

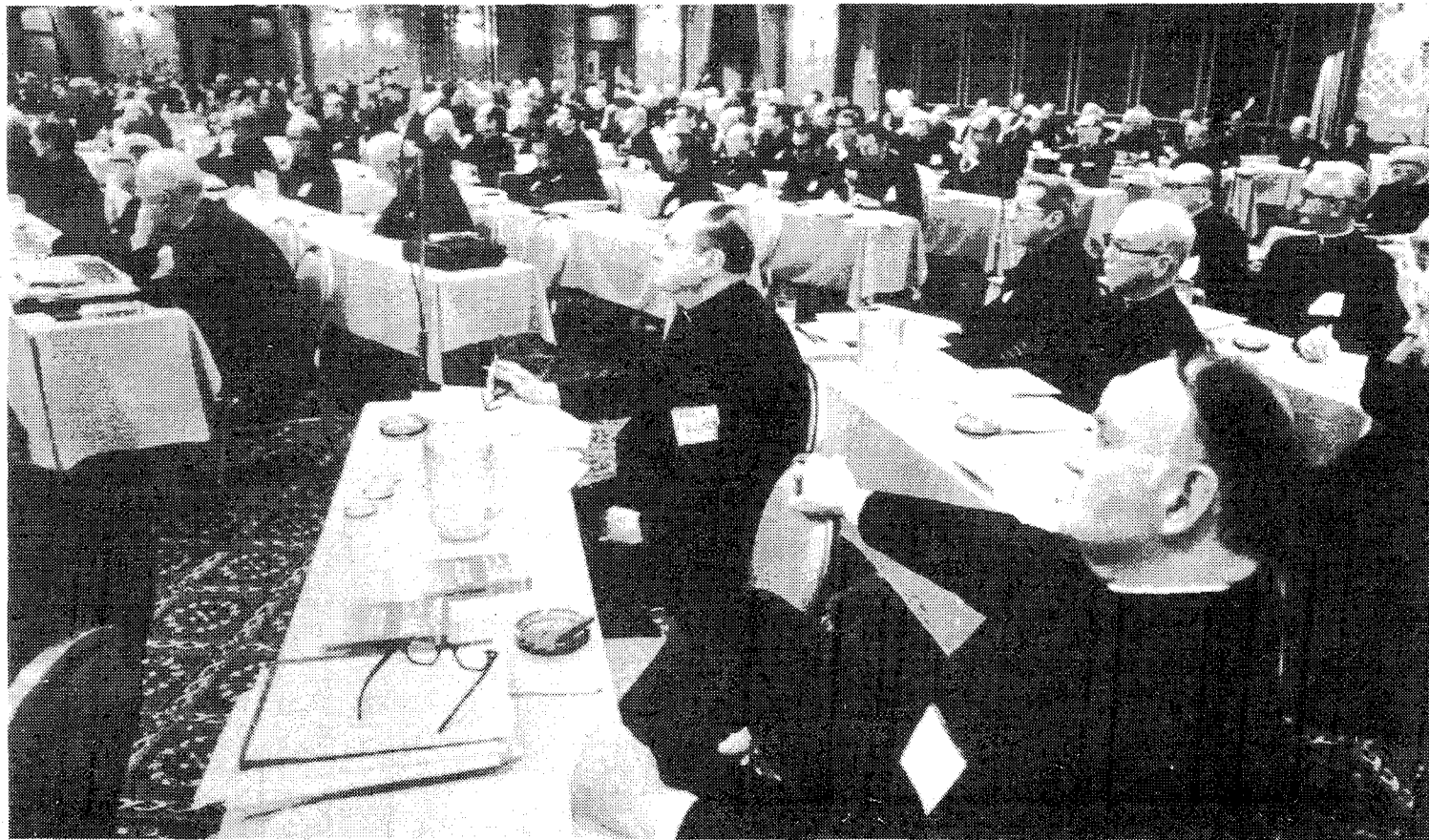
## Bishops act on several issues

WASHINGTON—(NC)—The full results of the fall 1978 meeting of the U.S. bishops will not be known for at least two weeks, with decisions on a proposed national communications collection and the question of whether to allow Communion under both bread and wine on Sundays and holy days now being sought from bishops who did not attend the meeting.

But the bishops did complete action on a number of items, including a statement on the Middle East, a pastoral on the handicapped, a proposal to allow U.S. Catholics to receive Communion more than once a day under certain circumstances, an increase in diocesan assessments from seven to eight cents per Catholic in 1979 and revisions in the statutes of the National Conference of Catholic Bishops-U.S. Catholic Conference which remove the voting rights of retired bishops.

**THEY REJECTED** a further increase in diocesan assessments for 1980 and a proposal that would have permitted the use of the Apostles' Creed as an optional substitute for the Nicene Creed in Masses for the people.

In debate on the communications collection, most bishops agreed on the need for a strong Catholic presence in the media but many found fault with the introduction of a new collection at a time when a planned consolidation of national collections had not



**IN SESSION**—About 250 bishops are gathered at the Capitol Hilton hotel in Washington for the fall meeting of the National Conference of Catholic Bishops. Seated in foreground

been achieved.

The proposal needs the endorsement of 113 heads of dioceses and now goes to the 20 absent Ordinaries for mail vote. Annual proceeds of the collection, if approved, are estimated at \$7 million, with half remaining in the dioceses and half to be used nationally for radio and television work and other projects.

There were two votes on Communion under both kinds during the meeting, with the

first—which fell six votes short of the required two-thirds majority—being vacated because of procedural problems. Totals of the second vote were not released and the 59 *de jure* members (auxiliaries and Ordinaries) who were absent for the vote will be polled by mail.

In debate, opponents of the change argued that it would lead to confusion, health problems, irreverence for the Eucharist, and in-

creased time and expense at Mass without spiritual benefits. Other bishops emphasized the optional nature of the change, however, and said it should be permitted for those who have the right circumstances to implement the option properly.

The Middle East statement, presented to President Carter by several bishops shortly after the meeting ended, praises the Camp David accords and asks

that the possibility for peace in the Middle East be transformed into a reality.

**THE FIRST** statement by the bishops on the Middle East since 1973, it was approved by a 215-8 vote, after amendments emphasizing the importance of Lebanon and the bishops' "continuing concern for the protection of the basic rights, both civil and religious, of the Christian minorities in the Middle East"

(Continued on Page 3)

## Pope cautions against intercommunion

VATICAN CITY — (NC)—Haste to end "the intolerable scandal of the division of Christian" should not lead Catholics to celebrate the Eucharist with other Christians before doctrinal differences are resolved, said Pope John Paul II.

The pope spoke Nov. 18 to members of the Vatican Secretariat for Christian Unity.

**THE CATHOLIC CHURCH**, "faithful to the orientation taken at the (Second Vatican) Council, not only wants to continue to advance on the road that leads toward the restoration of unity, but desires, as far as it can and in full docility to the suggestions of the Holy

Spirit, to intensify at all levels its contribution to this great movement of all Christians," he said.

Ecumenism "does not stop, must not stop before reaching its goal," the pope added.

Catholics "must strain forward to pursue our course with faith that does not know fear," he said.

In reaching the goal, Catholics should "avoid 'any superficiality' any imprudent zeal which might harm progress toward unity." An illness is not cured by administering pain-killers but by attacking its causes," said the pontiff.

The pope recalled the council teaching that the church is manifested prin-

cipally in the assembly of its members for the celebration of the Eucharist presided over by the bishop assisted by the body of priests.

"Even if such a solemn eucharistic celebration is rarely realized in our modern world, it remains nonetheless true that in each eucharistic celebration the entire faith of the church is put into operation," he said.

**"IT IS THE** ecclesial communion in all its dimensions that is manifested and realized. Its components cannot arbitrarily be dissociated. To act that way would be to give proof of that superficiality that the council asks us to avoid. It would mean not perceiving all the

riches, requirements and close relations of the Eucharist and the unity of the church," he added.

"I know that, the more we meet as brothers in the charity of Christ, the more it is painful to us not to be able to participate together in this great mystery," the pope said.

"Have I not said that the divisions among Christians are becoming intolerable?" he said.

"This suffering must stimulate us to overcome the obstacles that still separate us from the unanimous profession of the same faith, from reunification, through a same sacramental ministry, of our divided communities. We cannot dispense ourselves

from resolving together these questions which have divided Christians. It would be a very badly enlightened charity that would express itself at the expense of truth," he said.

The pope said seminarians should be instructed in the progress already made in dialogues between the Catholic Church and other Christian churches. Otherwise, he said, future priests will not be able to inform the faithful about the progress made.

"In fact, there must not be any lack of coordination, much less opposition, between the deepening of the unity of the church through renewal and the quest for the restoration of unity among divided Christians," he said.

# Permanent marriage, individual confession stressed

VATICAN CITY—(NC)—Pope John Paul II reconfirmed the practices of individual confession and first Communion in a speech Nov. 17 to the Canadian bishops.

The pope also reaffirmed the indissolubility of marriage, saying it was Christ's teaching "that whoever divorces his or her marriage partner and marries another commits adultery."

The church "must not allow his teaching on this matter to be obscured," the pope said.

Although the pontiff was clearly reiterating traditional church teaching on three

currently controversial sacramental matters, there was no hint of condemnation of Canadian practices. Rather, he thanked the bishops for their hard work and vigilance.

"At this moment in the life of the church there are two

particular aspects of sacramental discipline that are worthy of the special attention of the universal church," said the pope. He mentioned "the practice of first confession before first Communion and the question of general absolution."

## Pope, Abp. Lefebvre meet; no statement

VATICAN CITY — (NC)—Pope John Paul II received in private audience Nov. 18 suspended Archbishop Marcel Lefebvre. The Vatican issued no

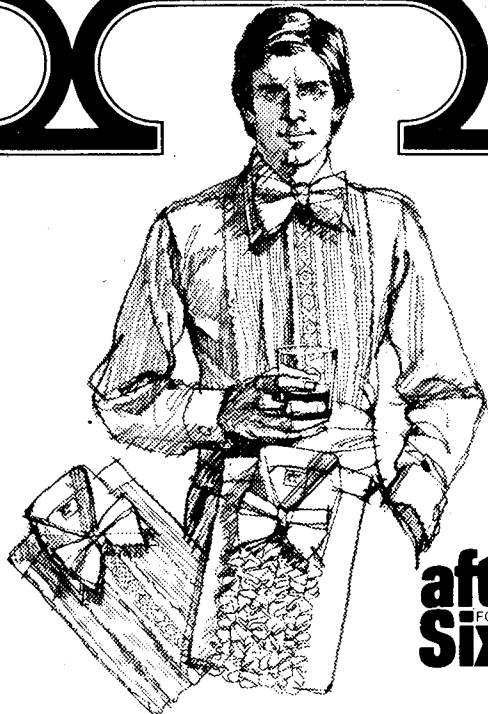
official announcement of the meeting. Archbishop Lefebvre was suspended from the exercise of the ministry by Pope Paul VI in 1976. After a story about the visit appeared Nov. 19, in a Rome newspaper, Father Romeo Panciroli, director of the Vatican Press Office, confirmed the meeting.

"Archbishop Lefebvre, at his request, was received by the pope yesterday afternoon (Nov. 18)," said Father Panciroli.

No further comment was issued by the Vatican or Archbishop Lefebvre.

A reporter who saw the French-born archbishop arrive at the Vatican said the suspended prelate entered the Vatican gates at 4 p.m. and left at 5:45 p.m. The day after the visit, Archbishop Lefebvre left by car for France from the seminary he established south of Rome at Albano, Italy.

The 72-year-old archbishop, former head of the Diocese of Tulle, France, and the Archdiocese of Dakar, Senegal, said the decrees of Vatican II "spring from heresy and end in heresy."



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# Some Bishops' actions delayed until votes in

(Continued from Page 1)  
were added.

The pastoral on the handicapped, passed on a 216-2 vote, asks all people to "re-examine their attitudes toward their handicapped brothers and sisters and promote their well-being, acting with a sense of justice and the compassion that the Lord so clearly desires." There were 33 amendments to the 11-page document, but little on-the-floor debate.

The proposal for receiving Communion more than once a day, approved 200-20, will have to be approved by the Vatican. It asks permission for "the clergy and faithful to receive the Holy Eucharist on a given day as often as they participate in eucharistic liturgies that are truly distinct celebrations either (A) because they are significantly

separate in time, E.G., morning and late afternoon; (B) because they are distinct; (1) by reason of the nature of the celebration, E.G.; parish Mass and nuptial Mass or Mass of burial; or (2) by reason of the celebrating group, E.G., parish Mass, meeting or conference Mass, home or group Mass."

But Catholics will not be hearing the Apostles' Creed in place of the Nicene Creed at Mass. That proposal, sharply criticized as leading to the possible loss of the Nicene Creed in the church, failed to receive even a simple majority, with 96 bishops favoring it and 124 opposed.

The bishops approved a proposal to increase diocesan assessments from seven to eight cents per Catholic to fund the NCCB-USCC for

1979, but overwhelmingly rejected a further increase for 1980. The conferences' budget and planning proposals for 1979 also received approval, after a controversy over the elimination of the Secretariat for Human Values and Msgr. George G. Higgins' office was

defused by the Administrative Board before the meeting.

REVISED STATUTES of the NCCB and bylaws of the USCC, which eliminated the voting rights of retired bishops, was approved by the bishops but not without some complaints, including one bish-

op's claim that the change amounted to "episcopal euthanasia." The revisions had been encouraged by the Vatican, because the U.S. episcopal conference had been the only one in the world to give voting rights to retired bishops.



Pope John Paul II is surrounded by priests in Vatican City following his speech to 1,300 priests and friars in a special audience. In the talk, the pope reaffirmed the ban on marriage for priests and urged the clergy to love the priesthood "as the basis of our Christian and human identity."

## Msgr. Fernandez Resumes Post Of Vice-Chancellor

Msgr. Orlando Fernandez, Pastor of St. Francis de Sales, Parish, Miami Beach, has resumed the post of Vice Chancellor, it was announced this week by the Chancery Office.

Msgr. Fernandez was first appointed Vice Chancellor in June of 1971, but several years ago, while pastor of Corpus Christi, Miami, was forced by ill health to take a leave of absence. He returned to duty as pastor of St. Francis in January of 1976.

