

The Voice

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Archbishop Urges A 'NO' Vote

Tax Fever Broken, Poll Says

By JIM CASTELLI

KANSAS CITY, Mo. — (NC)— The "Tax Fever" highlighted by California's Proposition 13, a radical property tax reduction passed in June 1978, has broken, according to a new poll on American attitudes toward the tax system.

The poll said that while Americans still favor deep cuts in government spending and are dissatisfied with the amount of tax they must pay, there is considerably less anger about taxes than there was a year ago.

A number of religious groups, particularly Catholic Charities agencies, have complained that large tax cuts led to cuts in programs for the poor.

THE POLL was conducted by the Roper Organization for H and R Block, a firm based in Kansas City, Mo., which prepares
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Archbishop McCarthy has sent a check for \$20,000 to Archbishop Miguel Obando Bravo of Managua, Nicaragua, to help poor displaced people such as these pictured here. The money came from the special collection in parishes here recently.

Archbishop Edward A. McCarthy of Miami this week urged Dade County voters to reject the proposed Property Tax cut in the special Referendum of September 18.

The voters are asked to cut property taxes by 99.5 percent. Archbishop McCarthy said that this would deprive the people of many essential services and that the biggest sufferers will be the poor. He also said that "52 percent of the tax saving would go to business, while the citizens pay the price in reduced services."

TEXT OF the Archbishop's statement follows:

On September 18, every voter of Dade County will have to make a decision, a decision which will profoundly influence the quality of life in our community, a decision which will affect everyone of us. I feel it my duty to share with the whole community my concern.

No voter can escape making a decision. Not to vote may well be a decision to vote to drastically reduce or in some cases actually eliminate needed human services. Voting is a moral responsibility when the issue at stake affects the common good. I urge every qualified voter to fulfill this moral and civic duty.

I know there are tax inequities which need to be corrected. But our current level of taxes is low (ad valorem taxes in Dade County today are lower than what is permitted in the counties of California under Proposition 13).

I UNDERSTAND and sympathize with the frustration that many people have with big government, their concern at evident waste and inefficiency and their fear as cost of living outstrips income. I agree that tax reform is needed, but the way to do this is by holding our elected representatives responsible on polling day and not by destroying the system which provides critically needed services for the welfare of our people. This would be "cutting off your nose to spite your face." There is no way that approving the tax reduction referendum of September 18 can improve efficiency or the quality of public service.

Specifically, I am urging a "NO" vote on September 18 because if this proposition is approved, it will hurt everyone of us especially the poor, the sick, the elderly and the dependent children of Dade County.

- Dade County will have to reduce its purchase of health care services at Jackson Memorial Hospital for those with limited income by about 70 percent. This means that people will suffer and even die for lack of care.

- Dade County will no longer help care for dependent children such as those under the care of the Archdiocese at Boystown and Catholic Home for Children. These children are black and white, Protestant,

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Evangelization -- The Lay Catholic Role

By SUSAN W. BLUM

"...Go, therefore, and make disciples of all the nations. Baptize them in the name 'of the Father, and of the Son, and of the Holy Spirit.' Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world." (Matthew 28: 19-20)

PART I

The word, "Evangelization", has always scared me a little. As a youngster growing up in Pittsburgh, the epitome of evangelists was Kathryn Kuhlman, whose revival meetings and healing ministry centered in my hometown. In my later teen years, the

movie, "Elmer Gantry" surfaced, and I will never forget Burt Lancaster's "hellfire and brimstone" sermons in the dramatically staged tent presentations...nor will I ever forget his fraudulent and carnal exposure at the end of the film.

When Archbishop McCarthy last year called for an emphasis on evangelization throughout the Archdiocese, images of an assorted variety of street-preachers, door-knockers, and tent-rockers came into my mind. I just couldn't quite imagine myself standing on a street corner, handing out pamphlets and shouting, "Repent, Ye Sinners!" So, I began questioning what Evangelization really was

meant to be in a Catholic framework, and how it could be applied in my own everyday life, as a committed Christian.

In 1976, the U.S. Bishops, realizing the need for clarification and action in the area of Evangelization, formed the Bishop's Ad Hoc Committee on Evangelization, in response to the exhortations of the late Pope Paul VI to evangelize the peoples of the world, and they appointed Father Alvin A. Illig, C.S.P., as executive director. Father Illig also serves as the Executive Director of the Paulist National Office for Evangelization and is often described as "a man of God on fire...in a new direction."

A direct result of the formation of the Bishops'

Committee and the Paulist Office was the "First Annual National Catholic Lay Celebration of Evangelization", held last week in Washington, D.C. To begin training as Catholic evangelists, over 1500 members of the priesthood and laity attended this conference. Largely laymen, they represented "the meat and potatoes Catholics, the grass roots of American Catholicism", as described by Father Chuck Gallagher, founder of World Wide Marriage Encounter who was also attending the conference. They came from all areas of the United States, including a handful of us from South Florida, and for the most part had been sent by their pastors or bishops, with all

expenses paid, signifying the most basic and necessary pastoral support for the ultimate long-term success of this Celebration of Evangelization.

Setting the theme for the entire Conference, Father Illig, in his opening keynote address, stated "that the first evangelist was not a priest, not a sister, not the sinner transformed on the road to Damascus, not even a permanent deacon...but a layperson...a woman, no less...Mary, the Mother of God!"

The three day conference, held at the Washington Hilton, addressed itself to four general areas of evangelization:

Evangelization of the 49

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Fund Set Up For Hurricane 'David' Victims

Responding to the devastation caused by Hurricane David in the Caribbean, Catholic Relief Services has allocated \$50,000

to open a special emergency fund for victims of the Natural disaster.

The Caribbean Hurricane Fund will accept financial

contributions to assist islanders of Dominica, the Dominican Republic, Haiti and Jamaica, according to Bishop Edwin B. Broderick, executive director of the official overseas aid agency of U. S. Catholics. Catholic Relief Services operates regular programs in all of these countries.

Hurricane David leveled the island of Dominica and

killed more than 800 in the Dominican Republic before pounding coastal north-central Florida and taking aim at Georgia and the Carolinas. The densely populated Miami area was spared as one of the worst storms of the century hit the United States mainland after taking its toll in the Caribbean.

Tropical storm Frederic followed Hurricane David's path in the Caribbean and was expected to add to the flooding.

CRS program director for the Dominican Republic, Mark Reilly, said the death toll in that country is expected

to reach into the thousands and he called the loss of housing and agriculture a catastrophe. On Dominica most roads have been washed out and the only way to deliver supplies has been by helicopter.

When the hurricane warnings lifted, Archbishop McCarthy issued a statement of thanksgiving "to a bountiful Lord who has protected his people."

Catholic Relief Services is accepting financial contributions at its headquarters, 1011 First Ave., New York, NY 10022.

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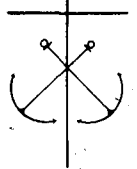
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Archbishop Urges Voters to say 'No'

(Continued from Page 1)

Catholic and Jewish children of Dade County.

- Fire and police protection will be reduced and only the criminal will profit.

- 52 percent of the tax saving will go to business, while the citizens pay the price in reduced services. There are many cases in which it is unlikely the tax saving by business will be passed on to the consumers.

- People, usually those on fixed incomes and often the elderly who rent rather than own their homes, will pay the price in reduced services but will not share in the tax savings.

- There will be several ripple effects. In addition to the 9,000 employees of the County who would lose their jobs, many commercial firms who sell goods and services to Dade County and Jackson Memorial Hospital will lose this business and

will have to cut back their staffs and this will lead to more unemployment. Unemployment will increase, creating greater burdens for our already overstrained state and private social agencies.

Our own Catholic Social Services will be severely affected. Some 2 million dollars in matching funds and purchase of care agreements will be lost. Some of our day care programs for children of working mothers will have to close, leading to more people on the unemployment rolls.

This is one of the most serious issues faced by this community. I urge you to vote and I remind you that we are our brother's keeper. Only by working together can we hope to make this community a better place to live in. It is time to put selfishness aside, and work together as a community to reform our tax structure, but not to destroy it.



Auxiliary Bishop John J. Nevins is greeted by Pope John Paul II during a recent audience at the Vatican. The Pontiff asked Bishop Nevins to transmit his deep love, affection and prayers for Archbishop McCarthy, Bishop Roman, the Clergy, Religious and Laity of South Florida. Pope John Paul also praised the Vocation work within the archdiocese and urged even greater efforts.

U.S. 'Tax Fever' has Broken, Poll Says

(Continued from Page 1)

taxpayers' income tax returns. It was the third annual poll Roper has conducted for the company. The poll was based on 1,502 interviews conducted in early May.

In the 1978 and 1979 polls, Roper measured attitudes toward taxes on an anger "thermometer." It

asked people to describe their anger on a scale of one to 10, with one representing feeling perfectly satisfied and 10 representing extreme anger.

In 1978, the thermometer showed the median level — the figure which divided all responses in half — was 6.35, in 1979, it was 5.32.

Roper said complaints about federal income taxes

and five other common taxes, the percentage of people who felt taxes were unfair and the percentage of lower and middle income people who felt they paid too much in taxes were all lower in 1979 than in 1978.

Roper also said anger about taxes was lower in all subgroups of the general population it surveyed. But

the polling firm said it still could not judge what the "normal" level of anger over taxes is in the United States.

While Americans may feel less angry about the amount of taxes they pay, there is still "massive support" for a constitutional convention to consider an amendment to limit federal spending, the poll said.

AMERICANS favor such a convention by a 65-22 percent margin, the poll said. A convention would propose an amendment that would have to be ratified by 34 states just like an amendment passed by Congress.

The largest percentage of people favoring a specific proposal — 73 percent — favor requiring a two-thirds vote of Congress to raise federal spending.

The poll found that inflation and improving U.S. energy supplies "crowded out all other issues in the public's set of national priorities," with 51 percent citing inflation and 31 percent citing energy supplies as one of their top two priorities.

A total of 77 percent of the public and 80 percent of all taxpayers favor a "windfall profits tax" on the oil companies, as proposed by

President Carter, the poll found.

Forty-three percent of the public favors taxing all profits resulting from oil price decontrol, while 34 percent favors exempting profits "plowed back" into energy exploration.

The poll asked people to name one or two things that should be done with the money from the windfall profits tax. Fifty-four percent said it should be used for research and development in other energy resources, 41 percent said it should be used to reduce all taxes and 21 percent said it should be given to the poor to help pay for rising energy costs.

The poll said the public prefers the present health care system to a comprehensive national health insurance system by 55-39 percent. If a national health insurance system is approved, the public prefers it to cover major medical expenses over all medical expenses by 47-45 percent, the poll said.

By a 77-17 percent margin, a large majority said they would not contribute more to charity than they do now if they were allowed to claim a charitable deduction even though they filed a standard deduction.



NEW HOMES FOR HAITI— This is one of 78 new housing units being constructed for the poor of Port-de-Paix, Haiti, by the Miami lay organization Amor en Accion (Love in Action). Since the families themselves provide the labor, cost of a unit runs between \$250 and \$300 for cinder block and other materials. A school and vocational center also are being built.

