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The Voice

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Archbishop praises speedup

Archbishop Edward McCarthy has praised an announcement by Attorney General Griffin Bell that the Carter administration will speedily process some 3,500 Cuban prisoners and their families into the United States.

Bell also said that refugees from Vietnam and Lebanon would be admitted.

Archbishop McCarthy said, "I am delighted with the news, and proud of our nation for again proving itself a leader in concern for human rights."

THE ARCHBISHOP pointed out that the Gospel for the Sunday preceding the announcement showed the concern of Christ for prisoners.

Msgr. Bryan Walsh, the priest who Archbishop McCarthy has delegated to help prisoners and refugees, and Tony Cuesta, a Cuban recently released from a Havana prison, voiced similar feelings. The two, along with Archbishop McCarthy and Bishop Eduardo Boza Masvidal form a task force seeking to smooth the transfer of prisoners as they are released by the Cuban government. Bishop Boza, a Cuban exile himself, is now vicar general de Los Teques, Venezuela.

"I am very happy with the news," Msgr. Walsh said. "Tony Cuesta joins me in thanking the Attorney General for the action taken which makes credible once again the words of the Statue of Liberty and make us proud to be part



Cuban refugees will no longer have to sneak away to America in makeshift rafts like this group a few years ago.

of this great nation."

The statue, erected in New York Harbor to greet the flow of immigrants, has an inscription that reads in part: "Her name, Mother of Exiles. From her beacon-hand glows worldwide welcome. . . 'Give me your tired, your poor, your huddled masses yearning to breathe free...'"

Recalling that the Miami archdiocese was instrumental in processing the resettlement of close to 600,000 Cuban refugees at the onset of the Marxist government in the early 1960s, Msgr. Walsh added:

"I am happy that the church has been able to play a part in bringing this about."

Archbishop McCarthy and the task force met on Nov. 13 with administration officials to plead that Cuban prisoners with no relatives in the United States be admitted along with those with families in this country, and that no monthly limit be set on the number to be processed for security and other reasons.

THE MEMBERS of the task force and other persons concerned with the negotiations feared that

repeated reports that the government will process only 50 a month meant years of waiting. They estimated that up to 14,500 released prisoners and their relatives could be eligible for admission.

The task force conferred with high officials of the Department of State and of the Justice Department and reported that they found them willing to increase the monthly quota. The monthly quota figure announced Tuesday was 400. Bell made the announcement when appearing before the House Judiciary Committee.

Mark of new, active Pope not yet clear

By JERRY FILTEAU

VATICAN CITY—(NC)—Pope John Paul II remains something of a mystery to Vatican watchers after his first month and a half in office.

The pope has shown strong backing for the policies of Pope Paul VI in dealing with internal church issues, in the church's relations with other churches and with the world at large. But there are few signs of what personal stamp he will put on the papacy.

Speaking to the members of the Secretariat for Promoting Christian Unity, he expressed the fervent desire for reunion expressed by Pope Paul, calling the separation of Christians an "intolerable scandal" and urging intensified efforts to resolve the divisions. At the same time, as Paul did, he firmly rejected

intercommunion without doctrinal unity and warned against "superficiality" or "imprudent zeal."

TO THE PONTIFICAL Justice and Peace Commission, he confirmed the church's commitment to human rights and social justice. And he linked these, as Pope Paul frequently did, to the church's fundamental mission of evangelization. He has several times indicated that the church will continue its high level of involvement in international organizations and meetings.

On internal issues he reaffirmed Pope Paul's policies on the need for first confession before first Communion and on the need for individual confession, stressing that general absolution is to be used only in exceptional cases.

Pope John Paul likes to travel,

and there are indications that he may become another "pilgrim pope" in the manner of Pope Paul's early years. During his first five weeks in office he left the Vatican six times visiting various people and sites in Rome and Italy.

In contrast, Pope John Paul I left the Vatican once in his 34-day pontificate.

No papal trips outside Italy have been announced, but strong rumors persist that the new pope will visit Poland next spring and Mexico when the Latin American bishops meet next January and February. It is also rumored that he hopes to visit the United Nations, war-torn Lebanon, Guatemala, and the 42nd International Eucharistic Congress at Lourdes, France.

The new pope, who frequently

refers to himself as "the bishop of Rome," stresses that he is pope by virtue of being head of the Rome Diocese. He has indicated several times that he would like to play a far more active role in the affairs of his own diocese than recent popes have done. It is said that he would like to visit at least one Rome parish every other weekend. Whether this is practical, given the pope's heavy work load, remains to be seen.

FACING THE massive administrative problems that come with the papacy, Pope John Paul has shown self-assurance and seems comfortable about using his power. Vatican sources call him a decisive man and say that he asks his aides for background material but personally casts the form of his

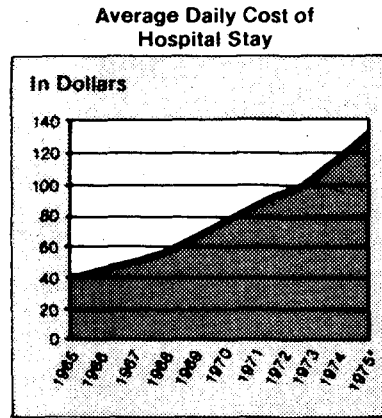
(Continued on Page 3)

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'Catholics Timid Over Abortions'

LANCASTER, Pa.— (NC)—To Jean Garton, those who say, "I would not have an abortion, but I support a woman's right to have one," might as well say, "I would never gas a Jew myself, but I support the right of others to do it," or, "I would never enslave a black, but I would support another's right to do so."

Mrs. Garton, a member of the Lutheran Church-Missouri Synod from Pennsauken, N.J., has testified before Congress on life issues and

holds several national positions with her church. She was keynote speaker at the recent Community Pro-Life Action Day at St. Joseph's Hospital and Health Care Center in Lancaster.

SHE SAID branding the pro-life movement a Catholic issue is a "cop-out," but it is also a tactic that has worked extremely well for the pro-abortionists. It appeals to latent bigotry which is still strong in the United States, she said.

The tactic's effectiveness,

she said, was testified to by a Jewish friend, who recently told her that since it has been employed, Catholics have "become so polite, they almost don't want you to know they're around."

Mrs. Garton, who holds a doctorate in English, said it is an insult to many Protestants to say that only Catholics are interested in the unborn.

But many Protestants have not acted against abortion because "there is something in the Protestant mentality that has confused

the concept of separation of church and state," she said.

PROTESTANTS, SHE said, have generally understood the First Amendment, which, among other things, prohibits the establishment of religion, "to mean that church people cannot seek to have their values interpreted into law."

But she said, the amendment actually means that the state may not endorse a particular religion and make it into a state religion.

"Protestants have been deluded into thinking that the Supreme Court decision (concerning abortion) is morally neutral, when in fact it is very biased toward secular humanism," Secular humanism, she claimed, has itself been made a religion by court decisions.

Mrs. Garton attacked the "silence of good people, the apathy of church people, that has turned this country into the moral wasteland it has become."

Pope: temperance 'indispensable'

VATICAN CITY — (NC)— Temperance — moderation in the use of food, drink or sexuality — is "indispensable, so that man may be fully man," Pope John Paul II told thousands at his Wednesday general audience Nov. 22.

"The temperate man is the one who is master of himself," the pope said, "the one in whom the passions do not dominate the reason, the will, and even the 'heart.'"

Someone "dragged by his passions becomes their 'victim', renouncing on his own the use of reason (as, for example, a drunkard, someone on drugs)," said the pope.

"We observe clearly that 'to be a man' means to respect one's own dignity, and therefore, among other things, to let oneself be guided by the virtue of temperance," he

added.

The pope's talk on temperance was the last of four he has given on the cardinal virtues following a plan for general audience talks left by Pope John Paul I. The new pope said the cardinal virtues are interconnected and one cannot be just, courageous and prudent without being temperate.

The pope noted that "temperance" seems to refer to what is "outside man," to the moderate use of food, drink, pleasures.

"But this reference to elements external to man has its basis within man. It is as if there existed in each of us a 'superior ego' and an 'inferior ego.' In our 'inferior ego' is expressed our 'body' and all that pertains to it: its needs, its desires, its passions of an above all sensual nature," he said.

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointment, effective on the dates indicated:

THE REVEREND NEIL DOHERTY — to the staff of Catholic Service Bureau, Broward County, with residence at St. Elizabeth Rectory, Pompano Beach, effective November 27, 1978.

THE REVEREND NOEL BENNETT — to Pastor, St. Joseph Parish, Miami Beach, effective December 4, 1978.

THE REVEREND JAMES MCCREANOR (newly ordained) — to Associate Pastor, Holy Family Parish, North Miami, effective immediately.

Mark of new Pope not clear yet

(Continued from Page 1)

speeches. In public he seems equally at ease embracing his close friend, Cardinal Stefan Wyszyński of Warsaw, Poland, and the communist mayor of Rome, Giulio Argan.

Out of the public eye he also seems to move quite deliberately and carefully, but also knowledgeably and firmly, according to Vatican sources.

The new pope has not been afraid to meet privately with controversial figures.

He met privately with suspended Archbishop Marcel Lefebvre, the leading figure in the dissident traditionalist movement, at the request of the archbishop. Sources say the pope brought no aides into the meeting. Pope Paul VI

refused to meet with the archbishop without at least one top aide present.

And the next day the pope met privately with Bishop Sergio Mendez Arceo of Cuernavaca, Mexico, often accused of Marxist tendencies by other Mexican bishops.

No announcements of the content of either meeting was made.

The new pope's willingness to speak out early and strongly on a number of delicate issues of church discipline, ranging from the sacraments and priestly celibacy to calls for priests and nuns to wear distinctive garb, is taken by observers as a signal that he will be a strong pope. But they caution against easy labeling of the pope as a conservative or liberal.

THE ISSUES of distinctive

habits for nuns and clerical garb for priests are "in-house types of questions of interest chiefly to some priests and nuns in a few countries," said one source. On major issues, the pope seems to be continuing the major reforms and policy directions of the post-conciliar church under Pope Paul, he added.

Various sources said it was too early to tell what special directions Pope John Paul II might take.

Some observers say that, as with the U.S. presidency, the direction of a new papacy cannot be determined clearly until the new person has been in office for at least 100 days.

They note that the pope has not issued any encyclicals or other major documents which would express more clearly and deeply his thinking on central church problems.



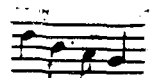
Hundreds of items, from trinkets to plants to paintings, were on display in the parish hall of St. Ann's church, Naples, for the annual bazaar last Sunday sponsored by St. Ann Women's Council. Mrs. Bernice Mussio, left, and Mrs. Elizabeth Sigmund, co-chairmen attend the display for parishioners to browse about.

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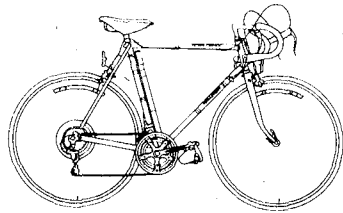
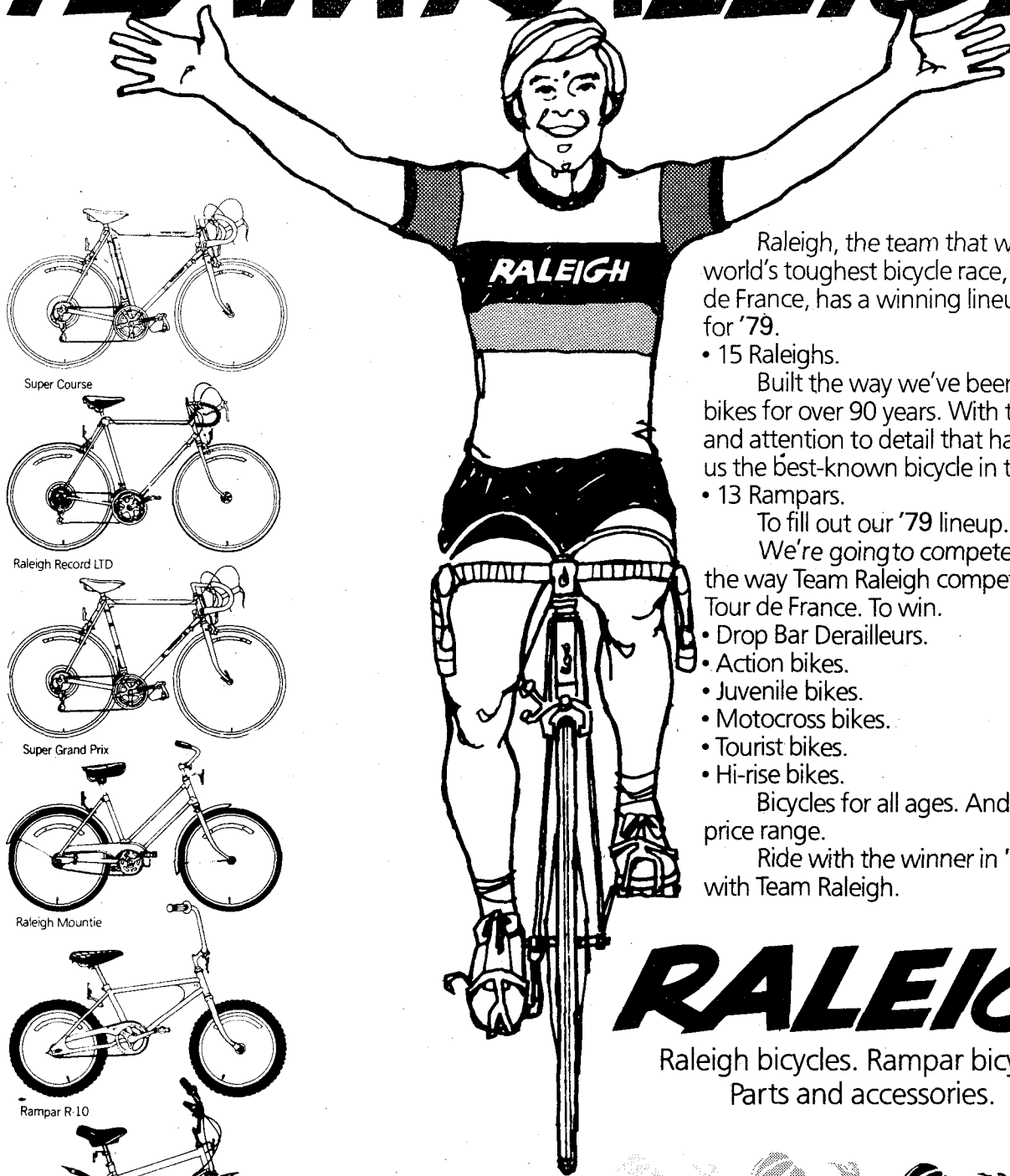
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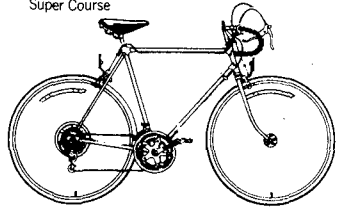
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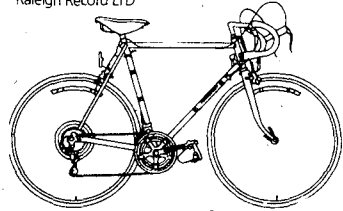
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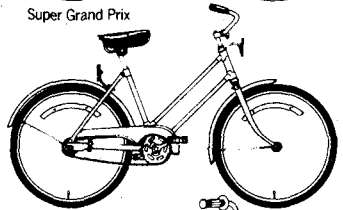
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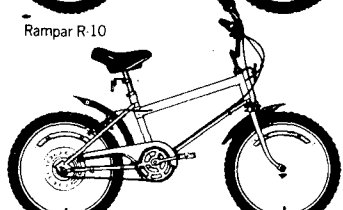
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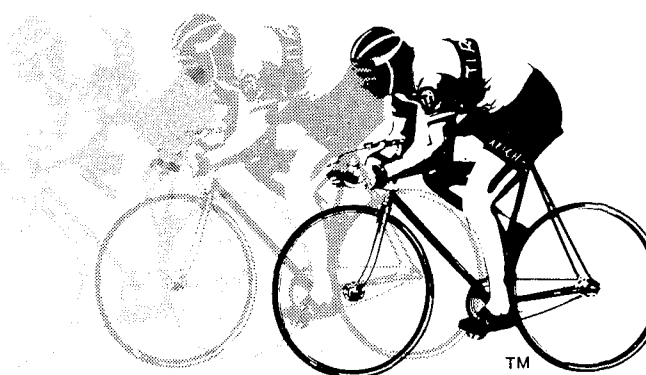
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Seminary candidates weaker?