**MSGR. FERNANDEZ** was ordained in 1949 in his native Havana and served as assistant pastor and pastor in parishes in Cuba. Before coming to Miami in 1962 he had been vice director of the Catholic Action program, notary of the Matrimonial Tribunal, director of the Catholic Women's Council in Havana, vice director of the Cuban Council of Catholic Men, moderator of the Cuban Youth Program, Archdiocese of Havana secretary of vocations and promoter of justice and defender of the bond in the Matrimonial Tribunal.

His first parochial assignment in Miami was as an assistant pastor in St. Timothy parish. Before 1969, when he was named administrator of St. Raymond Church, he served as an assistant pastor in the parishes of St. Clement, Fort



**MSGR. FERNANDEZ**

Lauderdale; Little Flower, Coral Gables, St. Rose of Lima and St. Hugh, Coconut Grove.

Dean of the Central Dade Deanery, he was appointed Defender of the Bond, Advocate and Notary in the Archdiocese of Miami Matrimonial Tribunal in 1969. He was a member of the Parish Reassessment Committee and an Archdiocesan Consultor.

Msgr. Fernandez formerly served as Vice Chancellor of the Archdiocese with responsibility for handling matters pertaining to the Spanish-speaking. Her served for a time as Episcopal Vicar for the Hispanics and in January of 1974 was elevated to the rank of Monsignor.

## New chapel and child center for migrants near Clewiston

By **MARJORIE L. DONOHUE**

**SOUTH BAY**—There is something new under the Florida sun for agricultural - farm workers—modern housing units, an early childhood development center, an interdenominational chapel, all built by the South Bay Growers Co.

Archbishop Edward A. McCarthy will celebrate Mass for almost 200 Mexican migrant families in the new chapel at 5 p.m., Sunday, Nov. 26.

Sundays Mass is celebrated at 9:30 a.m. by Father Paul Saghy each week. Although the chapel is available for services of other faiths, no one has requested any since most of the migrant workers are Catholics.

Construction began two years ago on the 192 units which provide two bedrooms as well as kitchen, bath, living room. The 96 duplex apartments are completely furnished and rent is paid for 52 weeks over a 30-week period. For those farm workers who wish to go north in the summer to harvest crops, a minimal amount of \$15 per month holds their apartment

until they return in the Fall. Some 100 families remained in the area last summer.

According to Frank Teets, general manager of South Bay Growers, housing formerly occupied by the migrants was "basically good but in a dilapidated condition."

During the past year he estimates about 825 Mexicans were housed in the complex which also includes an early childhood development center which is staffed by teachers by the Palm Beach County School Board. Workers may bring their pre-school youngsters as early as 6:30 a.m. and pick them up as late as 6 p.m. daily. When the center opened on Nov. 1 more than 35 children were enrolled.

Built at a cost of more than \$3 million, the complex also includes a central laundry where coin machines cost 25 cents to operate. "We're probably the only laundry in the nation that continues to accept 25 cents," Teets said. "We had to have the coin slots especially made to take quarters."

Located a short distance from the South Bay post office and surrounding shopping area, "Villalago" as the housing development is called, is 40 miles from West Palm Beach, 75 miles from Miami and four miles west of Belle Glade.

Teets added that the U.S. Sugar Corp. at Clewiston has operated eight complexes similar to the one just built at South Bay for several years.

## Jesuits offer aid to cultists

**GEORGETOWN, Guyana** —(NC)— Father Robert Barrow, Jesuit superior in Guyana, offered "to counsel members of the People's Temple who might decide to come to us" after hundreds of sect members reportedly killed themselves following the killing of a U.S. congressman who had been

inspecting their colony near Port Kaituma, Guyana.

The site is called Jonestown and was named after the founder of the People's Temple, the Rev. Jim Jones. Mr. Jones and members at the Guyana colony are from the United States.

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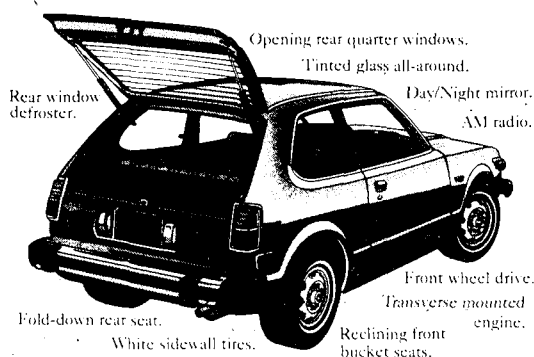
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## Msgr. Bushey Gets Award

Msgr. David Bushey, pastor of St. Brendan's Miami, was presented with the National Unit Recognition Certificate for Cub and Girl Scout religious activities in his parish.

The presentation was made by Father James Murphy, Director of Archdiocesan Youth Activities. The certificate was also signed by the late Pope Paul VI and Fred Priebus, chairman of the Archdiocesan Scouting Committee.

St. Brendan's was the only parish to this year receive the certificate for 100 per cent advancement in religious activities.

## Great grandmother jubilee in convent

Ninety-three-year-old Sister Mary Mercedes Wheatley, the former Mrs.

Charles Wheatley, Sr., of Indianapolis, recently celebrated her silver jubilee of entrance into the Monastery of the Visitation at Toledo, Ohio.

## Mass to mark Regia 20th

Mass celebrated at 6 p.m., Saturday, Nov. 25 in Corpus Christi Church by Archbishop Edward A. McCarthy will highlight the 20th anniversary of the Legion of Mary Miami Regia.

A dinner and dance will follow in the parish cafeteria.

Workshop are scheduled during the day beginning at 10 a.m.

EIGHT YEARS after the death of her husband, Sister Mary Mercedes made application to enter the cloistered monastery in Toledo, where she was accepted on October 16, 1953.

Before entering the monastery, Sister Mary Mercedes was a member of Sacred Heart parish, Indianapolis.

She is the mother of Catherine (O'Connor) D'Ancona of Miami, Fla.; Clarence Wheatley of Beech Grove; Esther Fitzpatrick of Indianapolis; Joseph Wheatley of Tucson, Ariz.; Alma Burks of La Habra, Calif.; Another son, Charles, is deceased. She has 20 grandchildren, 26 great grandchildren and one great-great grandchild.

A large number of Sister Mary Mercedes' family attended the jubilee celebrations.



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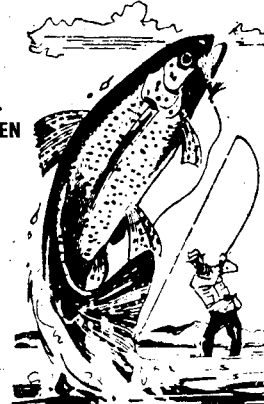
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A box lunch will be served during a holiday party at the Archdiocesan hall adjoining the Cathedral on NW 75 St. Entertainment will be provided.

For additional information on the eighth annual party call Mrs. Peter Buffone, Chairman at 754-6346.

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## Pope may go to Latin meet

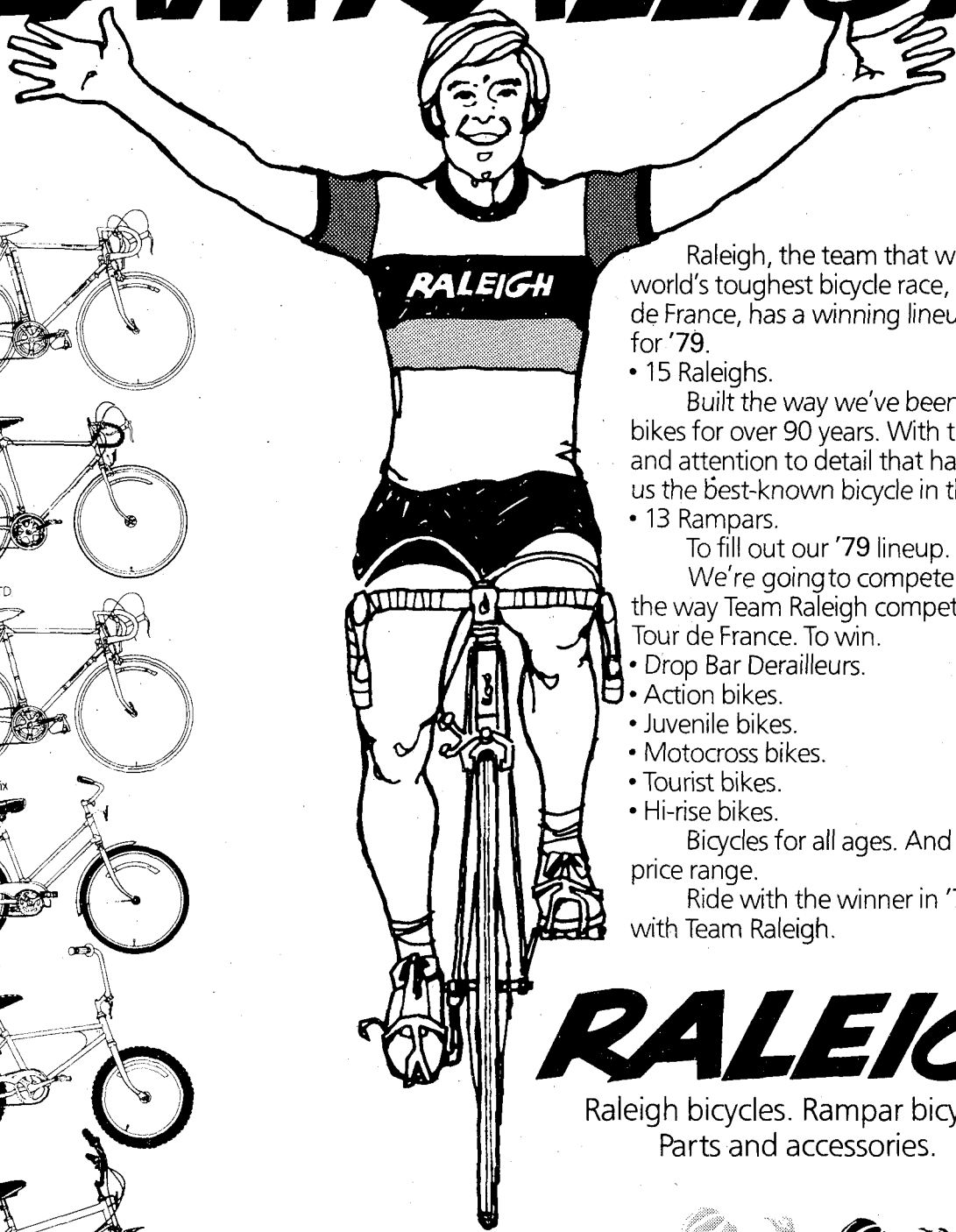
MEXICO CITY — (NC) — Acting on hints from Pope John Paul II, organizers of the Third general assembly of the Latin American bishops are preparing for his possible visit. The assembly is scheduled to start, Jan. 27 at Puebla, Mexico.



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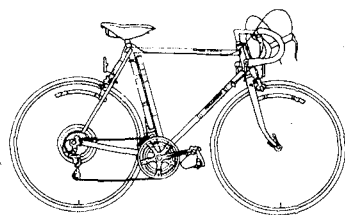
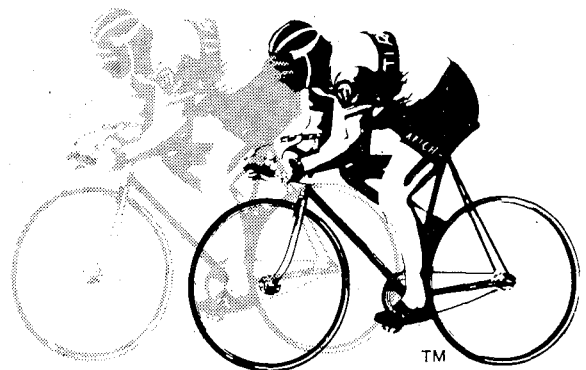
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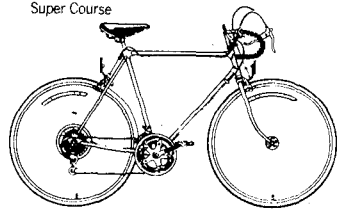
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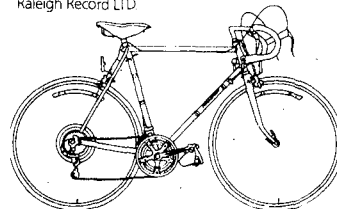
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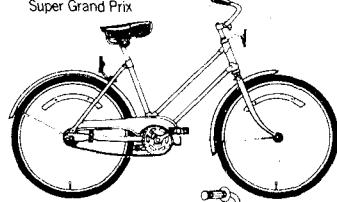
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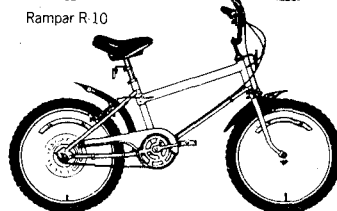
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## Editorial

### Responsibility to poor

The Campaign for Human Development always occurs around Thanksgiving. There is a purpose in this because most Americans have mucho to be thankful for. The Campaign has met with a very generous response from many of our people—mostly because it encourages the philosophy (wherever possible) of self-help from those in need.

The original mission of Christianity, living in poverty but still ministering to the poor, has lost some of its effect with the emergence, especially in Western countries, of the affluent society. The majority of people in the highly industrialized west are reasonably comfortable; and they are getting more and more comfortable every day.

Not too long ago, a sign of affluence was to own one's own house (despite the mortgage) and then to have a car. Then came the refrigerator, T.V., etc., and the urge for two of each. Now our houses, even the so-called cheaper ones, have room for two cars, wall to wall carpeting and refrigerator space to feed an army.

What about the poor?

Life has not changed much for them. They still live in the blighted areas of our towns, they still inhabit the slums and the shacks which only the cynical could admit are homes. "What is more tragic is that not all of them were born in poverty. Many of our senior citizens spent their lives working for a decent retirement and have joined the ever growing legion of people with not enough for the basic sustenance of life. This condition has been engendered in part through the indifference and indeed avarice of some of their former neighbors.

