enrichment Center, other married couples and bishops from throughout the country, have been named to a new Commission on Marriage and Family Life which will work to promote and implement the U.S. bishops' Plan of Pastoral Action for Family Ministry.

THE COMMISSION, chaired by Auxiliary Bishop J. Francis Stafford of Baltimore, succeeds an Ad Hoc Commission on Marriage and Family Life which was headed by Archbishop John Quinn of San Francisco. The ad hoc commission's recommendations formed the basis for the pastoral plan.

At its first meeting Oct. 29 and 30 in Washington, the new commission reviewed the National Family Life Conference and Workshop and established subcommittees to work on pastoral principles and the development of resources for Hispanic and black family ministry and to prepare for Catholic participation in the 1981 White House Conference on Families.

Archbishop Robert F. Sanchez of Santa Fe, N.M., heads the Hispanic subcommittee; Rashey Moten, executive director of Catholic Charities in Kansas City, Mo., the black subcommittee; and Bishop Howard Hubbard of Albany, N.Y., the White House conference preparatory group.

The pastoral plan, approved by the U.S. bishops in May, calls for the celebration of Family Year in 1980, followed by a decade of research and development in the field of family ministry. It urges ef-

Alcoholism seminar set

"Alcoholism: All In The Family", an all-day program designed to develop an understanding of alcoholism as a family illness, will be presented on Friday, November 10, by the Alcoholism Education Council, Inc. from 9 am to 4:15 p.m. at the Holiday Inn, PGA Boulevard, Palm Beach Gardens, Fla.

Fr. Jeremiah Singleton of the West Palm Beach Catholic Service Bureau, will conduct one of the workshops.

Keynote speaker will be Rev. Joseph W. Kellermann, noted author, former director of the Charlotte (N.C.) Council on Alcoholism, and specialist in the family with alcoholism and the system in which the family, the alcoholic and others react.

Following Rev. Kellermann's keynote talks, a psychodrama in two acts, "Reversing the Family Merry Go Around", will be presented.

Luncheon speaker is Ruth Maxwell, author of "The Booze Battle... A Common Sense Approach that Works" and director of Personnel Management Consultants, a management consulting firm in New York which helps business and industry establish and implement alcoholism programs.

forts at all levels in the church to develop programs for pre-marrieds and singles, married couples, parents, "developing" families, "hurting" families and leadership couples.

Besides Archbishop Sanchez, Bishops Stafford and Hubbard, and Moten, members of the U.S. Catholic Conference commission are Bishop John S. Cummins of Oakland, Calif.; Auxiliary Bishop John R. Snyder of Brooklyn; Eduar-

do Azcarate, a family psychologist from Bethesda, Md.; Father Joseph V. DiMauro, director of the diocesan Family Life Bureau in Camden, N.J.; and William McCready, senior research assistant for the National Opinion Research Center at the University of Chicago.

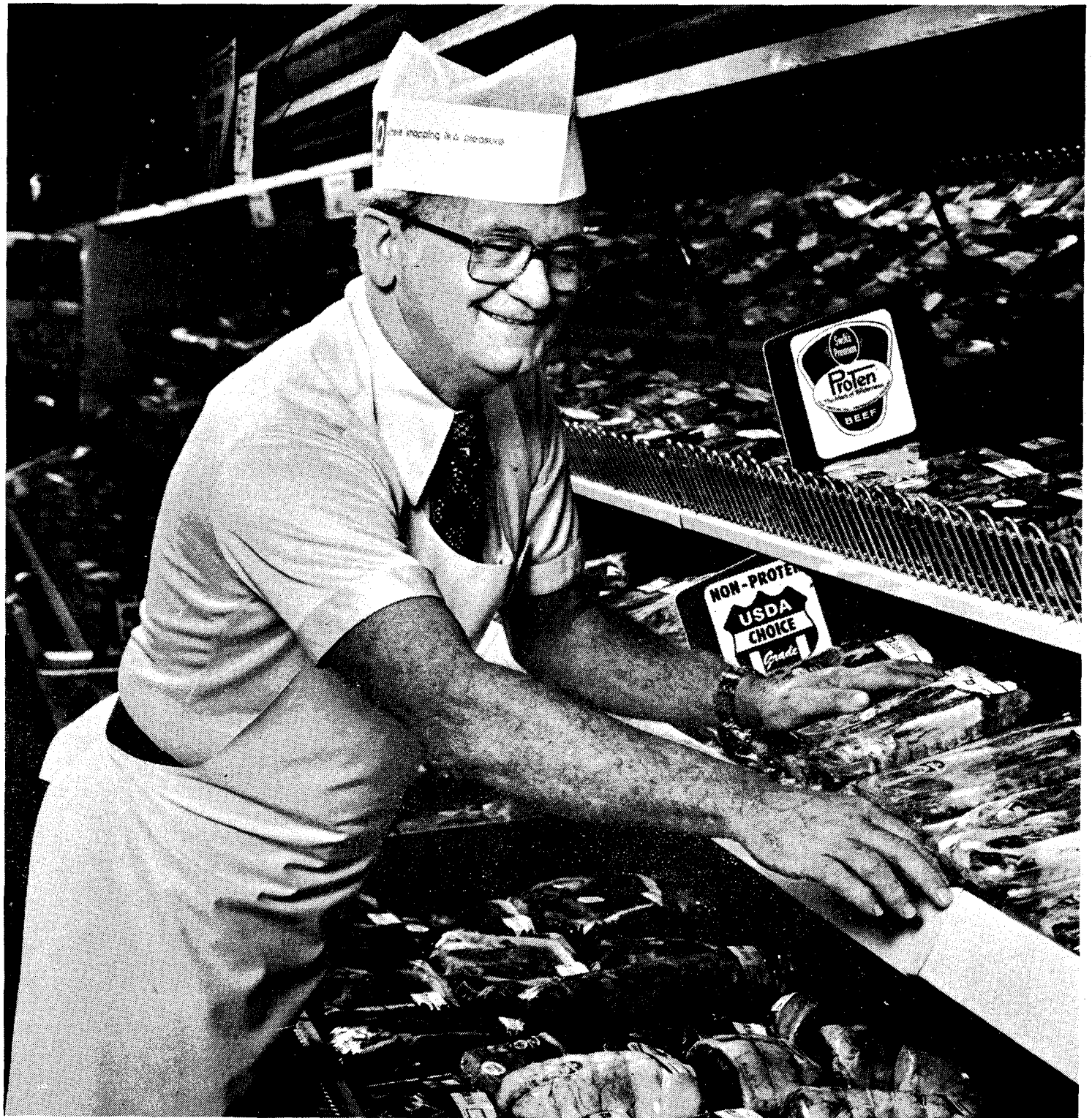
OTHER MEMBERS are Gaston and Genoveva Ponce of Houston; Father Dennis M. Regan, professor of moral the-

ology at Immaculate Conception Seminary in Huntington, N.Y.; Brad and Jan Rigdon of Huntington Beach, Calif.; Msgr. John Seli, director of the Department of Research and Training at the Human Life and Natural Family Planning Foundation, Washington; Sandra Smith, a faculty member at Howard University in Washington; David Thomas, associate professor at St. Meinrad School of

Theology in Indiana, Karen Thomas; and Father William Wassmuth, diocesan director of religious education in Boise, Idaho.

The commission will be staffed by Father Donald B. Conroy, USCC representative for family life; Daniel Dolesh, USCC specialist in family-centered education; and Cecilia Bennet, USCC staff assistant for the family plan project.

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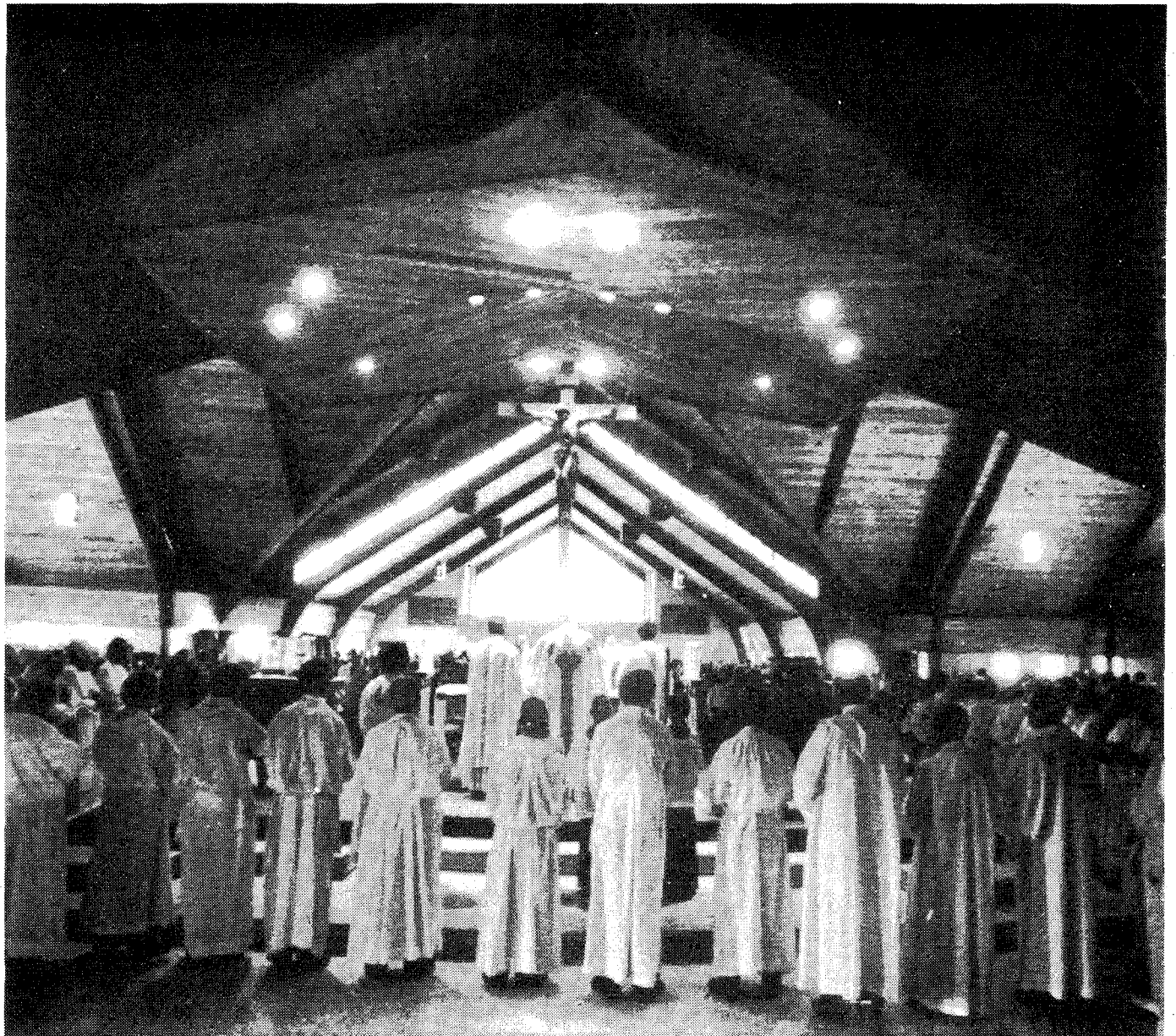
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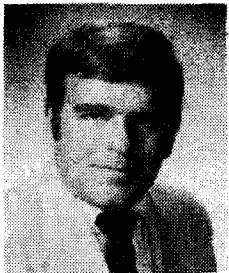
A concelebrated mass of dedication with Archbishop Edward McCarthy, principal celebrant, followed the solemn blessing of Boca Raton's newest Catholic church.

Fr. John O'Hara was the homilist. A reception for parishioners and visitors was held in the parish hall after mass. Fr. Richard Murphy is pastor of Ascension.

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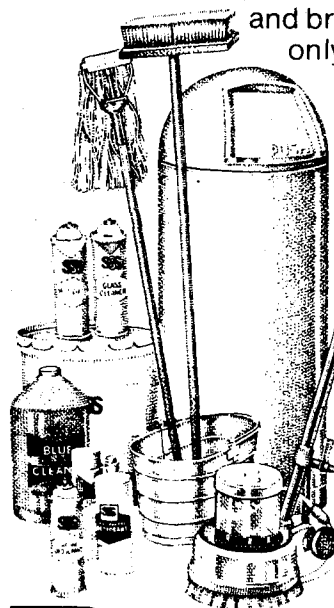


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Bishop cites apathy in inadequate housing

The following statement was released this week by Bishop Rene H. Gracida of the Diocese of Pensacola-Tallahassee:

Certainly a basic need and right of all people is adequate shelter. In our culture that right is interpreted to mean adequate and affordable housing. The largest single investment the average American family makes during a lifetime is the purchase of a house. But soon, if trends continue, the cost of adequate housing will be beyond the financial means of the average family. Some feel it already is.

According to the Florida Department of Community Af-

fairs, in 1970 the average home cost around \$24,000 in Florida. Today, the average new home sells for about \$44,000 in Florida. The National Association of Home Builders predicts the average house will cost \$80,000 by the mid-1980s.

Six years ago the Florida legislature passed the Housing Act of 1972, aimed at the elimination of substandard housing by 1985. But at the halfway mark in terms of time, the state is far from achieving the goal. As Governor Reubin Askew pointed out in his 1978 housing report, the gap between the average family income and average housing costs has

widened. "Fifty percent of our families earn less than \$12,000 annually and cannot afford the median-price new homes without depriving themselves of other necessities such as food, clothing or medical care," he wrote.

To add to the problem of unaffordable new housing, is the deterioration of existing houses. Some 300,000 homes (8.3 percent of all units) in Florida are classed as substandard, with more being added to the list regularly. About 31,000 of the substandard units are located in Northwest Florida.

The twin challenges of building affordable new homes

and upgrading existing substandard houses are awesome in their complexity, but not beyond solving through enlightened public policy.

With politicians and bureaucrats at local, state and federal levels committed to solving the housing problem, solutions can be found to develop resources and energy sources, and implement socially responsible and just economic, tax, mortgage financing and subsidy policies.

As individuals we too have a moral and ethical responsibility to become sensitive to the existing problem in our

midst. We can join or support organizations whose purpose is to upgrade housing in our area. If we own rental property or manage apartments, we have special responsibilities, as do builders and those responsible for financing housing.

Apathy and indifference is perhaps the greatest obstacle in overcoming the barriers to a decent home in a suitable living environment. Our Christian love requires a concern for our neighbor and their living conditions. The powerless, elderly, handicapped, minority groups, and others, need our help.