WASHINGTON-(NC)-The Catholic Church's vocation crisis in one of quality as well as quantity, according to several participants in a workshop on vocations at the U.S. bishops' semi-annual general meeting in Washington.

"We are getting weaker candidates for the priesthood," Archbishop Joseph Bernardin of Cincinnati said at one of eight small group workshops at the meeting.

"Part of it is unavoidable," he said, because candidates for the priesthood, like many other people in today's society, come from broken homes or homes with strong family tensions.

"EVEN IF we get the best people," he said, "they still come from different backgrounds than we came from and I'm not sure the seminaries can cope with them."

But at the same time, he said, "we're not getting the best people in terms of intelligence, commitment or generosity."

"Sometimes we operate in a vacuum and think that things will change," but the church must deal with these problems, Archbishop Bernardin said.

He asked two priests who were official observers at the meeting to elaborate on comments they made earlier in the workshop on "weak" candidates for the priesthood and problems in attracting vocations.

Father Joseph Creedon of Providence, R.I., said the Catholic Church is not a fundamentalist church but has some similarities with fundamentalists because "we say we have answers."

Because of this, he said, the church has attracted "a certain type of men who don't want to make choices any more."

Father Creedon said many young men who might otherwise consider the priesthood stay away because they do not believe they will be listened to in the church.

He also said it was "mind-boggling" that the bishops had not even discussed the question of priestly celibacy as a factor in recruiting candidates for the priesthood.

FATHER GEORGE Fogarty said seminaries are attracting "pre-Vatican II types" and "very dependent people looking for a secure kind of life."

He said he was concerned that many "mature vocations" — men who come to the priesthood from other careers later in life—are also dependent personalities who have not found themselves.

He said stronger candidates for the priesthood either do not enter the seminary or drop out because they fear dependent personalities and see them succeeding in the church.

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God asks us to help build community

By FATHER ROBER M. BROOKS, O. PRAEM.
NC News Service

God is always coming. God is fellowship-seeking. The God of the Scriptures is a God of Advent (coming, presence), deeply immersed in our personal and collective biographies. The biblical portrait of God is far removed from the deistic image of the creator who puts his world on automatic pilot and retreats to some celestial hideaway. Nor is the biblical vision compatible with the notion of god as an impersonal and hence uncaring force.

And surely Aristotle's first cause and unmoved mover do not provide images that will capture the popular imagination or evoke a response of trusting love. Rather, the God of Christians is the mystery portrayed so powerfully in the liturgy of the first Sunday of Advent as father and redeemer (reading I), shepherd and farmer-cultivator (responsorial psalm), and the faithful one who calls us now "to fellowship with his Son, Jesus Christ our Lord" (reading II).

IT IS IMPERATIVE for the Christian that an understanding of God be biblically inspired and biblically nurtured. Why?

Because one's image of the divinity contributes to the shaping of one's self-image and behavior. The god of the deists is indifferent to the human family and thus inspires indifference. An impersonal god is not our father and hence we remain sojourners in a world without providence. And the philosophers' god emerges as the conclusion of a syllogism and we find ourselves bereft of the graciousness that underpins all reality.

It is only a living faith in the fellowship-seeking God that makes us sons and daughters of a common Father and kin to one another. It is only the biblical portrait of a God who throughout history has come to the human family in a variety of overtures to intimacy, originally in covenants, in the law and prophets, and definitively in Jesus, the Son of the Father, and currently in the church and its sacraments—it is only a vital faith in this God that moves the human family to build the earth with a view to the perfected intimacy of the Second Coming.

And the liturgical season of Advent-Christmas-Epiphany is a celebration of the God who is ever coming to his people, disclosing his

presence uniquely in the Incarnation, disclosing his presence fully in the end-time, the Parousia.

The implications of Advent for Christian living can be grasped afresh when we recognize that our God is the politician "par excellence." The Word politician derives from the Greek work "polis" which means "community" or "organized group life." God is a politician, then, in the sense of community-builder.

In history, God has sparked the human family to build two model cities, two demonstration communities, namely the community of Israel and the community that we call the church. Both communities were born of a liberating event (the Exodus and the paschal mystery); both communities were called to build social relationships on justice and love; both communities were designed to witness to God's presence and further his designs among the family of the nations; both communities provide us with windows through which we can glimpse God's public work in the world; and both communities celebrate their origins in a freedom meal (the Passover and the Eucharist).

CLEARLY THEN, God

is ever coming to us as a community-builder, a fellowship-seeker, a political presence whose providential action must be supplemented by our political involvement. The God of Advent summons us to be-co-builders.

Jesus issues the summons as a command to love the least of the brethren, even our enemies. St. Paul describes the summons as a "ministry of reconciliation," the essential note of Christian discipleship. The world Synod of Bishops in 1971, recognizing that love and reconciliation are mediated through social justice, advises us that "actions on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel or, in other words, of the church's

mission for the redemption of the human race and its liberation from every oppressive situation."

Thus, an authentic Christian spirituality is not one of flight from the world, but involvement in the world. The Christian responds to the fellowship-seeking God by working toward fellowship among peoples. The believer's response to God's public work in the world is to provide the building materials for the "new heaven and new earth" (second Sunday of Advent) through works of love and justice.

Advent summons us anew to acknowledge and nurture the unfolding advent of God's kingdom, begun in Jesus of Nazareth, and to be fully realized at history's end. "Thy kingdom come." "Maranatha. Come, Lord Jesus."

Dominican house schedule

KENDALL— Days of reflection for mothers mark the beginning of a full schedule of retreats during December at the Dominican Retreat House, 7275 SW 124 St.

Members of the Lourdes Academy Mothers Guild will participate in sessions from 9 a.m. to 2 p.m. on Dec. 5 when Father Clarence Baskey, O. Praem, Essexville, Mich. will be the retreat master for pre-Advent conferences.

On Dec. 6 a refresher day for mothers begins at 9 a.m. with the theme, "The Spirit of St. Nicholas Gift-Giving." Babysitting services for preschoolers will be provided. On Dec. 9 women living alone will observe a day of reflection and on Dec. 12 an evening of reflection will begin at 7:30 p.m.

Father Baskey will be the retreat master for all of the above sessions.

A Charismatic evening of reflection with the theme "Our Joy Is in Jesus" will be led on Dec. 13 beginning at 7:30 p.m. by Father David Russell, pastor, St. Louis parish.

An Afternoon of Reflection for nuns in South Florida begins at 1:30 p.m. on Sunday, Dec. 17. Father Charles Mallen, C.S.S.R., pastor, Our Lady of Perpetual Help Parish, Opa Locka will share his reflections on the theme, "The Spirit of the Lord God Is Upon Me Because the Lord Has Anointed Me."

For additional information on all retreats call 238-2711.

Hospital groundbreak

WEST PALM BEACH— Groundbreaking ceremonies for an \$18 million project at St. Mary Hospital are scheduled today (Friday) when Archbishop Edward A. McCarthy celebrates Mass at Noon, and officiate at the ceremonies which follow.

The project will double the size of the physical plant and refurbish the 40-year-old health care facility administered by the Sisters of St. Francis of Allegany, N.Y.

Engaged Encounter

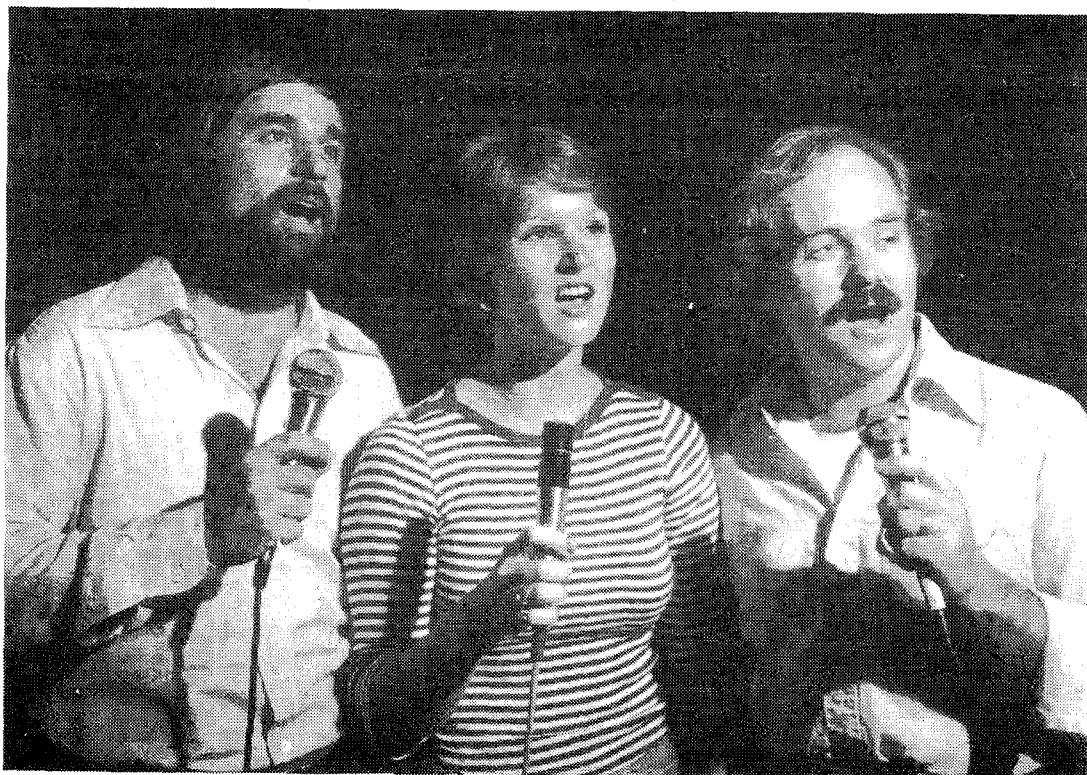
HOLLYWOOD— An Engaged Encounter for those planning marriage during the next six months is slated from 10 a.m. to 8 p.m., Sunday, Dec. 3, in Nativity parish hall.

Reservations must be made by contacting the Center at 651-0280.

A Marriage Encounter

We goofed

Due to a typographical error in the Mission Sunday collection list in last week's Voice, the contribution of \$3,391.83 from St. Paul the Apostle parish in Light-house Point was omitted.



Three soloists of St. Juliana's "Joyful Noise Ensemble" in West Palm Beach rehearse for three performances to be given in December. The 18-member group, which includes the pastor, Father Xavier Morras, will present the contemporary Christmas cantata "Specially for Shepherds" at the Lantana Correctional Institute on Dec. 6 as part of their music ministry. Presentations for the public will be at Holy Spirit Church in Lantana Dec. 14 at 8:30 p.m. and at St. Juliana on Dec. 17 at 8:30 p.m. Shown here are Larry Dorman, Jody Kearley and Jim Clark.

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Abp. Jadot's talk to U.S. Bishops

WASHINGTON — (NC)—Following is the text of the talk to the U.S. bishops semi-annual meeting Nov. 13-16 given by Archbishop Jean Jadot, apostolic delegate in the United States:

Pope John Paul II delivered his first speech as bishop of Rome and supreme pastor of the universal church on Oct. 17, the day following

his election. "Above all," he said, "we want to insist on the constant importance of the Second Vatican Council. For us, it is a formal obligation that it be studiously put into effect."

The Holy Father insisted: "We consider our primary duty that of promoting, with prudent but encouraging action, the most

exact execution of the norms and the directives of the council. Above all, we favor the development of a proper mentality. First it is necessary to place oneself in harmony with the council. One must put into practice what was stated. And what was implicit should be made explicit in light of the experimentation that followed and in conjunction with emerging new circumstances."