Many of the new poor are that way because of the high cost of medicine, of rents, real estate taxes, etc. Others are poor because they have never had a chance of decent education and being unskilled suffer low wages. Still, some remain poor because even in some of the slums, the rents are high and money lenders shackle a large number of people with high interest and a never-ending debt. Alas, many of the poor in Miami, in Florida, and in our nation, are that way because not enough people care about them. We are all too busy trying to be affluent and successful and the others

"are not of our Kingdom."

Still, we are the Church of the poor. It was the pennies of the poor which built many of the parishes and schools in many of the big cities of our land. In many respects our affluence has made us a Church for the rich and some of us have lost the mission and the symbol of concern for the needy.

The Campaign for Human Development reminds us that we must constantly re-evaluate our attitude on this pressing problem. We are going to have to accept the fact that the poor are our responsibility; that they do exist in large numbers in our midst; that they are not all deadbeats or bums; that many are poor through circumstances beyond their control. If we refuse to heed their anguished cries, then all our fine Churches, parish plants and social services will have been created for purposes other than for what they were meant. If we cannot see Christ in the poor, where will we find Him?

Did you give to the Campaign for Human Development last Sunday? If you did not—there is still time!

## Letters to the Editor

### Single issue Church?

Editor:

For the sake of those Catholics who might have become confused, concerning the importance of supporting pro-life candidates, ("Is the Catholic Church a single issue church?"—The Voice, 10-13-78) I would like to bring out certain facts.

While no one suggests that we support a candidate solely on the basis of whether or not he or she is "pro-life", the fact remains that among all human rights, "the first right of the human person is his life, and any discrimination based on the various stages of life is no more justified than any other discrimination", (Holy See's Declaration on Procured Abortion, 10-18-74) Abortion deprives human beings, not only of the most important of all rights—the right to life—but also of all other rights which he has received from his Creator; it is the cruelest, most destructive form of discrimination, based on the age, place of residence, condition of dependency and/or circumstances surrounding conception. Pro-abortionism is the most lethal, bigoted philosophy of this century.

Our beloved Holy Father Pope Paul once said: "Disregard

for the sacred character of life in the womb weakens the very fabric of civilization", (The Voice, 6-2-78) and anyone who claims to be a "human rights supporter" while at the same time justifying, condoning, or being indifferent to homicidal abortion, is spiritually blind, at best.

Mr. Ron Krietemeyer, "diocesan social justice official now on the staff of the U.S. Catholic Conference" has accused pro-lifers of having "tunnel vision" because of their strong support of pro-life candidates. In view of the fact that, unless we elect a pro-life Congress, the mass murder of over one and one half unborn human beings a year will never be stopped; perhaps it's time to start praying very earnestly for Catholics like Mr. Krietemeyer and others, so that God will heal them of their spiritual blindness, before it is too late!—

Mrs. Magaly Llaguno  
Founder-President  
Comite Pro-Vida  
(Comm. for Life)

### Why 'woman'?

Editor:

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

Speaking about the word "woman", addressed by our Lord

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

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

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

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

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

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

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

Thus, with that single denomination "Woman", our Lord revealed that the Plan of Salvation promised during the Old Covenant ("woman") and prophesied for the New Covenant ("woman") was initiated by Him at Cana ("Woman") and fulfilled on His Cross ("Woman").

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

Caridad Garcia

### Pro-life head praised workers

Editor:

As President of the ever-growing statewide Florida Right to Life, Inc., I am writing to give your readers a look at what the people involved in the pro-life movement in Florida are all about.

I have been involved with

Florida Right to Life since early 1973 as a Director on the Board, fulfilling various functions over the years. Never have I met finer people than these—a relatively quiet group who meet regularly to decide how to best carry out pro-life efforts on a statewide basis.

I have nothing except the highest regard and praise for these people and all those around the state who give so completely of themselves so that others might have life. No fuss, no fanfare, just how can we best do what we must do."

And contrary to what you may have heard, these people are not harsh and judgmental, but very charitable and kind. And they literally work their fingers to the bone and desire nothing in return except to have our state and nation once more reverence life.

I have felt very proud and lucky over these years to have these beautiful people as my co-workers and, yes, as my very good friends.

To all of you who have continued to work so hard in spite of the many obstacles in your paths, thank you so much for all you are doing to make our world a better place to live! You are truly the GREAT people of our time.

Marilyn Lucas, R.N.,  
President  
Florida Right to Life, Inc.



By Msgr.  
James J. Walsh

# Works of mercy and love for everyday

When the Church was struggling to survive in the early centuries, the pagans had a sure way of detecting Christians. The clue was not to be found in their physical appearance, for they looked the same as others, nor in the kind of homes they lived in or the work they did, or even in their language.

The non-believers directed their attention to the actions of Christians, and thus discovered how they differed from each other. They watched what they did in public and private, in times of stress and in times of peace. They revealed their astonishment in what they saw by the bewildered remark, "See how they love one another." Nothing like it had been seen or earth before—this love of a Christian for his neighbor, whom he truly loved as he did himself.

Jesus had pointed the love of his disciples to all men, the oppressed and the unkempt, the ignorant and the lazy, the repulsive and the needy. This love was not to draw the line before an enemy, an informer or a persecutor, but rather it was to envelop them and draw them into the heart's embrace. He was to bless the one who imprisoned him and to pardon the one about to kill him.

This love was a merciful love, without room for resentment or vengeance or grudge bearing. A transforming love, which attempted to discern the features of Christ in

every human being, whether friendly or hostile, upright or wicked. It was, above all, an active love, which impelled them to action, to help wherever and whenever possible, to push aside their own comfort and convenience on behalf of those in need.

No wonder the pagans sat up and took notice. This was not for real. They couldn't be on the level. It had to be one huge act which would collapse from its sheer artificial structure. But it did not come unglued. And it set apart the Christians and engraved on them the distinguishing features which identified them as followers of Christ. Indeed Jesus had predicted this, "By this will all men know that you are my disciples, if you have love for one another."

The centuries have passed since love and Christians became identified, but the law has not changed. The same obligations bind us today. The same opportunities given to our spiritual ancestors are ours today. We are given the same model in Christ and the identical outline of the form this love of neighbor must take.

What impressed the pagans of old was love in action among Christians. They didn't know the labels, but they were watching the phenomenon of the spiritual and corporal works of mercy. They saw "works" which are the external

expression of the heart's good will towards one's neighbor. Works which bring love down to streets and homes and offices and put it to work on the problems of every day life.

So we are getting close to an idea of genuine love. It never emerges as a dreamy, inactive sentiment, a pleasant feeling towards nice guys. Rather it is a restless, nagging force urging one to give help to another spiritually or materially. In proper focus, it is the willingness to do something about the problems and needs of others.

It may have been a long time since you looked at the "works" of mercy. Notice these with the ancient title of "corporal."

- Feed the hungry and
- Give drink to the thirsty. Beggars of food and drink rarely come to homes any more. But when we give to Catholic Relief Services or the Campaign for Human Development we are putting food and drink into the mouths of many.
- Clothe the naked. Our Thanksgiving Clothing Collection brings joy and relief to the destitute and smiles to the face of mother when she sees a neat closet. St. Vincent de Paul Society year round is doing great work here. And so is Goodwill and the Salvation Army.
- Ransom the captive. This term is indeed a relic of the dark, distant past. But don't pass it over. There

are slaves all over the world today, millions upon millions. They are bound in the chains of communism or economic slavery or colonialism or just plain oppression by pitiful tyrants such as Idi Amin. Getting the Good News of Jesus through missionaries into those areas is a powerful means of breaking the chains. Support them.

• Harbor the harborless. Helping the unemployed to find work or a place to live, assisting orphans or the destitute aged.

• Visit the sick. You don't have to travel far for this or delegate a missionary. There is so much suffering all around us. What joy and comfort a compassionate person can bring the sick and the handicapped. Make them feel useful, especially the chronically ill and the bedridden, by begging a little share in their prayers and suffering. In the right spirit, they may well be doing far more lasting good for others and for themselves than when they were in good health.

• Bury the dead. People who have lost a loved one never forget the compassion and quiet help of those who come to share their sorrow.

All these acts of mercy demand neither wealth nor influence nor leisure. They fit into the pattern of every day living and are possible for everyone. What they need to become a reality is a mixture of compassion and goodwill towards one's neighbor.

## Florida pro-lifer pulls upset

Former President Nixon said it. "If you are going to run for public office, make sure you either win big or lose big. For if you win or lose by a small margin, every group who supported or opposed you will claim to be the one that made the difference."

But if the candidate gives you the credit, well, that's, a different story. And in Florida, pro-lifers are still celebrating a victory in a key state senate race that pitted their effort against those of pro-abortion forces.

State Representative Van B. Poole of Fort Lauderdale, a St. Anthony's parishioner and a key pro-life legislator who sponsored abortion alternative bills during the past session, praised right to life efforts for his come-from-behind victory over a NOW-sponsored candidate, Marcia Beach.

Poole, who strongly opposed state funding of abortions, offered an alternate measure to assist poor mothers with pre-natal care during a first pregnancy, assistance not available through the federal Aid For Dependent Children (AFDC) program. The bill passed both houses of the state legislature, with support coordinated by the Florida Right to Life Committee. During his campaign

Poole received an award from a pro-life group for his work—and the presentation was made by one of the first recipients of the new pre-natal care—a girl who had planned to have



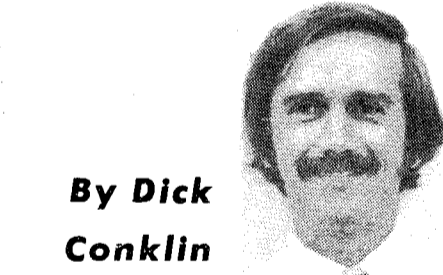
SEN. VAN POOLE

an abortion, then changed her mind once the aid became available. The recognition caught Poole completely by surprise, and he later remarked, "What an honor! The girl was choked

The race was especially important to Florida pro-lifers, since the seat was vacated by Sen. Jon Thomas, Chairman of the Senate Health Committee, which this year considered the proposed Viable Baby Bill, designed to protect babies born alive during abortions. Thomas opposed the bill, switching his position at the last minute, and causing its defeat by a single vote.

Declaring the race their "key" Florida contest, pro-abortion groups poured money into the campaign of Poole's opponent. Pro-lifers countered by using the results of a recently-completed Voter ID Survey to contact voters in Collier country, the western end of the district which spans both of the state's coasts. The Voter ID idea originated in Westchester County, New York, several years ago and has been promoted widely by the National Right to Life Committee. Endorsed by Florida RTL, the first test of the plan was made in Poole's district, where committed voters were telephoned before each of two primary elections.

Shortly after the second primary fight, Poole praised pro-lifers, saying "I can't thank everyone enough for your help in winning the runoff election. I started in this race as the



By Dick  
Conklin

up, I was choked up, and there wasn't a dry eye in the place!" underdog. You pro-life people got involved and worked hard for me. Never have I seen such a vivid example of what citizen involvement can do!" He pointed out Collier County, where the Voter ID project was used. "We won there with 72 per cent of the vote. I've had several people come up to me and say that they each got three phone calls, and were amazed with our organization!"

Poole's general election victory was especially remarkable since, as a Republican, he captured 56 per cent of the vote in a year called one of the biggest Democratic landslides in recent Florida history.

The Miami Herald sized up the new pro-life strength by commenting, "Something has clearly happened to the Right to Life people. The movement is maturing. If you are anti-abortion, the change is impressive. If you believe in abortion, the change is scary."



# Where have the religious vocations gone?

By FATHER GERARD FULLER,  
O.M.I.

I am a chaplain in a hospital. I was discussing a Mexican patient with Sandy, a nurse. She told me that she was going to Guatemala as a lay missionary nurse in September. I asked her if she had ever thought of joining a nun's order.

"Oh, no," she laughed, then blushed. "I like men too much."

I thought about Sandy's response. Both priestly and religious vocations are down. Many have defected because, like Sandy, they "liked men too much." Or women. Since the vows play such a major part in religious vocations, it would be good to review them in the light of the problem.

**POVERTY HAS** always been held in high esteem by spiritual masters because of Jesus' words to the rich young man who had kept all the commandments: "If you would be perfect, go, sell your possessions and give the money to the poor. You will have treasure in heaven. Then come and follow me" (Matthew 19,21). The young man went away sad, for he had many possessions.

In Third World countries and in communist countries, where material possessions are lacking, vocations are on the rise. Yet here in America, where we hold materialism as the highest goal, vocations are in short supply. Vocations were plentiful, however, during the Depression. It seems a high material standard of living is the kiss of death.

**Religious orders often do not give much more than lip-service to the vow of poverty. And recent financial scandals in some orders have only deepened the credibility gap. Religious are, however, rethinking poverty in terms of justice and peace.**

The poor can only be served by Religious willing to strip themselves of their advantages; the oppressed can only be served by Religious who are willing to share that oppression with the hope of working toward freedom. And peace has traditionally co-

## SYNOPSIS

We are seeing a decline in religious vocations today for many reasons. An examination of the vows reveals what they are meant to accomplish. As time goes on, we do grow in our knowledge and in our approaches. Young people today who are making commitments to the religious life are taking their vows with greater understanding. Because the numbers are not as plentiful is not a sign of failure.

When Jesus chose his apostles, he did not choose as we might have expected. These special people, for the most part, had no outstanding talents or genius IQs. They were just ordinary. In fact, some of them were people society looked down upon. Yet they had the potential for the something special Jesus knew they must possess. He gave a great deal of consideration before he announced his choices.

As we look at each of the apostles, it is plain to see that they had many of the same strengths and weaknesses each of us possess. They were able to succeed and they were able to fail. So are we.

Being any one of the apostles was no easy calling. Today the people who are specially called to the religious vocation realize that what God is asking of them is not easy either. Some respond affirmatively, and some do not. But affirmative response is always in our midst.

The story of the adult religious education approach, GIFT, that Father Champlin relates is just one of many indications that people continue to make efforts to know God better. The people who devote so much time to bringing a better knowledge about religion are living proof that apostleship is very much alive.

me not from the rich who stockpile bombs, but from the poor who stand first to die.