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The program will be held in the Chapel at South Florida State Hospital, 1000 S.W. 84th Avenue (University Drive) in Pembroke Pines. For more information call Rev. Bernard F. Powell, 983-4321 ext. 2058

Archbishop's Statement On Hurricane David

In the wake of Hurricane David, Archbishop McCarthy has issued this statement:

I call upon our priests, religious and faithful to join me in thanking God that we were spared from hurricane David. As it became clear that the southern part of the Archdiocese would be spared, our concerns turned to our people of the north who, thank God, also were delivered from serious suffering. Our hearts do go out in sympathy to our brothers and sisters of the Caribbean who suffered the tragedy of losing dear ones or their homes and property.

In thanking God we thank Him for the solicitous and tireless efforts of our public officials. We are grateful for the spirit of neighborliness and community that

was experienced and strengthened in the emergency.

We are grateful for the renewed sense that we gained of appreciation of the gifts and blessings we enjoy. And especially we are grateful for the prayer experience of having turned in our concern to the protection of Him who calmed the waves when Peter became nervous about them, and of her, Our Lady of Charity of Cobre, who saved the Cuban fishermen when they were being threatened by the tempest.

Edward A. McCarthy
Archbishop of Miami

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Catechetics Stresses Family Values

By BROTHER
MIGUEL CAMPOS

The family.

Sometimes we can live with it, but we know we could never really live without it.

On one hand, a happy family life remains for most of us among the primary goals of life. We want stable marriages with loving spouses and happy children. We want to love and be loved. We want that special kind of personal security in relationships that the idealized "home" represents. And yet on the other hand this dream today seems to be threatened.

Separation, divorces, generation and communication gaps all make for broken homes that cause broken persons. Daily we either read about these problems in the media or have personal experiences with them. Failures in family living mark and scar the world all around us.

Because of the importance of the family unit and because of the many problems making family life more difficult, the American bishops have asked us to celebrate 1980 as the Year of the Family. Quite logically then the annual celebration of Catechetical Sunday adopted the theme: "Bringing the Word to God's Family."

Each year the celebration of Catechetical Sunday gives to parish communities an opportunity to reflect on the teaching mission of the Church as it is lived and experienced locally. The parish community as a whole remembers how they represent the presence of Christ in the world, a Christ who continues to teach and reveal the Father's love. All Christians to some degree are "teachers" for the Lord, if only by the word and example of daily Christian living.

Traditionally Catechetical Sunday has given them the occasion to renew their dedication to their particular responsibilities in the ministry of Religious Education. Sunday liturgies, homilies, ceremonies of commitment — all these elements go in a celebration of Catechetical Sunday.

This year's theme for Catechetical Sunday will remind us of the primary role played by the family in process of education. Experienced religion teachers know well how what they do in the classroom will mean very little if the family does not develop a religious atmosphere. The gospel can hardly be taught where the gospel is not lived. Christian education means more than a development of the head but



demands also a conversion of heart.

The home remains the first and most important school of religion — not necessarily because classes are conducted there, but because family members support each other in an attitude of faith and love for the Lord and for each other. Catechetical Sunday's theme of "Bringing the Word to God's Family" will only be realized if we are concerned with "Living the Word in God's Family."

For Christian People the word "family" means not only

that living unit in a home or an apartment but also the wider Church family. So often the Scriptures talk about being brothers and sisters in the Lord, a family that God has made his own.

In this year's Catechetical Sunday we look

at these different levels of family life to see how well the gospel is being lived and preached. The Church is a family affair from beginning to end, and even beyond. The family united to God not only wants a happiness and love in this world but for eternity as well.

DREs Hear Church As Counter-culture

Parish Coordinators of Religious Education in Florida, heard their keynote speaker Fr. Virgilio Elizondo, challenge the group to consider "Christianity and the Church as a counter-culture, to the negative signs which society likewise conveys".

Speaking to the participants at the annual workshop of the Conference of Diocesan Directors of Religious Education held in St. Petersburg, the theologian noted that the church cannot afford to get lost in the culture that dehumanizes persons and personalizes machines and "pets."

The church has to offer something new", he said. "It must become the counter-culture that announces with joy the living presence of the Lord Jesus, who calls us to build His Kingdom of justice and peace", he added.

The participants of the workshop, around 200 in total, also shared in a panel of reactors that identified the cultural groups that compose the population of Florida which the Church serves. Sister Marion Morrissey,

member of the migran apostolate in St. Anne's in Ruskin, addressed the group on her experience in the rural ministry of her diocese; Fr. Joseph Ferraioli, OMI, expressed the need to serve the black community at all levels; Ms. Kathy Chadwick, chairman of the Religion Department of Pensacola Catholic High School, spoke out of her own white, anglo-saxon, middle-class seeing vis-a-vis the youth that she meets daily; and Fr. Juan Sosa, Associate Director of Religious Education in the Archdiocese and chairman of the FCDD, touched upon the ministry to the Hispanic communities.

THE SUN and the beach, the sunbursts of ideas on catechetical issues presented by competent personnel from all the Florida dioceses, the prayer services and the main liturgy, celebrated by Bishop Thomas Larkin of St. Petersburg, the moments of silent reflection as well as the Fiesta, served to unite these dedicated men and women in a common ministry of Christian formation vis-a-vis the family of the 80s.

College Religion Courses Set in Various Locations

The Archdiocese Department of Education is co-sponsoring with Florida International University a series of college credit courses in religion at various locations in Dade and Broward Counties.

The five courses will run

Deaf Children Religion Classes

Religious education classes for deaf children will be conducted in Dade and Broward Counties beginning Monday, Sept. 17.

Classes will be taught from 4 to 5 p.m. on Mondays at SS. Peter and Paul School, 1435 SW 12 Ave.; on Tuesdays at St. John the Apostle Church, 451 E. Fourth AVE., Hialeah; on Wednesdays at St. James Deaf Center, 18348 NW 12 Ave.; and on Fridays at St. Louis parish center, 7270 SW 120 St., Kendall.

from Sept. 25 through Dec. 15 and will each be worth five quarter-hour credits, or three semester hours. Each course will cost \$82. The Archdiocesan Religious Education Department urged parishes to subsidize (50 percent suggested) school and

In Broward County classes will begin Thursday, Sept. 20 at St. Anthony School, 901 NE Second St., Fort Lauderdale.

Interpreted Mass is celebrated at noon every Sunday in St. Anthony Church.

The Rev. James Vitucci is Archdiocesan Director of the Office for the Deaf, assisted by Sister Conleth, associate director.

Additional information may be obtained by calling 653-3147.

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In Spanish:

Rel. 3224, The Prophets,

at St. Agatha, S. Miami.

Rel. 3510, Early Christianity,

at St. John the Apostle, Hialeah.

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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4:1-2)

Outrageous Tax Proposal

Dade County voters will go to the polls on September 18 to vote on a proposed property tax cut of 99.5 percent. On the surface, this might sound like a very good idea. We all think taxes are much too high, and any attempt to reduce them might appear useful.

However, this particular proposal would cut essential county services to such a degree that it would create a crisis for the community well-being.

The response of some people is to say that Proposition 13 in California was also considered ruinous to the State but that it has not happened. The difference, of course, is that Californians were paying much higher taxes than we are, including a State Income Tax; and the State government had sufficient surplus to cushion the shock. Even so, almost 20,000 people lost their jobs there and the biggest beneficiaries of California's Proposition 13 were businesses and landlords.

The same will hold true here. More than 50 percent of businesses will benefit from the Proposed Tax Cut if it is passed. Landlords will also benefit—and if California is the example, renters will see no reduction in their payments. Who are these renters? Mostly the poor and senior citizens.

Affected by such a tax cut would be the police and fire departments, which although presently undermanned would be drastically reduced, with its subsequent social consequences. A county government with a drastically reduced budget would have to eliminate many social services to the poor and the aged besides increasing the ranks of the unemployed.

Oh, there are so many things about this tax proposal which are so outrageous that we feel it essential people of the community really get to understand its implications. There are no reserve funds in the county to take up the slack.

Instead of such a Property Tax Proposal, we ought to be working for serious tax reform, both on a State and local government level. Our taxes are still lower than in many parts of the country, but Florida is also behind in many essential services. For example, there is little or no protection for the consumer and many State regulatory agencies represent special rather than public interests. It is in these areas that we ought to be looking for reform as well as in the various bureaucracies which abound with high salaries and very little results. We are not against tax reductions, but we think this Dade County meat ax approach is the wrong way to go about it.

Values?

Jackson Memorial Hospital has not waited for the outcome of the property tax cut proposal in further reducing what we

believe is an essential Chaplain service at the institution.

It seems that an already small budget for chaplains has been reduced even further—and this makes it more difficult for patients at Jackson to receive on-going spiritual care. Medicine and religion go hand in hand and it is hospital patients who need both. It is a sad commentary on the state of community mores when a public institution like Jackson decides that spiritual care is not as important as building maintenance.

We have said before, public officials have strayed from an established hierarchy of values and are setting priorities which have little redeeming value. If Chaplains are not considered important, it won't be long before there might be moves to also reduce the budget for medical services. The sick and the infirm can then be left to the bureaucrats and their quack cures.



"MAYBE WHEN MOMMY AND I GET TO CHURCH WE'LL HEAR THE STORY 'BOUT HOW JESUS MULTIPLIED THE LOAFERS AND THE FISHERMEN."

LETTERS TO THE EDITOR

Untimely Comment

To the Editor:

Your editorial of August 10, although theoretically and philosophically correct is untimely.

I believe that precisely what has made our catholic community stronger is its diversity. We all practice one faith but worship in our own language and do so in conformity with our cultural and religious traditions. Each community — whether Anglo or Hispanic — knows at each given time what is being celebrated and why. We are a happier and convinced — not frustrated and ignorant — catholic community because of it. Perhaps the European immigrants of long ago to which you refer in your editorial repudiated the "melting pot" theory because they were not given this opportunity to worship in their native language and according to their own religious traditions perhaps there would be more active and convinced catholics today, sure certainly not bitter members of society.

In your editorial you ask for prayers and work to achieve "full integration in every sense of the word." I believe that all our prayers and work at this time should be directed toward the total evangelization of our community. Each group evangelized according to its present needs bearing in mind the group's culture and religious traditions. Full integration will be achieved gradually and naturally without the necessity of "specialized programs". Once we learn to accept ourselves as we really are with our virtues and shortcomings and realize that God loves us as we are then we will be ready to accept each other.

Let us not forget that there is unity in pluralism!

R. Guixens
Hialeah

ERA letter inane

To the Editor:

Mary Longo's letter is the most inane I've ever read. Taking words out of context just to suit one's purpose is not being truthful in the quoting of Scripture. Her's is a warped interpretation of equality, and truth.

Quoting of Paul's letter would take too much

space, so I suggest she take the time to read the complete text of his letter to the Ephesians from 5:15 - 21 to 6:1-4. She'll find in this beautiful letter on marriage, that the basis is love, not control. It's a love that must be cherished by both, as they become one in Christ.

I know there are many brilliant Christian women in the ERA movement, and it's a pity to see all that intelligence being exploited, and channeled in the wrong directions, just to feed the satanic egos of a few. What a waste of Christian womanhood.

Mrs. Sara Quinn
Palm Beach Gardens

On Ethnic Bishops

To the Editor:

Fr. Greeley wants us to believe that a recent study concluded that no ethnic, i.e. Irish, factor affected church promotions, and that he for one is all for having minorities command the top posts in metropolitan areas.