AT THE HEART of the Holy Father's first message is the call to renew and strengthen meditation upon the nature and function of the

church, particularly as set forth in the magna carta of the council, "Lumen Gentium." The pope stressed that the council fathers "urged a deeper reflection on the implications of collegiality" which "with Peter and under Peter binds together the bishops."

A primary concern of the Holy Father is that fidelity to the Second Vatican Council characterize the church. After speaking of bishops, clergy and Religious, the pope spoke about the laity: "For the faithful, as the word itself indicates, faithfulness should

be a natural responsibility of being Christian. They should profess their faith with a prompt and loyal spirit. They should witness it both by obedience to their sacred pastors whom the Holy Spirit has placed to shepherd the church and by collaborating in those initiatives and tasks to which they have been called."

Even during his short pontificate, John Paul I promised associations of the laity every support and encouragement. He did so, he said, "because we are convinced that their work, carried out in collaboration with the hierarchy, is indispensable for the church today."

In fidelity to these directives, I would like to reflect briefly upon a teaching of Vatican II which is taking on greater importance in the contemporary church: the responsibility of the laity in the life and mission of the church.

Let us not speak of the "raison d'être" of the collaboration of the laity only in terms of the diminishing number of priests. The two issues, while related in the practical order, are quite distinct. Of course, the phenomenon of having fewer priests than in the past has occasioned our becoming more aware of the basic demands of the faith. "Lumen Gentium" expresses this by saying:

"The laity are called in a special way to make the church present and operative in these places and circumstances" (think for example, of a steel mill, a service station, a social gathering or a political campaign) "where only through them can she become the salt of the earth...Every layperson, by virtue of the very gifts bestowed upon him or her, is at the same time a witness and a loving instrument of the mission of the church itself," that is, of Christ himself.

VATICAN II stresses episcopal collegiality. It also recommends a greater participation of priests, Religious and laity in the activities of the church. This is to be exercised just as much "ad intra" as it is "ad extra." It is seen in the liturgy, religious education, parish and diocesan life, charitable activities, social programs of the church and ecumenical

(Continued on Page 7)

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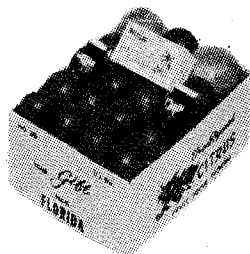
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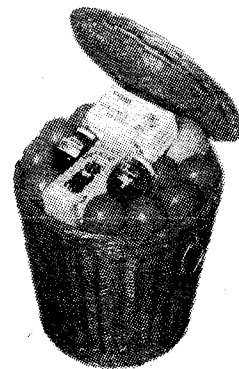
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Abp. Jadot talks

(Continued from Page 6)

ventures. Such participation also embraces evangelization and the promotion of Christian values in all secular pursuits. It means experiencing the trials of seeking to assure justice and peace in the world and creating a public order open to the spiritual and religious dimensions of humanity.

This intelligent and dedicated participation is often called "shared responsibility." In all honesty, one must acknowledge that the expression and, even more, the reality behind it sometimes cause difficulty. And perhaps with good reason. The best of intentions may not be accompanied by realism, patience or a clear theological perspective. Such intentions may give way to an aggressiveness provoked by frustrations coming from different sources altogether.

We ought not be astonished or, even less, scandalized. But when the data of revelation are questioned we must remain steadfast. John XXIII was well aware of the problem. Speaking in 1962 with a bishop friend of mine about collegiality and coresponsibility, he said: "We are all novices in this area. Experience, making mistakes and chieving success will teach us how to go about it."

The self-sacrifice, generosity and creativity with which the hierarchy and the faithful seek to put this collaboration into practice point to one of the great hopes of the church for the years to come. Our shortcomings must not cause us to lose sight of the considerable progress which has already been made. An increasing number of laity and Religious, well formed and supported by their priests and bishops, are consecrating themselves to the coming of the kingdom of God by taking on ministries in the church and bringing the warmth of the Gospel into those quarters of life where secularism prevails.

Nevertheless, some problems remain. They must be faced squarely. It can happen that conciliar directives concerning the nature, the mission and the activity of the laity as well as their place and legitimate role within the structures of the church may be little known or even distorted. We do well to read again and study the documents of Vatican II. They should be read in their entirety and not only in a fragmentary way.

WE NEED a clear understanding of the nature of the church. It is at once a spiritual reality and a social

institution. Pope John Paul II has insisted on the importance of a solid ecclesiology, faithful to the teaching of Vatican II. For the fathers of the council, the church is above all a "mystery." But some Christians, preoccupied with their responsibilities, immediately jump to the second chapter of "Lumen Gentium"; "The People of God." In so doing, they neglect the first chapter: "The Mystery of the Church."

Many difficulties associated with shared responsibility disappear once an ecclesiology more faithful

to Vatican II becomes the basis for the involvement of the laity and Religious. Such a lucid ecclesiology seems needed in the United States. This country has a cherished tradition of democracy. In such a system, there is the temptation to employ the political process as a sole value. Especially does this occur when large groups are invited to participation in government or when the various intermediary communities assume proper responsibility in accord with the principle of subsidiarity.

(to be continued)

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Editorial

The Need For Gun Control

The travail of the beautiful city of St. Francis seems unending. First, there was the tragedy of Jonestown in Guyana and the fact that most of those involved in the mass self-destruction came from the Bay area. Now, we have the horror of the gunning down and murder of San Francisco, Mayor, George Moscone, and City Supervisor Harvey Milk.

Violence seems to be the norm, not only in San Francisco, but in all parts of the country and the world. The papers are full of killings and civic peace is being abandoned as the guns speed forth death and destruction.

If ever there was a time to seriously consider Federal control of lethal weapons such as hand guns, it is now—and it should have been yesterday. No amount of protest by the gun lobby will deflect from the fact that there are too many lethal weapons in the hands of the people. No amount of protest can hide the fact that there will be less murder and mayhem, less violence and the destruction of human life, if guns, especially hand guns, are strictly controlled.

We are not against the "Constitutional rights" of those who seemingly see the need and have the urge to use fire arms to kill animals in the various "sports" which abound in this country. Alas the "Saturday night specials"—mostly hand guns—are not used for defensive purposes or "sports." Rather, they are responsible for most of the pre-meditated murders and for the other killings that are done on the spur of the moment—mostly by people who on the

surface appear normal, but are often emotionally disturbed.

With strict controls of hand guns, there would be less opportunity for the epidemic of killings which seem to be present in this country at this time. Let the gun lobby protest, but let the people act. Let the legislators on a local state and national level be conscious of their responsibility to protect

all the people from the scourge of violence, of human destruction.

The travail of San Francisco is repeated here in Miami on a daily basis. The people have a right to protection from the possibility of being shot and killed, by those with easy access to hand guns. The time for talk is past—only quick action will prevent the escalating violence.

The Bishops Are Concerned

The recent meeting of the United States Catholic Bishops in Washington has brought forth observations from several colleagues in the Catholic Press who question the need for two meetings a year, and the issuance of statements without complete texts being available at the end of such conferences.

It seems our colleagues are not alone in their concerns. Quite a number of Bishops feel the same way. They are conscious of the cost factor in a multiplicity of meetings when correspondence might in many cases have filled the task.

There was the matter of national collections—and it is pleasing to observe that many Bishops spoke against adding a new national collection to those already scheduled. Our Bishops are well aware of the generous support of the Catholic people and they know there is a limit to such appeals.

Like everyone else, the Bishops Conference has been hit by inflation, and they are genuinely attempting to cut costs

wherever possible. No doubt the Bishops' annual budget will increase if it is to be realistic; but in the spirit of accountability, they are attempting to eliminate whatever frills might exist.

The one disturbing factor was the handling of two statements to be issued in the Bishops' name on the Handicapped and on the Middle East. It seems that neither individual Bishops nor the Catholic Press has yet seen the final texts—this because so many amendments accepted from the Conference debates have to be incorporated into them. Still, two weeks after the fact, the Catholic Press is still waiting to let the people know.

As we emphasized above, one good thing to come out of the recent meeting of the Bishops was the knowledge that they are attempting to provide all the essential services for the Church in this country, but in a cost conscious manner. That in itself must convince Catholics everywhere that their money is being well spent.

Receive Communion in Protestant church?



By John Dietzen

Q. Your answer concerning the conditions under which a Protestant may receive Communion in a Catholic church was very helpful.

How about the other way around? May Catholics now receive Communion during a worship service in a Protestant church? If so, do you think they should? (Md.)

A. You may recall that one of the requirements for a Protestant to receive Communion with Catholics, even in the most urgent situations, is that his faith in the Eucharist (regarding the true

presence of Jesus) must be in harmony with that of our church. This is because the eucharistic sacrifice and sacrament celebrate and signify the oneness of faith of those who share it.

This same principle answers your new question. Naturally, every ceremony commemorating the Lord's Supper, even in a Protestant church, has some similarities to our own Eucharist. All Christian churches at least believe that eating the bread and drinking the wine is a special way of recalling the death of Jesus and uniting us to him in faith.

As you must be aware, however, it is our belief as Catholics that the fullest eucharistic celebration—that is, one in which there is the true transformation of the wine and bread into the body and blood of Christ—is possible only when that liturgy is presided over by one who is a validly ordained priest. This (along with other

differences in faith and doctrine which are relevant here) means that there will be significant variations of belief between Catholics and the official positions of most, if not all, Protestant churches, about what is happening at a eucharistic liturgy, and what the Eucharist is.

For these reasons, the Catholic Church does have specific guidelines about receiving Communion in non-Catholic Christian churches. In the Directory on Ecumenical Matters (May 14, 1967) after indicating the limited circumstances in which a Protestant might be allowed to receive Communion with Catholics, the following rule is stated:

"A Catholic in similar circumstances may not ask for these sacraments (Eucharist, penance, etc.) except from a minister who has been validly ordained."

As a practical courtesy we should remember that Protestant churches have

their own customs and regulations which must be respected as well.

Q. A priest-friend of our family told us recently that he could not hear confessions in our church without permission from the bishop (he is from a neighboring state).

We didn't have an opportunity to ask him to explain, but that sounds unbelievable. Doesn't a priest have the right to hear confessions anywhere? (Calif.)

A. No he doesn't. Apart from an emergency a priest cannot administer the sacrament of penance (or perform certain other public functions, such as preach or witness marriages) without permission from the bishop of that diocese.

The reason such delegation or permission (technically called "faculties") is necessary is that the bishop is the one responsible for the liturgy in his diocese. Priests have authority to exercise

their public ministerial functions only from their bishop. The same goes for priests who happen to be in a diocese other than their own.

Generally bishops give the pastor of each parish the power to give such delegations to visiting priests.

Q. Is there a regulation stating that persons over the age of 59 are not obligated to hear Mass on Sundays and holy days? A friend of mine contends that there is. (Washington, D.C.)

A. Many older people may be so handicapped, or otherwise unable to get to Mass, that they would often or perhaps most of the time be excused from Mass. The obligation to participate in Mass on Sundays is a serious church law, but anyone is excused on a given Sunday for serious reason.

There is, however no age limit on the Sunday Mass regulation for Catholics, once that individual has reached the age of reason.



By Msgr.

James J. Walsh

Seven spiritual works of love

We have been concerned the last couple weeks in this column with the subject of love of neighbor. Forgive me if it sounds like the broken record approach, but the kind of love Jesus was forever talking about does not consist in a pleasant, sentimental, comradely feeling towards others. Feelings are important indeed, but by no means the most important element where genuine love of neighbor is concerned.

This should be welcomed with great relief. It's kind of a plop, plop, fizz, fizz relief. So many think they are incapable of love of some neighbors because they cannot relax in their presence or feel at ease in conversation or feel any attraction towards them.

LET'S COUNT our blessings here. Love does not insist on these reactions. Jesus had to be repelled by some people, even to the point of wanting to get out of their presence as quickly as possible. The hypocrisy of the pharisees obviously made him sick and angry. Yet he loved them. He loved with an infinite love, because he constantly desired only their spiritual well being.

It's kind of futile exercise for most of us to analyse love in its essentials, but the great saints have done it. For them, especially Thomas

Aquinas, love meant in its essence to will the good of another, to desire his well being, spiritually first of all, and then physically. The desire to seek the good of another has to spill over into action, service. If either half of that neighborly transaction is missing, call it anything, but not love.

Jesus outlined a vast area of love-action in the corporal and spiritual works of mercy. Last week we touched on the corporal works. Today the spiritual.

These are designed to give sympathy and compassion to the soul of another in need. In practice they present more opportunities than the corporal works, but even so we find it quite easy to neglect them. They demand more thoughtfulness and patience, a keener appreciation of the needs of others. They constantly test the depth of one's compassion towards the suffering. They are seven in number.

1. **Instruct the ignorant.** With the emphasis so strongly on evangelization today, we can find here a tremendous field of activity. The average Catholic has had ample opportunity to learn so much about the meaning of life and death and eternity and the need to be fed spiritually in the Eucharist.

However, most of our people are tongue tied when it comes to sharing this treasure with a non-Catholic friend. So many of our neighbors are hungry, rather starving for truth and love which only God can give them. If you feel incapable of helping them to a better understanding, encourage them to see a priest with you. Or at least offer them pamphlets to read, or take them to Mass.

2. **Counsel the doubtful.** Most of our lay people have contacts which are denied priests, contacts with people who are deeply disturbed about right and wrong. What a merciful thing to help them ease the burden of guilt.

3. **Comfort the sorrowful.** There is never an end of sorrow, never a time when someone near us is not suffering. It is Christian love in its noblest form to help another bear the burden, as if it were our own. And incidentally one sure way to find our own troubles diminishing in size is to make a habit of sharing the sharing the trials of others.

4. **Admonish the sinner.** There are two extremes here. Some are forever scolding the weak and the fallen-away, so that their warning loses all its effect. Others makes it a point never to say anything in reproof of evil. There is a happy

medium, of course. When one has the moral obligation of warning a relative or friend who is defying God's law, it should be done with gentleness and patience, although with firmness. And while doing so, it helps to remember that but for the grace of God any one of us could be guilty of greater sins.