Chastity is another virtue that has fallen on hard times. One of the few saints of modern times is Maria Goretti, who died to preserve her virginity. Such an action seems laughable to an age saturated with sex. Our age more than any other needs Religious willing to witness to chastity.

**UNFORTUNATELY,** such witness has been lacking. The fault can be chalked up most of all to Religious, priests and nuns, whose lives have somehow seemed embittered rather

than sweetened by the vow of celibacy. The sexually repressed, tormented priest or nun I now a comical stereotype. Most Catholics remember a nun who taught religion with a "hell-fire-and-brimstone" approach, or a priest who seemed long on money and sex in the pulpit.

Such neurotic attitudes, happily, are disappearing as today's Religious either are more mature because they enter religious life later, or become more mature because they have got counselling and psychological help to cope with the vow of chastity.

**For chastity is meant to be a sign and a reality. It is a sign of the Chris-**

tian fully devoted to the spouse, Jesus. It is a reality when that Christian loves Jesus with the utmost consecration and freedom. Many have pointed out that marriage offers the same goals. But all things being equal, a consecrated life of chastity is still so astounding to the world as to be without equal as a witness if taken on maturely and lived with commitment.

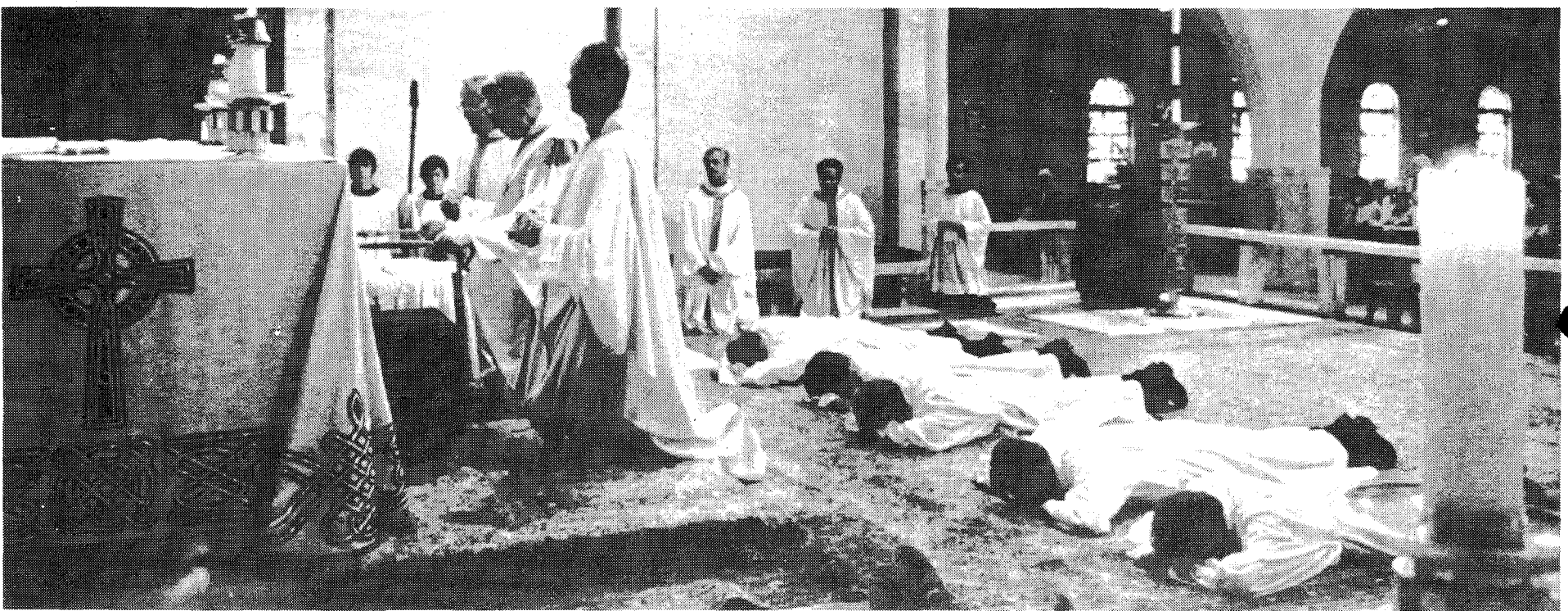
Obedience is the third vow Religious take. Obedience used to mean the Religious looked to his superior in all actions, seeking permission and approval, lest the action be "of the devil" or too shot through with pride. Findings in psychology, however, now shows us that such obedience was often "passive-dependent" and "obsessive-compulsive."

The obedient Religious today is the one who can make his own decisions while still being at the call of his superior for dialogues concerning a common goal or concerning the future ministry of the Religious. Most religious orders, like many dioceses today, have personnel boards that handle changes in assignments and other personnel difficulties.

**SUCH A MODERN** approach to obedience seems mature and patterned after the life of Christ, who (we have come to see in theology) grew in his own understanding of who he was, and so had to make the same decisions about obedience. Such an approach also appeals to the older religious candidate who has already held positions of responsibility in the world.

The religious life has been taking a beating, but there are signs that the crisis is coming to an end. Most religious orders have adapted their formation of personnel to include a heavy emphasis on emotional and lived so as to put the Religious back where he belongs... with the poor, the disadvantaged, the oppressed.

When the message gets to the world, we'll see more Religious vocations. We may not have as many warm bodies, but we will have more mature and committed persons.



At a time of declining religious vocations, Father Fuller reviews the vows of poverty, chastity and obedience which all priests and religious must make. "The poor can only be served by religious who are poor," he writes. Chastity "is a sign of the Christian fully devoted to the spouse, Jesus," and "the obedient religious

today is the one who can make his own decisions while still being at the call of his superior... The vows are being re-thought and lived so as to put the religious back where he belongs... with the poor, the disadvantaged, the oppressed," photo shows Archbishop Edward McCarthy.

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## Dice informe a comité de obispos USA

# Intensifican protestantes labor entre hispanos

WASHINGTON (NC)— Un informe a la Conferencia General de Obispos de la nación, afirma que la Iglesia está perdiendo la tradicional fidelidad de la comunidad hispana por ser ésta objeto de intensa evangelización de grupos protestantes.

El informe, presentado a los obispos por el obispo Raimundo Peña, auxiliar de San Antonio en nombre del Comité sobre Evangelización de la Conferencia, afirma que "el hispano es católico y quiere permanecer católico," pero no simplemente porque ha sido bautizado. Al contrario el hispano quiere "asociarse plenamente" en la labor de la Iglesia.

Ante la intensificación de campañas entre los bautistas, metodistas y otros grupos protestantes para atraer a los hispanos, el informe del comité pide más programas para formar evangelizadores católicos (que incluyan a los laicos), programas orientados a ayudar a las familias y mejor uso de los medios de comunicación.

El informe también recomienda el uso de liturgias bilingües y el estudio de la lengua y la cultura hispana en los seminarios.

El informe hace referencia al sondeo realizado por la organización Gallup en el que se menciona que los hispanos tienen un fuerte compromiso con la fe católica.

"Pero existen signos de que tal compromiso se está debilitando, dijo el obispo Peña.

Los protestantes, dijo el obispo, realizan campañas para incorporar hispanos en las filas del clero.

"El Instituto Mexicano de Biblia, de San Antonio tiene 120 hispanos matriculados en el programa de formación para el ministerio, dijo. "Los Metodistas Unidos tienen 10 seminaristas hispanos en la Uni-

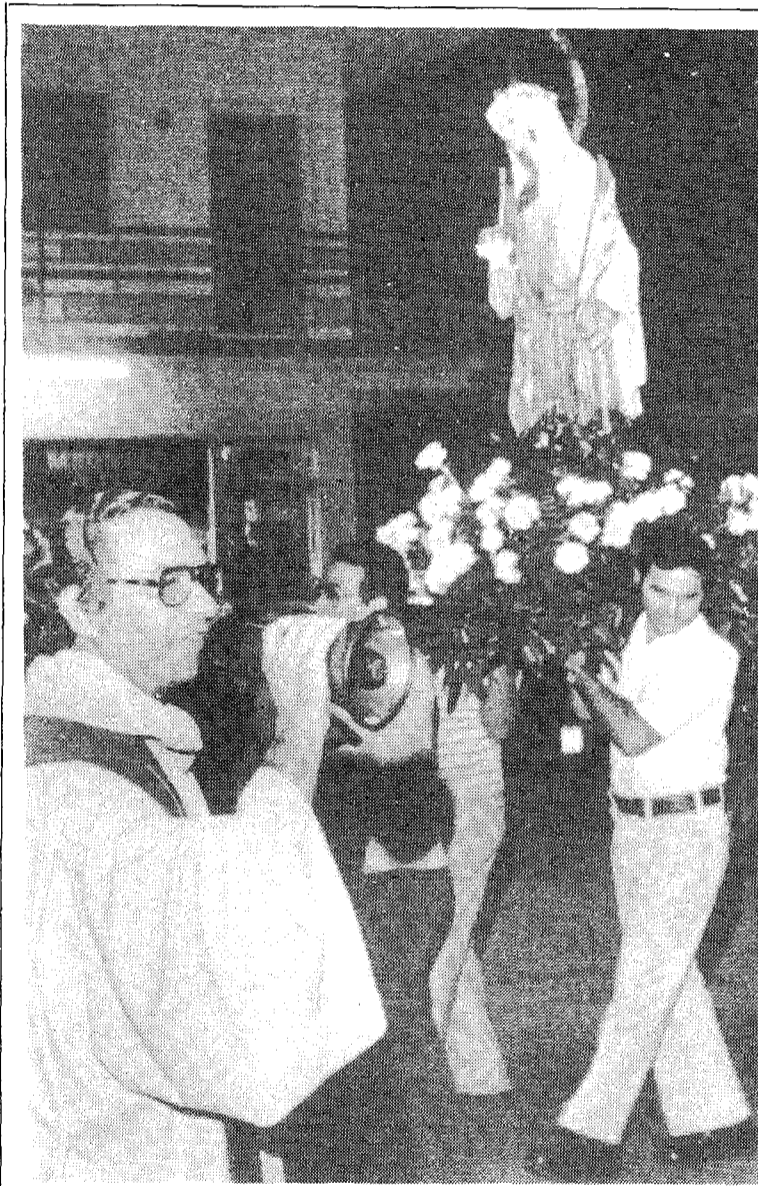
versidad Metodista del Sur, y 15 más comenzarán en la primavera," apadió.

El obispo Nicolás Walsh, auxiliar de Seattle habló del tema en apoyo de "cualquier

nuevo esfuerzo que el Comité sobre Evangelización pueda realizar en favor de los hispanos."

Dijo que los hispanos conocen "los documentos de la

Iglesia sobre la justicia y la liberación de la que habla, tanto el Evangelio como nuestras conferencias y declaraciones. Ahora buscan ayuda para vivir la totalidad de la vida cristiana," añadió.



Con altavoz en mano, el párroco de Santa Cecilia padre Luis Pérez, dirige el tráfico y la oración, mientras numerosos fieles acompañan por las calles de Hialeah las imágenes de sus santos favoritos. A la izquierda la patrona de la Parroquia Santa Cecilia en andas, y saliendo del templo, el Sagrado Corazón y la Virgen de Fátima. La procesión callejera siguió a una solemne Eucaristía que abrió dos días de festejos con ocasión de las fiestas patronales de la parroquia el pasado fin de semana.

## Delegado apostólico a obispos

# Estudien más el papel de los seglares

WASHINGTON—(NC)— participación de los laicos en los asuntos de la Iglesia es uno de los imperativos exigidos por el Concilio Vaticano

II, pero ya han surgido distorsiones sobre el papel de los laicos en la Iglesia, según afirmó el delegado apostólico del Papa, el arzobispo Jean Ja-

dot, al dirigirse a los obispos de la nación reunidos en Washington la semana pasada. El arzobispo Jadot señaló para los obispos que la fide-

dad al Concilio en su totalidad, es prioridad del Papa Juan Pablo II, como lo fue para su predecesor, y que el énfasis del Concilio en la responsabilidad del laicado es parte importante de esa prioridad.

"No podemos decir que la razón de ser de la colaboración del laicado sea sólo por la disminución en el número de sacerdotes", dijo el arzobispo Jadot.

"Aunque las dos cuestiones están relacionadas en el orden práctico, las dos son bien diferentes," dijo

Citando la Constitución sobre la Iglesia, el arzobispo dijo que "El laicado está lla-

mado de modo especial a hacer a la Iglesia presente y operativa en los lugares y circunstancias... (piensen por ejemplo en una fábrica de acero, gasolinera, reunión social o campaña política), donde sólo a través de ellos puede convertirse en sal de la tierra... Cada seglar, por virtud de los dones recibidos, es al mismo tiempo testigo y amable instrumento de la misión misma de la Iglesia, es decir Cristo mismo," dijo el arzobispo.

"El Concilio Vaticano II enfatizó la colegialidad episcopal y recomienda mayor participación de sacerdotes, reli-

(Pasa a la Pág. 11)

## Obispo ecuatoriano en Miami

# "Necesito sacerdotes misioneros"

Por Araceli Cantero

El obispo Tomás Romero Gross, Vicario Apostólico de la diócesis de Puyo, en Ecuador, sólo tiene seis sacerdotes para atender a más de 30,000 personas que habitan

las 24,000 millas de su diócesis.

Pero, "a pesar de lo poco que tenemos, veo perspectiva y optimismo," comentó para La Voz a su paso por Miami.

"La felicidad la lleva uno

consigo, y la puede ir haciendo," añadió, elogiando el reto que supone la vida misionera y las satisfacciones sencillas que proporciona.

