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The Voice

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A Year of Surprises

By Jerry Filteau

VATICAN CITY (NC) — When the world's cardinals elected the church's first Polish pope in history a year ago, people knew things would be a bit different.

They didn't realize how much.

In his one year in office since Cardinal Karol Wojtyla of Cracow became Pope John Paul II on Oct. 16, 1978, the new pope has:

- Made three major international trips, stopping in six countries and at the United Nations;

- Made more numerous trips to Rome parishes and to various parts of Italy in a single year than any other pope in recent memory;

- Wrote his first encyclical, "Redemptor Hominis" (Redeemer of Man), on human dignity;

- Intervened as a mediator in the territorial dispute between Chile and Argentina, the first such international papal mediation effort in this century;

- Put a halt to the easy laicization process by which about 2,000 priests a year had been freed of their priestly obligations;

- Called a special synod of the Dutch bishops, to be convened in Rome in January 1980;

- Called a special meeting of the world's cardinals for reasons yet unpublicized, to meet in Rome in November;

- Moved the Vatican away from its traditional involvement in Italian politics;

- Attracted such large groups at his weekly general audiences that in the winter he was forced to expand from one to two, and then to three audiences each week, and finally to move them outdoors, so that everyone could be accommodated in a single meeting. Rome officials were thrilled over the extra tourist income the popular new pope created, but they complained of the traffic jams he caused.

The Italian press, which usually treats the occupant of the See of Peter with a somewhat less than gentle pen, has delighted in the new Polish pope and lately taken to dubbing him with a series of complimentary nicknames. Among them are: "Cyclone Wojtyla" for his energy and whirlwind pace; "The John Travolta of the Holy Spirit" for his sudden mass popularity; and "God's Athlete," a play on his athletic abilities and his tireless preaching of God's word.

He has drawn new attention around the world to the Catholic Church — more even than Pope John XXIII did two decades ago when he called the Second Vatican Council.

A sign of this is his appearance on the cover of Newsweek five times in one year and on Time's cover four times — not to mention the innumerable TV specials and live programs generated by his trips to Mexico, Poland, Ireland and the United States.

(Continued on Page 14)



Mother Teresa of Calcutta, famous for her work among the world's poorest people, was awarded the Nobel Peace Prize Wednesday, according to an announcement from Oslo, Norway. Pictured is Mother Teresa during her visit to Miami in June of 1974.

Everybody Is Talking, But...

By STEPHENIE OVERMAN
NC News Service

The words "ordination of women" were not spoken at the National Shrine in Washington when Pope John Paul II attended a prayer service with women Religious but the subject has come up repeatedly in many quarters since then in connection with the pope's address and Mercy Sister Theresa Kane's greeting.

In her address to the pope, Sister Kane, president of the Leadership Conference of Women Religious, said the church must provide "the possibility of women as persons being included in all ministries in our church" and she urged the pope to respond to women who want to

serve the church as "fully participating members."

ALTHOUGH SHE did not specifically mention women priests, many interpreted her remarks to include the priestly ordination of women. Pope John Paul did not specifically reject the ordination of women in his talk to the women Religious — he had already done so several days earlier in an address in Philadelphia.

The pope's address at the shrine re-emphasized the traditional role of nuns in the church and the role of Mary in salvation. He did refer to Mary's absence at the Last Supper, when the priesthood was established.

Sister Kane was applauded by some women Religious at the shrine while others remained silent. They

were not silent later — some women Religious rejected Sister Kane's position and one order even placed a display advertisement in the Washington Post Oct. 12 to apologize to the pope for Sister Kane's "public rudeness."

Signed by Mother M. Sixtina, provincial superior of the Sisters of St. Francis of the Martyr St. George, the ad stated that "Sister Theresa was not only impertinent to the Holy Father, but she has also offended the millions of us who love him and gladly accept his teaching."

Sister Kane's statement met with the approval of some other religious leaders. Sister Clare Fitzgerald, vice president of the LCWR, said Sister Kane showed her the statement before she spoke at the shrine.