5. **Bear wrongs patiently** and 6. **Forgive all injuries.** It may seem strange that these two are numbered among the works of mercy. To the pagans they seem like passive, cowardly attitudes. They are in fact a contradiction of the ancient maxim—an eye for an eye, a tooth for a tooth. It is a genuine act of mercy not to taunt one's neighbor with his defects or patiently to bear injuries received from him.

It takes courage to pardon insults and to love one who comes on like an enemy.

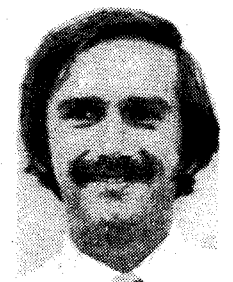
7. **Pray for the living and the dead.** Perhaps this is the most common of the works of mercy. It is within the power of everyone, the child or the aged.

How many disillusioned and embittered people could be steered in the right direction and led to peace of mind, if we made a habit of using the spiritual works of mercy.

West Palm Project

Aids Unwed Mothers

By Dick Conklin



The other day we told you about some of the Respect Life activities and projects we have learned of, including a suggestion that homes be opened to unwed girls who want to carry their babies to term. Several of you responded, and for this we are grateful.

Now families in the West Palm Beach area will have an opportunity to participate in a new program, based at Maurawood Residence, adjacent to St. Mary's Hospital.

Called Mutual Service Homes, families in the area can take a girl into their home during her pregnancy, where in return for room and board, she can help around the house by doing babysitting or other light housekeeping. Schooling and medical care assistance will be provided by Maurawood, as is currently already done in their Outreach and Residential programs. (Outreach

girls live at home or in their own apartments, while up to twelve can live at Maurawood Residence when space is available. Mutual Service Homes now provide a third alternative.)

If you would like to learn more about the new program, you are invited to attend a meeting at Maurawood (900 54th St., West Palm) on Monday, December 4 at 10:00 A.M., or you may call 842-2406.

Mike Dougher, Catholic Service Bureau Director, is looking for homes in the area which encompasses five Catholic parishes in West Palm Beach. They are: St. Clair's, St. Francis, St. Juliana, St. Ann's and St. John Fisher.

Maurawood provides a variety of services to the pregnant women who live or attend classes there. Prenatal and human sexuality classes

are offered weekly. Discussions are conducted dealing with such topics as communications skills, childbirth, child rearing, child abuse, and keeping or surrendering the child. In preparation for labor and delivery, a modified Lamaze method of prepared childbirth is taught by a nurse. Even trained labor coaches are available. Pre-natal care is available through private obstetricians or the Public Health Clinic.

Maurawood also houses Lifeline, a pro-life telephone counselling service operated by the Right to Life League of Palm Beach County. Similar to the Birthright organization, Lifeline provides an alternative to abortion by offering help to the mother of an unplanned pregnancy. Many of these women decide to use the services available from Maurawood.

Maurawood is just one of several pro-life services under the Catholic Service Bureau, encompassing marriage, the aging, family life, and adoption. A Women's Auxiliary provides many needed volunteer services, such as the collection of food for needy families. A Widowed Person's Service provides comfort to the recently bereaved, and is made up of volunteers who are also widows and widowers. Still another project is the launching of a Hospice facility to aid the dying.

So it looks like those of you in the West Palm Beach area have an outstanding pro-life facility at Maurawood. And that also means an opportunity to serve those in need by offering some of your time or perhaps a temporary place to stay for an unwed mother. If the Mutual Service Home idea sounds good to you, plan an attending Monday's meeting.

How can I face the rest of my life alone?

By ANTONIETTE BOSCO

Coming from a large family, and being the single parent of six children, my 50 years have been spent in the midst of people. Now, only one son is at home. This past summer, he visited his cousins for a few days and I was alone. It was a new experience.

I wandered from room to room, disoriented, unable to cope with the quiet and to decide how to spend my time even though I had much to do and there were many choices I could make. Worst of all, I suddenly visualized my coming years as an endless stream of bleak, boring, lonely days.

... **BEING HUMAN**, my first reaction was to think about the most logical solution in our society for loneliness — marriage. Yet, for me, a divorced Catholic, marriage presents a dilemma, a painful, difficult decision — a choice between a husband or remaining in communion with the church.

That lonely day I recalled a woman once expressing in pain, "I am one of those divorced Catholics who cannot get an annulment. As I look at the years ahead, I do not see how I can make it alone. I want so much to have someone to share my life with, yet apparently God is asking something else of me. Is there solace for me anywhere?"

Her question had particular meaning for me. Like her, I was asking, "How can I face the rest of my life alone?"

The answer is that I can't. No one can. Each of us needs relationships, commitments, interactions, friendships, and closeness with others. Without relationships, life is sterile and we put ourselves in danger of pathological loneliness. The need for relationships is universal. And the challenge of finding them is one which must be met not only by divorced persons, but also by the widowed, the young, the old — and yes, even the married.

WHAT THE DIVORCE Catholic must face honestly is whether relationships other than one involving marriage and sexual intimacy will be enough to get one through life happily. That is painful and difficult to try to answer.

Certainly, it is no good to obey the church if it is not by absolute personal choice, based upon one's own convictions that the church's teaching is right. If we obey for any lesser reason, then obedience becomes blind and will probable backfire, turning the conforming Catholic into an angry, shriveled person, or a helpless, powerless follower of authority. If people feel controlled or manipulated, even by the church, and they allow this, then they are in danger of losing contact with themselves and their self-esteem. This condition is personally devastating.

The divorced Catholic who does not qualify for an annulment is in a most unusual position. We are the

only Catholics left who are being told by the church that we must stay celibate and single for the rest of our lives or be excluded from the sacraments of the church. Nuns may leave and marry; priests may become laicized and marry. In such cases, church discipline can be dispensed. We are tied eternally to our made-for-life vows.

WE CAN SEE this position as a trap, or as an unusual setting for a new kind of self-growth. On the positive side, we can accept this as an opportunity to make a conscious choice for being truly individuals, capable of standing alone and taking responsibility for our lives, while buttressed by the experiences and support of the church to help us find meaning in life.

But we can't make this choice unless we believe the church is right, and unless we can see all our pain and loneliness as a potential source of religious and moral reward.

I have looked at myself honestly and understood that when I am asking how can I face the rest of my life alone, I am really expressing one of two things. The first is the false belief that marriage intimacy can solve our problems or that someone else can take loneliness away from us. The second is a plea for help in struggling to come to terms with loneliness.

I have found help through people, work, prayer, reading and reflection. In a marvellous book called "Loneliness" by Clark Moustakas (Prentice-Hall, Spectrum Books, 1978, \$2.45), the author repeats again and again not only that loneliness has a value but that it is essential for human spirituality and growth. He writes:

"**AT FIRST**, the experience of loneliness may be frightening, even terrifying, but as one submits to the pain and suffering and solitude, one actually reaches himself, listens to the inner voice and experiences a strange new confidence. The individual is restored to himself and life again becomes meaningful and worthwhile."

I know I will again walk aimlessly from room to room feeling lonely, uninspired and tired. But in all honesty, this is not caused because I am a divorced Catholic, choosing to accept the church's teachings. Loneliness hits me — and people in all situations — because we are human. I can brood about it like an immature child, feeling sorry for myself and blaming the church for my period of desolation.

Or I can accept loneliness as God's way of asking me to grow toward him: finding meaning in my life by being committed to work and causes I believe in; accepting my life with its sufferings as a way to a fuller realization of my capacity to be bonded to others, to nature and the very source of life; expanding my circle of loved ones, and staying conscious always of the wonder of living. The choice is mine — and ours.



"The divorced Catholic who does not qualify for an annulment is in a most unusual position. We are the only Catholics left who are being told by the church today that we must stay celibate and single for the rest of our lives or be excluded from the sacraments of the church. Nuns may leave and marry; priests may become laicized and marry. We are tied eternally to our made-for-life vows."

SYNOPSIS

None of us can go through life without experiencing loneliness. But the divorced Catholic who cannot qualify for an annulment realizes acutely the meaning of the word. Antoniette Bosco in her article this week states that it is impossible to face life totally alone. She says that we each need relationships, commitments, interactions, friendships and closeness with others. She points out that one can either brood about his loneliness like an immature child or accept loneliness as God's way of asking one to grow toward him.

Jesus, too, experienced the disapproval of his relatives. When he returned "to the house," presumably at Capernaum, with his newly chosen apostles, and the crowds gathered, his relatives said, "He is out of his mind!" This must have been a source of pain for Jesus and he must have felt alone. But as he looked at those around him, their focus was on him and the words he spoke. He said to them, "Whoever does the will of God is brother and sister and mother to me." These words hold significance for us today. For all those who are lonely, recalling that we are his family helps loneliness recede.

Father Champlin observes that the death of a loved one can leave us empty. But if we stop to realize that death is the completion of baptism, it is actually a time to celebrate, for it is the beginning of everlasting life. This realization helps us to accept the loss.

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En mensaje ecuménico

Hispanos apoyan USA cambio de estructuras

SAN ANTONIO, Texas, (NC)—Por primera vez en la historia del país, hispanos protestantes y católicos de toda la nación compartieron la misma mesa de trabajo para discutir

su fe.

Unas 70 personas participaron este mes durante cuatro días en San Antonio en una Conferencia Ecuménica Hispana de Teología, que tuvo lu-

gar en el MACC, Centro Cultural México Americano.

Fue resultado de las jornadas un documento de cuatro páginas, a modo de "mensaje a

las comunidades hispanas de la nación y al pueblo cristiano de los Estados Unidos", el cual todos los participantes en la conferencia planean circular a través de sus publicaciones.

el amor a los pobres sea efectivo, tenemos que unirnos a los que están luchando para hacer de la democracia una realidad política y económica, sin dejarnos atrapar por la terminología que la define", añaden.

La declaración reconoce la opresión económica que los hispanos han sufrido y hace una afirmación que juzga puede ser controversial:

"Quizás por primera vez, a pesar de nuestras diferencias políticas o ideológicas, la mayoría de nosotros nunca dudamos que la crisis del capitalismo es la razón principal de que la pobreza continúe de modo tan desproporcionado entre nuestra gente. Esto nos lleva a pensar lo imposible: una radical transformación del sistema económico que dé lugar a la sustitución de un sistema por otro," dicen.

"Afirmamos que para que

Aunque los participantes reconocieron un crecimiento en la unidad entre ellos, el documento muestra cuidado en no hablar por, o comprometer a sus respectivas denominaciones eclesiológicas.

"Lo que hacemos aquí no es ligar a nuestras denominaciones", dijo el padre Frank Ponce, Director Asociado de la Oficina Nacional de Asuntos Hispánicos.

"Existe un profundo deseo de unidad, de demostrar solidaridad y de llegar a nuestros hermanos y hermanas oprimidas en Latinoamérica y el Ter-

(Pasa a la Pág. 13)

Adviento 78



"... Estén vigilantes, porque no saben cuando llegara el dueño..." Evangelio del Primer domingo de Adviento.

Elogian líderes católicos la decisión del gobierno sobre rápida entrada de los presos

Oficiales del gobierno de los Estados Unidos anunciaron que permitirán la entrada de los presos políticos cubanos en el país al mismo ritmo de su liberación por el gobierno de Cuba.

La noticia, hecha pública el pasado martes por el secretario de Justicia Griffin Bell, ha sido motivo de comentarios en la prensa y por parte de líderes comunitarios involucrados en las negociaciones al respecto.

"Estoy encantado por las noticias y orgulloso de nuestra

nación por haber demostrado una vez más su liderazgo en la causa de los derechos humanos," dijo el arzobispo Edward A. McCarthy de Miami, expresando gratitud hacia "todos los que comparten con nosotros la preocupación por la dignidad de las personas."

Hace tres semanas el arzobispo de Miami viajó a Washington al frente de una comisión católica, para negociar, con el gobierno de la nación, una más rápida entrada de los presos en el país.

Al saber la decisión del

secretario de Justicia, Monseñor Bryan O. Walsh, también miembro de la citada comisión católica, expresó satisfacción por la respuesta del Gobierno a "nuestras gestiones," y dijo que tanto él como el ex-presos Tony Cuesta agradecen al secretario de Justicia la decisión tomada, "la cual da credibilidad de nuevo a las palabras inscritas sobre la estatua de la libertad, y nos hace sentirnos orgullosos de ser parte de esta gran nación."

La estatua de la libertad erigida frente al puerto de Nueva York para recibir la

entrada de los inmigrantes al país, muestra una inscripción que en parte dice: "Su nombre, madre de los exiliados. En su mano la antorcha que brilla con bienvenida universal... Dame a tus gentes cansadas, pobres, a tus masas que ansian por respirar la libertad..."

Monseñor Walsh dijo que se siente contento de que la Iglesia haya podido tomar parte decisiva en las negociaciones para una más rápida entrada de los presos.

Por su parte el Secretario

de Justicia indicó ante los dirigentes de la Comisión Judicial de la Cámara de Representantes, que Estados Unidos está dispuesto a investigar y aceptar a los presos al ritmo con que el presidente cubano los ponga en libertad—400 al mes según declaraciones de Fidel Castro la semana pasada.

Anteriormente, el Departamento de Justicia había recibido críticas por parte de la comunidad cubana en el exilio por sus restricciones en tramitar solamente el ingreso de unos 50 presos políticos al

(Pasa a la Pág. 13)

Preparando Reinado con retiro en familia

"Las raíces de nuestra cultura no mueren nunca aunque las queramos matar".

Así se expresó José López, de la Misión rural de San Isidro en Pompano, durante el retiro anual para las candidatas al reinado de 1979.

Unas 24 muchachas de todas las misiones rurales, junto con sus familias acudieron a Clewistown el pasado fin de semana, para participar en el día de retiro.

La jornada incluyó momentos de reflexión e intercambio por grupos, y tanto los adultos como los jóvenes trataron temas de interés sobre

el diálogo familiar, la disciplina en el hogar y los problemas de la adolescencia.