Pope John Paul asks prayers for vocation

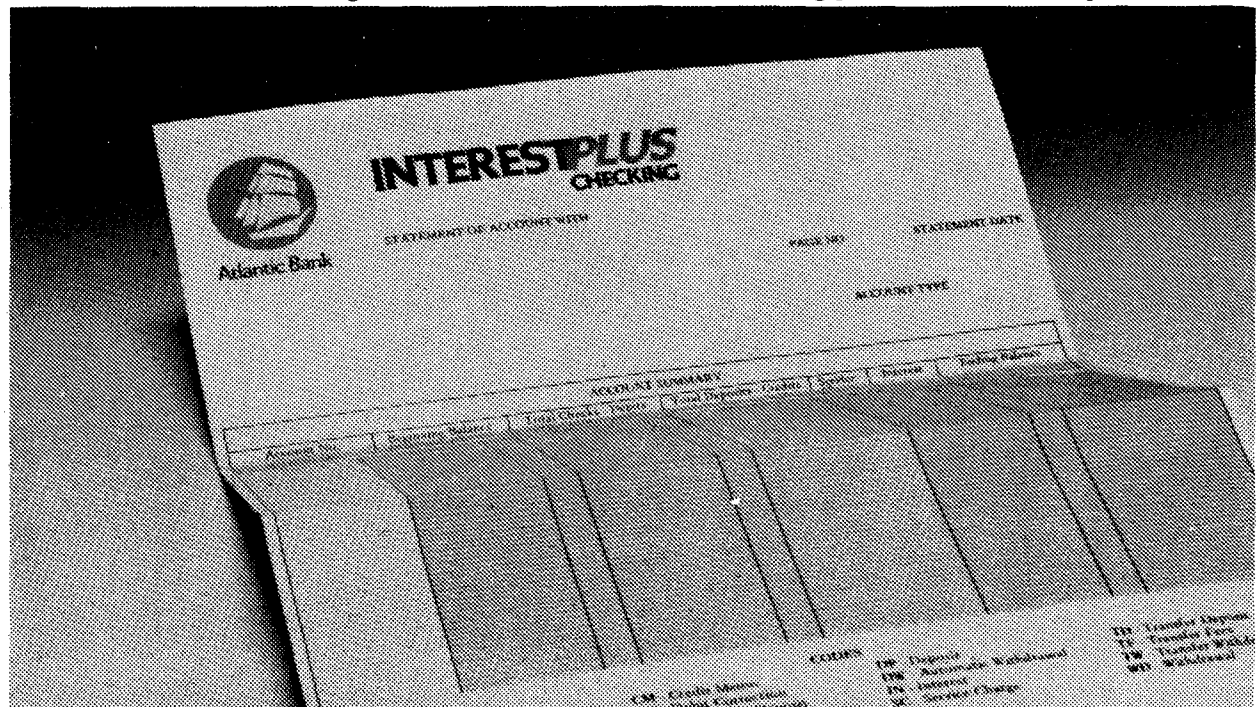
VATICAN CITY —(NC)— Pope John Paul II marked the 32nd anniversary of his ordination to the priesthood with an appeal to Catholics to pray and work for vocations.

Speaking from his apartment window overlooking St. Peter's Square on All Saints Day, Nov. 1, the pope told the crowd below that 32 years ago on that date he had been ordained.

"AND I ASK that to our common prayer you add a particular intention for priestly vocations in the church throughout the world," he said. The pope asked youths not to resist Christ's call to "come, follow me."

"The harvest is great...It is not a harvest of death, but of salvation. It is not the harvest of the world — a fleeting image — but the harvest of Christ, which lasts through the ages," he said.

He then led the 100,000 people in the square in praying the Angelus.



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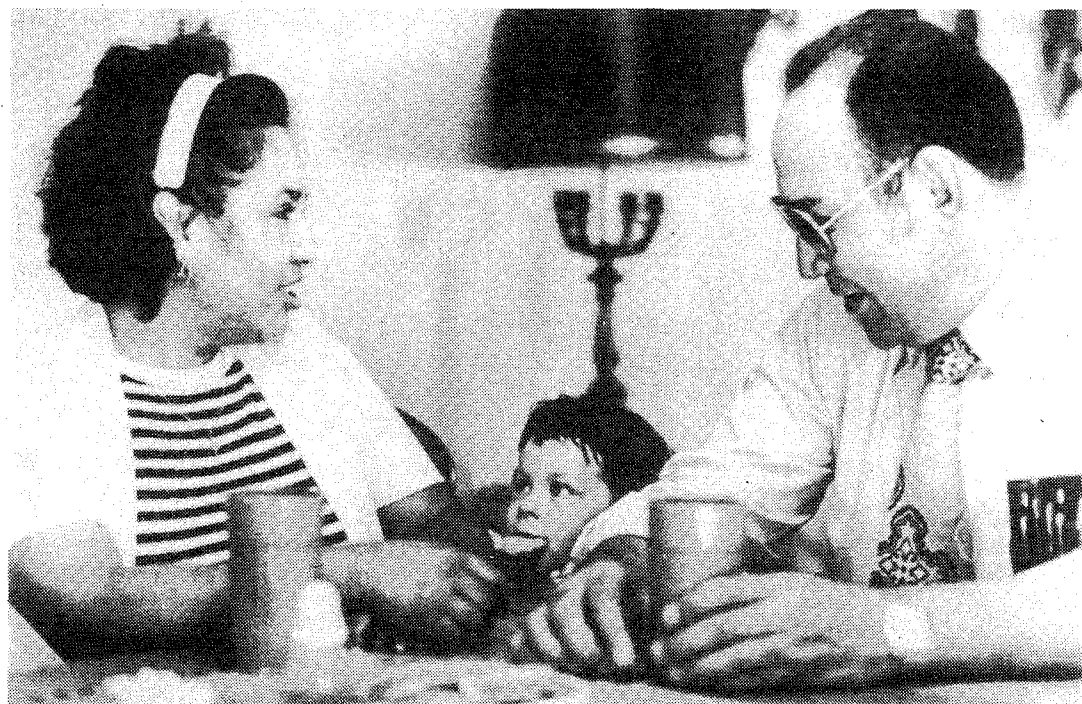
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Our Profit Goes To The Poor

Family gathers around kitchen table to pray

By ANNE BINHAM

everything else, practice helps."



GREENFIELD, Wis.—(NC)—The wooden table in Mary Martinez' kitchen has its battle scars, but until she points out the places where the finish has rubbed off after years of service, they go unnoticed.

Sitting at the kitchen table, John and Mary Martinez talk about their family's habit of praying together. It's appropriate for them to be talking about prayer in their kitchen, because that's where a lot of it takes place.

"Most of the time we're together only for the evening meal," explains Martinez. "So it's natural for us to pray around the kitchen table. The prayer travels all around the table, each adding what he or she wishes. If somebody doesn't have anything to say, he or she adds presence to the prayer."

There are six Martines children, four still at home and the parents said they feel family prayer has made the children more sensitive to others than is usual for their ages.

"They can feel than is usual for their ages."

"They can feel when other children are hurt, and want to reach out to help them get over it," Mrs. Martinez observed. "This makes John and I feel that we are on the right road with them."

PRAYING TOGETHER began when the couple became involved in the Marriage Encounter movement several years ago.

"It was not easy at firwt," Martines recalled. "But like

Martinez, an engineer, said he finds himself praying in the car on the way to work many mornings. Mrs. Martinez, who works part-time with the Spanish-speaking apostolate in the Milwaukee Archdiocese, said she has learned that "prayer is at your job, and in listening to other people."

While the couple have always encouraged their children to pray with them, Mrs. Martinez acknowledged that "there are times when the spirit doesn't move them as well as we'd like."

That doesn't bother her, though. She said she believes "you have to be patient with them, especially the teenagers. God doesn't force himself on us, and we don't believe we should force our own style of prayer on the children. We try to be models, but we don't preach. For instance, one of our daughters likes to write poetry. Some of her poems are beautiful expressions of prayer. She is able to say much more that way than through the way I would pray."

Martines is a permanent diaconate candidate and he and his wife have been active in parish work since they came to the area from Texas in the early 1960s.

THINGS CAN GET pretty hectic at the Martinez house, but they credit their habit of shared prayer with helping them "to put the family first."

"Christ, our eight-year-old, gave me a Father's Day present I'll never forget," Martinez said, Showing a pebble with a raised shape like a cross, he explained. "Chris brought that home, and when he gave it to me she said 'Look, Christ is there in the stone.' Eight-years-old and he can say that. It gives us great joy when something like this happens.

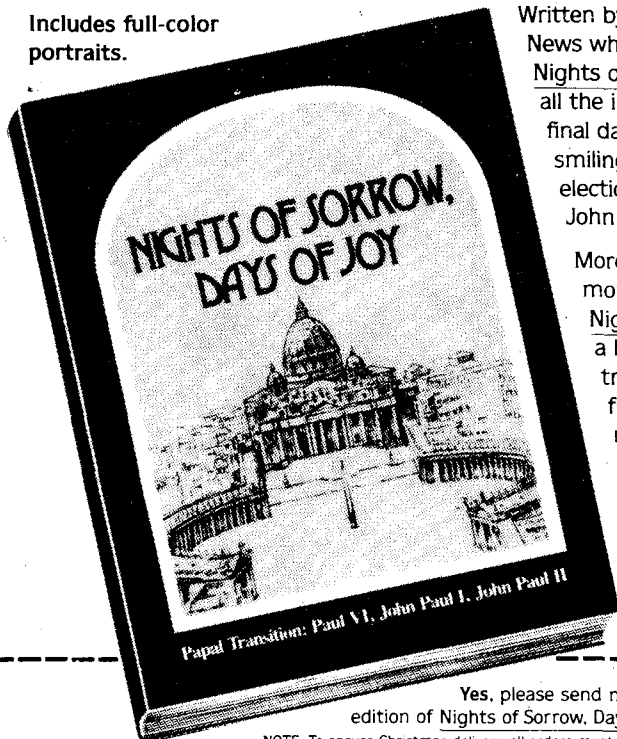
Food for thought. Mary and John Martinez are talking about the importance of family prayer in their lives, but grandson's interests center on more physical nourishment. The Martinez family, including six children, four still at home, do most of their praying at the kitchen table at dinner time because that is the only time they are generally together.

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20 Sisters' installation this Sunday

FORT LAUDERDALE—Twenty new delegates to the Archdiocesan Sisters Council will be formally installed at 2 p.m., Sunday, Nov. 12 at St. Anthony Church clubrooms.

Elected by the more than 600 nuns who serve throughout South Florida the delegates include Sister Marlene Payette, S.S.J.; Sister Mary Montford Roches, O.S.P.; Sister Celine Warnilo, C.S.F.N.; Sister Jean Camillucci, O.P.; Sister Myra Jackson, O.P.; Sister Marion Fanelle, O.S.F.; Sister Gertrude Anne Otis, C.S.C.; Sister Esther Flanagan, S.S.J.; Sister Carol Tight, S.S.J.; Sister Eilish Murtagh, R.S.M.; Sister Elizabeth Frascino, O.S.F.; Sister Madeline Sophie McLeod, O.P.; Sister Margarita Gomez, R.M.I.; Sister Bertha M. Penabad, S.M.R.; Sister Mary Anuncion Garcia, R.F.; Sister Maria Soledad Galeron, R.M.I.; Sister Dolores Marie Todd,

S.S.N.D.; Sister Francis Elizabeth McDonnell, O.P.; Sister Mary Beth Buettner, S.S.N.D.; Sister Helen Peatee, I.H.M.

The Sisters Council, organized at the suggestion of the late Archbishop Coleman F. Carroll serves as a liaison between religious communities of women in the Archdiocese and the Archbishop of Miami. Its goals include the creation of a better awareness among the nuns of the needs of the Archdiocese; the promotion of the Sister's spiritual, professional and cultural enrichment; the involvement of the Sisters in decisions and policymaking which affect their lives in the Archdiocese; to alert the Church in this area to the role of the Sisters from both a religious and a professional standpoint; and to develop closer intercommunity relationships.

Lebanese Christians have 'right to exist'



Edward P. Mahoney, former Deputy Comptroller and Deputy Banking Commissioner of the State of Florida, has been named Senior Vice President for Corporate Development of American Savings and Loan Association of Florida. He is a parishioner at St. Rose of Lima Parish, Miami Shores.

NEW YORK—(NC)—A Lebanese Catholic leader said Christianity may die in his country unless the West—aided by moral pressure from the church—comes to its aid.

"We're not talking politics," said Dory Chamoun, secretary-general of Lebanon's National Liberal Party and son of Camille Chamoun, former president of the country. "We're talking existence. And we have the right to exist."

Chamoun, 48, has been in the United States to plead Christian Lebanon's cause since the Camp David agreements made it appear that shifting Middle East realities might affect his homeland—which is once again, in recent weeks, the scene of bloody fighting between Christians and Moslem Syrian forces.

"We Lebanese aren't allowed to decide these things for ourselves," Chamoun said in

an interview. "Those 5,000 miles away seem to think they know better what's good for us."

Chamoun has met with Carter administration personnel and officials of the U.S. Catholic Conference, to whom he has submitted a three-point proposal.

- Replacement of the Syrian forces in Lebanon with United Nations troops.

- Preparation of a new constitution based on federal principals similar to that of Switzerland.

- U.N. provision of special status for small nations, safeguarding their independence and integrity, and guaranteeing their neutrality.

Chamoun said he opposes partition for his country, which he said would result in sections falling under control of Palestinians and Syrians. "Lebanon shouldn't be given to anyone but the Lebanese."

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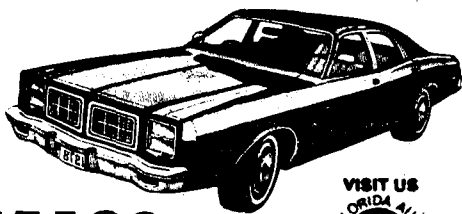
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Voice Sunday is here!

This weekend, November 12, we will be marking Voice Sunday when we undertake in the parishes throughout the Archdiocese our Annual Subscription Drive. It is a time, therefore, to reflect on the Catholic Press and the "why" of its existence.

The most important statement in the Decree on the Instruments of Social Communication issued by the Fathers of Vatican Council II concerns the people's right to know in matters concerning the Church and the World. The document says:

"...there exists within human society a right to information about affairs which affect men individually or collectively, and according to the circumstances of each. The proper exercise of this right demands that the matter communicated always be true, and as complete as charity and justice allow. The manner of communication should furthermore be honorable and appropriate; this means that in the gathering and publication of news the norms of morality and the legitimate rights and dignity of a man must be held sacred. 'For knowledge is sometimes unprofitable, but charity edifies' (1Cor. 8:1)."

Of course, St. Paul is not an easy man to translate or interpret, even for Biblical scholars. Personally, we think Ronald Knox clarifies him much better than most in his translation of Paul's first letter to the Corinthians. Knox quotes Paul in this chapter "...but knowledge only breeds self conceit, it is charity that binds the building together."

Some scholars suggest Paul was using the word knowledge in an ironic fashion and that perhaps he was talking about sophistication—something like those who have preferred to follow the fashions of the day and those who are concerned about people whom they like sincerely and with conviction. As one commentator on this decree says, "the word 'edifies' is a favorite of Paul, derived from the Old Testament. It means li-

terally 'to build up,' and is connected with the notion that humanity is building up the soul and the Church as God's temple"

It is as good a notion as any to apply to The Voice, the lodestar of which is truth in all its manifestations. The Catholic press, then, can be seen as a modern form of St. John the Baptist. It cannot be considered as a vehicle leading to profits or power. As one bishop-publisher put it some years ago:

The only profit a Catholic newspaper should seek is a popular increase in knowledge about the total God-man relationship. The only power sought is the persuasion to move the People of God to make this knowledge come alive in homes, neighborhoods, parishes and whole communities.

Still, The Voice cannot exist in a purely spiritual or even religious climate. Editor and staff must meet deadlines, pay costs and utilize new methods. They must keep a nice balance between local and world wide news; between coverage and significance; between news popularity to win wide acceptance and news boldness to take a moral stand and hold it.

This, of course, is why we exist. We constantly explore ways and means of satisfying the people's right to know, while at the same time heeding the guidance of the Magisterium; exercising the freedoms of the press, while at the same time practicing that essential charity

Freedom of the press carries with it grave responsibility—all the more so in relation to the religious press. In this regard we can never be completely free-for often we are limited by the demands of the common good—both within the Church and in the civic community. Even if we have extensive knowledge we are still not completely "in touch" with all reality of most situations.