Su experiencia personal le

(Pasa a la Pág. 11)



# Más piadosas las mujeres

Durante el período de 30 días en que se llevó a cabo el sondeo, 43 por ciento de los entrevistados habían asistido a Misa regularmente (por los menos cuatro veces al mes o semanalmente)

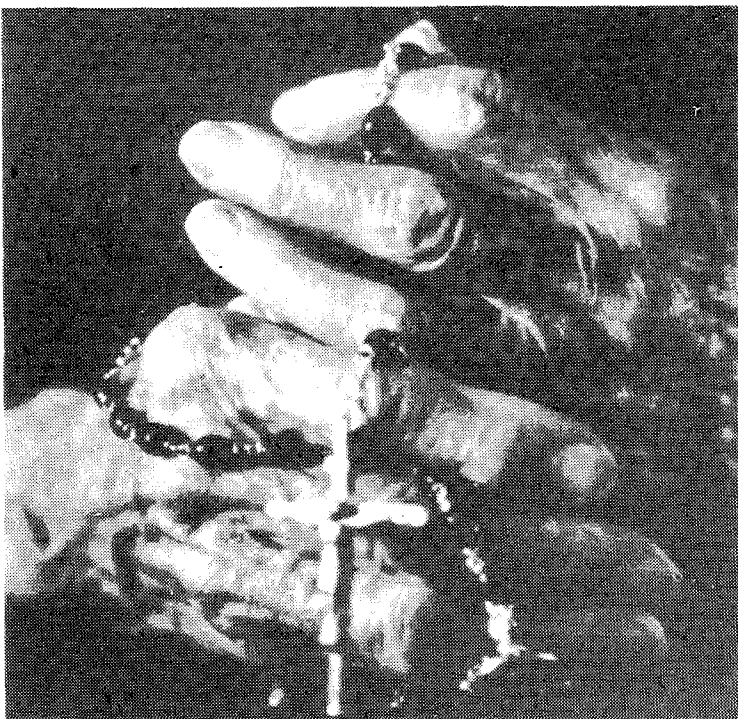
Casi un tercio había asistido de una a tres veces al mes durante el mes anterior, mientras que un número semejante no lo había hecho.

Al examinar los resultados según el sexo, edad y educación de los entrevistados, se señalaron las siguientes diferencias:

Entre las mujeres, 40 por ciento habían asistido a Misa cuatro veces (durante los 30 días), y nueve por ciento lo habían hecho cinco veces o más. Entre los hombres, 31 por ciento había asistido cuatro veces, y 6 por ciento, cinco veces o más.

Además, 33 por ciento de los hombres no lo habían hecho ninguna vez, y 25 por ciento de las mujeres tampoco.

El sondeo descubre más sentido piadoso entre las mujeres.



Los hispanos de más edad van a la Iglesia mucho más que los jóvenes. Entre estos últimos, —los de 18 a 24 años,—32 por ciento habían ido a Misa por lo menos cuatro veces al

mes, y el porcentaje sube hasta 46 por ciento entre las personas de 30 a 49 años. Entre las de más de 50, mas del 55 por ciento asisten regularmente a la Iglesia.

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 segunda parte de los resultados sobre interés en la religión y asistencia a la Iglesia.

Del grupo más joven —18 a 24— un 38 por ciento no había asistido a Misa en todo el mes. El número de no asistentes a Misa descende gradualmente al 26 por ciento entre personas de 30 a 49 años y al 24 por ciento entre las mayores de 50 años.

El sondeo indicó que las personas con más educación 'formal' van a la Iglesia con menos regularidad que las personas con una educación limitada.

Además de la asistencia a Misa los hispanos indican practicar otras devociones: Un 39 por ciento, dijo haber leído la Biblia durante los 30 días, mientras que un tercio indicó recibir la comunión o rezar el Rosario. Un 27 por ciento había visitado algún santuario y sólo siete por ciento había participado en un Cursillo de Cristiandad o en algún retiro espiritual.

Más del 51 por ciento afirmó haber conversado sobre religión durante esos 30 días,

con más frecuencia la gente joven. A la gente mayor le resulta más fácil la práctica de devociones, que a la gente joven. Aunque los hispanos no practican la religión en el sentido tradicional de los norteamericanos, muestran interés en temas relacionados. Los más populares parecen ser, según el sondeo, el arte y la literatura. La música sacra fue mencionada por un 58 por ciento. De estos, las mujeres un 64 por ciento y los hombres un 52 por ciento.

Sobre libros religiosos un 60 por ciento, y los hombres un 50 por ciento, mostraron interés.

Sobre el estudio de la Biblia, 61 por ciento de las mujeres y 47 de los hombres. Un 36 por ciento indicó interés en Encuentros matrimoniales, y un 23 por ciento en los Cursillos de Cristiandad y tanto entre hombres como mujeres un 25 por ciento no indicó opinión ni sabía de estos movimientos

(Continúa la Semana próxima)

## Estampas del exilio, II

Las estampas del exilio son escritos imaginarios y caricaturescos, motivados por situaciones concretas positivas o negativas, con los que el autor, un sacerdote cubano, quiere mover a la reflexión y al examen sobre las posibles causas de la desintegración familiar y sobre las ayudas para su vivencia cristiana. No se puede separar el contenido del escrito de las citas del evangelio y las preguntas para la reflexión. Todo for-

ma un conjunto inseparable que busca enfrentar a los lectores con las "contradicciones" y las oportunidades de conversación que encuentran y viven la variedad de grupos en el exilio. El autor sabe que las estampas no son aplicables de modo general a todos y quiere hacer ver que la Palabra de Dios tiene algo que decir para cada realidad concreta. (Pueden enviarse comentarios Estampas del Exilio, La Voz, P.O. Box 38-1059, Miami 33138.

## Una familia "moral"

Por Francisco Santana Pbro.

Pancho y Ramona quieren educar a sus hijos como Dios manda. Ellos son católicos a su manera pero comprenden que es bueno que los niños Paquito y Florita tengan "el freno" de la religión y crezcan con sólidos principios morales. Para ello no escatiman esfuerzos y aunque tienen que meterle "al duro y sin guante" y

al "overtime", mandan a los niños a la escuela católica.

Mientras tanto en los pocos momentos en que están juntos en la casa no desperdician ocasión alguna para enseñarle a sus hijos que no se debe robar, que decir mentiras es malo, que hay que honrar padre y madre, que si se portan mal Dios los va a castigar.

Corren los meses y un buen día Paquito con sólo siete años de edad, oye que a abuelita la van a meter en un hogar de ancianos porque la vieja estorba en la casa y tía Liduvina no se quiere hacer cargo. En la casa hay más broncas que de costumbre y mami le ha dicho que si tía Lidu llama por teléfono que le diga que sus padres salieron y que esta solo en la

casa.

Pasa el tiempo y abuelita va a parar al hospital, de pronto tía Lidu comienza a llevarse muy bien con papi y mami porque dicen que abuelita se había caído en el hogar de ancianos y no la atendieron, y que está a punto de morirse. Hay muchas reuniones familiares y hasta un abogado vino a la casa y se habla de que le van a meter tremendo pleito al hogar y de las muchas cosas que van a comprar con el dinero.

Al poco tiempo abuelita muere y Paquito se siente confundido: Tiene miedo de que tal vez Papá Dios castigue a papi y a mami. (Nota: Cualquiera semejanza con personas vivas o difuntas es pura coincidencia)

## OPINAN LOS LECTORES

Nos gustaría reflejar en nuestras páginas en español las opiniones variadas de los lectores. Su carta se publicará si nos llega firmada, con dirección, teléfono y opinión clara y concisa.

La redacción se reserva el derecho de acortar y editar las cartas.

Envíen su correspondencia a "Opinan los Lectores" La Voz, P.O. Box 38-1059, Miami 33138.

que su publicación se implique en la desacreditación de la comunidad cubana. Como católicos, debemos de afirmar que nos sentimos avergonzados de tal acción. Ustedes tienen el derecho de publicar, pero no-

sotros tenemos el derecho de sentirnos heridos y decepcionados por su publicación.

Sinceramente  
Jorge Prieto-Rodríguez  
María M. Prieto Miami

## Estampas nos hicieron crecer

Editor:

Una Evangelización que no denuncia nuestros males no es profética. Y cuando denuncia nuestros males y toca nuestras llagas, muchos nos sentimos heridos. Pero es que la fe tiene que afectar, tocar nuestras vidas para que sea fe. Fe sin vida no es fe.

Y de esta necesidad surgen los diálogos de la Familia de Dios.

El propósito de estos diálogos es reflexionar en comunidad sobre nuestra realidad y crecer: ¡mejorarnos! Creer como ser humano, crecer en mejores familias, mejores ciudadanos y mejores cristianos.

Antes de dar estos diálogos a la publicidad lo hemos trabajado en nuestra Parroquia de San Kevin con 200 familias. Familias que se han interesado por el contenido de este material y el Mensaje que llevan. Estos diálogos los hemos trabajado con mucho entusiasmo y amor y hemos comprobado que los resultados han sido muy buenos.

Hemos quedado asombrados al conocer que alguna emisora latina ha atacado estos diálogos de la familia de Dios sacando el texto de su contexto y dudando del propósito del autor.

Eduardo y Carmen García  
Miami

## Decepcionados!

Editor:

Queremos tomar esta oportunidad para expresar nuestra gran disatisfacción por un artículo publicado en La Voz, el 17 de noviembre. Este artículo "Estampas del Exilio I", muestra una imagen completamente absurda de lo que el autor cree ser gran parte de la comunidad cubana en esta nación.

Sería fácil citar cifras y hechos que muestran el impacto positivo de la comunidad cubana en esta área, lo que por otra parte podría resultar de más, ya que el tema central del artículo implica que la familia cubana media, sólo existe para la acumulación de dinero y para la satisfacción de los deseos que el padre Santana nos atribuye.

En lugar de discutir tal punto, simplemente queremos decir que el autor ha generalizado los malos hábitos de una comunidad (hábitos que no monopolizamos nosotros), y ha tratado de dar la impresión de que la existencia del exiliado cubano es una hambrienta de dinero y de placeres. Esto no es solamente falso, sino altamente falto de caridad por su parte.

Lo que nos parece peor es



## Mundo

### • Bajo estudio excavaciones en Egipto

EL CAIRO, Egipto (NC)—Un féretro descubierto durante excavaciones en el Monasterio de San Macario a 90 kilómetros de El Cairo podría contener los restos de Juan el Bautista. Según manuscritos conservados en el mismo monasterio fue allí donde se depositaron secretamente en el siglo once, después de que un grupo de cristianos que huían de la opresión romana los sacaron en el siglo cuarto de Palestina.

### • La Iglesia no es comunidad política

CIUDAD DEL VATICANO (NC)—"El primer servicio que la iglesia debe rendir a la causa de la justicia y de la paz es invitar a los hombres a recibir a Cristo," dijo el Papa Juan Pablo II al recibir a los miembros de la Comisión Pontificia por Justicia y Paz. Es en Cristo que los hombres "conocen su dignidad innata como hijos de Dios, dotados de posibilidades insospechadas que los hacen capaces de afrontar las tareas de la hora, unidos por una hermandad fundada en la paternidad de Dios." Citó luego la constitución pastoral sobre la iglesia en el mundo moderno (del segundo concilio vaticano) para recordar que no debe confundirse a la Iglesia con una comunidad política, ni atada a un sistema político, sino signo y protección del carácter trascendente de la persona humana.

### • Propone donación de 2% de producto nacional

ANTIGONISH, Canada (NC)—La economista inglesa Bárbara Ward propuso al Simposio Internacional sobre Desarrollo Humano, patrocinado por la Universidad de San Francisco Javier, que las naciones industrializadas o exportadoras de petróleo dediquen el dos por ciento de su producto nacional a estimular la economía de países del Tercer Mundo, porcentaje que equivaldría a \$120 mil millones al año. "Suena la hora de que los países ricos entiendan que necesitan los mercados y la economía de los pobres," dijo y citó cómo Estados Unidos vende un tercio de sus exportaciones al Tercer Mundo, y cómo las finanzas del petróleo han evitado que se derrumbe el comercio mundial.

### • Denuncia medidas del Gobierno

SANTIAGO, Chile (NC)—Varios obreros chilenos ocuparon la histórica iglesia de San Francisco para protestar contra las elecciones imprevistas de líderes sindicales que reemplazan a los más veteranos en 2,400 sindicatos, y la supresión de centenares más de sindicatos considerados de izquierda por la junta militar. Mons. Alfonso Baeza, vicario de apostolado obrero en Santiago, dijo que tales medidas del gobierno eran contrarias a las encíclicas sociales. Al terminar la ocupación unas 40 personas fueron arrestadas en demostraciones frente a la iglesia, y varias resultaron heridas.

## "Necesito sacerdotes"

(Viene de la Pág. 9)

dice que "muchos sacerdotes quizás se sienten desanimados en su camino porque no han tenido una experiencia de misiones," y se atreve a lanzar una invitación a todos los que andan con dudas, "para que vengan a mi diócesis y prueben."

En realidad el obispo los necesita, y, es por eso que vino a Estados Unidos para buscar la colaboración de alguna diócesis que quisiera hacerse diócesis hermana de la de Puyo, y compartir con nosotros la empresa misionera de la Iglesia. Para vivir nuestras alegrías y nuestras penas y apoyarnos con personal y económicamente."

Aunque todavía está pendiente de respuestas de organizaciones misioneras, el obispo ha encontrado que "esto de las diócesis hermanas ya no se estila," pero él sabe bien que no "puede cruzarse de brazos."

Para suplir la falta de sacerdotes, la Diócesis lleva cuatro años formando líderes comunitarios, que salen de las filas de los indígenas y los colonos, y regresan a sus poblados como catequistas.

"Preferimos que sean matrimonios ya establecidos y nombrados por la gente del poblado," explica el obispo.

Una vez al año dejan a sus familias para asistir a un curso intensivo en la ciudad, "y nosotros tenemos que pagarles el viaje, la estancia y hasta un sueldo para que la familia pueda vivir," explica.

Pero incluso para mantener vivas las comunidades que llevan los catequistas, hacen falta sacerdotes, y los seis que tiene el obispo no pueden dejar las zonas más urbanas para visitar el campo.

De ahí que el obispo ha decidido poner en uso sus conoci-

mientos de 14 años como radio-aficionado, y sueña con establecer una buena emisora de radio.

De momento, regresó a su país cargado de antenas y equipos para establecer en diversas zonas de la diócesis una emisora, por la que la comunidad pueda mantener contacto con el obispado y recibir ayudas en emergencias.

Porque de lo contrario, los mensajes tardan casi ocho días en llegar.

Aunque el comienzo es alentador, el presupuesto es corto y su sueño costoso.