"Debemos hacer un esfuerzo por comunicarnos con nuestros hijos. Acordémonos de cuando nosotros éramos jóvenes," comentó Alejandra Portugal de San Isidro, durante una de las sesiones.

Para su esposo Reinaldo, un punto importante en la familia es "que los niños vean que realmente tienen una familia y que no están solos en el mundo".

Las charlas para los jóvenes (Pasa a la Pág. 14)



Corina Hernández muestra con su cartel la sabiduría de la tortuga: "Sé paciente, paso a paso se llega lejos." Corina y las familias de las

muchachas de las misiones rurales que competirán en el Reinado de 1979, participaron en un retiro espiritual en Clewistown.

Jesús comenzó diciendo

• "Tengan cuidado de la levadura de los fariseos, es decir, de su hipocresía. Porque no hay ningún secreto que quede sin descubrirse, y no hay nada escondido que no llegue a saberse.

Por tanto, todo lo que ustedes han dicho en la oscuridad se oirá a la luz del día; y lo que han dicho en secreto y a puerta cerrada será gritado desde las azoteas de las casas." (Lucas 12' 1-4)

• "Fijense y cuidense de toda avaricia; porque la vida del hombre no depende de las muchas cosas que tenga." (Lucas 12, 15)

— "Ustedes los fariseos limpian por fuera el vaso, pero por dentro están ustedes llenos de lo que han conseguido por robo y maldad. ¡Necios! ¿No saben que el que hizo lo de afuera, hizo también lo de dentro?"

• "¡Pobres de ustedes, fariseos... pues quieren tener los asientos de honor, y quieren que les saluden con todo respeto en las calles.

• "¡Pobres de ustedes, hipócritas!, porque cargan sobre otros cargas que nadie puede soportar, y ustedes ni siquiera con un dedo quieren tocarlas." (Lucas 11, 39-44)

Reflexión Comunitaria: ¿Cómo se aplican las lecturas que acabamos de escuchar a nuestra situación actual?

Preguntas para dialogar

1. ¿Qué contradicciones hay entre la "respetabilidad" de la familia X. y sus actuaciones en la vida?
2. ¿Quiénes son los responsables de la "perdición de Justico"?
3. ¿Cuál es la causa principal de la perdición de la juventud?
4. Dialoguemos sobre el problema de las drogas, en relación a los pecados de algunos en nuestra generación.

'La juventud está perdida'

Por Francisco Santana Pbro.

Santos X es un caso típico de "success", en lo que se ha llamado el "milagro" económico del exilio cubano en el Sur de la Florida. En pocos años sus conocidos y amistades han contemplado con estupor su paso meteórico de Cunagua a Hialeah y de Hialeah a Coral Gables, pasando por Village Green.

Tanto Santos como su esposa Milagros gozan de gran estimación en nuestros círculos más respetados y siempre han ocupado asientos de honor en reuniones comunitarias del Exilio. Sin embargo todo el mundo se pregunta cómo se pueden mantener 2 "Cadillac" y los carritos "Corvette" de los niños con las ganancias de una farmacia en la "Saguesera". El mismo interrogante ha comenzado a perturbar a los hijos de la familia X, Justico de 16 años y Milagritos de 18, quienes no son muy inclinados a creer en "milagros".

La falta de Fe de sus hijos tiene muy preocupada a Milagros ya que los niños han estado recibiendo una esmerada educación religiosa en las numerosas escuelas privadas a las que han estado asistiendo en las diferentes etapas de la escalonada subida "social" de tan respetada familia. Milagros vive obsesionada con los peligros que acechan a la

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 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 forma un conjunto inseparable que busca enfrentar a los lectores con las "contradicciones" y las oportunidades de conversión 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, La Voz, P.O. Box 38-1059, Miami 33138.

juventud y trata por todos los medios de proteger a sus hijos del mundo de las drogas y la delincuencia.

Las tensiones creadas por su última dieta y su preocupación por los hijos ha llevado a Milagros a vivir a base de pastillas. "Escotrol" para adelgazar; "Valium" para los nervios, "Qualude" para dormir. Y otras más que mejor no mencionar para evitar caer en aquello de hacerle propaganda al "Drug Store" de la familia.

Mientras tanto Santos ha ido desarrollando un gusto por el "social drink" y el otro día su hija Milagritos se dio tremenda "friqueada" al ver a su padre salir acompañado y un poco mareado, de un Motel en la Calle 8. Un "Corvette" del año fue suficiente para que Milagritos olvidara.

Pero no todo en la vida es

felicidad. El otro día le encontraron un "pitillo de marihuana" a Justico y sus pobres padres están desolados y no saben si llevar al niño a un psiquiatra, al cura, o a un santero que dicen es muy bueno para curar esos males.

Lo único que ha desviado la atención de tan grave problema, es la reciente investigación del Internal Revenue en relación a las jugosas entradas de la familia, y la posibilidad de que metan preso a Santos por sus acciones en un no muy conocido Banco de Apuntaciones.

"Tener que dedicar tiempo a esas boberías con lo perdida que está la juventud," se lamenta Milagros.

(Nota: Cualquier semejanza con personas vivas o difuntas es pura coincidencia)

Opinión favorable sobre protestantes

Un gran número de los entrevistados, (44 por ciento), afirmaron que habían recibido invitaciones o visitas de grupos pentecostales, o testigos de Jehova para convencerles que se convirtieran a su religión.

A todos los entrevistados se les pidió su opinión sobre estos grupos religiosos, hubieran o no tenido contacto con ellos, y aunque un 45 por ciento afirmó que no había formado opinión sobre tales grupos,

Sondeo sobre católicos hispanos

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 ofrecemos el resumen de las preguntas sobre el interés de grupos evangélicos y pentecostales (protestantes) en la evangelización de los hispanos, y cómo estos perciben su labor.

un 35 por ciento sí dijo que tenía opinión favorable hacia éstos. Un 20 por ciento manifestaron impresiones negativas.

El sondeo muestra que las

opiniones sobre este tema son muy similares entre los diversos grupos del país, sin aparecer distinción en cuanto áreas geográficas, sexo o edad.

Opinan los lectores

Escriban también lo bueno

Editor:

He leído las estampas del exilio y algunas cosas sé son verdad. Yo conozco casos semejantes, y los padres a veces no nos damos cuenta de que los hijos lo van viendo todo. No soy cubana pero conozco muchos casos ejemplares del exilio. ¿Por qué no escriben sobre éstos?

Juana Cano
Hialeah

Ahora más fácil

Editor:

El nuevo formato mucho más cómodo para leer. Ahora hasta me gusta coleccionarlo.

P. Salus
Coral Gables

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.

¡Decepcionada...!

Editor:

Como de costumbre, empecé la lectura del periódico por detrás, buscando la sección de español, y por unos momentos quedé decepcionado al no encontrarla. Ahora

quiero felicitarles por el nuevo formato en el centro, pero, ¿no podrían indicarlo en la portada? Los que no lo saben quizás ni lo intenten abrir.

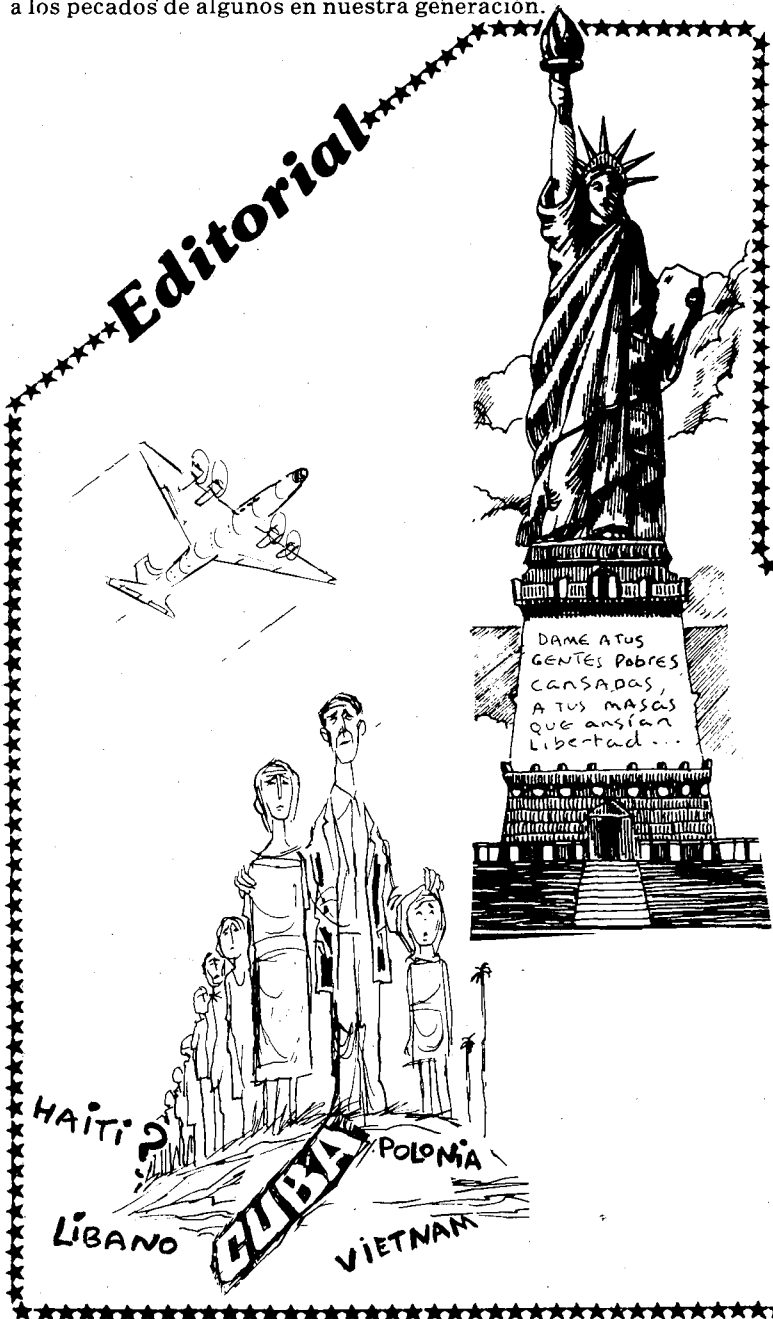
Magali Fanjun
Miami

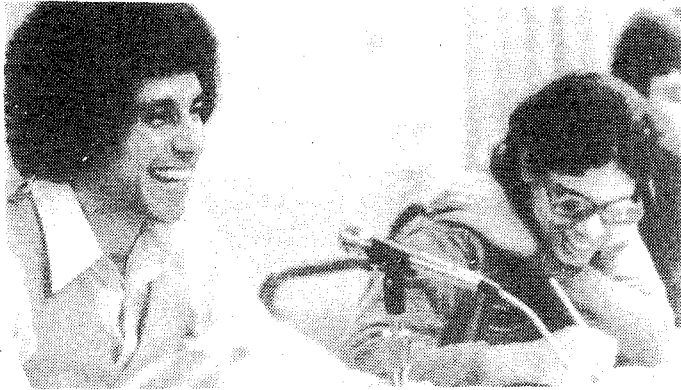
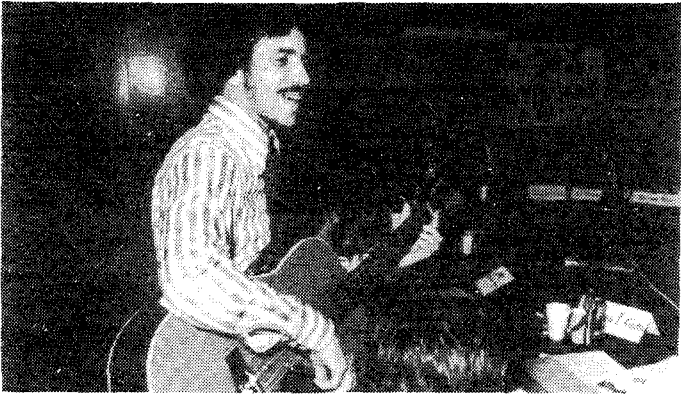
¡Es verdad!

Editor:

Es verdad lo que dice su periódico sobre los protestantes. A mi casa han venido varias veces a invitarme. ¿Por qué no hacen más visitas los sacerdotes católicos?

Modesta Jarinas
Miami





No faltó la guitarra en manos de José Rosado, de Paterson, N.J. y durante el trabajo tampoco faltó la alegría como indica la sonrisa de David García de El Paso, y Anette Ramos de Nueva York.



El equipo Nacional de Trabajo de la juventud hispana nacional, con los obispos moderadores. A la izquierda el arzobispo Roberto Sánchez de Santa Fe, el obispo Patricio Flores

de El Paso y el obispo auxiliar de Brooklyn John Snyder. Al fondo izquierda, Adolfo Castañeda de Miami y Luis Pérez de Orlando.

Jóvenes piden más participación nacional

MIAMI— La mala distribución de recursos humanos, pérdida de identidad cultural y falta de formación, son notas comunes a los diversos grupos de jóvenes hispanos de la nación, según informó el joven Adolfo Castañeda de la parroquia de St. Kevin, en Miami, a su regreso de Washington la pasada semana.

Adolfo fue delegado juvenil de la Arquidiócesis para el II Encuentro Nacional Hispano de Pastoral el año pasado, donde, de la inquietud de los jóvenes presentes, surgió un Equipo Nacional de Trabajo para la juventud hispana, al que él pertenece.

El equipo cuenta con representantes de toda la nación y se reunió por segunda vez en Washington la semana pasada para informar sobre el trabajo realizado por los representantes regionales desde enero.

Cada uno de los jóvenes presentó un informe sobre la realidad de sus diócesis en cuanto a la juventud, contactos con la jerarquía, y posibilidades de formación. También reflexionaron juntos sobre problemas comunes, entre los que, a los mencionados, de pérdida de la cultura, poca formación y pocos recursos, se suma la falta de co-

municación entre los delegados juveniles con los directores juveniles y obispos.

Asistieron a las reuniones con los 12 jóvenes, el Arzobispo Roberto Sánchez de Santa Fe, Chairman del equipo, y los moderadores Obispo Patricio Florez, de El Paso y Obispo John Snyder, auxiliar de Brooklyn.