"She asked me: 'Do you think it's all right? Do you think I should delete something?'" Sister Fitzgerald said. "I read it quietly and prayerfully, and I thought it was fine."

The Archdiocese of Washington Oct. 12 issued a statement saying that it had not seen Sister Kane's talk in advance because "it had been understood" that the remarks would only be a brief greeting like many others given to the pope. In the week following her Oct. 7 remarks at the shrine, Sister Kane, the 48-year-old administrator general of the Sisters of Mercy of the Union, could not be reached at the congregation's headquarters in Potomac, Md., a suburb of Washington.

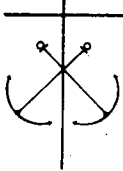
SHE RELEASED a brief
(Continued on Page 5)

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Undocumented Workers

SAN DIEGO -(NC) — "The undocumented worker must be viewed not as statistics or a problem but as a person," said a Mexican priest at a national convention in San Diego on ministry to illegal aliens. "The more you know the facts, the more you care," said the priest, Father Isidro Puente Ochoa of Tijuana, Mexico.

Private Schools Ruling

FRANKFORT, Ky. -(NC) — The Kentucky Supreme Court in a landmark ruling has limited the power of the state to regulate private schools. The seven-member court unanimously held that the state cannot require private schools to hold state accreditation, set standards for quality of instruction, require certification of private school teachers or force private schools to use state-approved textbooks.

O'Hair Tried But Failed

WASHINGTON -(NC) — Madalyn Murray O'Hair tried every legal means at her disposal but in the end simply ran out of time in her attempt to block Pope John Paul II from celebrating Mass on the Mall in Washington. Late in the afternoon of Oct. 5, the last working day before the Oct. 7 Mass, the U.S. Court of Appeals in Washington rejected her plea to block the Mass, leaving her no other recourse but to take her case to the U.S. Supreme Court.

Haiti Pastor Threatened

PORT-AU-PRINCE, Haiti -(NC) — The pastor of a poor parish in Port-de-Paix has left Haiti after being threatened with death by government groups opposed to his social work, said church sources. Father Francilys Petithomme is now living in Canada.

Priest-Murder Protested

GEORGETOWN, Guyana -(NC) — The murder in July of Jesuit Father Bernard Darke, a Catholic journalist, is still drawing protests from local citizens and from groups in Europe and Africa. The Patriotic Front for the Liberation of Zimbabwe (Rhodesia) sent a message condemning the killing and other "repressive moves" by Guyana's ruling People's National Congress, a socialist party.

Vatican City-State Stamps

VATICAN CITY -(NC) — The Vatican Philatelic Office has issued a series of seven stamps commemorating the 50th anniversary of the foundation of the Vatican City State. The stamps, raring in value from 50 lire (about six cents) to 450 lire (about 55 cents), each bear a scroll with the dates 1929-1979.

Abortion Funding Compromise

WASHINGTON -(NC) — The House and Senate, pressured by the prospect of government workers going unpaid, reached a compromise Oct. 12 which tightened the conditions under which abortions can be funded by the federal government. The compromise, though, is only a temporary agreement which was reached to keep the government running until final approval can be given to several appropriations bills for the 1980 fiscal year still pending in Congress.

Homosexuals on the March

WASHINGTON -(NC) — More than 25,000 homosexuals and their supporters — including members of Dignity, an organization of homosexual Catholics — marched and rallied in Washington Oct. 14 to call for homosexual rights legislation. Some 350 members of about 30 Dignity chapters nationwide marched with Dignity's banner, said national president, Frank P. Scheuren of Atlanta.

World Cardinals to Meet

VATICAN CITY -(NC) — The extraordinary session of all the world's cardinals will begin Nov. 4 but a topic has not yet been set, the director of the French-language weekly edition of L'Osservatore Romano, the Vatican newspaper, told Catholic journalists Oct. 15. Alain Galichon, the French-language weekly director, was speaking at a meeting of the federation of periodicals and federation of journalists of the International Catholic Union of the Press, which attracted nearly 80 journalists from 17 countries.