The people's right to information involves both the joys and sorrows, the trials and tribulations, the triumphs and failures of the Church. We would be repudiating our obligation to truth if we

Painted a false picture, if we completely ignored the failures and concentrated only on the success stories.

Exercising its essential freedom. The Voice does not need to mathematically weigh the views of all the legitimate diversities. Such objectivity is limited to reporting the news itself. But even here the Editor's judgment is often vital. But in the interpretative section of The Voice—Editorials, columns, letters—such a neutrality can be considered foreign to the Church's mission in the world. There is nothing neutral about the Church's concern in relation to abortion, euthanasia, poverty, human rights. She also does not hesitate to speak out on corruption, adultery or atheistic communism.

Popular Catholic conceptions must go beyond people's tendencies to interpret everything found in The Voice as the Catholic position. We are free to present any Catholic position touching humanity and the social order. The debates among the bishops of Vatican II and the give and take expressions in subsequent Vatican Synods of Bishops led the way in this regard. If The Voice presents only one of the many permitted diverse views, then it is not bridging the gulf that has too often separated Catholic truth from everyday life.

The Voice must be viewed as an instrument of communication published by the Archdiocese to spread Christ and his Church. Christ as the Head of the Mystical Body, employs many means to further the Word. Whatever instrument used must be based on truth and applied in charity.

These, then, are the essential ingredients of The Voice.

We urge all our subscribers to read the letter by Archbishop McCarthy which appears on page one of this issue. Within it they will find the most compelling reasons for The Voice to be in every home in the Archdiocese.

REAPINGS AT RANDOM

An inner conversation necessary



By Gerard E. Sherry

From time to time we will be commenting on various issues of the day expressing views which, while having no official character, we hope will be food for thought.

Sometimes in the Church we acknowledge tensions within the People of God, with extremists at both ends of the semantic tangle, inviting those who are not happy with things as they are to get out to go elsewhere if they don't like it. Alas, this is not the answer. The Church is not some type of Kiwanis or Rotary Club from which one can be expelled. The Church is the Mystical Body of Christ and all, from the highest to the lowest, are of importance within her fold.

WAYS, THEREFORE, must be worked out to generate an inner conversation between the People of God so that tensions will decrease. Christians have only scratched the surface of the world's problems and they need a greater inner unity if they are going to help solve them. Most of us are tired of current tensions, but we cannot give up to achieve a "peace" at any price. The extremists within the Church must

not be allowed to take over the clerical or lay roles.

It seems to me that much of our difficulty is due, in large measure, to neo-Platonism—and the general escapism of modern mankind which jumps at any philosophy that will aid and abet its ennui, its laziness, its cowardice.

St. Paul can help us in understanding the problem. He made all kinds of contrasts between the "flesh" and "the spirit." But, by the time Greek philosophy got hold of the concepts, they had him saying that worldly or material things were to be avoided, and non-material things embraced. But St. Paul knew that any genuine life was a life of matter in the world—a life of diapers and dishes, of expressways and supermarkets, of business and industry, of office and factory.

This was the life that Christ embraced, a life of material limitation (incarnation). It seems to me that the Hebrew world for "flesh" should instead be translated "self-centered" and the word for "spirit" should be translated by "love-inspired."

THUS ST. PAUL is contrasting a life (of dishes, diapers, etc.) that is "self-

centered" with one that is "love-centered" or "spirit-centered" or "spirit-moved" or "spiritual." In short, we are leading a "spiritual life" in the Pauline-Christian sense (not in the Platonic-Manichean-Jansenistic sense) when we are living a life in matter, in the city, on the job—something that is motivated not by selfish egotism, but by the Spirit by the spirit of love-concern, by the spirit of Christ, by the Holy Spirit.

In other words, we are leading a spiritual life if we are compelled by the spirit of God not to run away from the world, but just the opposite—to immerse ourselves in worldly concerns more determinately, more authentically.

Unlike the various Oriental mysticism, Christianity is and must be a worldly religion in which the spirit of love, the spirit of God, expresses Himself through us, through our material actions—through a genuine handshake, through the writing of a check for someone in need, through the marking of a ballot for "open housing," through a journey to someone who is sick or hungry or in prison—or out of work, or confused, or lonely. If done with genuine concern for mankind, these are actions of the spiritual life.

(But, before we pat ourselves on the back too hard

over such manifestations of Christian concern, we ought to also recognize as Christians, the contradiction of spending more on the arms race, or some prestige projects like space and supersonic jets than we do on the needy, the aged and the sick.)

THIS STRANGE Greek definition of the spiritual life is responsible in part for some college catalogues (including Catholic ones) which state that the student is being trained to be "a citizen of two worlds." Modern theology would prefer to say there is only one world; that the whole man develops himself in this life and continues as he has developed in another dimension of this same life.

At any rate, we must reject the idea that we are here merely "to save our souls." Christians who spout that phrase forget that everytime they recite the Apostles Creed they profess to believe in "the resurrection of the body." They don't say anything about the resurrection, or eternity, or what-have-you of the soul. Here again, though, we are dealing with a Hebrew, wholistic concept, where "body" means the whole living, soul - possessing, breathing human being.

Also connected with this concept of worldliness is the question of alienation, a

current magic word. We may be lonely, we are not accepted as significant. People don't seem to need us or want us. (A dog wags his tail and looks for a pat; a child bakes a mud cake and wants it praised; a girl needs a fellow to hold her and need her.)

Several solutions seem available to the person who is afraid that he or she doesn't count and is not needed. Anything that breaks some of the barriers between oneself and another. Any physical act of concern, any smile that is seen, or gift that is touched, or word of encouragement that is heard—all these break down the barriers of isolation. Our indication of concern must be tangible, visible, this worldly. **IF WE JUST HAVE** nice thoughts about another, we remain alienated and miserable. An I-Thou contact between persons (enfleshed spirits) is possible only through material gestures and signs. Thoughts and ideas are not enough. And once again we come to this-worldly, materially defined Christian life. Even contact with God, the "Absolute-Thou" (to use Buber's definition of God) takes place frequently through materialities such as the Sacraments. All this is contained in the idea of "The Word (an immaterial reality) became flesh (material)."



Does Rome frown on

Communion in hand?

By John
Dietzen

Q. Is it true that the bishop of Rome, the pope, has forbidden reception of Holy Communion in the hand in his diocese? If so, why? How can our diocese allow it when Rome frowns on it? (Fla.)

A. I'm receiving this question regularly again since Pope John Paul's funeral, and will probably be avalanched once more after millions watch the new pope installed on television (which may occur before this column appears in your diocesan paper).

The answer is simple. The pope as bishop of Rome does not allow Communion in the hand in his diocese because church regulations forbid it in Italy.

Bishops in the United States (and 60 or 70 other countries) asked for and received permission from the pope for the option of receiving the Eucharist in the hand. Italian bishops have not asked this permission. The pope is, therefore, only following what is presently official church policy in Italy. Official church policy in the United States is different.

Q. So now we're not sure if there may not have been more than one Adam and Eve (Question Corner, Sept. 17). It's time you nutty neophytes were put in a cage. How stupid can you get?

Christ said they were made-two in one flesh. It is time you stupid egotists realize that God's word is (a) external; (b) immutable; and (c) not to be paraphrased, edited or rewritten by a bunch of ant-heads who know less than the apes who the creator is, and the source of their origin.

I have found the Douay version of the Bible to be 100 percent accurate to the finest detail. You idiots use your incomplete newfound knowledge to attack the authenticity of God's word. Even the solar holes have been here since the beginning.

Don't question God. Go back and study some more. (La.)

A. I didn't catch your question, but it's always nice to hear from a fan.

Q. My fiance and I will be married in November. I am Catholic, and he has no deno-

mination, but he attends Mass with me regularly and loves the Catholic Church. We have begun our pre-nuptial instructions. The priest told us that since my fiance is not Catholic, we could not have a Mass.

We are both disappointed about this, but will accept it. However, several people, including a nun, told me that it simply isn't that way any more, that it changed with Vatican II. What is the rule now? (Ill.)

A. Some things obviously have changed since Vatican II, and nuptial Masses are now sometimes allowed at the wedding of a Catholic and non-Catholic.

By no means, however, is a Mass automatically possible at every interfaith marriage. Two major conditions are required. First the non-Catholic should be a baptized Christian. Normally, only a Christian would understand and believe in the religious significance of the Lord's Supper, and therefore appreciate in some proper way its reenactment in our eucharistic celebration.

Second, both partners

must desire and freely request that their marriage be celebrated within the Mass. The intent here, of course, is to be sure that the sensibilities of the non-Catholic and his family are honored, and that both partners see the ceremony as a commitment to God and each other in the sacrament of marriage.

Both requirements also aim at eliminating any use of the Mass as simply a social adornment making the marriage ceremony more ostentatious.

Decisions on this matter should be reached in consultation with the priest performing the wedding, who ultimately is responsible for assuring that all requirements are fulfilled.

Q. What exactly is a spiritual Communion? I am a convert, and an older Catholic tells me that we receive the same graces from this as from actually going to Communion. Is this true? (Texas)

A. A spiritual Communion is a conscious, serious internal act of desire to receive holy Communion—or more specifically, to have the union with Our Lord that normally ac-

companies the proper reception of this sacrament. It can, of course, be made in one's own words or thoughts; and those who prayerfully desire Communion with Jesus in this way enjoy the blessings and helps of the sacrament itself.

One hears less about spiritual Communion today because of the comparative frequency with which the Eucharist is actually received at Mass. Spiritual reception of Communion began to be quite common 800 or 900 years ago, when holy Communion was received very rarely, perhaps only a few times during one's lifetime. Older people still alive today can remember when the majority of Catholics received Communion once or twice a year. In this kind of atmosphere, formal spiritual Communion could naturally play a much larger role in one's spiritual life.

Such Communion "by desire" is still good, of course. But much of its spiritual significance is absorbed today by the richer understanding of the sacrifice of the Eucharist, and its proper influence in our daily prayer and work.

What some parishes are doing



By Dick
Conklin

Last week you heard about the political involvement aspect of the Respect Life program. Now that the elections are behind us, let's take a look at some projects that other parish pro-life groups have undertaken. If one of these ideas appeals to you, why not discuss it with your fellow parishoners?

FAMILIES NEEDED

A priest in California has proposed that every Catholic parish in the U.S. "recruit 10 families each year who would open their homes to women who would otherwise have an abortion."

"These 10 families would volunteer their homes for one year", suggests Fr. Daniel A. Brown, of Los Angeles. After the first year they could renew their offer if they wished, or other members of the parish could become host families to insure that there would always be a pool of 10 such families.

"One advantage of this program is that no bureaucracy is needed," he said. "By having it so widespread, anyone who could find a Catholic church would find Christians willing to provide a haven until the child was born."

There is a current need for such homes in the Archdiocese of Miami. If you are interested in helping, contact

Fr. Dan Kubala, Respect Life Director, 19100 N. Miami Avenue, Miami, FL 33169.

GRANDPARENTS DAY

In St. Petersburg each Catholic



school has a Respect Life coordinator on the faculty, and in the high schools they function as a "catalytic force".

One elementary school held a Grandparents Day last year and all students were encouraged to bring in their own grandparents or an elderly person from a nursing home.

FASTATHON

Another St. Petersburg school held a "Fastathon" during Lent to dramatize world hunger. Contributions, based on hours fasted, were given to the needy.

PARISHONER VISITS

In Pennsylvania, one church has a hospital, nursing home, and a state correctional institution within its boundaries. Parishoners visit patients at the hospital on a bi-weekly basis, others work on a variety of projects at the nursing home, providing a vital link to the community for residents who need love and support in their old age. Still another group attends Mass and eats breakfast with the prisoners on the second Sunday of each month.

FULL EMPLOYMENT

In Buffalo, New York, the diocesan pro-life office participated in the observance of Full Employment Week

last fall because "employment is a life issue too". When 19 Catholic High schools participated in a "Pro Life Day" topics included teenage pregnancy, hunger, the family, death and dying, violence, the handicapped, the aged, and employment.

In other areas Respect Life groups have initiated "reconciliation" programs for women who have had abortions as well as providing support to local alternative to abortion agencies. Some have trained speakers who go to schools, civic organizations, and radio talk shows. Others collect and store used baby furniture for Birthright. Everywhere links are being made with other church groups—schools, CCD, communications, social services, health care, ecumenism, campus ministry, youth ministry, and family life.

Did we forget anyone? No matter what your talents or preferences are, you can find something to do in the Archdiocese of Miami's Respect Life program. We'll continue to pass ideas along to you as we learn of them. In the meantime, you can help your parish prepare for Human Rights Sunday on December 3, and make plans for a 1979 that will bring us one giant step closer to our goal of a Human Life Amendment.

Why are priests, Sisters leaving?

By RUSSELL SHAW

This has to begin with a personal disclaimer.

I'm not and never have been a priest or Religious. I count priests and Religious among my friends, as I do former priests and Religious. But I don't know priesthood or religious life from the inside, and I don't know from the inside why priests and Religious leave.

Like other people, I have my opinions. As a matter of fact, I suspect that most opinions on this subject are more or less correct. Evidently there are many reasons why priests and Religious leave. I offer my opinions as part of the explanation, not the whole of it.

START WITH a phenomenon which, although quite different in many ways, is similar in others to the phenomenon of departure from priesthood and religious life. I mean marital breakup and divorce. It has never been as prevalent as it is today.

Then take another such phenomenon: mid-life vocational change. Gail Sheehy's bestseller "Passages," a potpourri of pop psychology which nevertheless contains useful reportage, offers numerous case histories of men and women in their 40s and 50s who gave up jobs and families in favor of new involvements. Whether or not this trend is actually growing, it is a well established fact on today's social scene.

What do departures by priests and Religious, marital breakup and divorce, and mid-life vocational change have in common?

ALL THREE reflect changed attitudes toward commitment — a greater reluctance to make commitments, along with greater readiness to discard them when they no longer seem as rewarding, as right for oneself, as they once did.