Entre todos decidieron por una mayor incorporación del grupo en las estructuras eclesásticas, acordando que uno de los jóvenes sea elegido por votación para miembro del Comité Asesor para Asuntos Hispánicos de la Nación.

Por moción de Luis Pérez,

de Orlando, el grupo acordó invitar como parte del equipo a dos delegados más representando a los trabajadores agrícolas.

Los tres obispos presentes se comprometieron a hacer los contactos necesarios con los directores regionales, para clarificar las dificultades económicas y del Equipo Nacional.

“Quedé impresionado por el clima de espontaneidad, y la actitud receptiva de los obispos,” dijo Castañeda a su regreso.

“Nuestro próximo objetivo es el de comunicar lo acordado a los directores regionales y diócesis,” añadió.

Hispanos apoyan cambio

(Viene de la Pág. 11)

cer Mundo”, añadió.

La “Declaración de San Antonio, a las iglesias”, como se llama el documento, afirma también que a pesar de la

“nueva comunión” descubierta, existen diferencias reales, económicas y políticas, entre los diversos grupos culturales hispanos.

Como ejemplo, el escrito dice que “no resulta fácil para los chicanos y puertorriqueños, humillados por la clase dominante de nuestro tiempo... el actuar con sentido de solidaridad hacia la reciente inmigración de cubanos que ha sido recibida en el país con cordialidad y ayuda”.

Participaron en la conferencia grupos de mexicanos, puertorriqueños, cubanos e inmigrantes de 10 naciones latinoamericanas y España.

Elogian decisión sobre salida de presos

(Viene de la Pág. 11)

mes.

El Gobierno de los Estados Unidos concede anualmente 290,000 permisos de inmigración a ciudadanos de diversos países y según diversas categorías.

En su declaración del martes, Griffin Bell instó a los cubanos para que presenten sus solicitudes de inmigración según los canales normales, y no sólo como refugiados políticos, ya que dentro de los canales normales para entrada en el país se concede prioridad a los hijos y esposos de ciudadanos norteamericanos.

Otras categorías para la

entrada en el país son, por orden prioritario: ser profesionales o artistas de fama internacional; hijos o hijas casados de ciudadanos norteamericanos, hermanos o hermanas de ciudadanos norteamericanos; mano de obra especializada necesitada en el país, y que no suponga quitar el empleo a personas igualmente capacitadas y ya en el país, y finalmente la categoría de refugiados políticos aunque muchos de estos últimos podrían igualmente solicitar su entrada como familiares de ciudadanos norteamericanos (en el casocubano).

En su declaración del mar-

tes el Secretario de Justicia indicó prioridad por la entrada en el país de los cubanos que aún guardan cárcel en Cuba, afirmando que muchas de las personas que aguardan el permiso de entrada en los Estados Unidos no sufren inminente violaciones de derechos humanos, como los que están aún presos.

Aclaró también que el De-

partamento de Justicia investigará a los solicitantes individualmente para evitar la entrada en el país de “espías, criminales comunes o terroristas.”

En su declaración Bell también afirmó que se permitirá la entrada al país de refugiados del Vietnam y del Líbano.

Antiguas alumnas de las hijas de la Caridad se reúnen el domingo

Antiguas alumnas de las Hijas de la Caridad de todos los colegios de Cuba en el exilio, acudirán el próximo domingo 3 al salón parroquial de San Juan Bosco para participar en una celebración de fra-

ternidad.

La reunión dará comienzo a las 3:00 p.m., y contará con la presencia de Sor Hilda.

Para información llamar a: 634-2905 / 685-2929 / 266-6485.

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Jóvenes de todas las misiones rurales de la arquidiócesis, acudieron a Clewiston la semana pasada para participar con sus familias en un día de retiro. Las 24 jóvenes han sido elegidas por sus comunidades para competir en el Reinado de 1979.

Preparando Reinado con retiro en familia

(Viene de la Pág. 11)

nes trataron los temas de la 'joven cristiana en el mundo de hoy', y la 'vocación'. Todo terminó con una Eucaristía presidida por Monseñor John McMahon, director del Apostolado Rural en la Arquidiócesis con la cooperación de la rama hispana de la Pastoral Juvenil.

El retiro se organiza todos los años con la cooperación de la rama hispana de la Pastoral Juvenil como parte esencial en la preparación para el Reinado, o como se llama en inglés South Florida Hispanic Pageant, cuyo presidente es Alberto Galvan.

El reinado, busca motivar a los jóvenes, en su mayoría de familias de trabajadores agrícolas migratorios, para una mayor incorporación en la Iglesia, el servicio comunitario, y la valoración de la cultura y lengua hispana. Las jóvenes son nominadas por sus respectivas comunidades parroquiales y luego compiten entre sí durante el Reinado final.

Comunidad

• **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 llamar al 754-6346.

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

• **Antiguas alumnas filipenses**, del Colegio de Ntra. Señora de Lourdes, celebrarán la festividad de la Inmaculada el sábado 2, con una Eucaristía en la parroquia de St. Michael a 1:45, seguida de almuerzo en el Hotel Madrid a las 3 p.m. Recibirá homenaje especial la madre María Soledad al cumplir sus bodas de oro en la vida religiosa. Para información llamar al 552-6366 - 446-6587.

• **Encuentro Conyugal del Movimiento Familiar Cristiano**, a cargo del padre Angel Villaronga, los días 8, 9 y 10 de diciembre en Biscayne College. Para información: 266-4233 - 552-1257.

• **Fiesta de la Sagrada Familia** que tradicionalmente celebra el Movimiento Familiar Cristiano, tendrá lugar el 7 de enero en el Family Enrichment Center, 18330 N.W. 12th Ave., a las 3 p.m., con Eucaristía de campaña. Para información 552-1257.

• **Retiro de Adviento**, organizado por la pastoral juvenil hispana, para el sábado 2 de diciembre de 9 a.m. a 5 p.m. en el Seminario-College de St. John Vianney.

Mundo

• **Pedirán mediación al Papa**

BUENOS AIRES (NC)—Según opinión privada de algunos funcionarios, de la que hace eco la prensa en Argentina y Chile, es posible que ambos países busquen la mediación del Papa Juan Pablo II en el conflicto fronterizo sobre el canal de Beagle y tres islas vecinas, cuyas negociaciones directas han entrado en un callejón sin salida, con peligro de desviarse hacia un conflicto armado. El diario El Cronista de Santiago citó declaraciones de un miembro de la nunciatura apostólica, de que el papa, como jefe de un estado reconocido internacionalmente, podría muy bien usar sus buenos oficios para lograr una solución pacífica.

• **Obispos defienden derechos de obreros.**

SANTIAGO, Chile (NC)—Los obispos chilenos hacen causa común con los obreros en su protesta contra elecciones sindicales efectuadas sin previo aviso por la junta militar, y un decreto que anula siete confederaciones, medidas que según funcionarios procuran reforzar la unidad nacional. Los obispos citan la doctrina de la iglesia sobre el sindicalismo y la libertad de asociación, y lamentan "que suceda con frecuencia en estos días que los obreros quedan esclavizados por su propio trabajo," lo cual "ninguna doctrina económica puede justificar." La junta dice que trata de reconstruir la economía.

• **Denuncia 'locura' de Guyana**

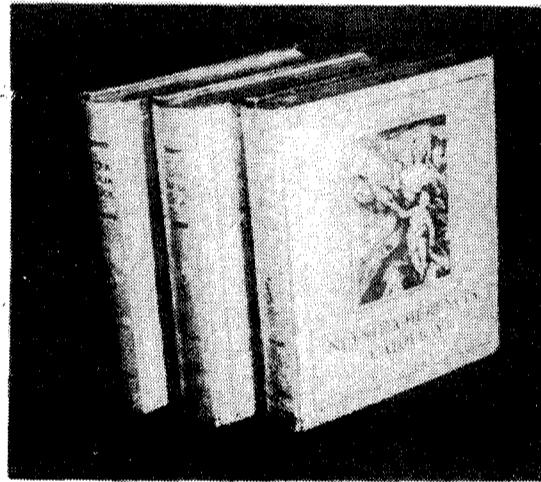
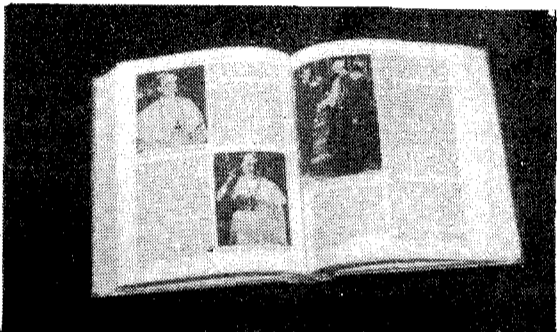
CIUDAD DEL VATICANO (NC)—En cuestiones de religión, descartar a la iglesia establecida por Cristo sobre los apóstoles y sus sucesores equivale a acabar "en una loca aventura", comenta en L'Observatore Romano el P. Gino Concetti al asesinato y suicidio de 409 personas en la colonia agrícola que la secta norteamericana People's Temple mantenía en Guyana. "La religión trascendente tiene un patrimonio de verdades doctrinales, de liturgia y de normas morales probadas y realizadas en la historia por la iglesia fundada por Cristo y asistida por el Espíritu Santo," escribe el sacerdote. Formas falsas de religión no pueden llenar las aspiraciones de la persona humana para librarse del pecado y alcanzar la redención, agrega.

• **Empeora situación de refugiados.**

UNITED NATIONS (NC)—Un informe del comité social, humanitario y cultural de las Naciones Unidas advierte que empeora rápidamente el problema mundial de los refugiados, particularmente de Indochina con los "boteros" (fugitivos en pequeñas embarcaciones sin rumbo), cuya suerte corresponde ayudar a la comunidad internacional. El comisionado para refugiados Paul Hartling dice que hay actualmente 10 millones de personas desplazadas por razones políticas, y que proveerías de servicios rudimentarios cuesta ya por lo menos \$200 millones al año.

NUESTRA HERENCIA CATOLICA

PROPORCIONA UN AUTENTICO ENRIQUECIMIENTO CULTURAL Y RELIGIOSO



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

NUESTRA HERENCIA CATOLICA SE DESTACA POR MUCHOS DETALLES ESPECIALES:

- Encuadernación de lujo en tapa estampada con hoja y con troquel.
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- Varios Capítulos que explican la organización de la Iglesia y de la Curia Romana.
- Capítulos sobre la liturgia que muestra con fotografía las diferencias entre la liturgia vieja y la liturgia moderna.
- Ilustración del Sudario de Turín. El famoso Sudario que tiene dos imágenes que son las de Cristo.
- Biografías de los famosos Santos Hispanos: San Ignacio de Loyola, San Francisco Javier, San Juan de la Cruz, Sta. Rosa de Lima, Santa Teresa de Avila, San Pedro de Alcántaras, San Martín de Porres.

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|--------------------------|------------------------|------------------------------------|--|--|----------------------------------|---------------------------|-----------------------------------|--|
| TOMO I | • EL MUNDO PAGANO | • LA VIDA EN NAZARET | TOMO II | • LA RESURRECCION | • LOS GRANDES CONCILIOS | TOMO III | • LA ERA MODERNA | • LA CURIA ROMANA |
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| • EL IMPERIO ROMANO | • MUERTE EN LA CRUZ | • LAS CATACUMBAS | • MUERTE EN LA CRUZ | | • LAS CATACUMBAS | | | |
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UN INTERESANTE COMPENDIO DE LA TRADICION, HISTORIA Y DOCTRINA DE LA IGLESIA Redactada por el Rev. Leonard Boase, S.J./traducida y adaptada por el Rev. canónigo Dr. José González Brown

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Sírvase enviarme, cuanto antes, los tres (3) extraordinarios tomos de "Nuestra Herencia Católica", edición en Español. Al recibirlos, pagaré \$15.00 C.O.D. y luego 6 cómodas mensualidades de \$10.00 cada una. Queda entendido que si no deseo conservarlos puedo devolverlos, en buen estado, dentro de un periodo de 7 días concedido por ustedes y me será devuelto el importe del pago inicial de inmediato.

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ACEPTAMOS LAS TARJETAS: VISA Y MASTER CHARGE

VOICE

GRATIS

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

Jesus' relatives

By FATHER JOHN J. CASTELOT

It sometimes happens that a person who attracts attention because of some religious peculiarity (good or bad) proves to be a source of embarrassment to his relatives. People start asking them questions like, "What gives with your cousin? Is he off his rocker?" And the relatives wish they could put him away somewhere out of sight. Whether they are envious or afraid of the establishment or simply uncomfortable, they are decidedly unhappy about the whole thing. Jesus' relatives seem to have reacted to him in some such way. The editors of the Fourth Gospel, for instance, throw in a characteristic little parenthetical remark in John 7,5: ("As a matter of fact, not even his brothers had much confidence in him.")

Mark is much more graphic in a passage which Matthew and Luke found so problematic that they cut it down to bare essentials. All they retained of Mark 3,20-35 was a short section (Matthew 12,46-50; Luke 8,19-21). And, in the process, they transferred the controversy about the source of Jesus' power to expel demons to another context (Matthew 12,24-32; Luke 11,15-22).

THE PASSAGE opens with Jesus returning "to the house," presumably at Capernaum, with his newly chosen twelve. Word of his arrival gets around and a crowd gathers in such numbers that the little group cannot find time even to eat.

When his family heard of this they came to take charge of him, saying, "He is out of his mind;" while the scribes who arrived from Jerusalem asserted, "He is possessed by Beelzebub," and "He expels demons with the help of the prince of demons" (Mark 3,21-22).

By stitching together the reaction of Jesus' relatives and that of the scribes, which really introduces an unrelated controversy, as indicated above, Mark more than subtly equates the two. Jesus' family's fear that he has lost his mind is of a piece with the scribes' charge of diabolical possession. Now, it was bad enough to be misinterpreted and mistrusted and badgered by the vested interests; almost inevitable, really. But to see his own relatives upset, uncomprehending, and openly embarrassed must have cut him to the quick.