Although no time frame was given, most likely the study is a product of the late 70's. Would the same conclusion be valid had this been done fifteen or more years ago? Or is there something to this Irish domination theory even though it may be a ghost of yesterday? And more importantly, are its effects still being felt?

Further, Fr. Greeley tells us that the Irish priests are represented at a rate twice as high as to the proportion of American Catholics. He fails to mention here that a great number of these Irish priests are "imports" from Ireland and not Americans of Irish descent.

I question Fr. Greeley's choice of terms when he uses "new ethnic" complainers and "new ethnic" critics when "new" is false and therefore unnecessary, and when words like awareness and defender are not only accurate but more charitable than those chosen. The minorities have always been aware of who and what they are, and have prided themselves in their heritage, but it's been the majority and those in authority who can't buy it. It's about time that something be said by and for these people, even though it just isn't too well received when they do speak up.

Jane G. Seifert
North Palm Beach



Memo to Bishop Synod on Family

By REV. ANDREW M. GREELEY

Milords: I should like to submit that a number of academic disciplines could make an important contribution to your preparation for the world meeting next year on the family.

They are known by various names — comparative primatology, ethology, sociobiology — and unfortunately have more than their share of charlatans writing popular books and articles. Nonetheless, the best scholars in these disciplines have something very important to say about the human family to which you should listen with respect and interest. In part they will strengthen your position on the family; and in part they will make you think seriously and, I hope, creatively about what the church can do to help family life.

THE BASIC "discovery" of these scholars is that the human family developed before the evolution of homo sapiens and was indeed a necessary precondition for that evolution. The family in some form is built into the structure of our being by the evolutionary process itself. Because we are a "generalized" animal with a great deal of flexibility and adaptability, the family can take many different forms and is endlessly changing, but we are programmed by our past to be family people. It's in our genes.

The second observation of these disciplines with the strange-sounding

names is that the core of the family is the remarkable "quasi pair bonding" between the human male and female. None of the other primates have it (with the exception of a single species of monkeys). While our pair bonding is not as strong as that of the Gambel quail outside my window in Tucson (when one moves five feet, so does the other) and we can escape from it (hence it is called "quasi pair bonding"), the strong emotional link that binds a human male and female together cannot be found in our first cousins in the primate world — the chimpanzee, the gorilla, the baboon.

They have not developed such bonds because the care of a mother and a father together is not absolutely indispensable for the maturation of their young. Evolution into a complex, multi-skilled, learning creature like homo sapiens required a long maturation period during which the offspring was relatively defenseless and unable to take care of himself (or herself). Those pre-hominids survived whose parents were disposed to remain together. Those adults whose genetic traits inclined them to a propensity to permanence were the ones whose offspring were likely to live into their own reproductive years.

So far so good. The family is "natural," built into our biology — though don't try to deduce the code of canon law or the norms for annulment procedures from our evolutionary history. The next

observation, however, may throw you!

That which is specifically human about our sexuality seems to exist mostly for creating and reenforcing the pair bonding. Not needing a permanent family arrangement, our primate first cousins are able to get along with sexual drives that are moderate and minor compared to ours: the female is sexually "available" only a few times a year; the male is aroused only when he smells the female "in heat"; intercourse is quick and functional; there is no constant sexual preoccupation or fantasizing in either sex; and there is no propensity for intercourse to provide powerful and sustained emotional satisfaction.

In other words, you don't have to be as "sexy" as humans are just to achieve primate reproduction, most of our unique and intense sexual nature is devoted not to reproduction but to strengthening the pair bonding against which many of the other propensities of our primate nature rebel.

So just as the family is required for there to be homo sapiens, so intense sexuality is required for there to be a family (male, female and offspring). If these scholars are right — and I don't think that there is any serious doubt about the basic outlines of their argument — powerful, emotionally demanding and fulfilling and at the same time

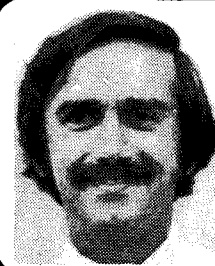
psychologically disturbing sexuality is built into the biological nature of human nature. Sex as a means of strengthening pair bonding is part of the natural law.

We are fond of saying in our marriage education classes, milords, that sex isn't everything in marriage. Indeed it is not, but unless God had decided that reproduction was going to take place through sexual differentiation and unless he had further decided that an unusually strong sexual drive (for our kind of creatures) was essential keep male and female together for the rearing of children, there wouldn't be marriage or a family.

I PASS OVER the implications of this observation for issues on which most of the laity have already made up their minds (though if one takes natural law theory seriously, the materials reported in previous paragraphs may provide a way out of our present dilemmas). I merely wish to ask one question: If the church is interested in strengthening family ties and if the basic family tie is emotionally intense sexuality, ought not the church do all it can to provide skills and the motivations married people need to sustain and develop their sexual intimacy (as well as all the other aspects of their common life, of course)?

Do you think, milords, that our laity see us doing that today?

And if you do, you've got to be kidding....



Catholic 'Hippies' --An Unusual Community

By DICK CONKLIN

Have you ever wondered what it would be like to live in a California hippie commune?

Probably not the kind of experience you are looking for. But one such commune has been getting some attention recently in the Catholic press, and I wanted to share their story with you.

During the Vietnam War days of the late sixties, one group of young people from many different backgrounds came together near Santa Rosa. They made a commitment to each other and agreed to begin a search for "the truth". Some were Jewish, some athiests, Buddhists, Hindus — but no Christians.

THE FIFTEEN adults and five children lived many interesting experiences during their search, including spending a year in the forest living off the land, then another three years developing a farm from scratch. During this period

they found themselves coming closer to Christianity, which caused some members to drop out.

The rest continued to pray for direction while attending various Christian churches. One day, one of the women was told by a doctor that she might die unless she aborted her unborn baby. But since the group had promised each other to abide by unanimous decisions, they began anguished discussions about abortion. Another member had recently had one, and suffered a deep sense of guilt. So as a result of the group's decision, the new mother decided to keep her baby, a little girl named Ruth Ann — born without a single complication.

That experience was a factor in the commune's decision to choose the Catholic Church, and eventually to become a Dominican lay community — ten adults and 19 children. Their work today centers around the

conversion of Jews, drug abuse counseling, and pro-life work. And, interestingly, they see a connection between the latter two — feeling that drug usage suppresses a woman's natural maternal instinct.

They still hold on to their rule of unanimity, but have few disagreements. They are happy with their work, which now also includes teaching courses in natural family planning and counseling women at the doors of abortion clinics. They bought a printing press and publish literature on the causes they believe so strongly in.

People who visit the commune marvel at the discipline of the children, the lively study and discussion sessions, and the dedication of the people. They grow their own food in the community garden, and teach their own children in the community school, which they

have named St. Rose of Lima.

EARLIER THIS year the group received headlines in California newspapers when they staged a sit-in at the state's largest abortion facility. Many organizations supported the protest, and several people were arrested, including the town's retired police chief and the Grand Knight from the local Knights of Columbus council.

The commune's spiritual director is Father Arthur B. Klyber, a Jewish Catholic priest who is active in educating Christians to better understand the Church's teaching on the Jewish people, and has written several books on the subject of Jewish evangelization.

I wrote to these people and received some fascinating material about a truly spirit-filled community. Perhaps you would like to do the same. They call themselves Catholics United for Life, and can be reached at P.O. Box 390, Coarsegold, CA 93614.



"A hand touches gently the hair, the face, the shoulder or the arm of another person." The other may be a child or a parent, a fiancée or a friend. The scene and gesture are so familiar that they do not even draw our attention. It hardly ever occurs to us that this simple caress is part of a relationship that reaches deep into the hearts and minds and spirit of those who give and receive this expression or loving concern."

What does human wholeness mean?

By FATHER CORNELIUS J. VAN DER POEL

There is perhaps no better way to understand the meaning human wholeness than to take a careful look at some ordinary expressions in daily human life.

A hand touches gently the hair, the face, the shoulder or the arm of another person. The other may be a child or a parent, a fiancée or a friend. The scene and gesture are so familiar that they do not even draw our attention. It hardly ever occurs to us that this simple caress is part of a relationship that reaches deep into the hearts and minds and spirit of those who give and receive this expression or loving concern.

Caring is a human attitude and action which speaks a language of respect and concern, of good wishes, closeness and mutual belonging. Caring has its influence upon the giver as well as upon the receiver. In normal circumstances it is an influence of growth and integration. Let us try to explain this in a little more detail.

Our discussion is based upon the belief that the human being is created in the image of God. Through creation we are placed in this world to express in daily human life the goodness and love of the Creator. This means that we are not simply called to live according to God's life. This is an im-

portant distinction. To live according to commandments means to be guided by principles suggested from the outside. To live according to God's life brings the source of our action, as a gift of God, into the center of our being. This gift of God contains both a sense of personal dignity and the need-ability to reach out in constructive ways.

Caring has innumerable forms of expression, ranging from a simple smile to the greatest sacrifice of personal self-giving. Whatever the form may be, it contributes to a sense of personal dignity and value, and it is in action of constructive love. Family relationships offer the clearest examples of these values.

Look at the parent-child relationship. The countless ways in which parents express their concern for the child are for the child so many experiences that it is loved and appreciated. Through the caring concern of the parents a child develops a sense of personal value. It is not a conscious awareness or a reasoned-out understanding. It is rather a knowledge of personal goodness which can form a basis for friendship with others, for generosity and respect for people who are different from themselves. The caring that a child receives is an indispensable element in its future ability to relate to others, to contribute to the well-being of the community and to find a meaningful relationship to God.

The caring of the parents is indeed a ministry of the high quality since it enables the young person to develop its total and to become a person in its own right, reflecting the goodness and the love of God.

The caring for what the child can become is a continuous support for the physical well-being, for the emotional or interhuman abilities, and for the spiritual values which will slowly become conscious. It is a ministry of human wholeness. The child who receives the care is not the only one who benefits. The parents who give the care grow in the process. Human life reaches its fullness by active expression. The ability to care reaches its fulfillment in active caring.

The call to live God's love in the human reality is followed by actively reaching out to others. Caring is that kind of self-realization that leads to human wholeness. Active caring (in our example, parental caring) gives a concrete expression to the physical abilities of the parents, to their interhuman feelings of love and concern, and, if they are persons of faith, they have an intellectual and feeling awareness that they are actively cooperating with God's creative love. Caring is a ministry in which the source and the goal are human wholeness, or in other words, which brings forth or deepens a human being in whom the life and love of God is visible and real.

Jesus: A Good Shepherd --as written for children

By JANAAN MANTERNACH

One day Jesus was standing at one of the great gates in and out of Jerusalem. People were coming and going. Jesus stood there looking out at the beautiful hills just outside of the city. He noticed a shepherd with his flock of sheep on a nearby hill.

Jesus watched how the sheep followed their shepherd. They obviously knew him well and felt close to him. There were other shepherds nearby, but the sheep would not follow them. The sheep stayed close to their own shepherd.

Jesus could hear the shepherd whistling to the sheep. The shepherd also called the sheep by pet names. The sheep responded right away to the shepherd's voice or whistle.