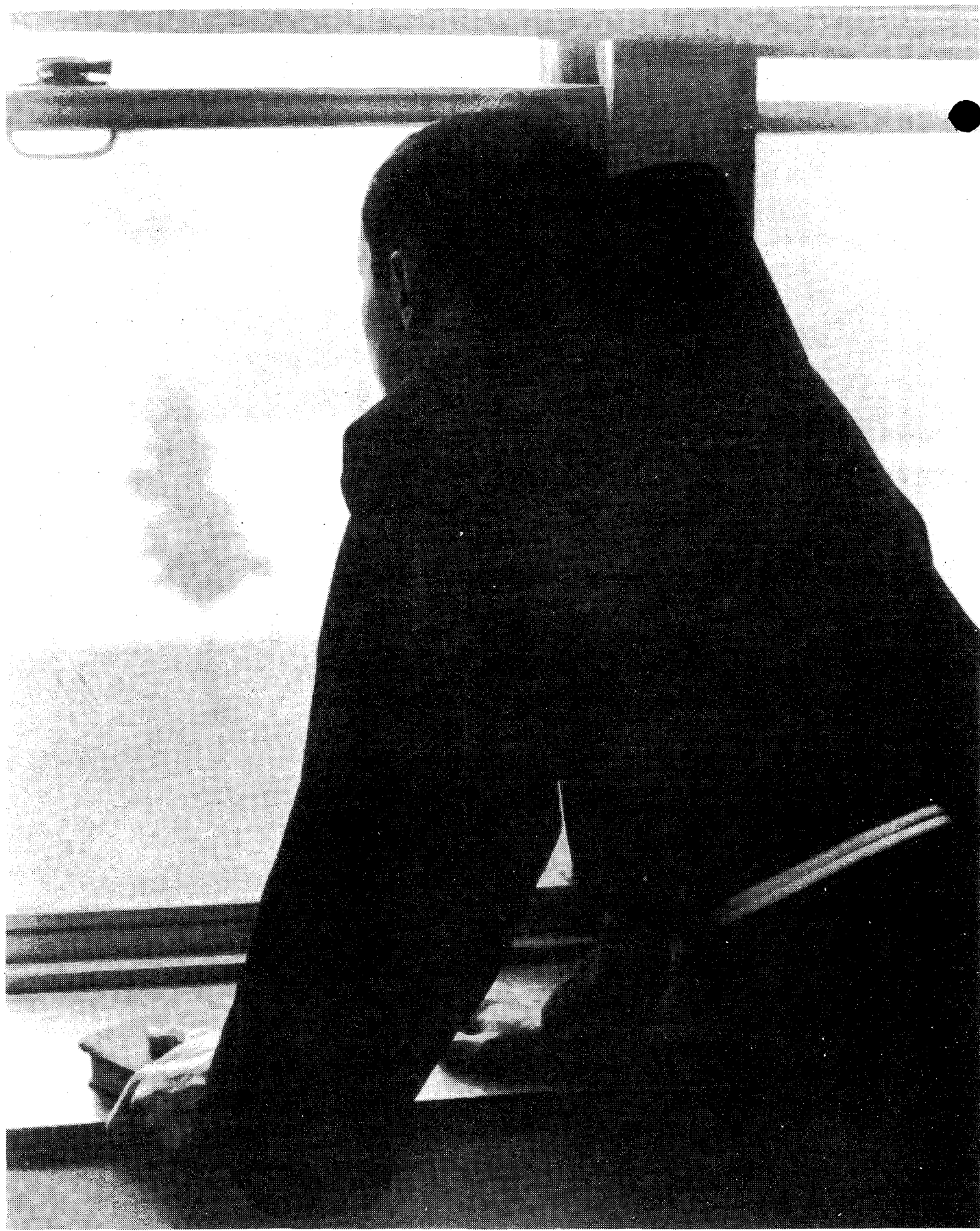
It would be fascinating to probe the causes of this change, but they are beside the point here. Very much to the point is the fact that, as the change has taken place, what used to be unthinkable has for many people become quite thinkable.

Not too long ago it was usually taken for granted that, except for the most serious and exceptional reasons, commitments like marriage, priesthood, religious life and even job or profession were for keeps. "Till death do us part" said it all. Often a heavy burden of social blame and personal guilt was attached to those who acted otherwise.

IN THE LAST two decades — almost overnight as such things go — this has changed drastically. For many people commitments are still for keeps, but for others the idea of permanent commitment has been gutted of emotional and intellectual force. As a result, disappointments and frustrations that once would have been accepted — and by many people still are — as "God's will" or "part of growing up" or just "tough luck" now serve as occasions for pulling up stakes and pulling out.

It's a temptation to become moralistic about this, either hailing it as a great leap forward in the cause of human happiness and fulfillment, or deploring it as a great leap backward into individual selfishness and societal chaos. Leaving moralizing aside, one can at least say that this new attitude toward commitment has some connection with departures from the priesthood and religious life.

WITHOUT PASSING judgment on individual cases, it can also be said that



the departure rate has been unhealthily high for some time. What to do? We are dealing here largely with the offshoot of a cultural phenomenon, not an eternal verity. Attitudes toward commitment have changed before and will again. One shouldn't suppose that yesterday's approaches will work today or that today's will work tomorrow.

In the past, for example, much emphasis was placed on having candidates for the priesthood and religious life enter the seminary and convent very young — and that made good sense in the context of the times, as it continues to make sense for particular individuals today. At present, however, there seems to be a growing emphasis on mature candidates — and

that, too, makes sense. As for tomorrow — who can tell?

IF THE NOTION of permanent commitment was sometimes abused in the past — treated too rigidly, so that it became a source of needless human suffering — it is hard to see the present tendency to reject permanent commitments as any more desirable.

In time the pendulum will swing again, toward renewed stability in priesthood, religious life and other forms of commitment. For the present, commitment in general is taking its lumps — and departures from the priesthood and religious life are high partly, though certainly not entirely, because of it.

NEXT ISSUE

Isn't heavy involvement of the laity in apostolic work expecting a bit much?

KNOW YOUR FAITH

The call of Levi

By FATHER JOHN J. CASTELOT

It is most appropriate that the terse account of the call of Levi (Matthew) should occur in a Gospel section dealing with Jesus' concern for sinners and his repudiation of people who thought themselves too good to have anything to do with such riffraff. It follows immediately upon the forgiveness of the paralytic's sins (Mark 2:1-12) and directly precedes a conflict occasioned by Jesus' dining with "sinners" (Mark 2:15-17). Matthew (9:1-13) and Luke (5:17-32) followed the same sequence, obviously using Mark as their source.

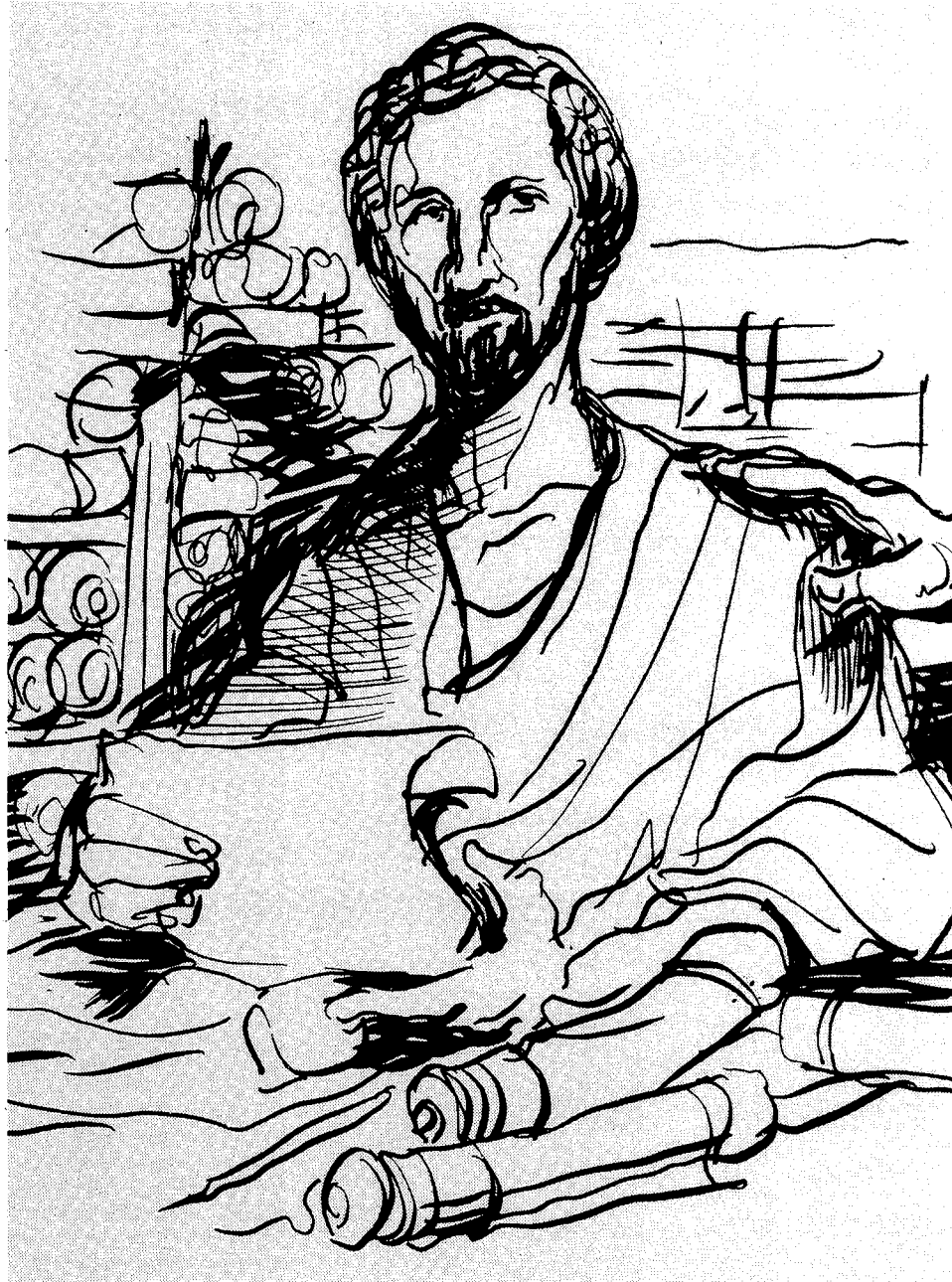
THE ACTUAL call and Levi's response are narrated with surprising brevity — just two verses. What is especially surprising is that Matthew, which changes the name of the tax collector to Matthew (Luke keeps Levi), copies the story almost word for word. This is just one of the many reasons for the fairly general consensus of scholars that this apostle was not the author of the Gospel traditionally called "according to Matthew." Almost certainly he would have given a more intimately personal account of his own call by the Master. That, however, is a literary question, although it is of importance for understanding the Gospel as a whole.

Levi was a tax collector and consequently a "sinner" despised by the "better" people. There was, of course, reason for their antipathy. These men, to begin with, collected taxes from their own compatriots for the hated Romans. Furthermore, the job went to the highest bidder, and he, in turn, had to practice blatant extortion in order to recoup his investment and make a profit in the bargain.

WHETHER LEVI-MATTHEW worked for the Romans or collected tolls at a sort of border station for the equally unpopular local ruler, Herod Antipas, made little difference. He carried the same stig-

ma. Jesus was well aware of this, of course, but apparently he detected a much nobler aspect of the man's personality. And so, much to the surprise and scandal of the self-righteous bystanders, he invited this crook, this collaborator, to follow

him. And without further ado, as the story is told, "Levi got up and became his follower" (Mark 2:14). Luke with his usual stress on total renunciation as a condition for discipleship, added that he left "everything behind" (Luke 5:28).



It is hard to visualize a rapacious tax collector sitting there raking in profits, looking up all of a sudden to see a strange itinerant preacher standing before him, hearing his invitation to follow him, and simply getting up and walking away with him. It would be satisfying indeed to know the whole story: Matthew's initial reaction, his interior struggle and the motives that influenced his decision. But if Mark chose to describe the incident as bluntly as he did, it must have suited his purpose. It served as an illustration to his readers that the call to discipleship — and they had all heard it — must be answered promptly, even at the cost of personal sacrifice.

IF LEVI WAS any good at all at his business, he must have turned his back on a considerable income, one to which he could not easily return.

However, one indication that the story, as it stands, is a telescoped version is the fact that it is followed immediately by the account of a "great reception" (Luke 5:29) which the new disciple gave in his house, to which he invited a "large crowd" of his old cronies. Obviously, he hadn't left everything. At any rate, when the Pharisees got wind of this, they were shocked beyond belief. It was bad enough for Jesus to have joined this renegade to his company, but now he was actually eating in his house, and with all sorts of shady characters.

THEY COMPLAINED to his disciples: "Why does he eat with such as these?" Of course, for them, sinners were all those who did not follow the intolerable rules and regulations they had dreamed up, the keeping of which they identified with righteousness. Thus they made a mockery of true religion, and Jesus was even more scathing in his denunciations of this hypocritical formalism than the prophets before him had been.

Overhearing their remark, he said to them, "People who are healthy do not need a doctor. I have come to call sinners, not the self-righteous." And Matthew, with his love for pertinent Old Testament texts, threw in these telling words: "Go and learn the meaning of the words. 'It is mercy I desire and not sacrifice.'" (Matthew 9:13; Hosea 6:6).

A vocation can hold surprises

By MONIKA K. HELLWIG

Spiritually is a matter of living by the Spirit or inspiration of God. It suggests a sailboat with billowing canvas spread to catch (or be caught by) a strong wind. We can think of spirituality in another way as a matter of vocation, a matter of responding to a call or summons from God. Such a summons is always somewhat unpredictable, like the wind. Following a vocation is never like having a blueprint in hand for the rest of one's life. St. Basil the Great offers a striking example of this.

BASIL WAS born in the early fourth century into a Christian family in a world that remained largely pagan. Because his family was powerful, wealthy and also cultured, he went to the best (pagan) schools, and began as a young man to make a career of oratory. He later claimed that he had wasted his early adulthood on foolishness and worthless endeavors. In his late 20s he became aware of God calling him. He described it as an awakening out of a deep sleep — an experience of really

being conscious of reality for the first time.

It seems that Basil, though born of a devout Christian family, had not been baptized. When he presented himself for baptism, he really meant it as a total conversion of his life. His first thought was that conversion to God meant a kind of turning away from people and society. He gave up all his wealth and went into the desert as an ascetic and hermit, away from temptations of power, fame, luxury and so on.

HE WAS TO discover in the course of his life, however, that the call of God does not always lead away from "the world," and that the Spirit can lead a person into the desert only to prepare him to return into the center of the action and the struggle in society.

Basil withdrew from society but many others joined him in his style of life and he was forced to become a leader and organizer among them. Then the local bishop persuaded him to present himself for ordination and to help in the diocese. Six years later, when the bishop died, Basil was

called to succeed him. He found that this involved much that he thought he had given up through his baptism: the exercise of civil as well as church power, the disposition of considerable wealth (indirectly) and the acquisition of a great reputation for wisdom and oratory.

HE THREW himself into the task of reforming the city into something closer to a just and good society, and it seems that his years as a desert hermit stood him in good stead. He could not be "bought" by any promises or deflected by any threats of exile, confiscations, torture or death, even though such treats came from the enormously powerful emperor who could certainly have carried them out.

In spite of the strain and fatigue of his position, Basil wrote extensively. He must have written when dead tired and under pressure of many other things. But he wrote out of passionate concern for reconciliation and peace within the church. It was a time of confusion in matters of belief and Christians wasted much energy in fruitless disputes. It seemed urgent to Br-

sil to bridge gaps in understanding and to effect reconciliations.

BASIL, WHO died when he was not quite 50 years old, seems in many ways to be a figure for our times, bridging the gap between contemplation and action, between utter detachment and passionate involvement, between fidelity to commitments already made and readiness to respond to new and different needs, between great learning and great simplicity, between undivided concern for the preaching of the Gospel and immediate practical response to ordinary human needs.

The principle by which Basil lived his life seems to have been this: He heard God's call to him wherever his personal potential intersected with a human need, and he seems to have evaluated his personal potential in terms of the Spirit of God carrying him along. His personal courage and enterprise and the great things that he achieved seemed to rest on a vivid awareness that he as bishop, and all the members of the Christian community, rested on the power of the Spirit.



CHD funds helped the Juan Ruis family and 81 others buy their farmworker village from a company in California and become independent homeowners.

Church gives \$7 million to self-help projects

Almost \$7 million in new self-help grants has been awarded by the Campaign for Human Development, CHD, the U.S. Catholic Church's domestic anti-poverty agency, according to Father Marvin Mottet, CHD national executive director.

The \$7 million funds 117 community projects nationwide, including such efforts as an independent housing cooperative for farm workers in California; a network of senior citizens' organizations in Maryland working for recognition of basic rights for the elderly and a united effort of low and middle income residents in central Illinois that is trying to deal with legislative arrangements that often leave people at the mercy of special interests.

Sister Mary Anthony Hodson, education coordinator of the Miami Archdiocese CHD office, said she has met many people locally who have been helped by CHD funds, "and I am really impressed by their gratitude.