THE GOSPELS, not being "lives of Christ," do not probe psychological reactions, but it does not take much imagination to appreciate how deep the hurt must have been. Yet we read of no bitter reprisals on his part, in word or deed, although, at first glance, the sequel might suggest something of the sort.

After the interlude of the controversy about exorcisms, Mark returns to Jesus' family, and here Matthew and Luke follow him with only minor variations. His mother and his brothers arrived, and as they stood outside — Luke (8,19) explains that "they could not reach him because of the crowd," as Mark had intimated in the prior incident (Mark 3,20-21) — they sent word to him to come out.

The crowd seated around him told him, "Your mother and your brothers and sisters are outside asking for you." He replied, "Who are my mother and my brothers?" And gazing around him at those seated in the circle he continued, "These are my mother and my brothers. Whoever does the will of God is brother and sister and mother to me" (Mark 3,31-35).

THIS WAS NOT meant as a

repudiation of his family, certainly not of his mother, who followed him right to the foot of the cross. And one of these brothers (cousins), James (Mark 6,3), was favored by a special appearance of Jesus after his Resurrection (1 Corinthians 15,7); later he became head of the local church at Jerusalem (Galatians 2,9, 12; Acts 15,13; 21,17-18).

What the evangelists were trying to impress upon their readers — including us — was the fact that even an intimate family relationship with Jesus counted for nothing compared with the relationship inaugurated by faith.

Obviously, not all Christians could be Jesus' blood relatives. But they could have — and do have — an even deeper bond with him, the bond of faith, which transcends flesh and blood and time and space.

On another occasion, when a woman cried out in admiration of Mary's physical motherhood of Jesus, he replied: "Rather, blest are they who hear the word of God and keep it" (Luke 11,27-28). As St. Augustine was to write: "Mary was more blessed by reason of believing than of conceiving." If, as the old saying has it, blood is thicker than water, faith is stronger still.

Master of way of imitation

By SUSAN A. MUTO

One way to deepen religious presence, a way sanctioned by the church and experienced by many as a trustworthy path to intimacy with the divine, is that of the imitation of Christ. Thomas A. Kempis' directives for following Jesus are, of course, the classic guide to this way. "The Imitation of Christ," his masterwork, has exerted such great appeal through the ages that it has probably been read more widely than any other book except the Bible. What accounts for the lasting popularity of this 14th-century guide to Christian spirituality?

Thomas a. Kempis urges the Christian to model his life on the life and virtues of Christ, to adopt his spirit in every situation, to conform his inner and outer life ever more closely to Christ's. For instance, I am not called to imitate literally the 40-day sojourn of Our Lord in the desert

but to develop the inner attitude he exemplified there of detachment from power, pleasure, and possession. In other words that which I imitate in the Master is not merely the literal example he gives, but the lasting attitudes out of which his actions arose.

The details of how I do this are dependent on my situation, but whatever the circumstances, I, as disciple, must try to take up and live the inner attitudes Jesus taught by his actions, namely, poverty of spirit, obedience to the Father's will, respectful love for the persons and things God gives us in this world.

Thomas a. Kempis communicates throughout his book that the true follower must feel awe and deep humility before Christ. Though God, he emptied himself to become one of us. Through sinless, he suffered for our sake. Through him we can regain that likeness to God lost by sin.

Gift from Ireland

By FATHER JOSEPH M. CHAMPLIN

This column describes what could be considered a gift for American Catholics from Ireland. It was told me by an Irish missionary priest who has labored for some 40 years near Cape Town, South Africa.

He told about Austin Harvey and his wife Berna, who enjoyed only a few years of wedded bliss together. Cancer struck Austin, crippled him and ended his life a few months after his 41st birthday.

Every death brings with it a certain measure of pain, grief, separation, emptiness, loneliness and sorrow. When the death occurs unexpectedly and early, this trauma intensifies.

Berna, his wife for not even a decade, certainly knew the anguish of those last days and felt the sting of death's seeming victory. However, the memorial card prepared by the family and distributed during his

burial indicates the Irish widow viewed dying as a process leading to a new life, a step which brings Christians to the fulfillment of what began in baptism.

That small, white announcement folder contains on its front page the raised outline of a baptismal font, a candle and a dove. Next to these figures, in thin black lettering, are the words, "I am the light of the world" (John 8,12).

Also on this portion of the leaflet is the following exhortation, with a notation it has been excerpted from the rite of baptism:

"Take this burning light and guard your baptism without reproach. Keep the commandments of God so that when the Lord shall come to the marriage feast you may be ready to meet him together with all the saints in the court of heaven to live with him forever and ever."

The top of the left inside page traces the story of her husband's life:

"Austin Harvey was born on the 12th of February, 1937.

He was baptized on the 14th of February of the same year and was married on the 4th of January 1969 to Berna Brennan in St. Joseph's Church, Galway.

"He completed his baptism when he died on the 6th of April 1978."

The lower half of that page cites John 11, 25-26, "I am the Resurrection and the life. He who believes in me, even if he dies, shall live."

Facing this sketch of the Christian man's life and that statement of Jesus is a brief, but revealing message from the bereaved.

"Austin's family and relatives thank you for sharing in their sorrow and trust that you will also share in their joy at the completion of his baptism."

Catholic funeral liturgies in the United States look quite specifically to baptism as the foundation of their hope in the resurrection.

The Easter candle stands by the casket. In addition to its dominant symbolism of the risen Lord, this taper also reminds the congregation that the newly baptized received their own flickering light of Christ from that same massive candle.

The body is sprinkled with holy water, accompanied by ritual words which recall the deceased's baptism years earlier.

The white and normally decorated pall or cloth draped over the bodily remains parallels the garment placed upon the infant during the baptismal ceremony. The first told us the child has been clothed with grace, the second expresses a hope the deceased will be clothed in glory.

In the Harvey's words: What began at baptism has been completed in death.

Seniors of Distinction

Because of their outstanding contribution to the promotion of good spirit between Lourdes Academy and Christopher Columbus High School, and their active participation in the activities of their class and parish, six members of the Class of 1979 of Our Lady of Lourdes Academy were elected "Seniors of Distinction" by the members of their senior class. Nine other seniors were also nominated for this distinction.

The presentation of the "Seniors of Distinction" was made by the members of the Columbus SAC Executive Board at a special assembly in the Lourdes patio since it was held in conjunction with Homecoming Week at Christopher Columbus High School.

LOURDES "SENIORS OF DISTINCTION": (Left to right) Ana Calleja, Kathy Keller, Elena Rodriguez, Missy Allman, Leo Lagomasino and Ann Padron. Members of Christopher Columbus High School SAC: Andre Garcia, vice-president; Jose Rodriguez, president; Steve Frazier, president of the Spirit Club and Jesus Areces, Publicity.



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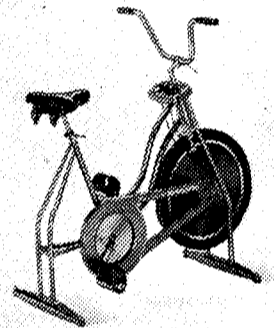
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Voice sets Holy Land pilgrimage for March

WASHINGTON, D.C.— The Voice will sponsor a Twelve-Day Lenten Holy Land Pilgrimage for South Florida, leaving March 15 and returning March 26. Mons. Bryan Walsh and Father Thomas Goggin will personally lead this Pilgrimage.

Pilgrims will depart Miami and other parts of Florida for New York's John F. Kennedy International Airport to connect with Royal Jordanian 747 Jumbo Jet Flight to Amman, the Capital of the Hashemite Kingdom of Jordan—"The Gateway to the Holy Land." On arrival Amman pilgrims will be transferred to Hotels. One full day will be spent in Amman visiting the principal places of interest, visit Madaba also seeing Mt. Nebo where Moses saw the Promised Land and is buried.

THE FLORIDA PILGRIMAGE will drive through the Mountains of Moab and down to the River Jordan crossing at Allenby Bridge continuing to Jericho visiting Ancient and Modern Jericho, the Dead Sea and Qumran before driving through the Jordan Valley to Samaria and Nazareth.

Three days in the Galilee Area will include Nazareth, Cana, Tiberias, Capernaum, Mt. of Beatitudes, Mt. Tabor, Haifa, Mt. Carmel and Acre then on up to Jerusalem.

Five days in and around the Holy City of Jerusalem with visits to Bethlehem, Mount of Olives, the Temple

Area, Bethany, Emmaus and Ain Karem. Mass will be celebrated daily at one of the principal Shrines including Bethlehem, Gethsemane, Calvary and the Tomb of Christ, also the Way of the Cross from the Praetorium of Pilate to Calvary and the Tomb of Our Lord will also be

part of this Lenten Pilgrimage. Throughout the Pilgrimages, Msgr. Walsh and Fr. Goggin will give Spiritual discourses on the Holy Land that they know so well.

There is also planned a day free in Jerusalem for private devotions or for optional day visits to Masada or

to St. Catherine's Monastery at Mt. Sinai.

LEAVING JERUSALEM to return to Amman there will be time for optional visits to the "Rose-Red City" of Petra or the ancient Greco-Roman City of Jerash.

Pilgrims will fly from Amman to New York and

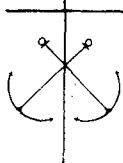
continue to Florida. Persons interested in joining the Florida Holy Land Pilgrimage should contact: Holy Land Pilgrimages, "The Voice," 6201 Biscayne Blvd., Miami, Florida 33138 or Catholic Travel Office, Suite 520, 1019—Nineteenth Street, N.W. in Washington, D.C. 20036.

Fr. L.D. Gall dies

Father Leonard D. Gall, 73, a retired priest of the Archdiocese of Denver, died at Doctor's Hospital, Lake Worth, Thanksgiving Day, November 23.

Father Gall had resided in Florida for 21 years and had assisted during the past five years in the winter months at St. Joseph's Stuart. He also served in a similar capacity at Sacred Heart, Lake Worth, St. Juliana's West Palm Beach, St. Elizabeth's, Pompano Beach and Little Flower in Hollywood.

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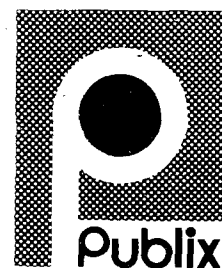
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Planetarium Christmas show

FORT LAUDERDALE — "The Star of Bethlehem" will be shown at the Buehler Planetarium of the Broward Community College, Central Campus on Sundays and Thursdays until Jan. 7.

A view of the sky as it may have appeared on the first Christmas is featured in the program shown at 2:30 and 3:30 p.m. on Sundays at 7:30 p.m. on Thursdays.

Shows will be discontinued on Christmas Eve, Dec. 28 and New Year's Eve. For additional information call 791-4590.

Family fest in Lantana

LANTANA — A family festival is scheduled at the Cenacle Retreat House beginning at 10 a.m., Saturday

S. Florida Scene

Dec. 2, at 1400 S. Dixie Hwy. A holiday shopping boutique, an outdoor Flea Market, plant sale and live music will be featured on the grounds.

For religion teachers

BOYNTON BEACH — An afternoon on Recollection for religion teachers begins at 1 p.m., Saturday, Dec. 2 at the Catechetical Center located in St. Vincent de Paul Major Seminary, S. Military Trail. "Christ Comes Today" will be the theme of the sessions which will be conducted by Father Carlos Garcia-Allen, seminary spiritual director.

Reservations may be

made by calling Sister Marie Helen Ankenbrandt at 737-7054.

Mass for handicapped

A Mass for the Handicapped will be celebrated at 11 a.m., Saturday, Dec. 9, in St. Rose of Lima Church, NE Fourth Ave. and 105 St., Miami Shores.

Father Yates Harris, associate pastor, will be the celebrant of the Mass. Luncheon will follow at noon in the parish auditorium.

Volunteers are needed to provide transportation for those planning to attend. Those interested should call 754-0134.

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Party for seniors

Mass celebrated at 11 a.m., Friday, Dec. 8 by Archbishop Edward A. McCarthy in St. Mary Cathedral will highlight the eighth annual Christmas observance for senior citizens.

Box lunches and entertainment will follow in the Archdiocesan Hall adjoining the Cathedral on NW 75 St.

Additional information may be obtained by contacting Mrs. Peter Buffone at 754-6346.

Both English and Spanish-speaking seniors are invited to participate.

Parish blooddrive

A blood campaign will be conducted at Holy Family Church, North Miami, from 8 a.m. to 1:30 p.m. on Sunday, Dec. 3.

A Mobile Blood Bank Unit from Mt. Sinai Hospital will be at the church to accept donations of blood.

Epiphany anniversary

A Mass of Thanksgiving will be celebrated by Archbishop Edward A. McCarthy at 6 p.m., Saturday, Dec. 2 in Epiphany Church to mark the silver anniversary of the church and school.

Former and present parish priests will celebrate the Mass which will be followed by a reception in the courtyard.

Jog-A-Thon

Boystown's second annual Jog-A-Thon is slated for Saturday, Dec. 9 at the south campus of Miami-Dade Community College between 6 a.m. and 9 p.m.

Goal of the running will be a total of 4,500 miles, the distance to Europe.

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Parish youth groups participate in the "Izzy Dizzy Relay" at Chamanade.

Weird Olympics dizzying

Everyone agreed. The favorite event of the day was the "Izzy Dizzy Relay." So when it was suggested that all the adult advisers and priest moderators line up at the starting line and give it a whirl, naturally no one objected. Even if anyone did they couldn't be heard over the screaming support of their youth group. So the adults lined up and found out for themselves it was at least as fun as it looked. The event held at Chamanade High recently requires that each person on a team run 50 yards to the other end of the field

where someone gives them a baseball bat. Keeping their head on the end of the bat and the bat on the ground, the player walks (rotates) around the bat 10 times. When they finish they are supposed to run back to the starting line and tag the next player who then repeats the process. The trouble is, getting to the starting line becomes very difficult. After spinning around the bat you're too Dizzy to run straight. In fact, anyone who doesn't fall down at least once should be considered a winner.

This event was one of

many that youth groups from around the Archdiocese took part in at the Weird Olympics. The overall winner for the day was the team representing St. Brendan's youth group.