Más de una vez, una simple picadura de serpiente, y la falta de comunicación, permitieron la muerte de alguno de sus fieles en la selva.

El obispo reconoce que los protestantes están realizando una gran labor de evangelización, y cuentan con el apoyo económico de comunidades en Estados Unidos.

"Cuentan con hospitales y hasta tres aviones, mientras nosotros sólo con un corazón grande y bonisimas ganas de servir," dice.

Sacerdote dominico hasta su ordenación episcopal en 1973, el obispo no cambiaría la vida misionera por nada, aunque es bien consciente de que exige compromiso y la disposición a soportar privaciones.

En los poblados no hay electricidad, ni teléfono o televisión y se vive en contacto con la naturaleza.

"Es vida que lleva a la creatividad, a abrir nuevos caminos, a desarrollar interés antropológico y descubrir la variedad de culturas y los secretos de la naturaleza," dice, recordando las 300 clases de orquídeas que llegó a coleccionar un sacerdote y las 200 plantas medicinales que fue catalogando otro.

## Estudien más el papel de los laicos

(Viene de la Pág. 9)

giosos y seculares en la actividad de la Iglesia... y esto ha de ejercitarse tanto hacia adentro como hacia afuera," añadió.

"Tal actividad abraza también la evangelización y la promoción de los valores humanos en las empresas seculares.

Significa el experimentar las dificultades de la búsqueda de la justicia y de la paz en el mundo y el buscar un orden justo y abierto a la dimensión

espiritual y religiosa de la humanidad.

"Esta inteligente y dedicada participación se denomina frecuentemente "responsabilidad compartida".

"Pero con toda honestidad," dijo, "uno debe reconocer que la expresión y más aún la realidad de tal prioridad, puede a veces crear dificultades.

"Quizás por razones válidas, las mejores intenciones no siempre se ven acompañadas



El equipaje del obispo ecuatoriano Tomás Romero Gross O. P., quedó bastante aumentado al llevarse para su diócesis las antenas y cables de las emisoras de radio que multiplicarán su labor de evangelización. Sólo cuenta con 6 sacerdotes para más de 30,000 personas.

El obispo regresó a su diócesis, cargado con las antenas y los cables para sus emisoras de radio. También cargado de esperanzas y sueños de tener un día más sacerdotes para atender a su gente.

Su semilla misionera

quedó regada por los rincones que visitó en esta nación y quizás vaya dando fruto con el tiempo. (Su dirección en Ecuador es: Monseñor Tomás Romero Gross, Vicaría Apostólica de Puyo, Apartado 749, Puyo, Pastaza, Ecuador).

"Necesitamos una comprensión clara de la naturaleza de la Iglesia,—realidad espiritual e institucional social," dijo.

"¿Para los padres del Concilio, la Iglesia es ante todo un misterio," añadió. "Pero algunos cristianos, preocupados por sus responsabilidades, inmediatamente se interesan por el segundo capítulo de la Constitución sobre la Iglesia, que trata del 'Pueblo de Dios', y al hacerlo olvidan el primero que trata de 'El misterio de la Iglesia.'"

"Una vez que exista una eclesiología más fiel al Vaticano II, como base del compromiso de los seculares y los religiosos, desaparecerán muchas de las dificultades asociadas con el compartir de responsabilidades (en la Iglesia). Nos parece que se necesita en los Estados Unidos una tal clara eclesiología," dijo.

La base para tal división de responsabilidades, dijo el arzobispo, debe incluir las cinco cualidades recomendadas por el Concilio para la Iglesia: verdad, valentía, prudencia, respeto y caridad," añadió, pidiendo la intercesión de Nuestra Señora en la resolución de las dificultades.

## Reasume cargo de Vice-Canciller Monseñor Orlando Fernández

El obispado anunció esta semana que Monseñor Orlando Fernández, párroco de St. Francis de Sales en Miami Beach, reanudará próximamente su ministerio como Vice-Canciller de la Arquidiócesis.

El sacerdote cubano recibió el nombramiento para tal cargo en 1971, y posteriormente tuvo que cesar en él por

motivos de salud.

Ordenado sacerdote el 24 de septiembre de 1949, en La Habana, Cuba, el padre Fernández estudió para el sacerdocio en los seminarios de San Carlos y San Ambrosio y el Buen Pastor, de aquella ciudad y desempeñó posteriormente variadas responsabilidades sacerdotales. Desde su llegada a Miami en 1962 sirvió como párroco asociado en St.

Timothy, St. Clement, Fort Lauderdale; Little Flower, Coral Gables; St. Rose of Lima, Miami Shores y St. Hugh.

Fue también administrador de St. Raymond, y párroco de Corpus Christi.

En la Cancillería sirvió como Defensor del Vínculo matrimonial y otros puestos en el Tribunal para Casos Matrimoniales.

# "Sean hermanas, madres de todos"

CIUDAD DEL VATICANO--(NC)—Dirigiéndose a más de 1,200 religiosas de la diócesis de Roma el Santo Padre les pidió que sean madres espirituales y hermanas de todos los hombres y de la Iglesia.

Durante una audiencia especial, el Papa les pidió ser especialmente madres y hermanas de "los enfermos, los que sufren y están abandonados, los niños, los jóvenes y las familias en dificultades."

"Salgan a encontrarlos. No esperen a que vengan a ustedes. Búsquenlos," les dijo.

Después de una entusiasta acogida en la sala de audiencias, el Papa discutió la vocación religiosa:

"Tal vocación brota de una fe viva, consistente hasta las extremas consecuencias. Una fe que abre al hombre a la perspectiva final, es decir del encuentro con Dios mismo quien es el único digno de un

amor sobre todas las cosas, de un amor que es exclusivo y matrimonial," dijo el Papa.

"Este amor consiste en la donación de todo nuestro ser, alma y cuerpo. Donación por la pobreza, castidad y obediencia al que se ha entregado completamente a nosotros los hombres por la Encarnación, la cruz, la anonadación," añadió.

"Esta vocación, una vez aceptada, una vez confirmada solemnemente por los votos, debe ser constantemente alimentada por la riqueza de la fe. Y esto no solo cuando nos produce gozo interior, sino también cuando acarrea dificultades, aridez, sufrimiento interno—lo que se llama "la noche" del espíritu," dijo.

Las vocaciones religiosas son "signos vivos del mundo futuro," un signo que al mismo tiempo está enraizado—incluso a través de vuestro hábito—en la vida cotidiana de

la Iglesia y de la sociedad, y que penetra sus más delicados tejidos."

El Papa encareció las actividades para el estímulo de las vocaciones religiosas a través de la oración y del testimonio de estas. "Este testimonio," dijo el Papa, "debe ser el siguiente:

"—Sincera consistencia con los valores evangélicos y el carisma propio de vuestra congregación. Todo fallo en vuestro compromiso, es desilusión para los que se acercan a vosotras, no lo olvidéis.

"—Una feliz, humana y madura personalidad que con cordial apertura y sereno equilibrio, sabe establecer relaciones con otros sin caer en ingenuas imprudencias ni causar sospechas injustificadas."

"—Vuestra alegría, una alegría que se pueda leer en



Juan Pablo II

vuestros ojos y actitudes y también en vuestras palabras."

## Pendientes de más consultas, las propuestas de los obispos de la nación

WASHINGTON (NC)—La reunión anual del episcopado de Estados Unidos depende de una consulta a los obispos que no asistieron, para decidir sobre una colecta a favor de los medios de comunicación, y sobre la comunión de los fieles bajo las especies de pan y vino.

Si lograron en su reunión del 13 al 16 de noviembre pasar

una resolución de apoyo a las gestiones de paz en el Oriente Medio, aprobar un programa de pastoral para los inválidos, y revisar cuestiones administrativas, como la cuota que las diócesis dan al organismo central (basada en 8 céntimos por católico), y la exclusión del voto de obispos retirados.

La reunión también señaló las circunstancias en que una

persona podría comulgar dos veces al día.

Falló una propuesta de substituir el Credo de Nicena en la misa por el Credo de los Apóstoles.

Los obispos tratan de reunir las grandes colectas nacionales y consideran que iniciar otra como la de comunicación social complicaría el es-

fuerzo. El proyecto significaría un ingreso de \$7 millones, mitad para las diócesis, mitad para actividades de radio, televisión y otras a nivel nacional.

Los obispos discutieron además las relaciones iglesia-estado, en cuanto tocan cuestiones de impuestos, laborales, y de información católica sobre actividades políticas. El cardenal John Krol de Filadelfia estima que "se veienen violando en gran escala en este país los derechos a la privacidad, a la personalidad humana y a la religión."

### Comunidad

**Picnic Familiar**, del Movimiento de Impactos, el domingo 26 en el Robert King High Park. Para información 261-5383

**Fiesta de Navidad**, para "ciudadanos mayores" (senior citizens), el viernes 8 de diciembre a las 11 a.m. en la Catedral de St. Mary. Para información, 754-6346.

**Retiro espiritual**, por el misionero español padre Rodrigo Molina, S.J. los días 2 y 3 de diciembre en el Bluewater Hotel, Miami Beach. Comenzará el viernes 2 a las 8 p.m. y terminará el domingo a las 6 p.m. Para información 448-8579.

**Cancelada la Cena** inaugural de la Campaña de caridad del arzobispo ABCD, del día 21. El arzobispo está efectuando reuniones por pequeños grupos, con los sacerdotes de la arquidiócesis.

**Día de la Cultura Cubana**, organizado por la Cruzada Educativa Cubana, para el viernes 24, a las 8 p.m. El acto tendrá lugar en el Hotel Everglades, y durante él se hará entrega del Premio Juan J. Remos a personalidades de la comunidad, incluido el arzobispo Edward A. McCarthy.



Rafael y Gloria González lo pasaron de lo mas bien en el baile de los "años 30" organizado por el Movimiento de Impactos para crear comunidad y estrechar lazos de amistad entre los matrimonios. Acudieron a la cita cientos de parejas, y hasta Terry y Mimi Reilly, que dirigen el apostol-

lado familiar en la Arquidiócesis, se lanzaron a la pista para disfrutar del ritmo crioillo. El Movimiento ha organizado un picnic para este domingo 26, en el Robert King High Park. Para información llamar a Juan Batalla 261-5383.

## Posible ida del Papa a Puebla '79

BOGOTA, Colombia (NC)—Los organizadores de la tercera asamblea general del episcopado latinoamericano en Puebla, que el Papa Juan Pablo II ha reconvocado para

finales de enero, han adoptado las normas que la Santa Sede aplica a los corresponsales de prensa, con el fin de reducir y examinar el número de quienes acuden en nombre de los me-

dios de comunicación.

Aunque no se ha confirmado oficialmente, es posible la visita del Papa a las reuniones de Puebla '79

### • Deplora bomba de neutrones

NEW CUMBERLAND, Pa. (NC)—En un seminario sobre derechos humanos Mons. Thomas Gumbleton, obispo auxiliar de Detroit, recordó que unos 800 millones de seres sufren privaciones en alimentos, educación, salud; y que el resto viven expuestos a los peligros de una guerra atómica. "Vivimos un equilibrio del terror, super-armados," dijo para referirse a la bomba de neutrones, y a sus efectos que en sólo Estados Unidos podrían causar la muerte a 240 millones de personas. "No estamos en guerra, pero no vivimos en paz," dijo.

### • Reprueba alambrada en frontera mexicana

EL PASO, Texas (NC)—Mons. Patrick Flores, obispo de El Paso, repitió su reprobación de una alambrada en la frontera que detendría a los inmigrantes sin documentación, llamándola "completamente ridícula." El obispo hablaba ante una reunión que sobre el ministerio a los inmigrantes convocó la Federación Nacional de Cosejos Presbiteriales. "Es el hambre en México lo que impulsa a estas gentes a cruzar la frontera sin los papeles en regla," agregó Mons. Flores. Los 100 participantes recomendaron que los fondos que se destinan a levantar la nueva "muralla" se dediquen más bien a ayudar a los inmigrantes a legalizar su situación.

### • Denuncian "machismo" en la Iglesia

BALTIMORE (NC)—Unas 2,000 personas participaron en la segunda conferencia sobre la ordenación sacerdotal de mujeres, aunque conciben este ministerio un poco distinto al tradicional, según el tema "una nueva mujer para una nueva iglesia en un nuevo ministerio." Sor Shawn Copeland, dominica, dijo que "como hija de la iglesia, mi nombre es espera... que es preparación para avanzar, no derrota." Entre lo recomendado figura enviar una misión al Papa Juan Pablo II y un diálogo con los obispos de Estados Unidos para pedir la ordenación de mujeres. Se citaron casos en América Latina en que la mujer cumple un amplio ministerio como evangelizadora y animadora de parroquias sin cura permanente. Algunas delegadas protestaron contra lo que llaman el machismo o dominio masculino en la iglesia.

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# The Twelve Disciples

By FATHER JOHN J. CASTELOT

At a certain point in his career, Jesus singled out 12 of his disciples to be his constant companions and to share in a special way in his messianic mission. That these 12 men were considered very important in the early church — its link to the historical Jesus — is indicated by the fact that their call is recorded by all three synoptic evangelists.

Each of them gives a list of their names, and Luke adds another in Acts 1,13 (minus Judas Iscariot). John gives no such list, has a different tradition about the circumstances of their call, and mentions an otherwise unidentifiable name, Nathanael (John 1,45 ff). However, he does refer to the 12 and Jesus' personal choice of them (6,70-71), and in the community for which the author of Acts wrote, they had been idealized to such an extent that he refused the title of "apostle" to anyone else, even to Paul the Apostle, except for one indirect reference to him and Barnabas as "the apostles" (Acts 14,4).

IT WAS PRECISELY as a group that the 12 were esteemed by the primitive communities. At the beginning of Acts we read of the concern about the vacancy left by the defection of Judas and their consequent election of Matthias to take his place. With their Jewish background, they probably appreciated the symbolic force of the number 12. The 12 represented the 12 tribes of the renewed Israel, the nucleus of the new people of God. At any rate, it was as a group that they functioned and were valued.

Only a few of them get any attention as individuals: men like Peter, James, and John, with occasional reminiscences about some of the others. It is not surprising, then, that the early church shows no interest in their subsequent individual fates, we

know much more about Paul than about any of the 12.