"The key point is that the Campaign is not a hand-out but a helping hand so the people can help themselves through work projects," she said, adding that many people, from Indians, to Haitians, to senior citizens have been helped in South Florida.

"The people who give to this program are truly an example of Christian ministry in action. People who give are people who live justice," she said.

One hundred thousand of this year's CHD funding has been granted to the "Save Our Valley" Ecumenical Coalition of the Mahoning Valley, Youngstown, Ohio. The coalition is challenging a New Orleans-based conglomerate's decision to close a steel mill that employed 5,000 persons. The coalition seeks to reopen the steel mill under community/worker ownership in the economically hardpressed Youngstown area.

CHD's 1978 collection, scheduled for Nov. 19, is expected to bring the nine-year total to more than \$70 million. One quarter of the collection is distributed to self-help projects by the local dioceses; the rest is disbursed at the national level.

According to Fr. Mottet, CHD's efforts are more timely than ever. "With 'Proposition 13' and 'tax revolt fever' gaining momentum, it is the poor who will be hurt most, and it's more important than ever that we in the voluntary sector come through," he said.

The Campaign, planning its 10th anniversary in 1979, intends to "launch a new decade of dedication to the causes of justice and the alleviation of poverty," Mottet said. Those plans tentatively include a national convocation on poverty and justice-related issues, scheduled for next fall.

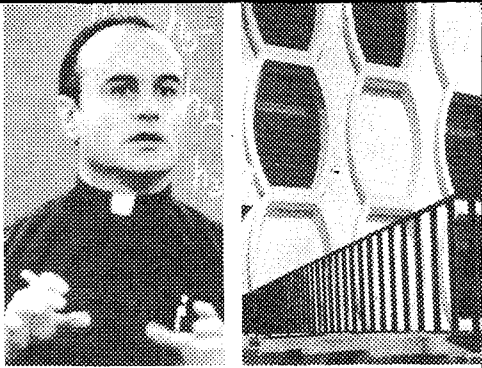
Established by the National Conference of Catholic Bishops in late 1969, CHD began in 1970 as the American Church's anti-poverty, justice education program. CHD-funded projects enable people to work together for long-range solutions to poverty in the areas of legal aid, housing, health care, economic and social development, and education.

CHD's educational focus includes serving as an information center on poverty and justice-related issues, encouraging public awareness through the media, providing materials to schools, parishes and other institutions, coordinating educational activities with 160 diocesan CHD directors, and participating in workshops on local and national levels.

The Campaign is financed through an annual Thanksgiving-season collection in American parishes. Of every dollar received from the diocesan collection, 96 cents is allocated directly to self-help projects. Grant applications are reviewed by diocesan and national staffs and a 40-member national committee of lay and religious people involved in social justice work.

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- November 15 — Cardinal Gibbons High, Ft. Lauderdale
- November 15-16 — College Fair, Hotel Four Ambassadors Inter-Continental, 801 S. Bayshore Dr., Miami
- November 16 — Biscayne College, 16400 N.W. 32nd Ave., Miami

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Seminary open house for graduate studies set

An open house for students interested in masters degrees is slated to begin at 7:30 p.m., Tuesday, Nov. 14, preceding the annual college Founders' Day celebration on Wednesday, Nov. 15.

Department chairmen will participate in open house workshops where discussions will involve master's degree programs in business, science-education, arts-English, arts-religious studies, and social work.

The Rev. Carlos Garcia Allen, a member of the faculty at the Archdiocesan Seminary of St. Vincent de Paul, Boynton Beach, will be the principal celebrant of a Concelebrated Mass at 11:50 a.m. in Cor Jesu Chapel to mark the anniversary of the college

founding on Wednesday.

Participating will be members of the Barry family and friends in the community who were present when the college was founded in 1940 by the late Bishop Patrick Barry, fifth bishop of St. Augustine; his brother, the late Msgr. William Barry, P.A.; their sister, Mother Mary Gerald, O.P., the late superioress of the Adrian Dominican Sisters who administer the college; and the late John G. Thompson, Miami Attorney.

Students and faculty members will participate in the offertory procession.

Tours of the campus, entertainment by theatre and music students, and a variety of exhibits will be featured throughout the day.

3 Students are on Fair Council

Three students at Carrollton middle schools are serving on the Dade County Youth Fair Council, a group composed of representatives from public and private schools throughout the county.

Ines Maria Ulloa, sixth grade; Florence Zolin, seventh grade and Dorothy Long, eighth grade, will participate in the organization and arrange-

ments for the Youth Fair annual exhibits.

Irish Primate

ARMAGH, Northern Ireland —(NC)— Archbishop Tomas O'Fiaich of Armagh, the primate of all Ireland, will give the commencement address and receive and honorary degree from St. Mary's College, Notre Dame, Ind., next May.

College night set at Biscayne

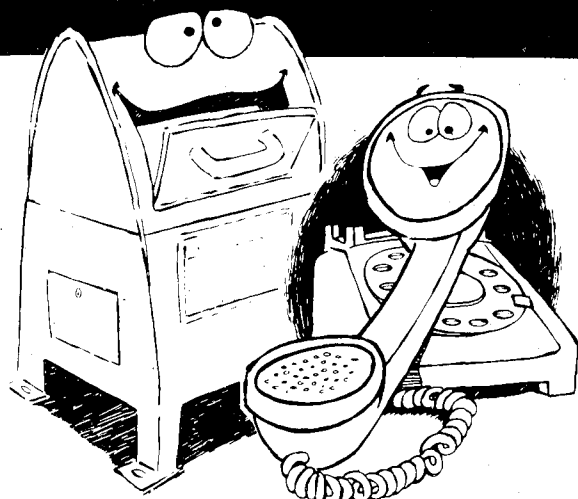
More than 125 colleges and universities throughout the nation will participate in "College Night" on Thursday, Nov. 16 at Biscayne College, 16400 NW 32nd Ave.

The program which is slated between 7 and 9 p.m. provides

an opportunity for individuals to meet with representatives of colleges and universities and to investigate the curricula offered by each.

Among colleges participating will be Barry College, Catholic University of Ameri-

ca, Fla. Institute of Technology, George Washington University, Florida Memorial College, Loyola and Marquette Universities, New York University, Presbyterian College, Rollins College, Stetson U.S. Naval Academy.



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IT'S EASY TO REGISTER: Just fill in the coupon below to obtain a listing of courses and the material that permits you to register by mail or telephone. If you are currently enrolled at M-DCC or a newly admitted student you can use telephone registration for Evening, Saturday and Open College courses. Day-time students have to register in person on the campuses. (We're working on making your registration easier, too.)

WINTER SCHEDULE: Deadline for telephone or mail-in registration (using the telephone/mail-in registration booklet) for Evening and Saturday courses is Dec. 14. Open College deadline is Feb. 14.

CLASSES BEGIN: January 3.

FEES: Florida residents, \$14 per credit; Out-of-state residents, \$29 per credit. (Fees subject to change without notice.)

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LOURDES FASHION BENEFIT

WEST PALM BEACH—Lourdes Residence, staffed by the Carmelite Sisters for the Aged and Infirm, in West Palm Beach, will benefit from a dessert fashion show at 3:15 p.m., Thursday, Nov. 16 at Burdines.

Tickets for the benefit, sponsored by Lourdes Residence Auxiliary, may be obtained by calling 655-4665 or at Lourdes, 208 Evernia.

DOMINICAN PROGRAMS

KENDALL—Several programs are scheduled next week at the Dominican Retreat House, 7275 SW 124 St.

The Rev. John O'Hara will conduct an Evening of Reflection for married couples from 8:30 to 10:30 p.m., on Tuesday, Nov. 14. "Christian Marriage Amid Today's Challenges" will be the theme.

"Evangelization and Resurrection" will be the topic of the Rev. Paul Vuturo, Archdiocesan CCD Director, when he conducts a Day of Reflection from 9 a.m. to 2 p.m. on Tuesday, Nov. 14.

A Charismatic Renewal Evening begins at 7:30 p.m., Wednesday, Nov. 15. "He Has Come to Let Us Free" will be the theme.

"Try It, You'll Like It" will be the communications theme for a Day of Reflection for Mothers and Daughters from 10 a.m. to 4 p.m. on Saturday, Nov. 18.

For information on any of the programs call 238-2711.

MARIAN CENTER DINNER

An "Italian Evening", under the auspices of the Ma-

rian Center Auxiliary, is scheduled for Saturday, Nov. 18 at the center, 15700 NW 37 Ave.

Proceeds from the 8 p.m. dinner will benefit the new workshop planned by the Sisters of St. Joseph Cottolengo who administer the school for handicapped and mentally retarded children.

Reservations may be made by contacting Mrs. John Canfield at 866-6604.

VILLA MARIA BENEFIT

NORTH MIAMI—A pre-Christmas sale to benefit Villa Maria Rehabilitation and Nursing Center begins at 10 a.m. on Saturday and Sunday, Nov. 11 and 12 at 1050 NE 125 St.

Sister Helen Mary, S.B.S. serves as chairman of the annual event sponsored by the Villa Maria Auxiliary.

Dinner will be served in the cafeteria and a variety of Christmas decorations and gift-giving items will be featured.

DAY CARE CENTER'S 10TH

Good Shepherd Day Care Center, an agency of the Archdiocesan Catholic Service Bureau, will celebrate its 10th anniversary on Friday, Nov. 17 at 18601 SW 97 Ave.

Dinner will be served following a social hour at 7 p.m. For reservations call 235-1756.

CENACLE RETREAT HOUSE

LANTANA—Men and women of all denominations are invited to participate in a Day of Reflection on Tuesday, Nov. 14 and a Morning of Reflection on Wednesday, Nov. 15 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

The Rev. J. Chester Schwab, O.M.I., pastor, St. Stephen Church, Miramar, will conduct the sessions.

Additional information may be obtained by calling 582-2534.



AN "INTERNATIONAL EVENING" is the theme of the 1978 MERCY BALL to be held at the OMNI on November 18th. Among guests at a recent party for ball supporters: Dr. James Jude, Mrs. William Pawley, Mrs. Edward Sweeney, Fr. Richard Shearer, at Mercy, and Mrs. Jude

It's a Date

BROWARD

Court Holy Spirit, Catholic Daughters of America, meets 1 p.m. today (Friday), St. Elizabeth Gardens, Pompano Beach.

Lauderdale Catholic Singles Club Corporate Communion, 10 a.m. Mass, Sunday, Nov. 12, St. Maurice Church, 2851 Stirling Rd. Breakfast and bowling follows.

Blessed Sacrament parish reunion social, 8:30 p.m. Friday, Nov. 17. Reservations call 565-2976.

St. Matthew Women's Club holiday bazaar, Nov. 11 and 12, at school, 542 Blue Heron Dr., Hallandale. Monthly meeting 1 p.m., Tuesday, Nov. 14, Home Federal Bldg.

Our Lady Queen of Martyrs Women's Club fashion show and luncheon, noon, Saturday, Nov. 11, Bahia Mar Hotel. Reservations call 583-8725.

St. Bernard Women's Guild meets 8 p.m., Tuesday, Nov. 14, Sunrise.

Nativity parish carnival, Nov. 16-19, parish grounds, Hollywood. Special dinners Saturday and Sunday. Rides, booths, etc.

DADE

St. Richard and St. Louis parishes sponsor a Day of Reflection, Nov. 14 at the Dominican Retreat House, Kendall.

St. John the Apostle Young Adults Council wine

and cheese party, 8 p.m. today (Friday), at CCD office, Hialeah.

Lourdes Academy annual festival, 1-6 p.m., Sunday, Nov. 12 on the school grounds. Barbecue chicken dinner will be served. Rides, booths, etc.

St. Kevin Women's Guild meets 8:30 p.m., Monday, Nov. 13. Guest speaker on Citizens Crime Watch.

Epiphany Woman's Club luncheon and fashion show, 11 a.m., Saturday, Nov. 18, parish center, 8235 SW 57 Ave., S. Miami, For tickets call 665-7345.

St. James Woman's Club meets 8 p.m., Wednesday, Nov. 15, parish hall. A police department representative will speak.

Cathedral Women's Guild boutique begins 8 p.m., Sunday, Nov. 12 in the Archdiocesan Hall, N.W. 75 St. and First Court.

Our Lady of Lakes Woman's Club meets Wednesday, Nov. 15. Donations will be collected for Camillus House.

St. Lawrence parish carnival, Nov. 16-Nov. 19 on the

grounds at NE 22nd Ave., and 191 st. Women's Council Memorial Mass, 7:30 p.m., Nov. 13 followed by meeting.

St. Patrick's parish Patriotic Club meets noon, Tuesday, Nov. 14, in clubrooms. Christmas workshop meetings 1 p.m. on Mondays in November. For information call 757-8318. Corporate Communion, Sunday, Nov. 12, 10:30 a.m. Mass.

Marian Towers Residents Club dessert card party, 11:30 a.m., Thursday, Nov. 16,

17505 N. Bay Rd., Sunny Isles. Reservations call 931-0472.

Our Lady of Perpetual Help parish carnival, NW 27th Ave. and 135 St. Opa Locka., Nov. 16-19. Spanish and Italian food. Games and rides for all ages.

St. Rose of Lima Guild meets 11 a.m., Monday, Nov. 13 in parish auditorium, 10690 NE Fifth Ave. Chinese auction benefits Camillus House. Mothers Club fashion show and luncheon, Nov. 18 Indian Creek Country Club. Reservations call 751-6445.

Hunger Week at Barry Nov. 12-19

"Hunger Awareness Week" will be observed at Barry College Campus from Nov. 12 to Nov. 19

According to Sister Ann Bernard, O. P. moderator of the college Bread for the World unit, "A concerted effort will be made to raise consciousness about hunger in this country and worldwide, and to motivate people to act on behalf of the hungry."

Program sponsors advocate fasting for one day and then contributing the money saved to feed the hungry. Audiovisual presentations titled "A World Hungry" will be presented during the week and three parts of a documentary, "A Fight for Food" will be televised on CH.2 on Sunday, Monday and Tuesday evenings. A letter-writing campaign to urge Congress to reform foreign aid toward greater self-reliance on the part of developing nations will be conducted.

Food for Miami's downtown refuge for the indigent, Camillus House, will be presented during the offertory at a Thanksgiving Mass which will be celebrated at 11:30 a.m., Nov. 19 in Cor Jesu chapel on campus.

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YOUTH ACTIVITIES

New directions in Youth Ministry

By: **JOE IERISI**
Assistant Archdiocesan
Youth Director

As you may already know, the Archdiocesan Department of Youth Activities is taking some new directions.

In fact, the focus is shifting away from primarily activities toward a more total approach to Youth Ministry. In the past the traditional C.Y.O. model with its emphasis on sport and social gatherings sufficiently filled the needs of Catholic youth. But today's mobile youth have many adequate social outlets, and therefore don't look to the church to fill their needs.

We simply can't compete with the box office, Discos and football games when it comes to entertainment, nor do we want to. The very fact that it is so easy for most kids to interact with each other in a variety of settings indicates a spirit of unity and sharing is growing within them.

The problem today is that it is very often difficult to be in touch with one's spiritual self in a society predominately concerned with the material realm. Feedback from youth and those working with youth indicates a strong need exists to tap that spiritual energy within us and channel it in positive directions. In this way we allow the Lord's spirit to be alive working through us.

Take a look at the recent box office hit STAR WARS. Everyone loved to see Obe One Kinobe possessed with the power of good while fighting Darth Vader and the forces of evil. One could feel the intensity of him telling Luke "The Force be with you." Sound familiar? We've been saying "The Lord be with you" for years, but unless those words are motivated from God's spirit within us they remain just words.