As Jesus watched, he noticed one of the sheep straying off from the

rest. The grass over the hill lured him away from the flock. Soon the sheep seemed lost. After a moment the shepherd noticed that one sheep was missing. He whistled and called, but the sheep could not hear him. So he left the flock and went out searching for the missing sheep. Finally he found it and happily carried it back to the flock.

While Jesus watched the shepherd and his sheep, people noticed him standing at the gate. Soon a crowd gathered. Wherever Jesus went, people grouped around him to listen to his teachings.

Jesus turned around and looked at all the people. He noticed some friends in the crowd. He also noticed some of the religious leaders, the scribes and Pharisees. He knew they were not friendly to him.

Jesus began to speak. He pointed at the shepherd on the

nearby hill. "I am the good shepherd," he said. "The good shepherd is willing to die for his sheep." The people glanced at the shepherd on the hill as Jesus continued to speak.

"There are others," he said, "who are more like hired hands than shepherds." Jesus looked directly at the religious leaders as he spoke. "Such men have no real care for the sheep. When they see a wolf coming, they run. They let the wolf scatter and snatch the sheep." Some of the religious leaders were uneasy. They knew Jesus was talking about them.

Smiling at his friends in the crowd, Jesus said again, "I am the good shepherd. I know my sheep. My sheep know me. They recognize my voice. We care about one another. We love each other. If one of them gets lost, I go out in search of it to carry it back to my flock. I will give my life

for these sheep of mine."

The people could sense how much Jesus loved his friends. They had seen him search out people who seemed to be lost. They knew he cared enough to die for those he loved. He acted toward them much like the shepherd acts toward his sheep.

Many of the people who listened to Jesus were touched by his words. They could feel that he knew them and loved them. They wanted to get to know and love him more. They said in their hearts that they would follow him and his way. They liked thinking of Jesus as their good shepherd.

"There are still others" Jesus concluded, "who are not yet part of my flock. I want to lead them, too. They, too, will recognize my voice. Then there will be one flock, one shepherd."

KNOW YOUR FAITH

Could anyone love her?

"Everybody, even God has forgotten me"

By ANGELA M. SCHREIBER

As Father Monahan climbed the stairs to the fourth-floor apt., the

musty odor and assorted smells offended him even though he had entered many such buildings. He said his usual simple prayer earnestly,

"Lord, give me strength to carry out this task with understanding and compassion."

He was the bearer of a most precious gift, the Eucharist. A woman's voice invited him to come in. As he entered, he gave the greeting always used when bringing Holy Communion, "Peace to this house and to all who dwell within." The woman replied bitterly, "There's no peace here."

She lay in the middle of dirty bedclothes, her hair disheveled. Her legs, covered with running sores, were propped on pillows. The stench inside the apartment made the halls smell clean.

As the priest gave her the Eucharist, a few peaceful moments followed.

But the peace was only momentary. She told him how miserable she was. She had fallen boarding the bus several weeks before and failed to heal properly. Her two grown children, she said, had abandoned her. "Everyone leaves me. There isn't such a thing as friends. You'll be turned off, too, Father," he uttered a protest. She interrupted, "Oh no. You won't be back. Nobody's any different. Those damned social workers, they come back, though. I can't get rid of them. All they say is, 'Now, Mrs. Gibson, you can wash up and make some effort to keep your apartment clean.' How can anybody call this dump an apartment? They make me sicker than I already am."

She grinned at him tauntingly and added, "No, I won't see you again. Nobody really cares about me. I'm through talking." She turned her head away and closed her eyes.

When Father Monahan returned to the rectory, he called the deacon's wife and told her about Mrs. Gibson. "The social worker contacted Catholic Charities when she found that Mrs. Gibson was Catholic, so they got in touch with our parish. I was told this was a difficult case, but even I was not prepared for what I found. During my 10 years in the priesthood, I have not encountered such a degree of bitterness. And the physical situation takes a strong stomach. Nevertheless, we must reach this woman."

"I'll call on her tomorrow morning, Father," Mrs. Stevens replied.

"The St. Vincent de Paul Society keeps her in groceries. And I'll bring Holy Communion to her once a week. But this isn't enough. She needs to know that someone really does care. It's so much harder to give what she needs because finding the loveableness in her may be impossible. She was so abusive to the social workers that I understand she's on the fourth one. Are you sure you want to go over there?"

Mrs. Stevens paused, then told Father Monahan that she would indeed, visit Mrs. Gibson. For the purpose of discussing how they might help her, they set up a meeting which would include the deacon.

When Mrs. Stevens went the next morning to visit Mrs. Gibson, she took clean bedding and bath soap. She also purchased doughnuts. "I wonder how long it has been since someone simply visited this woman and shared a cup of coffee," she thought.

Even Father Monahan's description had not prepared her. Suddenly the doughnuts seemed like an enemy. How could she possibly have thought she could sit down beside this woman and swallow anything?

Mrs. Gibson greeted her, "So you're a 'do gooder,' are you? Welcome to my parlor. I adore lying here all day with nothing to eat. Now it's your cue to say, 'Being poor and sick will make you holy.' Hell, there's nothing Holy about it. I think God, along with everybody else, has forgotten me. Lady, take your handbag and packages and get out."

Mrs. Stevens explained that she had come to visit. "I've got clean sheets and blankets and I'm going to make you more comfortable, then we'll have coffee and doughnuts while we talk."

"I told you, lady, there's nothing to eat here. No coffee. No anything. Go home," Mrs. Gibson shouted.

When the old lady was lying in a clean bed, Mrs. Stevens went to the cabinet. It was bare. Yet there was an unmistakable odor of food. Looking around, she discovered a plate of rotted food hidden underneath newspapers. Mrs. Gibson objected violently as Mrs. Stevens went through the filthy room and found packages of unopened food and spoiled dinners. Her search finally brought forth a jar of Sanka.

She managed to sit beside Mrs. Gibson with her hot drink. She asked, "why don't you eat these nice meals the St. Vincent de Paul Society brings?"

"They don't care whether I live or die. They're just 'do gooders.'" Bit by bit, Mrs. Stevens drew the old lady out. The neighbors, she learned, brought food too. But they laid it out and left. Actually, there was more food in that apartment than one person could eat in a month. But Mrs. Gibson craved company. She wasn't about to divulge there were visitors. By hiding the food, no one need know that he was not the only caller. How contradictory this woman was. She did nothing to endear herself to anyone, yet she was lonely.

At their meeting, Father Monahan, Deacon Stevens and his wife determined to place Mrs. Gibson with the little Sisters of the Poor. The procedure took several weeks.

Mrs. Gibson declared, "I don't need charity," her first months with the little Sisters of the Poor were no bed of roses for those who waited on her. But today, when Mrs. Stevens calls on her, there are periods of serenity. And Mrs. Gibson no longer says, "Get out."

Mrs. Stevens recalls when she realized Mrs. Gibson was worth the effort. As she was about to leave one day, the old lady's face softened and she said, "I do like seeing you. And I'm not so lonely now. When will you come again?"

Our Shepherd knows and loves us

By FATHER JOHN J. CASTELOT

The long discourse of Jesus in John 10 spoke most eloquently of his

To be human means to exist in a complex of relationships. The very fact that we are creatures means that we are by nature one term of a divine-human relationship. Furthermore, to be human is not simply to be, but to be-with-others. Not surprisingly, then, religion tends to find expression in societal structures, in communities. This leads almost inevitably to institutionalism with its accompanying ritual. Given our social nature, our being-with-others, it could hardly be otherwise, and it satisfies a deeply felt need. But it entails also a serious and strangely paradoxical risk, that of blinding one to the profoundly interpersonal nature of religion.

It is a sad fact of history that people have repeatedly fallen into the trap of substituting structures, ritual, codes for the essential personal dimensions of religion, both vertical and horizontal: human person to God and person to person. So true is this that many of our contemporaries speak disparagingly, even sneeringly, of "institutional religion." Without, as a result, abandoning the latter — an impossibility — one must strive constantly and prayerfully to realize and to live the warmly interpersonal essence of religion.

From first page to last, the Scriptures practically shout this truth. Jesus, in particular, both taught it and lived it. Keenly aware of his own unique filial relationship to God, he instructed his hearers to think of and to address God as their Father. This was just one of the symbols which he used to communicate the intimacy of our relationship to him. But the Scriptures invite us also to a like intimacy with Jesus himself — and in a variety of ways.

One of the most picturesque ways — at least for his contemporaries — was his presentation of himself as a shepherd and his followers as his sheep. The cultural roots of the Jews were deeply pastoral; the patriarchs had all been shepherds; their ideal king, David, had been a shepherd. They thought even of Yahweh in these terms (Psalm 23; Ezekiel 34), and the figure was extended to describe their religious and civil rulers long after their culture had ceased to be predominantly pastoral. In Jesus' day flocks of sheep still dotted the hillsides, and his listeners were very familiar with the unique relationship between flocks and shepherds.

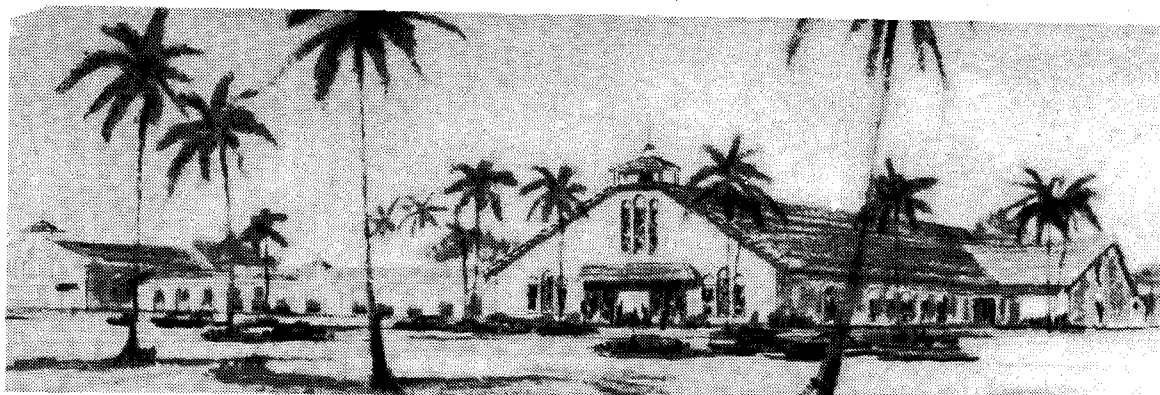
own unique relationship with his followers. Like so many of the discourses in this Gospel, it is composite in makeup and becomes really clear only when one recognizes that two separate parables with corresponding explanations are involved. In the first Jesus likens himself to the gate of the sheepfold (10,1-3A); this figure is explained in 10, 7-10. In the second he compares himself to the shepherds (10,3b-5), and this is explained in 10,11-16.