This may explain some of the strange discrepancies in the lists as we have them. In the three groups of four which make up the lists, the order of names varies, except that Simon Peter is always given top billing and James, son of Alphaeus, always begins the third group. That is a minor consideration compared with the confusion of names in the last set of four; there are several variants in the manuscript tradition. By the time the Gospels were written, the exact memory of some of the individuals had grown dim. Again, while both Mark and Luke tell of the call of Levi the tax-collector, neither of them includes a Levi in his list; they all name Matthew, and Matthew identifies him as 'tax-collector.'

HOWEVER, while these men were most important to the early church by reason of their group significance, they must have meant a great deal to Jesus as distinct human personalities. Mark calls them "the men he himself had decided on" (3,13), and Luke tells us that before the actual call "he went out to the mountain to pray, spending the night in communion with God" (6,12). And in John 6,70, Jesus asks them: "Did I not choose the 12 of you myself?" What is surprising, in view of the idealization to which they were later treated, is that they were such a motley crew of far from ideal men.

They get a bad press in Mark, where they are repeatedly pictured as obtuse, ambitious, weak, incredulous. But if Mark felt no embarrassment about portraying frankly the humanness of Jesus, he certainly was not going to gloss over the faults of his followers.

This leads to an interesting consideration. The Son of God carried out



Jesus chose "such a motley crew" to be his followers. A good number of them were plain fishermen, one a venal tax-collector, another the member of a radical group of fanatics plotting the overthrow of Roman rule. Two of them were quite annoyingly ambitious, and one wouldn't believe anything he couldn't see. The specially chosen leader of the group was a boaster, a quitter, a coward who refused under stress to be recognized as a disciple. And one—well, one was Judas Iscariot.

his mission precisely by becoming human, a man among men, by "emptying himself, taking the form of a slave, being born in the likeness of men" (Philippians 2,6). It is not surprising, then, that he chose ordinary people to associate with him in the pursuance of that mission.

A good number of them were plain fishermen, one a venal tax-collector, another the member of a radical group of fanatics plotting the overthrow of Roman rule. Two were annoyingly ambitious, and one wouldn't believe anything he couldn't see. The leader of the group was a boaster, a quitter, a coward who refused under stress to be recognized as a disciple, and one—well, one was Judas Iscariot.

THESE MEN were not forced on

Jesus. He chose them deliberately, prayerfully. And he loved them all. Even Judas he pursued with kindness right to the last minute. As John puts it: "He had loved his own in this world, and would show his love for them to the end" (13,1).

From the world's point of view, this doesn't make much sense, but as Paul reminded the Corinthians: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. He chose the world's low-born and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God" (1 Corinthians 1,27-29). This could give us pause when we look at the church in certain periods and are tempted to push the panic button.

By FATHER JOSEPH M. CHAPLIN

GIFT, an acronym for Growing in Faith Together, is an adult religious education program conceived by a bright, persuasive priest from Baltimore.

Since his ordination in 1956, Father Jim Schaefer has been preaching and teaching Christ's message to the young and old throughout the years the Maryland-born cleric has also found time to study, earn a doctorate and, along with several other clerics, to design a diocesan renewal procedure called GIFT.

Good, successful ideas should be and are quickly shared or copied by other leaders in other areas. GIFT is a project that reached across 10,000 miles to another continent.

Father Peter Paola, youthful and energetic pastor of Holy Trinity Church in Durban, South Africa, had met Father Schaefer years earlier while doing graduate work in the United States. He asked Father Schaefer to conduct a GIFT program for his first parish. It was highly successful. Some time later, Father Paola asked him for a repeat performance, this time in Durban.

IN PREPARATION, Father Schaefer conducted an ecumenical, multi-parish, door-to-door census. The results indicated that some 1,900 families or about 6,000 people listed Holy Trinity as their parish.

Next a lengthy opinion-sounding questionnaire, programmed for com-

puter tabulation, was distributed to parishioners. They were asked to mark "strongly agree, agree, disagree, strongly disagree" after 75 questions touching on beliefs, prayer, church, morality and social involvement.

In addition, a section, a section for factual data enabled the leaders to evaluate responses on the basis of age, sex, educational background, etc. Nearly 800 adults and 100 high-school students returned completed questionnaires. A local firm donated stationery and computer time for the compilation.

GIFT then entered its second or

reflection stage. With the questionnaire analysis as a starting point, small groups (10-12 people) of parishioners met weekly in homes throughout Lent, airing concerns about the life of the church and the problems of faith. Those sessions were intended to sharpen the focus of

matter needing attention and simultaneously foster a sense of community solidarity among participants.

Next, a steering committee invited all parishioners to a large group meeting (400-500 attended) to set priorities among the concerns raised in the home discussions. At that meeting people could speak to specific issues. Each person cast ballots on behalf of the concerns deemed most important.

THE SIX HIGHEST vote getters formed a framework for GIFT's third and final stage, the response. Parishioners named as their most urgent questions the church and politics, charismatic renewal, the sacrament of

reconciliation, divorce and remarriage, church authority (particularly papal infallibility) and church teachings (especially the Trinity and the devil).

Father Paola and his staff then arranged for South African experts to speak on each topic. These lectures drew audiences ranging from 300-600 persons.

That immediate response has now given way to the continuing response phase of GIFT, one which will last for several years. An attempt will be made to treat in some way each of the concerns voted upon, e.g., through homilies, Bible study groups, lectures, printed material.

The GIFT prayer sums up this ambitious program's goal: "Father, we thank you for the gift of faith. May we show our gratitude by sharing this gift more openly and generously with one another. During these days of renewal, please give us your Holy Spirit in his fullness that we might grow in faith together."

In Durban, it achieved that purpose and also gave the parish leaders a guideline for their religious education efforts during the next several years.

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### ST. LOUIS CERAMIC SALE

An Arts and Crafts sale of St. Louis parish begins at 9 a.m., Sunday, Dec. 3 on the parish grounds at 7270 SW 120 St., Kendall.

Graphics, sculpture, ceramics, crafts and art objects of all kinds will be on sale.

Those wishing to exhibit their work should contact Mrs. Corinne Sacco at 661-0260.

### ST. PAT'S PARADE

The first St. Patrick's Day parade ever held in Miami is planned by the Emerald Society of South Florida with a limited number of bands, groups and floats participating.

Anyone interested is asked to contact Dr. James J. McCormick, Jr., 111 SW Third St.-Suite 700, Miami, Fl. 33130, no later than Dec. 1.

### WOMEN'S RETREAT

KENDALL—Pre-Christmas days of reflection have been scheduled at the

Dominican Retreat House for mothers and women living alone.

On Dec. 6 a refresher day for young mothers begins at 9 a.m., and continues until 1:45 p.m. Babysitting services will be provided for pre-schoolers.

The Rev. Clarence Baskey will conduct the conferences using the theme: "The Spirit of St. Nicholas Gift-Giving."

A day of reflection for women residing alone is slated for Dec. 9 from 10 a.m. to 3 p.m. Father Baskey, a priest of St. John parish, Essexville, Mich. will share his reflections on an Advent theme.

Reservations may be made by calling 238-2711.

### BARRY PUPPET THEATER

The Barry College new puppet theater has several performances scheduled during the coming year in various Dade and Broward schools.

Included in its repertoire are classics like Punch and Judy, more modern renditions like Puff, the Magi Dragon, a show including cultural contributions from various ethnic groups and an all Spanish-show involving classical Spanish folk tales.

Schools and organizations interested in scheduling the puppet theater after Jan. 1 should contact Pat Minnaugh at Barry College.

### HEALING CELEBRATION

SUNRISE—A Celebration of Healing is slated to begin during 6:30 p.m. Mass on Sunday, Nov. 26, Feast of Christ the King, at St. Bernard Church, Sunset Strip, just West of University Dr.

Father Ralph Diorio of St. John Church, Worcester, Mass., is coming to St. Bernard's to conduct the celebration and service which will follow the Mass.

ST. JOHN THE BAPTISTS Women's Guild Christmas boutique sale, Saturday and Sunday, Nov. 26 and 27 at recreation hall, Bayview Dr. in Coral Ridge.

COURT HOLY SPIRIT, CDA, dessert and games party, noon, Saturday, Nov. 25, St. Elizabeth Gardens, Pompano Beach.

ST. STEPHEN Women's Council bazaar, Saturday and Sunday, Dec. 2 and 3, parish hall, 6040 SW 19th, Miramar. Monthly meeting, 8 p.m. Thursday, Dec. 7.

LITTLE FLOWER parish Christmas bazaar, Dec. 1, 2 and 3, parish hall, Hollywood. Pictures with

(Continued on Page 20)

## It's a Date

### DADE

ST. HUGH parish holiday dinner and dance, 8 p.m., Friday, Dec. 1, Immaculata-LaSalle High School. For tickets call 448-3845.

HOLY FAMILY Woman's Club auction, 7 p.m., Saturday, Dec. 2, parish hall, North Miami. Proceeds to refurbish kitchen.

ST. JOSEPH Friendship Club, Surfside, meets 1 p.m., Tuesday, Nov. 28 in parish club rooms. Variety musical program and refreshments.

CARROLLTON

SCHOOL "Three Kings" bazaar, noon-5 p.m., Saturday, Dec. 2, 3747 Main Hwy., Coconut Grove. Clown shows, amusements, games, holiday gift-giving items, plants, etc.

ST. JOSEPH Women's Club Christmas party, 1 p.m., Monday, Dec. 4, parish hall, Surfside. Guests welcome.

ST. ROSE OF LIMA Mothers Club Christmas bazaar, Sunday, Nov. 26 following Masses. Decorations, gift items, children's gifts.

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## YOUTH ACTIVITIES

# Federations expect things to happen

By: **JOE IERISI**  
Assistant Youth Director

Nothing worthwhile is accomplished without a great deal of time and effort. As the Gospel tells us, "you reap what you sow." We involved in youth ministry throughout the diocese are in the process of sowing some seeds.

We're breaking the diocese down into four areas or "federations." The purpose is to facilitate better communication and to create a support group among neighboring parishes. This will enable each group to coordinate activities on a more localized level. It will also require youth group leaders to be responsible (with help from the D.Y.A.) for planning programs and activities to meet their specific needs.

Ministering to our youth means spending time with them; listening, caring, sharing. Taking an active part in identifying their needs and planning ways to meet them is the first step in developing a real sense of community with and support for our youth. And every Christian is called to follow the example of Jesus by caring for one another as He cared. This is what ministry is all about.

Last week we met with both the South and North Broward Federations to discuss our focus and begin laying the foundations. Each group will soon receive a list of contact people in their federation. They are being asked to take some time to assess their situation, determine their goals and how to meet them, and to share their ideas with each other.

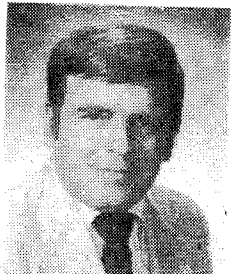
The North Broward Federation appears to be off to the best start, thanks to the people involved who understand that ministry is attitudinal and involves genuine commitment. Already they are well on their way to developing their own sports program, and working toward fulfilling their spiritual and social needs. Tony Jettinghoff of Ascension Parish in Boca Raton laid it on the line saying: "This is going to work because we're going to make it work!"

That kind of self confidence and commitment is contagious. It is rooted in the knowledge that God's Spirit is alive and well and living within us. It's exactly that kind of attitude that makes things happen.

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## Parishioner is Jr. OB Queen

HIALEAH— In 1975 she won the title of "World's Our Little Miss". Last week she was named the Junior Orange Bowl Queen. Next year?

For 12-year-old Sandy Frick, a seventh grade student at Immaculate Conception School, winning talent shows and being "on stage" has become commonplace since she began studying dancing at the age of six.

One of the three children of John and Ruth Frick who have been active in the local parish since coming to Miami 30 years ago, Sandy competed with 46 other teenagers for the title of Junior Orange Bowl Queen.

"She's probably the busiest kid in town," Mrs. Frick said outlining her youngest daughter's many activities which include ballet dancing in the junior company of the Miami Conservatory and in the Ballet Etudes. Sandy is a cheerleader at Immaculate Conception School, a member of the Safety Patrol, and formerly sang in the parish children's choir. Last year she worked on the school yearbook and is an "A" student.

She entered preliminary Hialeah contests for her new title after her teacher asked all the eligible girls in the class to



Sandy Frick of Immaculate Conception.

participate, emphasizing on them the importance of civic activities. She was named the Hialeah winner and went on to the finals which were judged on poise and beauty.

As a result she will be the

recipient of a new wardrobe, will be featured in the King Orange Parade as well as the Junior Orange Bowl parade and will also participate in many events associated with Miami's New Year's Day.

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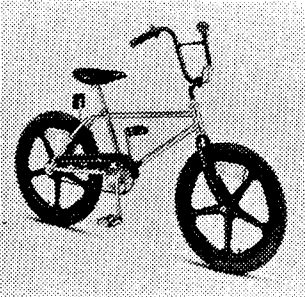
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## Pope deplores terrorists

VATICAN CITY — (NC) — Pope John Paul II deplored the "new act of barbaric violence" in which the public prosecutor of a town near Rome and two men escorting him were murdered by terrorists.

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# Trouble with PG

By T. FABRE

For several years the U.S. Catholic Conference's Office for Film and Broadcasting (OFB) has been critical of the type of material, both in terms of theme as well as treatment, that is being allowed in PG-rated films.

As of Nov. 15, OFB had reviewed and classified a total of 143 feature motion pictures during 1978. Sixty of these had been assigned a PG rating by MPA. Of these 60 PG films OFB found only nine, or 15 percent, to be morally unobjectionable for adolescents (A-II). Thirty-five PG-rated films or 58 percent, were given an A-III classification (morally unobjectionable for adults). And 16 PG films or 26 percent, of the total were judged to be morally objectionable in part or in whole (B or C)—one of every four PG films.

COMPARED WITH 1977 there has been already a 10 percent decrease this year in the number of PG films judged acceptable for adolescents (A-II) and an 11 percent increase in PG films found to be morally objectionable (B or C) by USCC standards. If this trend continues, many parents will wisely consider PG films, except in rare cases, as totally inappropriate entertainment for children or the family.