David LiVigni, one team member said, "this is great. We ought to do this more often." We think that's a real good idea, and would like to see the area federations sponsor days like this in the future. In fact, the Palm Beach Federation already has. They got together with all the youth groups in the area and made a day of it.

Teen Search this weekend

Sister Jovanna Stein, O.P.
Dept. of Youth Activities

High school juniors and seniors and junior college students are invited to participate in a Search weekend at Notre Dame Academy on December 1-2-3. The program begins on Friday at 7:00 p.m. and ends on Sunday at 2:00 p.m. The cost is \$20.00.

Search offers young people an opportunity to give prompt and generous response to the voice of Christ. The Search is not a retreat, but rather an attempt to establish a community in Christ, where Christ lives through young people.

The Search is not a cure-all for the problems of youth. Its principal focus is to give youth a deeper insight into the meaning of Christianity as a

way to a happy life to be lived in today's world., It's unique genius is the youth to youth approach.

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become the prime and direct apostles to other youth.

For further information all the Department of Youth Activities at 757-6241 or the Search Director, Eddy Poyo at 251-3614. If you have made a Search in the past, and are interested in cooking or helping in any way, call the Assistant Director, Mary Luther at 754-3241 (day) or 620-9391 (evening).

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Youth again preparing for Operation Santa Claus

Once again, this year's Archdiocesan Youth Board is sponsoring "Operation Santa Claus" for underprivileged youth throughout the diocese. Operation Santa Claus began three years ago. It's goal is to bring NEW toys and clothing to children at Christmas time who would ordinarily receive nothing at all. The youth board in conjunction with parish youth groups are asking the cooperation and support of all parishoners to make this Christmas special for some special kids.

Parishoners are asked to

bring new toys or clothing to Mass on Sunday, Dec. 10. The youth groups will collect the gifts after Mass and have a "wrapping party" within the next couple of days. Each group has been asked to locate an agency in your area that could distribute them to kids who could really use them. Many groups are able to arrange a little party with the agency to distribute the toys in person to the kids. If anyone has trouble locating an agency in your area, contact the Youth Office in the Chancery for some help.

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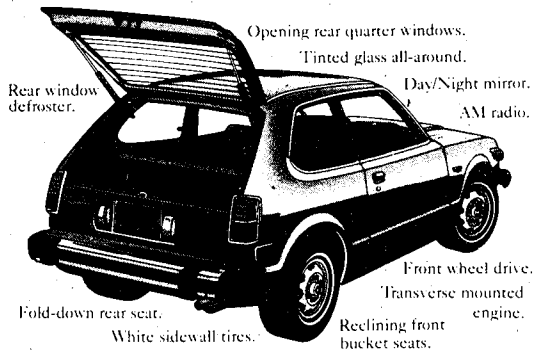
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It's a Date

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St. Basil Ladies Guild Christmas bazaar, Dec. 2 and 3, church hall, 1475 NE 199 St., N. Miami Beach.

Patrician Club Holly Supper, Dec. 5, St. Patrick's clubrooms, Miami Beach.

St. Theresa School holiday bazaar, Dec. 1, 2, 3, 2701 Indian Mound Trail, Coral Gables. Flea market, auction, refreshments, plants, games.

Barry College Auxialiry meet 10:30 a.m., Dec. 4, Thompson Hall on campus, CH. 10 newscaster Ann Bishop is the speaker. The College Chorale will sing.

St. Hugh parish "Christmas Round the World" dinner and dance, 7:30 p.m. today (Friday) Immaculata-LaSalle high school cafeteria, 3601 S. Miami Ave.

Holy Family Woman's Club auction, Dec. 2 parish hall, N. Miami, 7 p.m. Information call 947-2886.

Lay Carmelites meet 2 p.m., Saturday, Dec. 2, Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., N. Miami.

Marian Council, KC, plant sale, Dec. 2 and 3 on grounds, 13300 Memorial Hwy., North Miami.

St. Mary Magdalen Women's Club meets 7:30 p.m., Dec. 4 in parish hall, Sunny Isles.

Memorare Society for Catholic widows and widowers, meets 8 p.m., Dec. 8 St. Louis parish center. Information call 274-0244.

BROWARD

Holy Cross Hospital Auxiliary luncheon and theater party, noon, Wednesday, Dec. 6 Royal Palm Theater Center, Boca Raton. For information call 566-8346.

St. Bartholomew Young at Heart Senior Club meeting 1:30 p.m., Dec. 5 parish hall. Refreshments and activities.

Court Marie Regina, CDA meets 7:30 p.m., Dec. 5 in the meeting room. Toys are being collected for needy children Sr. Dorothy Dussman, O.P. will be the guest speaker.

St. Clement Women's Club Christmas bazaar, Dec. 2 and 3, parish hall, 2975 N. Andrews Ave. Variety items, religious articles, etc.

St. Boniface Women's Club meets 8 p.m., Dec. 6 parish hall.

St. John the Baptist Women's Guild "Jingle Bell" luncheon and fashion show, Dec. 7, Pier 66. For reservations call 565-5354.

St. Stepehn Women's Council bazaar, Dec. 2 and 3, social hall, 6040 SW 19St., Miramar. Monthly meeting slated 8 p.m. Dec. 7

Blessed Sacrament

Women's Club bazaar, Dec. 2 and 3, parish hall, 1701 Oakland Park Blvd. E. Handicrafts, plants, baked goods.

St. Anthony parish pancake breakfast after Sunday Masses, Dec. 3 Tickets available at door.

St. Matthew parish, Hallandale, Mass and charismatic prayer meeting 7:30 p.m. every Thursday.

St. Jerome Women's Club luncheon and card party 12:30 p.m., Dec. 5, 2533 SW Ninth Ave., Fort Lauderdale.

St. Sebastian Women's Council Corporate Communion during 8 a.m. Mass today (Friday) Meeting follows in parish hall. Guest speaker is Thomas Price, F.P. and L. Public Relations Dept.

Ancient Order of Hibernians social, 8:30 p.m., Dec. 2 300 SW 25 St., Fort Lauderdale. Irish and American dancing.

St. Bernadette Women's Guild holiday boutique, 7450 Stirling Rd., Dec. 2 and 3 Gifts, handicrafts items, home baked cakes and cookies.

St. Bartholomew parish bazaar, Dec. 2 and 3, Fort Lauderdale. Plants, tree ornaments, country store and kitchen.

St. Bernard Women's Guild day of reflection, 9:30 a.m., Dec. 6, University Dr. and Sunset Strip. Father John O'Leary will conduct sessions. Noon luncheon.

PALM BEACH

Sacred Heart Ladies Guild Christmas bazaar, Dec. 8, 9, and 10, Madonna Hall, 430 N. "M" St., Lake Worth. Handmade gift-giving items, decorations, White Elephant articles.

St. John Fisher family potluck dinner, 1 p.m., Dec. 3 parish hall. Children will present a program.

Right to Life Christmas greeting cards are now available by contacting Sharon Walsh, 848-1842.

Christian Mothers and Women of St. Jude parish will sponsor a luncheon on Dec. 8 at the Hilton Inn, Jupiter. Thirty new members will be received into the organization during 10:30 a.m. Mass in St.

(Continued on Page 22)

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Special programming slated for PBS stations

By T. FABRE

NEW YORK—(NC)—It is a fact of life: There is no such thing as free television. In the case of commercial broadcasting the advertising costs are passed along to you.

Public television is supported by a mix of friendly sources. Each year public tax monies are appropriated by Congress for the support of the system.

FUNDING FROM tax monies is supplemented by grants from foundations and corporations. But more and more, as foundation and corporation dollars diminish, the local public broadcaster looks to the viewer for financial support, especially for the production and airing of locally originated programs in the service of the community. This is the reason local stations periodically have "pledge weeks" of one kind or another.

During pledge weeks, the public broadcaster offers special programming in order to broaden community



Royal penguins, once boiled down for their valuable oil, are now protected on Macquarie Island, half-way between Australia and Antarctica. These and the other inhabitants are the stars of Edge of the Cold.

awareness and to encourage local giving. From Dec. 2 to

10, some 120 stations will be participating in this year's third Station Independence Program drive with a number of special programs supplementing the regular PBS schedule.

A highlight of the special schedule is "The Many Faces of Love," a delightful collection of letters, prose, dramatic scenes, speeches and poems related to that most human of emotions. Selected and zestfully read by the husband-and-wife team of Hume Cronyn and Jessica Tandy, the program is a Valentine the whole family can share.

Included are such items as Phyllis McGinley's lament of the empty nester ("Where in the world did the children go?"); Ben Franklin's 1745 letter explaining why he prefers old to young women; and a scene from "The Four Poster" which the Cronyns have played from one end of America to the other. The authors represented range from Shakespeare and Dostoevski to Obden Nash and Dorothy Parker.

The Cronyns have toured with this show for a number of years and know how to play it

CHURCH AND WORLD

Following is the schedule of Church and The World Today on Channel 7, at 9:30 a.m., Sundays:

- Dec. 3 — Know Your Faith, with Fr. John McGrath.
- Dec. 10 — The Blue Army, John Anderson.
- Dec. 17 — The American Catholic, Fr. Gerard LaCerra.
- Dec. 24 — The Promise, special Christmas program.
- Dec. 31 — The Catholic Book of the Month, John Cripps.

New show for kids

NEW YORK —(NC)—There is an experiment on TV this week to see how many of you out there are paying attention. It is the first network weekday miniseries for young people, "Joey and Redhawk," airing Monday, Dec. 4, through Friday, Dec. 8, at 4-4:30 p.m. on CBS.

First of all, the series delivers everything it promises in the way of "danger, action, suspense" — the same elements that used to make kids come back every Saturday afternoon for the movie serial or tune in every weekday for the radio serials.

But it also packs into the adventure what are known these days as "pro-social values." The story is about two 14-year-old boys from different backgrounds who join forces in overcoming some man-sized problems they face in the Colorado Rockies.

Joey (Chris Petersen) is being taken by his he-man

father from Ohio on a camping trip into the Rockies to follow in the footsteps of an older brother who died in a tragic accident. Redhawk (Guillermo San Juan) is an Indian youth running away from home because he thinks he has killed a local tough in a fight.

This is an excellent miniseries for young viewers, and their parents will find it equally worth watching.

To some extent the success of the series depends on how many CBS affiliates will take a chance on showing the programs. If enough do and if enough viewers watch the series, CBS will try others in what they are calling the "CBS Afternoon Playhouse."

"Joey and Redhawk" deserves to be seen, experiment or not; it offers youngsters an intelligent viewing experience.

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Characters from "Sesame Street" assemble for an hour-long "Christmas Eve on Sesame Street," during which Big Bird finds out how Santa Claus gets down chimneys. Sunday, Dec. 3, at 8 p.m. on the Public Broadcasting System.

for an audience, using their voices, expressions and stagecraft to give vivid life to a bare stage. The only problem is that they leave us wanting more—the program is too short by half.

Today it is a wildlife sanctuary whose greatest enemy is the rabbit—brought by the sealers as a food supply—that has overrun the island destroying its delicate plant life.

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has brought us many wildlife documentaries, and "The Edge of the Cold" stands among the finest. The subject is Macquarie Island, situated halfway between Australia and Antarctica, where animals have survived the harsh climate and the incursions of rapacious humans.

The island wasn't even discovered until 1810 when an off-course ship happened upon its rugged rock shores but by 1815 the seals were exterminated and the penguins of Macquarie almost gone.

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It's a Date

(Continued from Page 20)
Jude Church. Community singing and "Festival of Lights" will be featured during luncheon. For reservations call 746-9506, before Dec. 4.

Madonna Guild, St. Thomas More parish, Boynton Beach, Christmas luncheon, 11:30 a.m., Dec. 8 Boca Raton Country Club. Tickets available after Sunday Masses and at meeting

following 8:30 a.m. Mass today (Friday).

Holy Spirit parish dinner and dance, 7:30 p.m., Dec. 2 New England Oyster House, Lantana. Reservations call 582-1130.

Shamrock Club holiday party, 8 p.m. today (Friday) Madonna Hall, Fifth St. and N. "M" St., Lake Worth. Guests should bring grab bag item and hot or cold hors d'oeuvres to serve six persons.

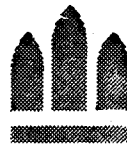
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San Marco Rosary Guild card party, luncheon, and fashion show, noon, Dec. 7 851 San Marco Rd. Reservation should be made early by contacting Jane Hittler.

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Hispanics evangelized by Protestants--report

WASHINGTON — (NC)—A report to the National Conference of Catholic Bishops said the church is losing its traditional foothold in the Hispanic community, which is the object of intensive evangelization drives by Protestant groups.

The report, delivered to the bishops by Auxiliary Bishop Raymond Pena of San Antonio on behalf of the

Bishops' Committee on Evangelization, said "The Hispano is Catholic and wants to remain Catholic," but not simply because he has been baptized a Catholic. Rather, the Hispano wants to be a "full partner" in the church's work.

In the face of stepped-up campaigns by Baptists, Methodists and others to attract Hispanics, the committee report called for

more training for Catholic evangelizers (including lay people); family oriented evangelization programs; and more use of the communications media.

The report also recommended more use of bilingual liturgies and the study of Spanish and Hispanic culture in seminaries.

He pointed to a recent national magazine article featuring this country's

Hispanics, and said the article mentioned the Hispanics' strong commitment to Catholicism.

There are, he said, "signs that that strong adherence is weakening."

Protestants, the bishop said, are conducting a drive to recruit Hispanics into the ranks of their clergy.

"The Mexican Baptist Bible Institute in San Antonio has 120 Hispanics enrolled and

training for ministry," he said. "The United Methodists presently number 10 Hispano seminarians at Southern Methodist University, and 15 more are enrolled for the spring semester."

Auxiliary Bishop Nicolas Walsh of Seattle spoke from the floor on the subject in support of "whatever new effort the Committee on Evangelization can make in (Hispanics') behalf."

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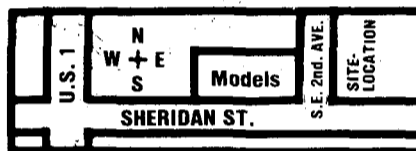
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