It is the second one which expresses in especially moving fashion his relationship with us: "The sheep hear his voice as he calls his own by name and leads them out. When he has brought out those that are his, he walks in front of them, and the sheep follow him because they recognize his voice" (10, 3b-4). Each shepherd whistled in a distinctive way; anyone else could whistle until he was blue in the face and the sheep would simply ignore him. But they were keenly sensitive to their own shepherd's call and would respond immediately. Some shepherds actually called some of their sheep by pet names. This alone would indicate the degree of mutual recognition and response binding Jesus and us. But he goes further:

"I am the good shepherd; the good shepherd lays down his life for his sheep... I am the good shepherd. I know my sheep and my sheep know me in the same way that the Father knows me and I know the Father for these sheep I will give my life" (10,11, 14-15). In biblical language, "to know" means much more than "to recognize, acknowledge"; it means to "to love, to experience, to embrace." This is how he "knows" us — even to the point of dying for us — and invites us to "know" him. And in responding we are caught up into the mutual love of Jesus and his Father.

"I have other sheep that do not belong to this fold. I must lead them, too, and they shall hear my voice" (10,16). Jesus' love is not exclusive. It reaches out to embrace all, and especially the lost, the bewildered, the alienated. Luke has preserved the touching parable of the shepherd who leaves 99 sheep in the wasteland and goes in search of the poor little stray. "And when he finds it, he puts it on his shoulders in jubilation" (Luke 15,5).

"We are his people, the sheep of his flock" (Psalm 95,7).



St. William to build Church

By MILDRED ZINS

NAPLES— Over three hundred people attended the groundbreaking ceremonies for St. William Church. The Rev. Thomas J. Goggin, V.F., pastor of St. Ann, officiated at the 4 p.m. ceremony. He was joined by other clergy and dignitaries of Collier and Lee counties.

Since October 1973 the Rev. Dominick O'Dwyer, pastor of St. William parish and the parishioners have looked forward to the celebration of the groundbreaking ceremonies.

St. William parish roster in 1973 consisted of ap-

proximately three hundred families and Mass was celebrated in the Seagate School. In a couple of years St. William had to move to larger facilities at Pine Ridge Middle School. During the winter months they have approximately eleven hundred families.

In a little over three years, with the blessing of the Archdiocese of Miami and Father O'Dwyer, the building fund chairman Thomas E. McBride and a handful of diligent parishioners and a most generous congregation raised in excess of one million dollars, the parishioners are particularly proud of the fact

that this was done without a professional fund raiser.

At present the building fund consists of seven hundred thousand dollars in cash and the remainder in pledges.

The edifice will be on six and a quarter acres of land at the south end of the Westinghouse Coral-Ridge-Pelican Bay Development on Seagate Drive. The architecture is traditional and Spanish in design and will be built in the form of the sacred cross, seating 800 people with an all purpose room seating 250 people.

Mario La Mendola is the Architect and the George Kraft Company will be the contractor.



Fr. Dominick O'Dwyer, pastor of St. William parish in Naples, breaks ground for the new St. William Church. Architects sketch on left, shows the church and surrounding area when completed.

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Miami Priest Paves way for Pope Visit

WASHINGTON (NC)— When Pope John Paul II comes to the United States in early October, his arrival will mark the end of weeks of planning and preparation. At the center of that planning is Father Robert N. Lynch, a priest of the Miami Archdiocese who has been appointed papal visit coordinator for the U.S. bishops.

Father Lynch said his duties in planning the papal visit include coordinating

papal functions so there is no duplication of activities from city to city, meeting with government and security personnel in each city to arrange timetables and protection for the pope and, once the pope arrives, overseeing the movement of the papal entourage from city to city and within cities the pope is visiting.

A major duty for Father Lynch's papal visit office will be to coordinate the movement of the U.S. and foreign press that will be traveling with the pope. That group of reporters, technicians

and photographers, because of space considerations, has been limited to 270, according to Father Lynch.

But the total press corps covering the pope, including the local reporters who will meet the pope at each city the pope visits, could total 3,000 to 4,000, Father Lynch said.

Father Lynch, 38, was ordained to the priesthood in May 1978 for the Miami Archdiocese. A Charleston, W.Va., native, he was, prior to beginning studies for the priesthood, a staff member of the U.S. Catholic Conference.

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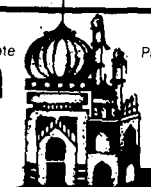
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Popular Piety within Liturgical Piety?

Fr. JUAN J. SOSA

Ideally, the faithful can legitimately express its faith-experience through popular devotions preserved by their families and, likewise, be moved to share that experience in the liturgy as the ever-growing sign of unity and love in the Church.

In practice, however, this balance does not seem to be present. On one hand, the worshipping community has grown farther away from those family religious practices that can deepen their liturgical experience, and the masses of people who have kept these traditions do not seem to find a meaningful form of prayer in the regular Sunday worship of the Church.

For the most part, those who are regularly part of a worshipping community tend to reject those others who have kept the religious traditions of their culture.

This tension is not new! It has been present in the prayer life of the Church down through the centuries, particularly as the liturgy evolved from its Jewish and Graeco-Roman milieu to the

setting of the Middle Ages, when the liturgy itself was primarily centered around the roles of the priest and the hierarchy and the public prayer of the Church became a rigorist expression of faith. Latin, a common popular language, became the clerical language. In fact, while clerics prayed in choir, a section of the Church exclusively set apart for them, the people continued to pray their common prayers (Our Father, Creed, Hail Mary's, etc.) at different parts of the Mass.

Historically, popular devotions after the fifth century arose as a substitute to a Liturgy which could not be assimilated by the people because it was not meant for them. While these devotions are valid, as testified by the tradition of the Church, the growing division between popular piety and liturgical piety must be healed. A popular piety that is not well oriented, Pope Paul VI reminds us, "is often subject to penetration by many distortions of religions and even superstitions." A liturgical piety that becomes so exclusive in its expression reflects a high degree of

pharisaism.

After Vatican II the various ministerial roles of the liturgy have provided the people with a sense of community which allows them to experience God's salvific presence in a dynamic way. This worshipping community, however, is an elite community. In numbers it cannot match the vast numbers of people who today do not attend Church regularly, but who, on the other hand, have kept in their hearts the popular traditions of their families. It is not enough to say that they are 'ignorant' because they do not go to Church or because they are not 'committed' to the faith. It is not enough to say that we should not worry about them because they only visit the Church at our Christmas, Ash Wednesday, Palm Sunday, Good Friday and Easter celebrations.

While in some cases these observations may be correct, the challenge remains for the worshipping community to offer an authentic liturgical piety that in itself becomes an invitation to all and not just to a few. The question remains: can we incorporate elements of popular piety in the liturgy, and likewise bring the liturgy to the understanding of those who do not attend Church regularly: but who maintain a living experience of popular piety?

Popular piety and liturgical piety contain elements of faith-expression that must remain distinct, but they must complement each other. In the words of Car-

dinal Edward Pironio: new evangelization." (next week: Toward a pastoral approach)

Superior General To Visit Miami

On Sept. 12, Brother Jose Pablo Basterrechea, FSC, Superior General of the Brothers of the Christian Schools will arrive in Miami for a brief stay.

In his itinerary to several Latin American countries, Brother Basterrechea has included Miami, to visit and confer with Archbishop McCarthy, the Christian Brothers that reside in the Miami area and to meet for several hours with alumni and members of the De La Salle Association, to discuss future plans.

In 1980 the Institute of the Christian Brothers celebrates its 300th anniversary. The De La Salle

Association is planning for the festivities to be conducted in the Miami area on July 1980.

Accompanying Brother Superior will be Bro. Pedro Fernandez, Provincial from the Antilles District, and Brothers Cervantes FSC and Br. Reudell FSC, aides to the Superior General in Rome.

For additional information on the visit and future activities call 442-8163 or 596-6181 or write to: De La Salle Association, P. O. Box 440799, Miami, Florida 33144.

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Evangelization -- The Lay Catholic's Role

(Continued from Page 1)

million Active Catholics; of the 12 million Inactive Catholics; of the 80 million Unchurched; and Evangelizing within an Ecumenical and Inter-religious framework. Each general session was opened with a keynote address by laypeople who are actively involved in the evangelization process in their respective parish or diocese. Following the keynote addresses, a total of twenty-six various "how-to-do-it" workshops were offered, conducted by laypeople, which ranged in subject from "The Legion of Mary's Approach to Evangelizing the Alienated Catholic" to "Encounter Evangelization" to "Cursillo Movement in the Current Era." Practical advice was given by the many laypeople who shared their actual experiences "out in the market place". Workshops were presented concerning "Small

Parish Evangelization in the Rural South", "Evangelization Through the Performing Arts", "Interdenominational Ministry to Youth and Young Adults", "Evangelization in the Black Catholic Ministry" and "Healing the Separated and Divorced Through Community."

Underlying all of the sharing in these workshops was the basic message that we ourselves must first be evangelized—we must open our hearts and minds fully to Jesus Christ as Lord and experience His Love and the power of the Holy Spirit in our lives before we can ever consider evangelizing others.

Mrs. Dolores Leckey, Executive Director of the National Conference of Catholic Bishops' Secretariat for the Laity reminded us in her keynote address that "we must BE the Good News and constantly reflect upon our integrity as evangelizers. We



Some of the several thousand delegates to the recent Evangelization Conference held in Washington, D.C.

must address ourselves to prior issues before we begin active evangelization!" She stressed "that what we do has far more impact in our witness to others than what we say. Our lives either give credibility to our words or cancel them out. The convergence of word and action equals integrity in evangelization." Also, she sees the current lay movements and small group ministries as the "great hope"

for the renewal of the Church; once the evangelization process has begun in a parish or diocese, there must be supportive groups to follow up, encourage and give moral courage to the newly evangelized.

In his keynote address on "Evangelizing the 49 million Active Catholics", Mr. Jack Mooney, Coordinator of the Diocesan Evangelization Team of the Diocese of El Paso said that the

evangelization of active Catholics is "a long, complex and intricate process, with the results probably not fully being realized for years." "However," he continued, "the 'Good News' is that the solution to this complex problem is simple and singular: Jesus Christ will renew His Church!" Our ministry is to proclaim and invite!" He defines evangelization as "the process of sharing through witness and word one's faith in Jesus in order to invite another to put his faith in Jesus." If our faith is evidenced in our lifestyle, if our faith is our lifestyle, only then will others recognize this difference. He went on to describe evangelizers as "faith-filled, prayerful, sacramental, caring servants, steeped in Scripture." Consistently, we were told to "seek the Holy Spirit's guidance and to be sensitive to the Lord's timing, reminding us that 'some plant, some water'". Once the message of the Good News has been shared through word and witness, then it is our duty to give an "invitation from Jesus with an RSVP!!!!"

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South Dade Deanery

South Dade Deanery president, Mrs. B.E. Parham, of the Miami Archdiocesan Council of Catholic Women has announced the Fall Board Meeting will be held at St. Richard Family Center, 7500 S.W. 152 Street on Tuesday, September 11, 1979 at 9:00 A.M.

There will be workshops for all the South Dade affiliations. The affiliation officers including Commission Chairmen and Vice Commission Chairmen are urged to attend.

Couples Retreat

Cenacle Retreat House in Lantana announces their annual Preached Retreat for Men, Women and COUPLES from Friday evening, September 14th, through Sunday afternoon, September 16th.

The Retreat Director will be a Jesuit, Trafford P. Maher, Ph.D., Professor of Human Relations, Saint Louis University, Missouri. Father,

who is also a psychiatrist, is the author of "Lest We Build On Sand," a study of the natural basis for spiritual formation.

The weekend program includes Friday evening supper and concludes with the Eucharistic Celebration on Sunday afternoon.