Because the PG rating is important to producers and exhibitors alike, a general parental turn-off of PG films would have a serious economic impact upon the film industry. In this context, the recent complaint of a theater owner that "a PG is getting to be a dirty picture" may be a strong statement of the problem but one that cannot be readily ignored.

A great part of the problem with the PG rating is that it has really become a category without clear criteria and definition. When the rating program was introduced 10 years ago, it was a "code" as well as "rating" program. Before a film was ever assigned a rating, it was

first to be evaluated for code approval against 11 explicit "standards for production." If a film satisfied these standards, it would be given a Code Seal of Approval and then and only then would it be also assigned either a G, PG, or R rating.

The code's standards for production have long since been quietly discarded by the MPA. A year ago, in order to reflect finally the change, MPA's Code and Rating Administration was renamed the Classification and Rating Administration, thereby enabling the retention of the acronym CARA even though the reality had been substantially altered.

If the original standards of production were still being applied, many of today's PG films could not qualify for that rating. Incidentally, most R. films would have to be rated X.

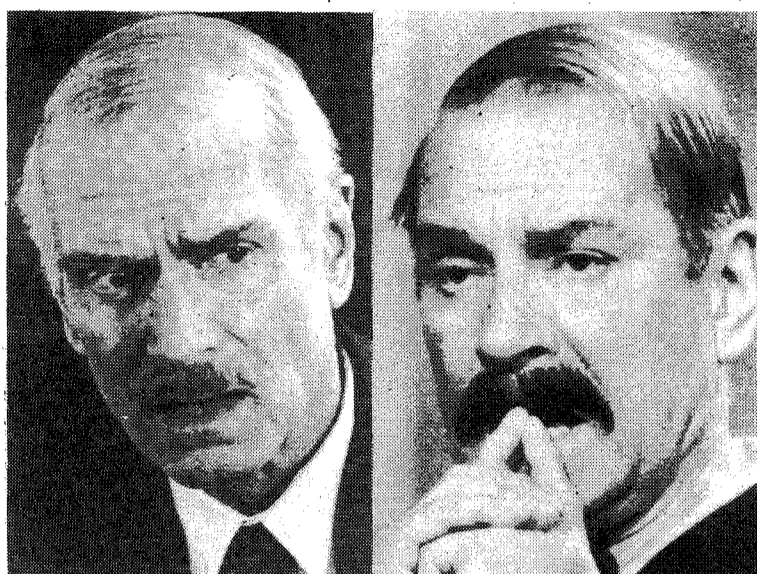
The point, however, is not to make a case for the restoration of the original production standards but to indicate that without rational criteria the PG and R ratings will be constantly subject to the powerful influence of subjective factors, either economic and-or judgmental. When that happens, one can no longer speak of a rating system that genuinely aims at providing a reliable (because it is objective) guidance system to parents.

BUT WHAT ABOUT you non-movie-going adults?

According to a projection based on an analysis of the MPA survey, in "the full resident civilian population, there are 58.7 million adults who never attend" a movie. So you have plenty of company. It is further estimated by MPA that "35.2 million non-attendees" would offer opinions that the rating system is not very useful. Moreover, according to the report, "further analysis shows that negative reactions to the rating system are entrenched in the older population."

Recent newspaper articles and other sources have pointed to informal surveys that indicate that many of the country's 17,000 theaters enforce the ratings selectively, if at all. If this situation is widespread, it calls into question the rating system as a whole. Future MPA surveys must ascertain the degree nationally of theater compliance with the rating system.

## ENTERTAINMENT/ARTS



VENERABLE ACTOR—Laurence Olivier, who has played everything from Shakespeare to light comedy, will be seen both on movie and TV screens in coming weeks. In the 20th Century-Fox film "The Boys From Brazil", Olivier plays Ezra Lieberman (left), a relentless pursuer of Nazi war criminals. As a husband suspicious of his wife, Oliver stars in Harold Pinter's "The Colecion," on "Great Performances," on PBS.

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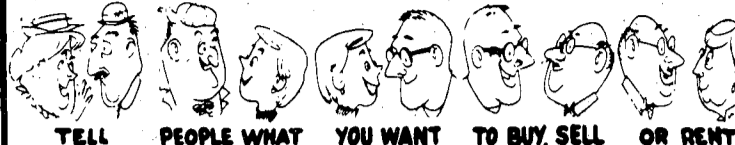


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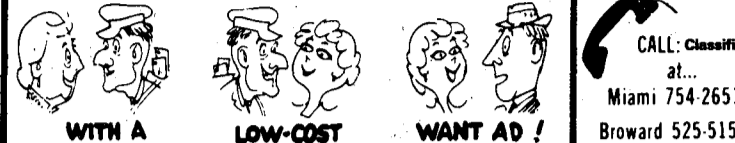
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**1-FICTITIOUS NAME LEGAL**

RE: TOTO MART  
2104 NE 162 St.  
N. Miami Beach, Fla.

NOTICE UNDER FICTITIOUS NAME LAW NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of TOTO MART at number 2104 NE 162 St., in the City of N. Miami Beach, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this day of November, 1978.

Anthony Altieri  
19401 NE 22nd Road  
N. Miami Beach, Fla.

**1-LEGAL FICTITIOUS NAMES**

IN RE: GOMES, MULLEN & HOWARD C.P.A.'s NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of GOMES, MULLEN & HOWARD, C.P.A.'s at number 15930 Southwest 96th Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this day of September, 1978.

Gomes, Mullen & Howard, C.P.A.'s,  
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a Florida corporation

Stephen L. Perrone  
Shutts & Bowen, Attorneys  
1000 Southeast First National Bank Building  
Miami, Florida 33131  
Authorized by: Stephen L. Perrone  
Bowen, Attorneys  
Send Bill and Proof of Publication to: Jan E. Blank, Lawyer's Assistant to S.L. Perrone  
Address: Shutts & Bowen, Attorneys, 1000 Southeast First National Bank Building, Miami, Florida 33131.

**1-LEGAL NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT OF THE SEVENTEENTH JUDICIAL CIRCUIT IN AND FOR BROWARD COUNTY, FLORIDA PROBATE DIVISION FILE NO. 78-4709

IN RE: ESTATE OF THEODORE BLATT, Deceased

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE: YOU ARE HEREBY NOTIFIED that the administration of the estate of Theodore Blatt deceased, late of Broward County, Florida File Number 78-4709 is pending in the Circuit Court in and for Broward County, Florida Probate Division at the address of which is 2nd Floor, Broward County Courthouse, 201 S.E. 6 St., Ft. Lauderdale, Fla. The personal representative of this estate is Ethel Susan Matz and Joyce D. Bimbach, whose address is 16 Holder Pl. Forest Hills, N.Y. and The name and address of the attorney-for the personal representative are set forth below. All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative. All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the personal representative, or the venue or jurisdiction of the court. ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 31st day of October, 1978.

As Personal Representative of the Estate of Deceased

First publication of this notice of administration on the 24 day of November, 1978.  
Of Law Offices of David V. Lococo  
901 N.E. 125 St.  
NORTH MIAMI, FLORIDA 33161  
891-6100  
Attorney For Personal Representative

**1-LEGAL FICTITIOUS NAME**

RE: METRO CLEANING SERVICE  
14528 S.W. 83rd St.  
AFFIDAVIT UNDER FICTITIOUS NAME STATUTE STATE OF FLORIDA COUNTY OF DADE ss.

The undersigned, under oath says: It is the intention of the undersigned to engage in business under the fictitious name of METRO CLEANING SERVICE located at 14528 S.W. 83rd Street, in the City of Miami, County of Dade, State of Florida. Those interested in said enterprise, and the extent of the interest of each is as follows: JES CORPORATION, a Florida corporation-100%. Proof of publication of this intention to register is filed herewith pursuant to the provisions of law. Dated this 16th day of November, A.D., 1978. JES CORPORATION, a Florida corporation

By: Jack Seidner, President  
Address: 14528 S.W. 83rd St.  
Miami, Fla. 33183

SWORN TO and SUBSCRIBED before me this 16th day of November, A.D., 1978.  
NOTARY PUBLIC, State of Florida at Large  
My commission expires: 5/24/80.

**5-PERSONALS**

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# Christian-Jewish meet advances dialogue

By FATHER JOHN B. SHEERIN, C.S.P.  
NC News Service

The Ambassador Hotel in Los Angeles was the site of the Fourth National Workshop on Christian-Jewish Relations, Nov. 6-9. It was in a pantry of this hotel that Robert F. Kennedy was fatally wounded at the hand of

Sirhan Sirhan.

The workshop represented a large step forward in the progress of Christian-Jewish dialogue. Of special interest to me was the provocative and enlightening address by Krister Stendahl. He spoke of the reluctance among Christians to acknowledge our theological and liturgical debt to the

Jews. The Lord's Prayer, for instance, and the double commandment of love of God and love of neighbor have their origin in the Old Testament but this fact is seldom noted by certain Christians.

It seems to me, however, that we often find it even more difficult to acknowledge the significance of the state of Israel than to acknowledge the origin of the Lord's Prayer or the double commandment of love. We tend to think of Israel as nothing more than a political state, but it is far more than that to a devout Jew. One Jewish theologian wrote: "Israel is our Jesus." To Christian ears this sounds bizarre, almost irreverent, and yet it does give us an insight into the profound mystical significance of Israel for religious Jews. The Irish Christian may love Ireland, the American Catholic may love his country, but this Christian love for a motherland is radically different from a devout Jew's reverence for Israel.

In their 1975 "Statement on Catholic-Jewish Relations," the American

bishops asked Catholics to develop an awareness of what the land of Israel means for the Jews: "Most Jews see this tie to the land as essential to their Jewishness. Whatever difficulties Christians may experience in sharing this view they should strive to understand this link between land and people which Jews have expressed in their writings and worship through two millenia as a longing for the homeland, holy Zion." Zionism is not some sort of evil conspiracy. It is the sacred Jewish yearning for their homeland that dispersed Jews have expressed memorially in their liturgy.

Holy Zion is a holy term that conjures up before Jewish eyes the many references in the Old Testament to God's gift of land to the Jewish people.

There was a time in pre-Vatican II days when some Christians firmly believed that a Jewish homeland was utterly contrary to the will of God. It was thought that God had punished the Jews for killing his Son by dispersing them all over the world, never to have their own homeland. It was a fable of monstrous proportions. Yet it was accepted as Gospel truth by some church officials in high positions. (Vatican II of course unqualifiedly rejected the fable that the Jews had killed Christ.)

When the state of Israel was created in 1948, the impossible had happened. The fact of a Jewish homeland had belied the fable. Even today there are a few Christians who cannot believe their eyes: the Jewish

homeland actually exists.

Esther Feldblum in "The Catholic Press and the Jewish State," KTAV Publications, offers a clue to the difficulties experienced by some Christians in understanding the link between the Jewish people and the land. She says that the Catholic image of the Holy Land is linked to the past. The Catholic pilgrim sees the Holy Land as a sacred source of religious memories: of the birthplace of Jesus, of the site of his Passion, death and Resurrection. The fascination of the Holy Land, for him, lies in the past, in the shrines evoking deep devotion in a first-century setting.

The Jew visits Israel, mindful of the biblical background of the territory, but venerating it as a sacred homeland here and now. As Esther Feldman says, "technological development enhances the land for the Jews while for the Christians, development is an intrusion which disfigures its essence." Understandably, Christian sympathies often lie with the Arabs rather than with the Jews, for the colorful Arab costumes seem to fit into the biblical atmosphere while the Jew, in his modern business suit, seems to disturb the biblical image.

The Vatican guidelines for implementing the Vatican II statement on Catholic-Jewish Relations say: "Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism." Israel, the homeland, is basic to Judaism.

## Cathedral Hosts Special Concert

An evening of great music is planned for St. Mary's Cathedral, Miami, for Sunday evening, December 3 at 8:00. The concert is free and open to the public.

OPENING THE program will be Robert Fulton, Cathedral Organist. Of special interest in this portion of the program is the presentation, in its entirety, of Marcel Dupre's PASSION SYMPHONY. This monumental work depicts the

birth, crucifixion and resurrection of Christ.

VIRGINIA ALONSO, renowned soprano, will then be featured in works of Beach, Handel, Verdi and Mozart with string and organ accompaniment.

Highlighting the evening will be the performance of Mozart's CORONATION MASS. This most famous of Mozart's Masses will be sung by the Cathedral Choir, directed by Robert Fulton, with soloists and orchestra.

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## It's a Date

(Continued from Page 14)

Santa 9 a.m. to 1 p.m. Sunday.

FATHER MICHAEL J. MULLALY Assembly, K. of C. is cosponsoring a carnival with the Oakland Park Police today (Friday), Saturday and Sunday, 3500 N. Andrews Ave., Ft. Lauderdale, Rides, games, refreshments.

ST. ANTHONY Home and School Assn. luncheon and fashion show, 11 a.m., Thursday, Nov. 30, Lauderdale Surf Hotel. For reservations call 942-0613.

ST. BERNADETTE's Golden Years Club Corporate Communion, noon Mass, Friday, Dec. 1 Business meeting and election of officers follows.

PALM BEACH COUNTY

DAUGHTERS OF ISABELLA, Delray Beach, open meeting, 7:30 p.m. Nov. 28, St. Vincent Ferrer parish hall, 740 Palm Trail. "Child

Abuse" will be discussed by Jan Burch. Representatives of Birth Line and Right to Life will also speak.

HOLY SPIRIT Women's Guild, Lantana, Christmas bazaar Nov. 25 and 26, social hall, 1000 Lantana Rd. Knit and crocheted items, plants, holiday decorations, home baked goods.

ST. MARK Home and School Association Christmas carnival, Sunday, Dec. 3. Games, food, pancake breakfast, 730 NE Sixth Ave., Boynton Beach.

ST. CLARE parish mini-bazaar, Wednesday, Nov. 29, North Palm Beach.

COLLIER

ST. ANN Women's Council, Naples, annual bazaar, Sunday, Nov. 26, parish hall, Third St. S. and Fifth Ave. An original oil painting by Henry Opitz, former New York artist, will be featured.