Spanish Priest Beatified

VATICAN CITY -(NC) — Pope John Paul II proclaimed a 19th-century Spanish priest blessed in solemn ceremonies in St. Peter's Basilica Oct. 14. The newly beatified priest is Blessed Enrico de Osso y Cervello, founder of the Sisters of the Company of Jesus, who died in 1896 at the age of 55.

Mary Powerful Force

VATICAN CITY -(NC) — Devotion to Mary, "subordinated to the worship of Christ the savior and connected with him, is a powerful force for interior renewal," Pope John Paul II told participants in the international Mariological-Marian congress in Saragossa, Spain, Oct. 12. The pope sent a lengthy Spanish-language message to those gathered in Saragossa for the congress.

St. Basil to Be Honored

BEIRUT, Lebanon -(NC) — Melkite-rite Catholics in Lebanon will mark the 1,600 anniversary of the death of St. Basil the Great with a series of religious ceremonies and other events beginning in November. News of the celebrations and of other decisions made by a meeting in August of the Holy Synod of the Melkite-rite Patriarchate of Antioch was announced in Beirut in October by the patriarchate.

Hesburgh Heads Refugee Unit

NOTRE DAME, Ind. -(NC) — President Carter has named Holy Cross Father Theodore M. Hesburgh, president of the University of Notre Dame, to head the Select Commission on Immigration and Refugee Policy established last year by Congress.

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. SERGIO GARCIA MIRO - to Associate Pastor, St. Joseph Parish, Miami Beach, effective Oct. 12, 1979.

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Carter Says U.S. Planing Family Unit

KANSAS CITY, Mo. (NC) — President Carter praised Catholic charity workers Oct. 15 and offered to take steps to help the American family, which he said is "in trouble".

Speaking to the National Conference of Catholic Charities, Carter said without voluntary action such as Catholic Charities provides, "we would live in a society without a soul." About 1,000 Catholic social workers, parish-community workers, women Religious and clergy attended the 65th annual conference Oct. 11-17.

Carter also announced plans to form a new "Office for Families" within what has been called the Department of Health, Education and Welfare and said he is ordering the government to cooperate with the objectives of a planned White House Conference on Families.



United Farm Workers of Florida hold placards urging boycott of lettuce at SW 27th Ave., and S. Dixie, last Friday. According to Stephen Roberson, Director of the organization in Florida, the cam-

paign has been very successful. Demonstrations have been held in major cities throughout Florida. Roberson says Iceberg lettuce sales are "markedly" down from a year ago at this time.

Bp. Grady Testifies on Family Concerns

... Thomas A. Horkan, Jr., Executive Director of the Florida Catholic Conference, testified before the White House Conference on Families at its regional hearing at the State Capitol in Nashville, Tenn., on Oct. 12. The testimony was prepared for delivery by Bishop Thomas J. Grady, but, due to his illness, was delivered by Mr. Horkan.

I am Thomas J. Grady, Bishop of the Diocese of Orlando, and present this statement to you on behalf of the Florida Catholic Conference. The Conference is made up of the five Catholic dioceses in the state of Florida and this statement represents the concerns of all of the Catholic Bishops of Florida.

Let me first compliment you, and the entire White House Conference on Families for the significant step you are taking in concentrating the attention of this nation on its very substance, its roots, the American family.

As you may know, the Catholic Church in the United States has also taken a very strong look at the needs and values of families, and this year undertakes a decade of pastoral action for family ministry. The Church has directed its attention to six areas of concern, and we believe that these six areas are worthy of the consideration of this White House Conference on Families. They are:

THE PRE-MARRIED and single people. This would involve the preparation for marriage and attempts to develop healthy attitudes and values concerning marriage and family life. Education must be directed to the formation of a person. It must be directed towards self-understanding and self-discipline, towards an integrated world view, towards the ability to relate well to other people. Education must include instruction in a set of values and must aim at the development of a moral person.

MARRIED COUPLES. Husbands and wives trying to live together in today's world face many problems of economics, communications,

culture, sexuality. For the sake of the family, the State must combat such social ills which are inimical to good family life, such as inflation, inadequate housing, high rate of unemployment, poverty, discrimination, and injustice of every source. The State must make special provisions for minority groups and migrants. The obligation of the States in these matters is not peripheral, but is intrinsic to the well-being and future of the State.