For further information - reservations, call The Cenacle - 582-2534.

Club Meeting

The St. Lawrence Council of Catholic Women will hold their first fall meeting on Monday, Sept. 10, at 8 p.m. in the school cafeteria located at 2200 NE 191 St. Champagne and Hors D'oeuvres will be served later at the social. All members are encouraged to attend and bring their friends. Guests will be more than welcome. Everyone come and have a good time.

St. Charles Borromeo Catholic Women's Club, Hallandale, will hold their regular meeting on Tuesday, September 11th at 7:45 P.M. at the Parish Hall.

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Groundbreaking For New Broward Senior Citizen Home Joined by Miss Lillian

Miss Lillian, mother of President Carter, was engulfed by people, young and old, with Florida hospitality, if not the Florida weather, during groundbreaking ceremonies for St. Joseph's Tower, an apartment complex for senior citizens in Lauderdale Lakes.

Responding to Archbishop Edward McCarthy's introduction as the "countries outstanding example of active senior citizenship" and appointing her an honorary Catholic, Miss Lillian set the happy mood for the ceremony replying, "I thank you, Archbishop, but I hope my minister doesn't hear about it".

St. Joseph's Tower for the elderly in Broward County, being developed by the Catholic Service Bureau of the Archdiocese of Miami, is located at 3400 N.W. 30 St., Lauderdale Lakes.

St. Joseph's Tower will be an independent living facility and part of a three phase project which includes the Catholic Living Center adjacent to St. Helen's Church; St. Joseph's Residence, a congregated living facility where residents receive room and board, and a 180-bed nursing home under construction.

This new facility is being built to provide alternative housing to elderly people living on fixed income, 62 years of age or older, must be ambulatory and fall within the income limit prescribed by law. It is financed under the 202 housing program of the U. S. department of H.U.D.

Completion for the building is expected by Sept., 1980. The Catholic Service Bureau has three other centers in present operation, and two others under construction.



With the volunteer assist of the damp but happy children from St. Helen Elementary School, Miss Lillian digs the traditional first "shovelful" of dirt on the site of the new building for the elderly, during a light rain. Archbishop McCarthy and Msgr. Bryan Walsh encourage them on.

Family Day And What It Should Mean to Us

Back in 1968, President Johnson proclaimed the first Family Day for the people of our country. The commemorative day was the result of the combined efforts of the Kawanis International and the Freedoms Foundation at Valley Forge.

This year, Family Day was Sunday, Aug. 12th, and the theme this year was "Family Responsibility - the Strength of Nations." How did I find this out? Of all ways, I found it mentioned in an Ideals magazine, with its theme this summer, Homespun. Here we are in Family Life work and didn't even know our nation celebrates Families by special proclamation once a year with each year focusing on a new theme.

In the wee article it was mentioned the day could be celebrated with family reunions, picnics, parades and church services with all the activities designed to savor that special closeness and love so vital to the family unit.



What a fantastic idea!

I felt a sadness inside that not more people know about Family Day and that more communities didn't make any efforts to promote it. Perhaps in the 1980's after the White House Conference on families we will hear more about celebrating our Nation's Family Day. How important we families are not only in God's eyes, but also for our Nation. Strong healthy families are the backbones of countries. It's good to be in touch beyond our own nuclear family (Dad, Mom and kids) and be aware of the gift relatives are to us whether there be the usual family souabbles or not.

Family reunions like those suggested for Family Day, Aug. 12th, are tremendous for people. I have memories as a little child of going to a large park in Chicago with my parents and simply not believing I could have so many relatives gathered in one spot. Reunions can be very moving occasions for young and old alike. Reunions hold the beauties and memories of yesterday along with the hopes for tomorrow.

One of our own parish priests last week stopped into the Center and announced he was going to fly up north to Michigan to go to a Family Reunion. He was only going to be able to be there a little over 24 hours, yet he said, "I really want to go there." "I mean who knows when I can experience such a family gathering again." Another friend and family drove all the way to Denver, Colorado, this summer to celebrate a parents 50th Wedding Anniversary that a huge family reunion centered around.

One thing for sure, I think Family reunions, really are for summertime and for park pavilions, a farm or a huge backyard, because if they're worth their salt no house should be able to fit all those relatives. Between great aunts and uncles, grandparents, first cousins, second cousins, brothers, sisters, nieces and nephews, and second, third and fourth generation, along with shirt-tail relatives, there is some super festival.

To me one of the most joyful parts is actually seeing family I may never have met before that day. It's fun too, to see the family resemblances among people, especially the babies. There really is a special bond there that is passed from one generation to the next. Family reunions can also be the opportunity for healing hurts or bitterness between its members. It's surprising the physical mannerisms or ways of voice inflection that are the same when one visits a reunion. A

Family reunion such as this, is a rare gift to a family.

In our mobile society and for those of us who have family left in other countries, the likelihood of such a reunion is quite unlikely. Yet, even if perhaps a reunion isn't large it can be very very special and meaningful. Being with relatives besides our own nuclear family reminds us that our roots are united with others and that our past experience of family has molded us and made us what we each are today. What truth it is that today's family is the cornerstone of tomorrow's society and how exciting it is to know that by proclamation of the highest office in the land, we honor each family, large and small.

Pause a moment or two and think about your family and what it means in your life. Call or get together with a relative or two if possible and savor the gift that families are to each other.

Happy Family Day
Mimi Reilly



Visitará Miami el Superior de Los Hermanos De La Salle

El próximo día 12 de Septiembre llegará a Miami para una breve estancia de dos días, el Rvdo. Hno. José Pablo Basterrechea FSC, Superior General de los Hermanos de las Escuelas Cristianas. El Hno. José Pablo, con sede en Roma, es la máxima autoridad de los Hermanos De La Salle, la orden religiosa católica que mayor número de miembros tiene dedicados a la enseñanza en el mundo.

En su viaje por varios países latinoamericanos el Hno. José Pablo ha incluido a Miami en su itinerario para visitar y saludar personalmente a los Hnos De La Salle que residen en esta ciudad y reunirse algunas horas con los antiguos alumnos y sus esposas, miembros de la Asociación De

la Salle, que por miles se cuentan en Miami y las ciudades vecinas.

Precisamente en el próximo año 1980 se cumplirán 75 años de la llegada de los Hermanos De La Salle a Cuba y de la apertura de los dos primeros centros de enseñanza La-sallista. Durante 56 años de activa existencia, pues todos sus centros docentes fueron cerrados en Mayo de 1961, los Hermanos de La Salle fundaron nuevos colegios y al momento de la clausura contaban con 11 obras educacionales, 3 casas de formación y una casa de retiro para los Hermanos ancianos. En total eran 1326 los hermanos que residían en Cuba.

La visita del Hno. Superior General ha llenado de alegría a todos los antiguos alumnos, tanto de los colegios de Cuba como el de Miami, quienes tendrán oportunidad de hacer patente su afecto y fidelidad al Lasallismo mundial en varios actos que se celebrarán los días 12 y 13 de Septiembre.

Con el Hno. José Pablo vendrán a Miami el Rvdo. Hno. Pedro Fernández, FSC, Visitador Provincial del Distrito de las Antillas y los Rdos. Hnos. José Cervantes FSC y Pedro Reudell FSC Consejeros del Hno. Superior General en la Casa Generalicia en Roma.

Grata estancia les deseamos a estos distinguidos visitantes quienes representan una larga historia de activa obra apostólica y alta influencia pedagógica dentro de la familia y la patria cubana.

Para informes sobre los actos a celebrar y reservaciones para la comida familiar pueden llamar a los teléfonos: 442-8163 y 446-6230

Bajo la mirada de la Virgen de la Caridad que hoy sábado volverá a surcar las aguas desde la Ermita hasta el Marine Stadium para recibir el homenaje de su pueblo, el seminarista Sergio Carrillo muestra las fotocopias de los documentos recientemente descubiertos en el Archivo de Indias. Estos atestiguan la aparición de la Virgen de la Caridad en el siglo XVIII, sobre las aguas de Nipe, Cuba.

El acto dará comienzo a las 7:30 con el rezo del Rosario y seguirá la Eucaristía concelebrada por el arzobispo McCarthy y los sacerdotes de la archidiócesis. La Patrona de Cuba ha sido durante siglos fuente de inspiración y gracia también para norteamericanos como el monje trapense Thomas Merton.

Recuento Personal de la Primera Conferencia Nacional de Laicos sobre la Evangelización

Evangelizadores: Nuestra Fe Debe Ser Nuestra Vida

Por SUSAN W. BLUM

Id, pues, y haced discípulos a todas las gentes, bautizándolas en el nombre del Padre, y del Hijo, y del Espíritu Santo, enseñándoles a guardar todo cuanto yo os he mandado. Y sabed que yo estoy con vosotros todos los días hasta el fin del mundo. (Mateo 28: 9-20)

LA PALABRA "evangelización" siempre me ha atemorizado un poco. Cuando niña en Pittsburgh, el ejemplo por excelencia de evangelizadores era Kathryn Kuhlman, cuyas reuniones de renovación y ministerio de curación tenían lugar en mi pueblo.

Siendo adolescente, salió la película "Elmer Gantry", y nunca se me olvidará la imagen de Burt Lancaster describiendo el "fuego infernal" durante sus dramáticas presentaciones bajo la carpa circense... cuando tampoco se me olvidará el descubrimiento de su sensualidad e hipocresía al final de la película.

Cuando el Arzobispo McCarthy pidió el año pasado un énfasis en la evangelización a través de toda la Arquidiócesis, me vinieron a mente imágenes de predicadores callejeros tocando puertas y haciendo tambalear estadios. Simplemente, no podía imaginarme

parada en una esquina, entregando folletos y gritando, "Arrepiéntanse, pecadores!"

Así que comencé a preguntarme qué significaba la evangelización en términos católicos y cómo la podía aplicar a mi propia vida de cristiana.

EN 1976, los obispos de los Estados Unidos, dándose cuenta de la necesidad de aclarar y actuar en el área de la evangelización, formaron el Comité Ad Hoc de Obispos sobre la Evangelización, para responder a las exhortaciones del Papa Pablo VI que pidió evangelizar a todos los pueblos del mundo.

Nombraron al Padre Alvin

A. Illig, C.S.P. como director ejecutivo. El Padre también es director ejecutivo de la Oficina Nacional Paulista para la Evangelización y muchas veces ha sido llamado "un ardiente hombre de Dios".

Un resultado directo de la formación del Comité de Obispos y de la Oficina Paulista fue la "Primera Celebración Laica Nacional Católica sobre la Evangelización", que tuvo lugar la semana pasada en Washington, D.C.

Para comenzar a entrenarse para la evangelización, más de 1,500 sacerdotes, religiosos y laicos asistieron a la conferencia. Los laicos, que eran

mayoría, representaban a los católicos "común y corrientes", el alma misma de la Iglesia. Venían de todas partes de los Estados Unidos, incluyendo unos cuantos del Sur de la Florida, y la mayoría habían sido enviados por sus obispos, quienes les habían pagado el viaje como símbolo de la necesidad del apoyo pastoral para el éxito de esta Celebración de la Evangelización.