If we adults really want kids to "Turn On" to God's Spirit and realize Christian community, we must by our example give them something to turn on to. We too need to be in touch with our spiritual self.

We at the D.Y.A. have committed ourselves to working with youth, young adults, and adult youth workers concerned with developing their spirituality. Because activities play an important role in developing one's personality they remain a part of total youth ministry.

Therefore, we will also be encouraging organization of activities on a more localized level than in the past. We are organizing county federations to facilitate better communication between neighboring parishes and will be helping these groups in any way we can. The initial meetings as well as a follow up meeting with the Dade federation have generated much enthusiasm, encouraging us in our efforts.

Anyone interested in taking an active part in youth ministry is invited to attend the follow up meetings in Broward. Those in south broward will meet Wednesday Nov. 15, at 7:30 P.M. at St. Bartholemew. Those in the north broward and Boca Raton will meet the following night at 8:00 at St. Vincent (Margate).



NEW ANNIE—After playing one of the orphans in the hit Broadway musical "Annie" for a year, Shelly Bruce, 13, of East Rutherford, N.J., moved into the title role. Like her predecessor, Andrea McArdle of Philadelphia, Shelly attends a parochial school when her busy eight-shows-a-week schedule permits. At St. Joseph's School in East Rutherford, she talks with classmates.

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Television as educator

By T. FABRE

NEW YORK—(NC)—The television set fulfills many roles in the American home—a source of instant entertainment, a time-killer or unfilled hours, a means of escape from the daily routine, an electronic baby-sitter, and the like. It is also, however, a source of information, news and education.

The public readily accepts television as a medium of amusement and diversion but apparently shows little interest in it in terms of education. At least that is the implication of a recent survey of television viewers in four major American cities—Philadelphia, Minneapolis, Denver and Houston.

THE STUDY, conducted by the Corporation for Public Broadcasting, found that public television is regarded by many viewers as "educational television," that watching it is both "demanding and hard work" and that it is "definitely not in the same league with the kind of immediately gratifying entertainment to be found on commercial television."

How deeply ingrained is this attitude can be seen from the fact that, according to the report, many viewers believed they underwent an "educational experience" watching public television programs, even those they thought "entertaining."

Public television has been claiming that its viewership is steadily on the rise. The reliability of such statistics is called into question by the survey's disclosure that "viewers have a deep-seated belief that public television's content and presentation of programs are difficult and austere." That is not an especially inviting image.

In contrast, these same viewers said they enjoyed the way in which such commercial broadcasts as "Roots" and "Holocaust" blended historical content with personal involvement. They also said that they felt that these series would not have been as good if done by public broadcasters.

The point here is not that commercial television is better than public television. It is rather that the public feels more comfortable in the hands of the networks and even today suspects that PBS is an extension of the classroom. The irony is that it may be the networks themselves that will break down this distinction in the mind of viewers.

IN THIS REGARD, some important points were made by Elton H. Rule, president of the American Broadcasting Companies, Inc., in a recent speech to the Sacramento, Calif., Rotary Club. In it, he called upon teachers, parents and broadcasters to take greater advantage of the "vast, untapped potential for learning in today's commercial television programming."

Rule stressed that television "exposes children to the challenge of new, unique experiences. This exposure is an integral part of the education process... The very act of watching and listening is the first step of that process."

One of the ways in which a youngster learns, Rule said, is by observation, giving the example of a child learning from a walk down a city street, provided a parent were to point out what to look for. "For this child, watching television can be a lot like walking down that busy street. What he gets out of it will depend in part on what his parents put into it."

In describing the fascination of children with television, Rule insisted that this "can be turned to the advantage of the child, both in terms of his informal education at home and his formal education at school."

He cautioned, however, that broadcasters are not educators and that TV can supplement but not supplant the role of parents and teachers. The role of television, he said, is to "illuminate issues, bring subjects to live, dramatize history and ideas, focus on the fascination of people and events."

If parents are unable or unwilling to watch TV with their offspring and to talk with them afterwards about what they think and feel about a program, then they could do the unthinkable — get rid of their TV set. This is a false solution, however, because television is a part of modern life whose potential benefit is far greater than its potential harm if one learns to use it properly.

The fact is that we have deluded ourselves into thinking that entertainment is morally neutral and something we can afford to take for granted. The greatest teachers have been storytellers. Public television has much to learn in this regard from commercial broadcasters, who know all about sending messages, as part of the entertainment.

ENTERTAINMENT/ARTS



RELIGION-BASED DRAMA—David Janssen, left, stars as a public relations executive promoting a new Bible based on a revolutionary discovery, and Ron Moody portrays a derelict with a suspect but devastating secret in "The Word." The eight-hour dramatization of Irving Wallace's best seller about eyewitness account of the life of Christ.

TV programs of note

NEW YORK—(NC)—The major TV event of the week is a three-part investigation of the world food crisis which a number of educational and church groups will be using in discussion programs. Entitled "Global Paper: The Fight for Food," the series airs Nov. 12, 13 and 16 on PBS.

It is not a subject that is easy to consider and yet it must be faced because America is a major source and consumer of the world's food supply. Bread for the World, a Christian citizen's movement, is urging viewers to use this series as an opportunity to learn about the causes and potential solutions to the crisis.

As of this writing, it is not available for preview but from the description of the programs, it is apparent that it is not arguing any particular point of view. Various interpretations and approaches will be presented for the viewer to consider and to decide which solutions are best

suited to alleviate world hunger.

There are an unusual number of made-for-TV movies on the schedule this week but the three chosen as most likely of interest turn out to be much-ado-about-nothing.

One could obviously have had some fun with the TV dramatization of Irving Wallace's potboiler about the supposed discovery of a long-lost ancient eyewitness account of the life of Christ. It unfortunately is played with deadly seriousness in an eight-hour dramatization of "The Word," airing in four parts from Sunday, Nov. 12, through Wednesday, Nov. 15, at 9-10 p.m. each evening on CBS.

The complicated plot revolves around the fortune to be made through the publication of a new Bible based on a forged document reputedly written by the "brother" of Jesus. In the two-hour condensation shown to critics, a very accomplished cast throw them-

selves into a futile enterprise with only the lovely location photography relieving the humor.

TV PROGRAMS OF NOTE

• Sunday, Nov. 12, 8-9 p.m. (PBS) "Global Paper: The Fight for Food." First in three-part series presents the problems and policies that make hunger and starvation a fact of life for 500 million people and examines the kinds of choices that can be made to avert a growing crisis.

• Monday, Nov. 13, 8-9 p.m. (PBS) "Global Paper: The Fight for Food." The second program in the series focuses on U.S. aid and foreign policy examining such questions as: How is the American economy affected by aid? Should the United States give food to any starving nation or only to her military allies?

• Thursday, Nov. 16, 9-10:30 p.m. (PBS) "Global Paper Forum: The Fight for Food."

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Good News Bearers make Bible dramas

You may have heard of the Bad News Bears, but have you heard of the Good News Bearers? This Bible Drama troupe brings the words of the Bible to life through skits and mini-dramas.

Under the direction of Mrs. Leah Davidson, drama teacher at St. Joan of Arc School in Boca Raton, the original group formed one-and-a-half years ago during summer Bible school. They have been doing workshops under the sponsorship of William H. Sadler, Inc. (a division of the Oxford Book Co, New York) ever since.

LAST FALL the group performed in Atlanta, Georgia, and this fall they take their teacher training program to Long Beach, Mississippi for a Saturday workshop. Recently the actors were incorporated into the All Saints Day Sunday service when they acted out the homily.

For this presentation they chose a script called "The Our Father" where the voice of God speaks to a praying teenager played by 15 year old Leah-Jean Davidson. Jeff Mazza was the voice of God. The presentation ended with the entire troupe saying the Our Father in sign language.

These two new members of the Good News Bearers joined the original members of the troupe which include: Tony Mazza, Richard Davidson, Craig Chenicek and Richard Bellosi. All six mini-thespians are graduates of the St. Joan of Arc. Mini-Thespian drama club.

Tony Mazza, Richard Davidson, Richard Bellosi and Jeff Mazza will be seen next



The Good News Bearers Bible Drama Troupe includes: (Top row, left to right) Jeff Mazza, Tony Mazza, Richard Bellosi,

(Bottom row, left to right) Craig Chenicek, Leah-Jean Davidson and Richard Davidson.

month as pages in "Man of All Seasons" at the Delray Beach Play house.

This past summer the male members of the troupe all

participated in plays at the Royal Palm Theatre for Young People under the direction of Dr. William Peterson.

ALSO ALL of these teen-

agers have been active in the creative dramatics program at the Caldwell Playhouse at the College of Boca Raton under the direction of Michael Meath. Credits by members of the group also include: Florida

Atlantic University and the Boca Raton Community Theatre.

Programs by the group are available to church groups and other interested organizations by calling 305-391-1674.

Principals set several meetings

Principals of Archdiocesan elementary and high schools are scheduled to meet next week in Broward, Palm Beach and Dade Counties.

Elementary school principals in Broward County will convene at 9:30 a.m., Tuesday,

Nov. 14 at St. Elizabeth School, Pompano Beach. Principals of high schools will meet at 9 a.m., Thursday, Nov. 16 at Madonna Academy, Hollywood.

In Palm Beach County, a meeting for elementary and

high school principals begins at 1 p.m., Tuesday, Nov. 14 at Cardinal Newman High, West Palm Beach.

High school principals in Dade County meet at 1 p.m. Wednesday, Nov. 15 at the Archdiocesan Department of Education.

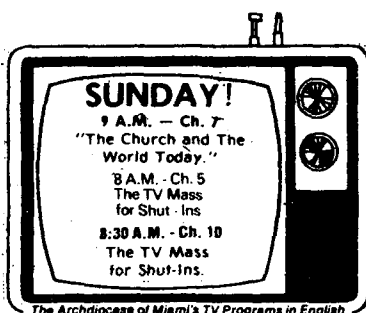
Vatican Workers Bonuses

VATICAN CITY —(NC) — Pope John Paul II gave 3,000 Vatican workers a bonus of 300,000 lire (nearly \$400) each for their extra work in October because of the conclave and his election as pope.

He also on Oct. 31 gave a five-day weekend, Nov. 1-5, November 1, All Saints Day, is normally a holiday in the Vati-

can and Italy. But the pope also gave Vatican workers Thursday, Nov. 2, and Friday, Nov. 3, off.

In giving each worker 300,000 lire, the pope broke with the usual tradition under which each worker received a month's extra pay at his own wage scale to compensate for the extra work.



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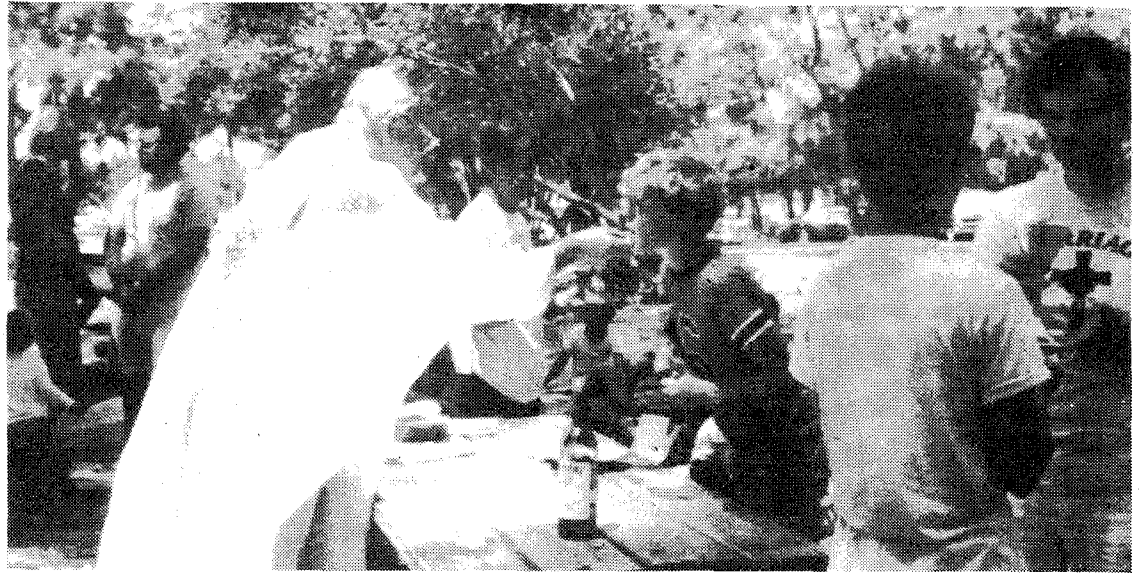
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The latest in a series of family campout weekends, sponsored by the Archdiocese Family Enrichment Center was held at John Prince Park in Lake Worth, featuring family discussions, sing-alongs, presentations and liturgies, such as this one with Father Ron Luka giving communion in the rustic outdoor setting. For information on future campouts call 651-0280 in Miami or 971-7728 in Fort Lauderdale

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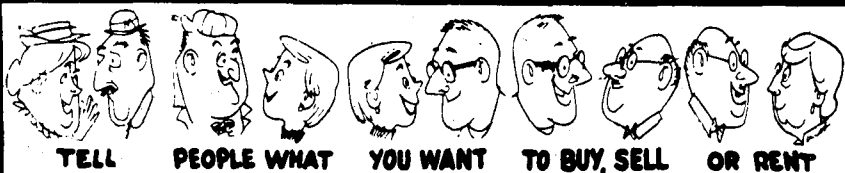
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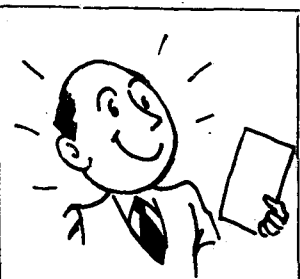
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Creando comunidad... con cuentos.

Por ARACELI CANTERO

Durante 5 años el padre Francisco Santana trabajó en Honduras, dirigiendo un equipo de promoción de comunidades cristianas de base, que entrenaba a los campesinos para que celebrasen la Palabra de Dios en sus aldeas los domingos.

Para ayudar a los delegados de la Palabra de Dios, el padre Santana fue escribiendo cuentos tomados de la vida diaria de la gente que quedaron después reunidos en pequeños folletos.

Pero la experiencia ganada en aquellos años, no quedó enterrada en Honduras.

Ahora el padre Santana la ha compartido con los fieles de la parroquia de San Kevin, donde durante varias semanas, grupos y familias han reflexionado sobre su fe, partiendo de una serie de "Diálogos de la familia de Dios" escritos por él.

"Después de nuestra reflexión sobre los temas del año santo, quedamos hambrientos de seguir

los grupos," comentó Eduardo García, uno de los coordinadores del proyecto.

"La llegada del padre Santana a la parroquia nos pareció respuesta del Señor," añadió su esposa Carmen.

Los dos habían quedado encantados de la experiencia del sacerdote cubano en Honduras y acordaron colaborar con él para hacer algo parecido en San Kevin.

"Reunimos a las personas activas en la parroquia y también repartimos los diálogos los domingos," explicó Carmen.

Logramos participación de unas 200 personas, que leían los diálogos en sus casas y luego recibían nuestra visita para comentarlos con la familia," añadió.

"La respuesta ha sido fantástica, porque la gente se identifica con los ejemplos y empieza a conectar la fe con la vida," dijo.

Según el padre Santana, los diálogos que él escribió partiendo de la realidad de Miami, tratan de



Eduardo y Carmen García, de St. Kevin comentan con el padre Francisco Santana futuros temas para el diálogo en grupos.