EL PADRE ILLIG, durante el discurso de inauguración, profundizó sobre el tema de la conferencia, diciendo que "el primer evangelizador no fue ni un sacerdote, ni una her-

(Pasa a la Pág. 4A)

COMUNIDAD

El domingo 16 de septiembre, comenzando a las 10 a.m. el Latin Business and Professional Women's Club tendrá un 'pulguero en un jardín' para vender objetos fuera de uso con fines de recaudar dinero para adquirir los artículos más necesarios para los ex-presos políticos y sus familiares que llegan de Cuba.

Ese mismo día se estarán recibiendo donaciones de productos envasados, artículos de tocador y ropas de bebotes, niños, mujeres y hombres.

Las donaciones deberán enviarse o entregarse en cheque o giro postal a Operación Re-Enlace, c-d L.B.P.W. - 9800 Sunset Drive, Miami, Fla. 33173 o al P.O.Box 012324, Flagler Station, Miami, Fla. 33101. Todas aquellas personas que quieran colaborar en este proyecto, deben enviarnos antes del 10 de septiembre su nombre, dirección y teléfono y cuales son los artículos que van a vender. El "pulguero" estará en Sunset Drive (calle 72 del S.W.) esquina a 98 Avenida.

Para informes puede llamar al 350-2491 a Mercy Miranda o al 226-7900 a Martha Domínguez.

Refugiados bajo la sombrilla del Arzobispo Edward McCarthy, vemos a la Sra. Lillian, madre del Presidente Carter, que es escoltada hasta el Centro Comunitario en Lauderdale Lakes, para la ceremonia de la primera piedra del nuevo St. Joseph's Tower, un complejo de apartamentos para los ancianos en el Condado Broward promovido por el Buró de Servicios Católicos de la Arquidiócesis de Miami.



MUNDO

• Detalles sorprendidos del Viaje del Papa.

CIUDAD DEL VATICANO - (NC) - El Papa Juan Pablo II planeaba visitar a Irlanda del Norte hasta la explosión de violencia por parte del Ejército Republicano Irlandés que costó la vida de Lord Mountbatten y de otras 22 personas el 27 de agosto. Este fue un detalle sorprendente del anuncio de la oficina de prensa del Vaticano sobre el viaje de Papa a Irlanda y los Estados Unidos. Otro detalle sorprendente fue que el Papa planea visitar los Estados Unidos nuevamente en una fecha no especificada para viajar a las regiones sur y oeste del país.

• Culpado un Obispo por violar propiedad pública.

SAN JUAN, Puerto Rico - (NC) - El obispo Antulio Parrilla-Bonilla ha sido declarado culpable de violar la propiedad pública federal y multado en \$500. También se le puso bajo libertad condicional por un año. Una de las condiciones de su libertad condicional es que no vuelva al campo de tiro de la Armada en la isla de Vieques. El obispo, un jesuita, fue arrestado el 19 de mayo mientras conducía un servicio ecuménico en la playa de Vieques.

Pueden Botar a Estudiante por Mantener Relaciones Interraciales

ALEXANDRIA, Virginia (NC) - Un juez federal dictaminó que el director de una escuela fundamental bautista tenga derecho a expulsar a una estudiante blanca de 14 años porque ésta estaba, según él, manteniendo "relaciones amorosas" con un compañero de la raza negra.

La familia de la muchacha

ha apelado la decisión.

Aleck Bledsoe, director de la Escuela Cristiana Marmusco en Woodbridge, Virginia, expulsó a Melissa Fiedler, en enero pasado debido a su amistad con Rufus Bostic III.

Fiedler dijo que ella y Bostic sólo eran amigos y no mantenían relaciones amorosas. Cuando Raymond, el padre de

Fiedler, planteó la demanda ante las cortes, Bledsoe respondió expulsándole a su otra hija, Charlotte, de 11 años de edad.

Bledsoe mantiene que las relaciones interraciales de tipo amoroso van en contra de su religión y de la de su escuela.

Victor Glasberg, un abogado de la Unión de Libertades

Civiles que representa a los Fiedlers, dice que la opinión de Bledsoe está basada en sus propios prejuicios y no en creencias religiosas.

El juez del distrito federal, Oren Lewis, dijo que una deci-

sión a favor de los Fiedler hubiera violado la libertad de religión de Bledsoe. También dijo que los Fiedler habían firmado un acuerdo donde prometían cumplir las reglas de la escuela sobre las relaciones interraciales.

Almuerzo a Beneficio del Centro San Juan

Las Damas Auxiliares de la Divina Providencia pro Centro San Juan de Puerto Rico celebrarán un almuerzo benéfico el próximo 22 de septiembre en el Hotel Inter-Continental en Miami (antes Sheraton Four Ambassador). El almuerzo, que comenzará a las 11:30 a.m., tiene como propósito recaudar fondos para el Centro, dirigido por las hermanas Marianitas, que se dedica al cuidado de niños de pocos recursos económicos del área de Wynwood.

Durante el programa, titulado "Otoño en Miami", se presentará la nueva colección de la diseñadora Theresa Bourbon.

El precio será \$15 por persona y los fondos serán destinados a trabajos de mejoramiento del local del Centro y a ayudar a la construcción de un parque de recreo y deportivo para los niños.

Para más información llamar a Eugenia Sierra al 856-5738 o Mirta R. González al 442-2915.

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El Aborto: Reto a la Sociedad y Llamamiento a la Conciencia Humana

Durante uno de sus recientes comentarios dominicales, el arzobispo de Barcelona, España, Mons. Jubany se refirió al problema del aborto. Reproducimos sus palabras por la actualidad que contienen, también en este país.

"Entre las voces que en los momentos actuales piden el 'libre derecho al aborto', sobresale esta afirmación: 'El aborto es un problema científico, no moral'. ¿Es cierto esto? Precisemos, ante todo, el significado de la palabra: el aborto es, en nuestro caso, la supresión voluntaria y directamente provocada de la vida en un embrión humano.

Hay que tener en cuenta que desde el primer momento de la concepción, nos encontramos ante una vida humana. En efecto, el feto no es simplemente una "cosa": algo así como un trozo de tejido o un parásito adherido a la madre y que vive a sus expensas. Es un ser "distinto" de ella que posee ya todos los elementos genéticos en un proceso de desarrollo, a través de todas las etapas del crecimiento humano.

En el problema del aborto está en juego, por tanto, una vida humana totalmente indefensa. El feto es el ser vivo más vulnerable y necesitado. Es un inocente que está a merced de quienes pueden eliminarle, haciéndole imposible su camino hacia la vida adulta. Suprimir esta vida sería un verdadero atentado contra el

derecho más fundamental, básico e inalienable del hombre: el derecho a vivir.

¿Se trata, entonces, solamente de un problema científico, o bien, por encima de todo, de una cuestión moral?

El problema del aborto contiene un auténtico desafío a la responsabilidad moral de la sociedad. En efecto, todos los hombres dependemos unos de otros. La vida humana siempre se encuentra en un peligro más o menos próximo; la vida que disfrutamos y su calidad son el reflejo del respeto que nos tenemos mutuamente en nuestras relaciones interpersonales y de los valores que profesamos. En nuestra convivencia se da un conflicto entre estos dos valores: o la vida o su "utilidad". Hemos de afirmar rotundamente que el valor de la vida en sí misma no depende de su "utilidad". Si este principio no fuere aceptado y se admitiera el aborto—porque el feto es un ser enteramente "inútil"—, entonces quedaría totalmente borrada la diferencia que existe entre quienes dicen defender la vida y aquéllos que, a partir de su ética empiezan eliminando "vidas sin valor ni utilidad" y acaban realizando los más abominables crímenes que repugnan a todos los hombres.

Es necesario redescubrir el sentido de una moral auténtica. La madre, ante todo, debe hacerlo: ella no puede suprimir

el derecho a la vida que tiene el niño antes de nacer, apelando a su libertad y proclamando que "es dueña absoluta de su cuerpo"; porque no se trata de éste, sino de un ser que, siendo distinto, es igualmente respetable como ella. También han de atender a las exigencias de la moral los médicos y las comadronas, cuya noble profesión es "servir a la vida" y defenderla sabia y generosamente.

Ya sé que, en relación con el aborto, existen problemas graves, difíciles y dolorosos para muchas personas. No podemos quedarnos indiferentes ante las penas y las angustias de tantas madres y familias; sobre todo las pertenecientes a las clases populares. La misma conciencia que obliga a respetar el valor y la calidad de la vida desde el primer momento de su concepción, exige también que la sociedad y las comunidades cristianas como tales, en virtud de su fe, ayuden atenta y eficazmente a cualquier madre que lo necesite. Es asimismo urgente que sean creadas tales condiciones sociales que hagan que ninguna madre sienta la necesidad de recurrir al aborto.

He aquí —termina el cardenal Jubany— un verdadero reto a la sociedad en que vivimos y un llamamiento apremiante a la conciencia humana y cristiana de todos los hombres.

MUNDO

• **Entrega de porciones de la Tierra Santa fomenta división**

JERUSALEN —(NC)— La cuestión de si el gobierno israelí puede entregar partes de la Tierra Santa a los árabes bajo los preceptos religiosos judíos ha dividido profundamente a los dos rabinos principales de Israel. El Rabino Ovadia Yosef, líder de los judíos sefarditas descendientes de los judíos españoles medievales, dice que partes de la Tierra Santa pueden ser entregadas si ello evita una guerra. El rabino Shlomo Goren, líder de la comunidad Ashkenazi descendiente de los judíos de Europa Central y Oriental, sostiene que no pueden ser entregadas. Las decisiones de los rabinos no obligan al gobierno de Israel, pero la Halacha, la ley religiosa judía, está incorporada en la jurisprudencia general del estado.

• **Inventa un Obispo instrumento para eliminar malgasto de gasolina.**

SALVADOR, Brasil —(NC)— El obispo Cristian Jakob Krapf de Jejué sostiene que los camiones, automóviles y otros vehículos en Brasil están malgastando el 75 por ciento de la gasolina que usan, y agrega que él ha inventado un instrumento inyector que elimina el malgasto. El obispo de 42 años de edad aprendió física durante sus estudios universitarios y ha estado trabajando por varios años en motores de

combustión interna. El prelado sostiene que su inyector neumático obviará varias partes del motor convencional y funcionará directamente con el sistema de compresión. Agrega que su invento es especialmente efectivo en motores diesel, pero admite que es necesario realizar más investigaciones y pruebas antes de empezar a producir el inyector comercialmente.

• **Contribuyó al arreglo**

LA PAZ, Bolivia —(NC)— El arzobispo de La Paz Mons. Jorge Manrique contribuyó mediante entrevistas personales al arreglo que culminó con el nombramiento de Walter Guevara, presidente del Congreso, como presidente interino de Bolivia, pues los legisladores no lograron la votación necesaria para escoger entre los candidatos ganadores de las elecciones de julio. Hernán Siles Zuazo, de la Unión Democrática Popular de izquierdas, y Víctor Paz Estenssoro, del Movimiento Nacionalista Revolucionario del centro. La Constitución requiere mayoría absoluta, y como ninguno la obtuvo correspondía al Congreso la elección. Guevara convocará a elecciones para mayo próximo. Mons. Manrique declaró que había buscado la paz, preocupado por brotes de violencia que podrían alterar la transición a la democracia. "Encontré buena disposición entre ellos para un arreglo satisfactorio."