"enfrentar a la gente con las contradicciones en sus vidas, y buscan hacerles ver que la Palabra de Dios tiene algo que decirles. Al mismo tiempo tratan de despertar interés por las reuniones en grupos para aprender y acercarse más a la Iglesia."

La primera serie que ha escrito la tituló "Qué pasa Cubano: Es-

tampas del Exilio," pero seguirá escribiendo otras con enfoque pastoral, quizás sobre lo que significa ser católico, o la familia de Dios.

Cada estampa consta de cuatro partes: un cuento, preguntas para el diálogo, lecturas de la Biblia y reflexión comunitaria.

Cada una puede discutirse en familia y al final de ellas se puede invitar al hogar a uno de los líderes de la parroquia, o al sacerdote que puede celebrar la Eucaristía.

"Nuestra experiencia ha sido muy buena," dijo el matrimonio García. "Con las visitas a los hogares hemos podido descubrir las necesidades de la gente, orientarles a movimientos apostólicos e incorporarlos más a la parroquia," añadieron.

Ordenado sacerdote en Honduras, en 1968 el padre Santana había estudiado para el sacerdocio durante 3 años en un seminario llevado por monjes benedictinos en Estados Unidos, "donde se nos dio becas a estudiantes cubanos," dijo.

"Eramos unos 1,000 seminaristas y 200 monjes. Teníamos nuestras clases aunque participamos de la vida litúrgica del monasterio," añadió, reconociendo que la experiencia le ha dejado gran interés por la liturgia bien hecha.

En 1964 pasó cuatro años en Lobaina estudiando teología antes de su ordenación en Honduras, de donde tuvo que salir en 1973 por la difícil situación política del país. De allí regreso a Lobaina para hacer la Licenciatura en teología, y parte de su investigación se centró en el análisis de texto de los folletos surgidos entre los campesinos de Honduras.

La tesis quedó terminada con el título "Lenguaje de evangelización en América Latina: salvación o liberación?"

"A través de mi reflexión posterior descubrí como al principio los folletos utilizaban mucho la palabra 'salvación' en un contexto muy trascendental—referido siempre a la otra vida—y al pasar los años salía más la palabra liberación, mostrando una fe más encajada en las realidades temporales de cada día," explicó.

El padre Santana comentó que durante cierto tiempo los folletos también dejaban ver excesiva preocupación social, con olvido del más allá, pero que fue etapa intermedia superada.

"Al final todos estábamos muy conscientes de que la salvación y el mundo mejor de que hablaba Jesús, iba a vernir...pero no tan rápido."

"Creo que pasamos por la misma etapa de los primeros cristianos," añadió.

A partir de la semana próxima La Voz irá ofreciendo en una sección fija "Los Diálogos de la Familia de Dios" del padre Santana, para servicio de la comunidad.

CAMPANA DE DESARROLLO HUMANO 1978

La Archidiócesis utiliza una cuarta parte de todas las donaciones a la Campaña nacional para dar fondos a los proyectos locales de su comunidad.

Tres cuartas partes de todos estos donativos se entregan a la oficina nacional. Con estos fondos la Campaña financia proyectos establecidos a través del país.

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La Campaña ha financiado más de 1,300 proyectos que tienen como fin el eliminar las causas de la pobreza—Se les ha ofrecido a los pobres una avenida por la cual pueden librarse de la pobreza...les ofrece dignidad, no limosnas.

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CHD nos ofrece una manera de unirnos al pueblo de Dios—los pobres y los no tan pobres. Esta es nuestra oportunidad de mostrar lo que podemos hacer si repartimos y usamos una mayor parte de nuestros recursos. Puesto que nuestro apoyo de dinero es solamente para sembrar y cultivar, no tenemos que cuidar y mantener los

mismos proyectos locales año tras año. Con este auspicio la mayoría de los proyectos se desarrollan, se hacen más fuertes y terminan por ser auto-suficientes. Así es que cada año podemos utilizar las donaciones para sembrar proyectos nuevos. En vez de repetir los mismos esfuerzos, podemos invertir este dinero sembradero para realizar un aumento total en la lucha contra la pobreza.



Recogida de ropa para Acción de Gracias

Próxima la celebración de 'Acción de Gracias' el 23 de noviembre, las parroquias y organizaciones de la arquidiócesis llevarán a cabo colectas de ropa para envío al Servicio Nacional de Ayuda con base en Nueva York.

En una carta abierta los párrocos, el coordinador de la colecta Monseñor John Glorie informa que la escasez de ropas es más aguda en países de clima caliente y pide especialmente donaciones de ropa ligera y artículos para niños y jóvenes.

Las parroquias tendrán una colecta especial de Acción de Gracias la semana del 12 al 19 de noviembre tanto para recogida de ropas como para donaciones monetarias para facilitar el envío de la ropa a la agencia nacional católica.

Administración de bienes es parte del evangelio

KANSAS CITY, Mo.,—(NC)—Rechazando lo que él llama el "dualismo" que puede llegar a separar en la Iglesia los aspectos económicos de los espirituales, el arzobispo Joseph L. Bernardin de Cincinnati afirmó el pasado día 2 que la administración de los recursos económicos de la Iglesia deben enfocarse en el contexto de

la misión evangelizadora de ésta. "En la práctica de un servicio responsable, no buscamos meramente adoptar las prácticas mundanas de administración," dijo el Arzobispo.

"Antes bien, tratamos de presentar a la comunidad de negocios y al mundo que la

práctica financiera responsable ofrece justicia y dignidad en su servicio de los individuos.

El Arzobispo admitió que es "cuestión crítica en la administración eclesiástica," el reconciliar las necesidades de la Iglesia y de sus miembros, con las del mundo, especialmente de los pobres.

SAN JUAN, P.R.—(NC)—Dieciocho escuelas privadas incluyendo una academia menonita y la escuela episcopal han unido su protesta a la de 196 escuelas católicas en Puerto Rico por una investigación del gobierno de sus costos y matrícula. Alegan que esto limita la calidad de su enseñanza, y constituye interferencia en la libre práctica de la religión. Algunos padres se quejan de los altos costos, alega el gobierno.

CIUDAD DEL VATICANO—(NC)—"El rosario es mi oración favorita," dijo el Papa Juan Pablo II a 150,000 peregrinos en la Plaza de San Pedro durante el ángelus del domingo, pues trata de la presencia de María en los misterios de Cristo y su iglesia. Días antes en otro acto de devoción mariana había visitado por helicóptero la basílica de Mentorella en los Montes Prenestinos. Unos 10,000 habitantes de las aldeas vecinas vinieron a saludarlo. En este retiro "uno puede hablar en confianza a Dios," les dijo.

CIUDAD DEL VATICANO—(NC)—Al dirigirse a los jóvenes que le aclamaban desde la Plaza de San Pedro, el Papa Juan Pablo II les dijo que vosotros sois el futuro del mundo, la esperanza de la iglesia, mi esperanza." Habló desde los balcones de su apartamento, al culminar las ceremonias de su inauguración.

WASHINGTON—(NC)—Una pareja casada de misioneros de Maryknoll, Christine y Thomas Amato, dicen al regresar de Nicaragua que continúan con crueldad las represalias de la Guardia Nacional del Gen. Anastasio Somoza después de suprimida la insurrección popular de setiembre, y que blanco principal son los jóvenes. Lamentan que lo que llaman "atrocidades" como la ejecución sumarisima de niños y otros varones por simple sospecha de ayudar a los rebeldes, no se divulga lo suficiente en los medios de comunicación de Estados Unidos. Esperan regresar cuando nazca su primer hijo, si prosperan las gestiones para que renuncie Somoza.

NUEVA YORK—(NC)—La Universidad de Columbia y el Colegio Barnard honran en diciembre la conversión al catolicismo hace 40 años del monje escritor Thomas Merton, y su muerte hace una década, con celebraciones ecuménicas en la iglesia de Corpus Christi, donde fuera bautizado a los 23 años. Merton estudió y enseñó en la universidad antes de hacerse monje trapense. En 1948 adquirió más fama con su autobiografía "The Seven Storey Mountain". Murió en Bangkok, Tailandia en 1968.

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Joven compañía productora debutará el viernes 17 con estampas cubanas

Por ARACELI CANTERO

Tony Wagner tiene 27 años cargados de sueños artísticos y actividades culturales, pero su hobby es la vida.

Pasa los días ayudando a la gente como trabajador social en un hospital del condado Dade, y al llegar la noche todavía le quedan energías para dedicarse al arte.

"Desde niño me interesó la música, el drama, todo lo artístico," comentó para La Voz, desde una inmensa silla de mimbre que decora un rincón de su casa.

"En realidad me interesan tantas cosas, que no me alcanza el tiempo." Mi hobby es la vida," añadió, mientras recordaba una lista sin fin de actividades y trabajos voluntarios durante sus años escolares.

Tony se graduó de Barry College con un Master en Servicio Social y, a través de las clases nocturnas del programa bilingüe de Miami Dade (Down-Town Campus), terminó en drama.

El próximo día 17 Tony comienza una nueva etapa, al lanzarse profesionalmente como director de una selección de cuentos y estampas de distintos autores cubanos, que han sido reunidos bajo el título "Josefina atiende a los señores, cuentos y cortos."

Pero no es que Tony se estrene como director el próximo viernes.

El público de Miami le conoce ya a través del grupo Prometeo, donde dirigió "Estampas de la Novelística Cubana", "La Noche de los Asesinos", y "Chamber Music," su primera obra en inglés.



Tony Wagner

Pero ahora el joven cubano ha formado una compañía productora: Teatro Espacial No-Identificado, que como su nombre indica "quiere dar espacio a todo el mundo y a toda actividad cultural."

"Existe en Miami una serie de

"Estoy tratando de integrar en mi persona dos culturas y se que esto es trabajo de toda una vida, porque según pasan los años, la comunidad va cambiando y uno tiene que cambiar con la comunidad."

Tony Wagner.

gente con aptitudes artísticas que no tienen vehículo para darse a conocer a nivel profesional," comentó Siro del Castillo, pintor, escenógrafo y co-productor de la compañía.

"Queremos presentar un teatro comercial de cierto calibre intelectual, pero donde a la vez los actores reciban una remuneración justa por su trabajo y donde el público pague lo mínimo por un espectáculo de calidad," añadió, aclarando que la compañía no tiene sentido de lucro, aunque si necesita ir creando un fondo para futuras obras y hasta para un local propio.

Al ser "teatro no-identificado," el proyecto se presta a dar oportunidades a artistas en el campo de la poesía, la música, la pintura," no solo gente joven, sino todo aquel que antes no ha podido darse a conocer," dijo Siro.

"Aquí tendremos espacio para todos, sin estar comprometidos con nada ni con nadie," añadió Tony para quien es importante ofrecer un teatro de mensaje.

"A través de mis obras quiero expresarle al público una preocupación, crearle un interés. Para mí es una labor educativa, dijo.

"Para dirigir una obra tengo que sentirme identificado con uno de los personajes o con el contenido social o emocional," añadió.

Tony salió de Cuba a los 9 años y ha vivido desde entonces en Miami.

Le interesa "todo lo que sea el medio ambiente cubano," y si toca temas políticos—como el de los presos, en las estampas cubanas—lo hace "desde la conciencia social del individuo."

"Me siento cubano-americano", dice.

"Son muchas las cosas de la cultura americana que me arrebatan, como también muchas otras de la cultura cubana que me gustan, o que no me gustan," añade.

"Estoy tratando de integrar dos culturas en una sola persona, y sé que es trabajo de toda una vida, porque según pasan los años la comunidad va cambiando y uno tiene que cambiar con la comunidad," añadió.

Las estampas y cuentos cubanos se presentarán los días 17, 18, 24 y 25 de noviembre en la sala del Teatro Opera Guild del Gran Miami, 1200 S.W. Coral Way. Para información y entradas (\$3.00, 446-3288 después de las 6 p.m.

Nación

SPOKANE, Wash.—(NC)—Ron J. Sider, autor del libro "Cristianos Acomodados en una Era de Hambre" dijo en una conferencia a los estudiantes del Colegio Whitworth que la sociedad estadounidense "necesita efectuar cambios drásticos en lo que toca a su obligación con los pobres de este mundo." Dios quien favorece a los necesitados, castigará a las sociedades ricas y opresoras que los explotan, agregó al insistir que a la par del pecado individual existe el pecado social de la injusticia, como en el caso del billón de seres humanos que se consumen de hambre, mientras otro tanto vive en la abundancia.

PITTSBURGH—(NC)—El sacerdote carmelita P. William McNamara dijo que el movimiento pentecostal católico no es carismático por tratarse de un intento "programado y empaquetado" de atar al Espíritu Santo, persona invisible de la Trinidad, como cuerpo-institución. "El pentecostalismo es más bien un entusiasmo terapéutico nacido del fundamentalismo protestante y de los mecanismos psicológicos de la edad moderna," declaró ante una audiencia de 900 personas en la Universidad de Duquesne. El sacerdote fundó una comunidad contemplativa y es autor de varias obras de espiritualidad.

WASHINGTON—(NC)—En su asamblea de estos días los obispos de Estados Unidos debatirán la cuestión de las relaciones iglesia-estado para elucidar cuándo una agencia gubernamental interfiere con la libertad religiosa. El tema tiene que ver con actividades financieras, educativas y de asistencia. Algunas agencias en efecto han tratado de intervenir en cuestiones laborales (huelgas de maestros o empleados), aseguro de desempleo, impuestos de los que generalmente quedan eximidas las confesiones religiosas.

ALBUQUERQUE, N.M.—(NC)—Mons. Patrick Flores, obispo de El Paso, criticó la construcción de una cerca de acero en varios puntos de la frontera con México para dificultar el paso de trabajadores sin documentación, por iniciativa del servicio de inmigración. Otros la llaman "la cortina de tortilla", comparándola al muro de Berlín. Mons. Flores dice que de todos modos no servirá como no sea para agravar las relaciones con México.

LOS ANGELES, Cal.—(NC)—Mons. Juan Arzube y Mons. Manuel Moreno, ambos obispos auxiliares de Los Angeles, predicaron a favor de las vocaciones religiosas entre los hispanos. Mons. Arzube dijo en Pacoima que a la queja de que hay pocos sacerdotes hispanos, hay que responder que toca al pueblo mismo cultivar estas vocaciones. Mons. Moreno dijo en Los Angeles que la vocación al sacerdocio, así como las de religiosos y el apostolado seglar, "deben venir de nuestra raza, de nuestras familias."

Hispanos USA, I

Resumen del sondeo nacional Gallup

La organización americana Gallup, especializada en sondeos de opinión, realizó por encargo del Sunday Visitor Inc., un censo sobre actitudes religiosas y sociales entre los católicos hispanos de la nación. A continuación la primera parte de los resultados.

Buena imagen de sí

Según la encuesta realizada por teléfono, la mayoría de los hispanos prefieren identificarse según su país de origen. Así, el grupo mayor, un 43 por ciento se identificó como mexicano-americano, 9 por ciento prefirió ser llamado puertorriqueño y el mismo porcentaje cubanos y españoles.

Al mismo tiempo, el 8 por ciento prefiere usar el título de "latino" y sólo el 4 por ciento el de "hispano" o "chicano". Sólo el 2 por ciento de los entrevistados se identificaron como americanos y el 9 por ciento no dio respuesta alguna sobre su identidad.

En general, los hispano-americanos parecen tener una buena imagen colectiva de sí mismos.