La Piedad Popular

El Simbolismo de los Seres Humanos

Por el PADRE JUAN J. SOSA

EL SER HUMANO es simbólico por naturaleza.

Necesita de recuerdos, de objetos o de lugares vividos, donde en cierta forma haya tenido una experiencia profunda. Estos símbolos pueden evocar recuerdos de una patria lejana (la bandera o el himno de la nación) o memorias de una fe algo olvidada (crucifijo, la Iglesia donde se hizo la Primera Comunión, o donde se recibió el Sacramento del Matrimonio, medallas, estatuas, rosarios, etc.).

El ser humano que crece y se desarrolla celebra momentos especiales en su vida pero anhela descubrir en ellos experiencias especiales en su vida pero anhela descubrir en ellos experiencias sobrenaturales. Nace un niño, crece un joven, un miembro de la familia se va a comprometer a un estilo de vida, muere un familiar—estos momentos y los lugares donde suceden se convierten para el individuo en momentos y lugares sagrados.

Relacionados con ellos van a surgir una serie de objetos que, como símbolos, van a evocar esa misma experiencia años más tarde cuando se vuelvan a observar.

LOS SIMBOLOS nos llaman a una realidad más profunda, la realidad de lo absoluto, la realidad de Dios. Los



Los anillos de boda, el abrazo del amigo, las fotos de los seres queridos, los recuerdos de la niñez son símbolos vivenciales que traen al presente las experiencias pasadas donde el sujeto tuvo algún encuentro con Dios.

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Esta dimensión simbólica de los seres humanos es intrínseca a la Iglesia Católica. Lugares sagrados, ermitas, santuarios, reliquias de los santos, estatuas, pinturas, música, medallas y estampitas

nos ayudan a recordar nuestra relación más íntima y profunda, la del Señor Jesucristo.

Jesús es el centro de nuestra existencia, pero la experiencia de Jesús ha dado lugar a una variedad de expresiones religiosas diversas a través de la historia.

Así como Jesús es el regalo del Padre, por medio de la Iglesia, a todos los creyentes, los símbolos religiosos de las culturas que conocen a Jesús y a Su Iglesia se convierten en el

regalo de esas culturas al Señor.

En muchas ocasiones, estos símbolos religiosos nos llevan solamente al sentimentalismo que pasa rápidamente. Sin la dirección de los líderes eclesiales, los símbolos se pueden convertir en el objeto de adoración y Jesús puede quedar en un segundo o tercer plano.

Con la orientación de los ministros de la Iglesia el creyente puede volver a descubrir la presencia del Señor, no como una experiencia emocional sino como una realidad sustancial que le lleva a un compromiso de fe maduro.

En los años sesenta varios filósofos, sociólogos y hasta teólogos mantenían que Dios había muerto. La religión, como institución, había perdido su espíritu. Para estos pensadores la religión se componía de huesos muertos, pero a diferencia de la metáfora que utiliza el profeta Ezequiel, (Ez. 37), estos huesos no volvían a vivir.

Unos años después surgió un fenómeno extraordinario: el culto al diablo, los espiritistas, los Hare Krishnas y otras sectas orientales, la santería y las sectas protestantes se popularizaron con gran rapidez en la mente y en el corazón del pueblo que rehusó la tecnología y el materialismo de la sociedad, el pueblo buscaba a Dios.

REAccionando

contra la tecnología y el materialismo de la sociedad, el pueblo buscaba a Dios.

En esos mismos años la Iglesia Católica sufría una crisis necesaria: el Concilio Vaticano Segundo. La búsqueda de nuevas formas de expresión para un pueblo que tenía hambre de Dios.

Varios de los símbolos en la tradición católica necesitaban esta nueva visión eclesial; desafortunadamente en este proceso de selección muchos se perdieron. Los que se salvaron le deben la vida al folklore de las tradiciones populares de varias culturas.

Mientras que la élite de la Iglesia avanzaba a una nueva experiencia de Cristo en una Iglesia renovada, las masas de nuestros pueblos permanecían arraigadas a los símbolos tradicionales, pero sin saber su significado. Varios conflictos dieron lugar a varias confusiones.

No obstante así, después de quince años de crecimiento la Iglesia hoy en día señala de nuevo estos símbolos del pasado y los une al presente para que sirvan de instrumento de crecimiento hacia una fe madura.

Estas expresiones religiosas simbólicas que muchos grupos culturales han mantenido constituyen la esencia de lo que Su Santidad Pablo VI quiso llamar la piedad popular.

(Continúa la semana próxima)

Más de 1,500 Religiosos y Laicos se Reúnen

(Viene de la Pag. 1A)

mana, ni el pecador transformado en camino a Damasco, ni siquiera un diácono permanente... sino una persona laica... una mujer, incluso... María, Madre de Dios!"

Durante la conferencia, que duró tres días, se trataron cuatro áreas generales:

- la evangelización de 49 millones de católicos activos;
- la evangelización de 12 millones de católicos inactivos;
- la evangelización de 80 millones que no profesan religión alguna;
- la evangelización ecuménica, entre personas de diferentes religiones.

Cada sesión comenzó con un discurso hecho por laicos

directamente envueltos en procesos de evangelización en sus parroquias o diócesis. Después, siguieron un total de 26 presentaciones sobre "cómo hacerlo", conducidas por laicos. Desde "Cómo la Legión de María Evangeliza al Católico Enajenado" hasta "Evangelización en Encuentro" y "Movimiento Cursillo en la Epoca Actual".

Al compartir sus experiencias, los laicos también ofrecieron consejos prácticos. Se presentaron talleres sobre "Evangelización en las Pequeñas Parroquias del Sur Rural", "Evangelización a través del Arte", "Ministerio Interseccional a Jóvenes y Jóvenes Adultos", "Evangelización para Católicos de Color" y "Sanando a los Separados y

Divorciados a través de la Comunidad".

Durante todos estos talleres se predicó un mensaje básico: nosotros mismos tenemos que estar evangelizados primero — debemos abrir nuestras mentes y corazones completamente a Jesucristo como Señor y experimentar Su amor y el poder del Espíritu Santo en nuestras vidas antes de considerar evangelizar a otros.

DOLORES LECKEY, Directora Ejecutiva del Secretariado para laicos de la Conferencia Nacional de Obispos Católicos, recordó en su discurso que "debemos SER la Buena Nueva y constantemente reflejar nuestra integridad como evangelizadores."

Recalcó que "lo que hacemos tiene más impacto en

nuestro testimonio a los demás que lo que decimos. Nuestras vidas o dan crédito a nuestras palabras o las cancelan. La unión de palabra y acción da integridad a la evangelización".

Hablando sobre cómo evangelizar a los 49 millones de católicos activos, Jack Moneoy, Coordinador del Equipo de Evangelización de la Diócesis de El Paso, dijo que la evangelización de los católicos activos es "un largo, complejo e intrincado proceso, con resultados que demoran años realizarse. Sin embargo, continuó, "la Buena Nueva es que la solución a este complicado problema es simple y singular: Jesucristo renovará su Iglesia! Nuestro ministerio es proclamar e invitar!"

DEFINIO la evangelización como "el proceso de compartir por testimonio y palabra nuestra fe en Jesucristo para

invitar a los demás a poner su fe en Jesús".

Si nuestra vida es prueba de nuestra fe, si nuestra fe es nuestra vida, solo entonces reconocerán los demás esta diferencia. Dijo que los evangelizadores están "llenos de fe, piadosos, sacramentales, sirvientes preocupados, llenos de la Escritura".

Consistentemente nos dijeron que "nos dejáramos guiar por el Espíritu Santo y fuéramos sensitivos a los planes del Señor, recordándonos que "algunos plantan, algunos riegan".

Cuando el mensaje de la Buena Nueva ha sido compartido a través de la palabra y el testimonio, entonces es nuestro deber dar "una invitación de Jesús. RSVP!!!!"

(continuará la semana próxima)



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NACION

• **Nombramiento de Coni Batlle**

WASHINGTON —(NC)— Coni Batlle, originaria de Puerto Rico, ha sido nombrada especialista en comunicaciones por el Secretariado para Asuntos Hispánicos de la Conferencia Nacional de Obispos Católicos y de la Conferencia Católica de los Estados Unidos. Según Pablo Sedillo, el director del secretariado, Batlle coordinará las actividades del secretariado, mantendrá contactos con el Comité para Asuntos Hispánicos de los obispos, con otras organizaciones y además editará la carta informativa del secretariado y coordinará las publicaciones del organismo.

• **Investigan acusaciones al llamado grupo Americans For Life**

WASHINGTON —(NC)— El Servicio de Correos está investigando acusaciones hechas por dos senadores de que una carta contra el aborto solicitando donaciones que los llama "asesinos de bebés" y "asesinos" es falsa. Si el Servicio de Correos está de acuerdo con las acusaciones, puede prohibir futuros envíos de la carta por medios administrativos. La carta fue enviada por un grupo llamado Americans For Life bajo la firma del senador estatal de Ohio Donald Lukens. El senador George Hansen de Idaho es identificado como el presidente honorario del grupo, que según Lukens sólo tiene 6 miembros.

• **Terminó dramáticamente el Juicio al Padre Pagano.**

WILMINGTON, Del. — (NC)— El juicio que se le seguía al Padre Bernard T. Pagano terminó dramáticamente aquí el 23 de agosto cuando Ronald Clouser de Brookhaven, Pa. se confesó culpable ante el juez de la Corte Superior de Wilmington, Andrew D. Christie, de tres cargos de robo. Los robos del llamado "bandido cortés" habían sido atribuidos originalmente al Padre Pagano, que había sido

acusado de cinco robos a mano armada y de un intento de robo. Después del término del juicio, el sacerdote de 53 años, caminó hasta una iglesia cercana y celebró una misa de acción de gracias. "Les pido que amen y recen por Ron Clouser tanto como lo hicieron por mí", dijo a las personas que lo habían apoyado durante su odisea.

• **USCC rechaza estrategia para solucionar problemas económicos del país.**

WASHINGTON —(NC)— Los norteamericanos no deben tolerar la idea económica tradicional de que es necesario causar un alto nivel de desempleo para ayudar a detener la inflación, declaró el secretario general de la Conferencia Católica de los Estados Unidos (USCC) en un manifiesto en ocasión de la Semana para la Ocupación Universal (3 al 9 de septiembre). "La USCC rechaza firmemente esta estrategia para solucionar los problemas económicos del país," señaló el Obispo Thomas Kelly. La Semana para la Ocupación Universal ha sido patrocinada por varios años en el Día del Trabajo por una coalición de grupos religiosos, sindicales de derechos civiles y cívicos.

• **Debe ser firme y exigir cambios la mujer hispana**

SAN ANTONIO, Texas — (NC)— Las mujeres hispanas están disgustadas con el estereotipo creado por los medios de comunicación de que todas ellas "transportan bananas en sus cabezas" o son "mozas" de bar. La mujer hispana debe ser firme y exigir cambios, según conclusión de un grupo de prominentes mujeres hispanas que participaron en el cuarto Cine Festival de San Antonio, antes llamado Chicano Film Festival. Si las mujeres hispanas desean tener éxito como directores de cine, escritores, productores, deberán aprender el juego de la política de corporaciones, se concluyó.