Aunque un tercio (el 36 por ciento), no están satisfechos con el trato que reciben en comparación con otros grupos en la nación, un 53 por ciento sí lo están. Entre las personas de menos de 30 años el descontento sube a 42 por ciento.

El grupo más satisfecho es el cubano-americano del que un 75 por ciento indica recibir el mismo trato que los demás. Los más descontentos son los puertorriqueños

entre quienes 38 por ciento afirma buen trato y 50 por ciento mal trato, en comparación con otros. En las relaciones entre los di-

versos grupos hispanos, el 67 por ciento dice que son buenas.

(Continúa la próxima semana).

Cardenal Suenens a carismáticos

Más sólida formación

ANN ARBOR, Mich. (NC)—La renovación carismática es "una gracia muy especial para el ecumenismo" porque puede unir a todos los cristianos "en una fe común, y el poder del Espíritu Santo," afirma el cardenal Josef Suenens, de Malines-Bruselas, Bélgica, en un documento de 109 páginas llamado, "Ecumenismo y Renovación Carismática: orientaciones teológicas y pastorales."

Publicado por "Servant Publications" en Ann Arbor, el documento es el primero en señalar orientaciones ecuménicas para grupos de oración y comunidades carismáticas, y pide a los carismáticos que continúen sus esfuerzos hacia un ecumenismo espiritual aunque también les avisa de posibles fallos.

En su orientación el documento señala la importancia de respetar la libertad de conciencia de las personas y el rechazo de todo proselitismo.

También encarece a los católicos que para la labor ecuménica se guíen por tres documentos: el Decreto sobre Ecumenismo del Vaticano II, el Directorio Ecuménico, y el llamado "Colaboración Ecuménica a Nivel Nacional, Regional y Local." Además recomienda que antes de involucrarse en grupos ecuménicos, los fieles tengan una educación sólida en doctrina cristiana.

El cardenal Suenens avisa contra la participación católica en grupos que ignoran totalmente las diferencias denominacionales así como la participación en actividades religiosas ambiguas propuestas por sectas que, mientras se llaman cristianas, no se adhieren a los principios básicos cristianos. En este aspecto cita la Iglesia de la Unificación y la Iglesia de la Cientología, afirmando que la pertenencia a tales grupos es incompatible con la pertenencia a la Iglesia Católica.

Una de las preguntas del sondeo se refería a la preferencia de lengua, y un 56 por ciento de los entrevistados indicó que el español es la lengua usual en el hogar. De hecho 51 por ciento de los entrevistados indicaron que preferían usar el español para la entrevista.

Sobre la lectura, 41 por ciento indicaron preferencia de leer en español y un 41 por ciento en inglés, con 17 por ciento indicando la misma preferencia para ambos.

Las cifras pueden dejar indicar que en un futuro cercano exista más preferencia por el inglés ya que un 50 por ciento de los hispanos afirmaron que sus hijos hablan inglés naturalmente con sus amistades. Pero al mismo tiempo existe un creciente orgullo étnico y énfasis en educación bilingüe que apoya la preservación de la lengua.

En cuanto a la lectura, sólo un tercio de los entrevistados afirmó haber leído el periódico de sus diócesis durante los pasados 12 meses.

De siete revistas católicas que se les mencionó sólo reconocieron una, el Catholic Digest. Más de la mitad ni siquiera habían oído nombrar ninguna de las revistas.

En general el sondeo dejó indicar que los hispanos leen pocas revistas o periódicos católicos.

En general el sondeo muestra que prefieren el español, las mujeres, las personas de media edad y ancianas, gente con educación elemental, no trabajadores y de menos ingresos y aquellos residentes en la región sureste de los Estados Unidos.

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Se oponen obispos de Florida a programas de educación sexual en escuelas públicas

Los obispos de Florida han hecho una declaración en la que se oponen a la implementación de programas específicos de educación sexual en las escuelas públicas, "ya que éstos no están orientados hacia la persona total, no hacen referencia a principios morales, a la responsabilidad de otros miembros de la sociedad o a los derechos fundamentales de los padres.

Al mismo tiempo los obispos han creado una comisión para que examine los programas y el material educativo existente sobre la cuestión.

La declaración fue firmada por el arzobispo Edward A. McCarthy de Miami y los obispos Paul F. Tanner de San Agustín, Charles B. McLaughlin de St. Petersburg, Thomas J. Grady de

Orlando y René H. Gracida de Pensacola-Tallahassee. En ella expresan su preocupación por "todos los jóvenes, católicos y no católicos, tanto en escuelas públicas como privadas."

"Contamos con más de 36,000 jóvenes católicos estudiando en las escuelas públicas, y la declaración de los obispos refleja preocupación por el efecto que tales programas puedan tener," comentó el padre Vincent Kelly, superintendente de educación de la Arquidiócesis de Miami.

El padre Kelly indicó el peligro de reducir la educación sexual a simple información de datos y fenómenos y señaló que más que usar el término educación sexual "preferimos hablar de sexualidad humana, que incluye a toda la persona sexualidad humana que incluye a toda la persona."

Miembro del comité creado por los obispos, para estudiar la cuestión, el padre Kelly indicó que tal comité tratará de crear diversos modelos, así como de identificar personas cualificadas y materiales apropiados. El comité está formado por padres de familia, educadores, líderes religiosos, y

profesionales médicos.

En su declaración los obispos afirman que "cualquier programa sobre sexualidad humana tiene que contar con las siguientes características:

- Debe presentar las dimensiones morales y éticas de la sexualidad humana.

- No debe ser expresión de ninguna filosofía sectaria o secular.

- Deber respetar la conciencia de los alumnos y los derechos de los padres.

Nuestra nación y su sistema de escuela público, no solo debe respetar la separación de Iglesia y estado sino que también tiene que respetar la libertad de práctica religiosa, dicen los obispos.

"La escuela pública no debe enseñar una religión o moralidad concreta, pero tampoco puede propagar la religión civil y la moralidad secular. Deben respetarse las creencias religiosas de todos," añaden.

"Los padres tienen el derecho básico de transmitir a sus hijos los valores que ellos aprecian. El estado no puede quitarles o desvirtuar el derecho que ellos tienen de enseñar a sus hijos sobre la sexualidad humana. Los padres son más capaces de determinar la formación gradual de los hijos y la maduración y profundización de su personalidad en todos sus aspectos," dicen.

Los obispos encarecen a todos los ciudadanos, especialmente a los padres de familia, para que tomen serio interés en el desarrollo de los programas de educación sexual en la escuela pública.

Puebla '78 para el 27 de enero

CIUDAD DEL VATICANO (NC)— El Papa Juan Pablo II ha confirmado la convocación de la Tercera Asamblea General del Episcopado Latinoamericano a celebrarse en Puebla de Los Angeles, México del 27 de enero al 12 de febrero de 1979.

Las reuniones en Puebla, que marcan el décimo aniversario de la Segunda Asamblea General en Medellín, habían sido convocadas originalmente para el 11 de octubre pero quedaron suspendidas por la muerte de Juan Pablo I.

Juan Pablo II ha vuelto a confirmar a los tres presidentes de la Conferencia. Estos son, el cardenal Sebastiano Baggio, presidente de la Congregación de Obispos y de la Comisión Pontificia para América Latina, el cardenal Aloisio Lorscheider de Fortaleza, Brasil, presidente de la Conferencia de Obispos del Brasil y presidente del CELAM (Consejo Episcopal Latino Americano), y el arzobispo Ernesto Corripio Ahumada, de la ciudad de Mexico. El Papa también confirmó al arzobispo Alfonso López Trujillo, secretario general del CELAM, como secretario de la asamblea.

Los tres presidentes y el secretario general fueron nombrados originalmente por Pablo VI y reconfirmados por Juan Pablo I antes de su muerte.

Las reuniones tienen como tema "La Evangelización en el Presente y en el Futuro de América Latina." Asistirán 190 obispos delegados por 23 conferencias nacionales y unos 200 expertos, y observadores, y más de 600 periodistas que ya han pedido credenciales de prensa para cubrir la conferencia.

PERIODICO CATOLICO
La VOZ DE MIAMI

10 DE NOVIEMBRE DE 1978

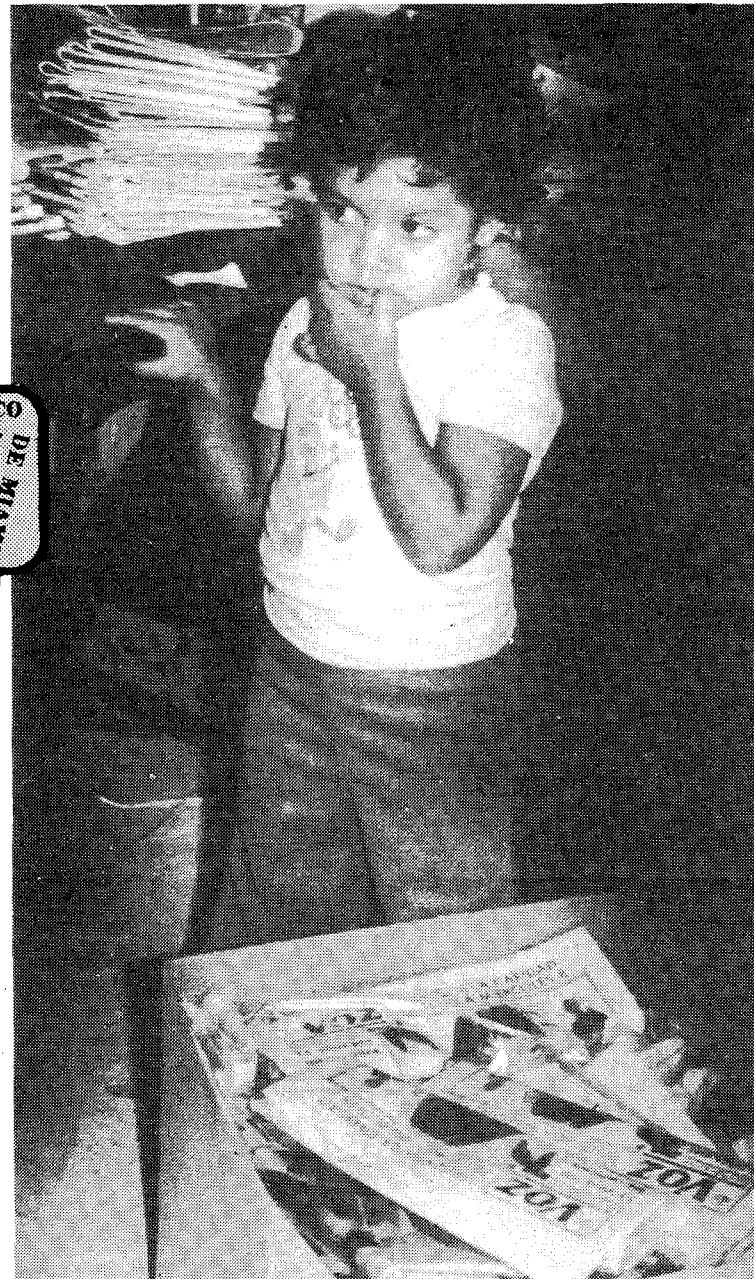
Suscríbanse a La Voz dice el Arz. McCarthy

En una carta a todos los fieles de la Arquidiócesis, con motivo del domingo del periódico diocesano La Voz-The Voice, el arzobispo de Miami Edward A. McCarthy señala la importancia del periódico para la vida de arquidiócesis por su función informativa, y formativa y vehículo de comunicación" de unos con otros, en nuestra feliz y común aventura del crecimiento en la fe, y el vivir y compartir el Evangelio de Jesús."

El periódico diocesano, "nos da a conocer las noticias de la Iglesia que son importantes para nuestro crecimiento espiritual, y presenta la variedad de legítimos puntos de vista que nos ayudarán a interpretar los cambios a la luz de nuestra fe," dice el arzobispo en su carta.

"Para la creciente comunidad de habla hispana, el periódico contiene la sección en español LA VOZ, que incluye los acontecimientos principales de la diócesis y del mundo hispano... LA VOZ permanece fiel a su función de fomentar los valores étnicos, espirituales y culturales que nuestros hermanos y hermanas hispanos tanto valoran," dice.

"A todos les encarezco que se suscriban a La Voz y The Voice, pues les ayudará a ustedes y sus familias a conocer más a la Iglesia y a participar más plenamente en nuestro común esfuerzo de crecer en fe, profundizar nuestra oración y vivir más el amor y compromiso cristiano al que hemos sido llamados," termina diciendo el arzobispo McCarthy.



Aunque no tiene años para leer, este joven está dispuesto a ayudar a repartir La Voz. En todas las parroquias se celebra este domingo el día del periódico diocesano.

Piden a americanos interés pro Líbano

"En estos momentos en que el mundo se estremece por la situación existente en el Medio Oriente, y en especial por los recientes y pavorosos acontecimientos en el Líbano, juzgo oportuno e indispensable enviar una urgente exhortación a las Naciones Unidas y a otros órganos de la opinión pública mundial." Así se expresó Natalio Chediak, antiguo cónsul honorario del Líbano en La Habana, Cuba, ante unos 500 delegados al reciente XII Congreso de la Unión Libanesa Cultural Mundial (U. L. C. M.) en Santiago de Chile.

Chediak es hoy Secretario General del Instituto Interamericano de Derechos de Autor y ha colaborado en la creación de 86

10 organismos internacionales. Aunque viaja por el mundo informando a la opinión pública sobre la situación en el Líbano, hoy reside en Coral Gables, Miami.

En entrevista con La Voz, a su vuelta del Congreso de la Unión Libanesa en Chile, Chediak compartió las inquietudes de los participantes y el contenido del mensaje enviado a las Naciones Unidas. En él los participantes afirman que "no obstante el tiempo transcurrido y los continuos esfuerzos realizados por gobiernos y organizaciones internacionales, aun con mayor violencia se intensifican cada vez los actos de destrucción de personas y propiedades, con evidente

violación de los derechos humanos."

La declaración señala que "tales agresiones se han cometido por el titulado 'ejército árabe de pacificación' en su mayoría formado por sirios, y convertido en 'ejército de agresión y ocupación' con manifiesta violación de la integridad territorial, seguridad e independencia de la República del Líbano, ya reconocida con mucha anterioridad por la comunidad jurídica de las naciones y consagrada en la Carta de Naciones Unidas."

Chediak comentó sobre la sorprendente indiferencia hacia el Líbano de pueblos y gobiernos que se erigen como defensores de los principios fundamentales de la democracia aunque citó como excepciones de tal indiferencia, al Vaticano y Francia.

El mensaje a las Naciones Unidas declara como única vía para "la solución permanente de

la trágica y dolorosa" situación del país, que "las tropas existentes de ocupación sean sustituidas por otras, organizadas por las Naciones Unidas con exclusión de las sirias," y exigen la retirada inmediata de las tropas sirias que actualmente ocupan posiciones en el territorio libanés.

La declaración concluye diciendo que "la desaparición del Líbano como nación, y la consiguiente liquidación de la fe cristiana del 50 por ciento de su población, provocará tal desequilibrio en el Medio Oriente, que en menos tiempo del que se piensa, no existirá más en toda la región ninguna nación libre y estarán todas subyugadas al imperialismo de una sola potencia, incluido el estado de Israel."

En su mensaje al mundo, el día de su inauguración, Juan Pablo II pidió por la paz en el mundo haciendo referencia específica a la situación en el Líbano.

A partir de la semana próxima, busque las páginas en español en la sección central del periódico. Comenzamos nueva etapa

con cuatro páginas centrales que se podrán sacar del periódico para más comodidad de los lectores de habla hispana.