THE PROBLEMS of parents, including widowed and other single parents, in their relationships with their children, and their children's relationships with the outside world. Special concern is needed for expectant parents and parents of children with learning disabilities.

DEVELOPING FAMILIES, those that are just beginning, those growing, those with adolescents. As children are born, as parents themselves mature, as children become adolescents, the circumstances of family life change. Parents must have a deep sense of respect for and a patient commitment to each

other and their children. They also need skills in communication.

HURTING FAMILIES. These would include families trying to deal with poverty, aging, alcoholism, drug abuse, homosexuality, divorce, the handicapped.

LASTLY, the Church is concerned for the development of leadership families and couples, who can minister to and help others in their community. Like to like ministries, or ministries of families to each other is often the most effective way to give families the help and support they need.

Time is not available on your agenda to dwell at length on all these various concerns. I would like to elaborate somewhat, however.

Statements are sometimes made that the family in America is becoming obsolete. Yet, as Leon Kass said:

The family is rapidly becoming the only institution in an increasingly impersonal world where each person is loved not for what he does or makes but simply because he is. The

family is also the institution where most of us, both as children and as parents, acquire a sense of continuity with the past and a sense of commitment to the future.

It is the family that gives strength to this nation, not the nation that gives strength to the family. The family is a flexible and resilient institution in which true personal growth thrives. Just as our future depends on our children, our children depend on their parents.

As the Carnegie Council on Children recently pointed out in its report, entitled, **All Our Children: The American Family Under Pressure:**

If parents are to function in this role with confidence, we must address ourselves less to the criticism and reform of parents themselves than to the criticism and reform of the institutions that sap their self-esteem and power.

It is not the reeducation of parents that is needed, but rather the improvement of parents to become effective advocates in society for

(Continued on Page 12)

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Priests Senate Writes Pope

The following message was sent to Pope John Paul II by the Senate of Priests of the Archdiocese of Miami:

"Your Holiness: We the priests of the Archdiocese of Miami rejoice wholeheartedly in your reaffirmation of the basic Gospel values preached by Jesus. Days after your visit, America remains up-lifted by and grateful for your visit to our shores. We join the priests around the world in thanking God through the working of the Holy Spirit for all the graces, blessings of

your charismatic presence in the midst of our society which so desperately longs for spiritual values."

Wills—Bequests Seminars Set

To assist parishes in organizing a Wills and Bequests program the Development Office of the Archdiocese has arranged a series of seminars to be held for parish Wills and Bequests Committees.

The dates and locales for the meetings are:

Monday, Oct. 22, 1979, Epiphany, S. Miami
Tuesday, October 23, 1979,

St. Edward, Palm Beach Wednesday, October 24, 1979, St. Anthony, Ft. Lauderdale Thursday, October 25, 1979, St. Mary's Cathedral, Miami. All seminars held from 7:30 p.m. to 9:00 p.m.

It is suggested that three to five members of each parish attend one of the seminars. The meetings will provide basic know-how and materials needed to start a Wills and Bequests program in each parish.

Women's Guild

St. Henry's women's Guild will hold their monthly meeting on Thursday, Oct. 25, at 7:30 p.m., in the Church Hall at 1500 N. Andrews Extension, in

Pompano. Following the meeting, the Irish Cottage will present a program.

St. Henry's monthly card party will take place on

Friday, Oct. 26, at 12:30 p.m. in the Church Hall. Dessert and coffee will be served. Tickets may be purchased at the door for \$1.25

Marriage Encounter Head to be Keynote Speaker

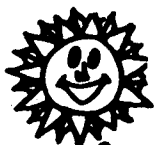
Sunday, October 21, 1979, Father Gabriel Calvo, founder of Marriage Encounter will be the keynote speaker at Broward Community College. The theme for the day will be, "A Day of Love, A Time for Family."

Father Calvo will speak on Marriage Encounter, past, present and vision for the future. Couples are encouraged to bring children 11

years and older, because much of what Fr. Calvo will speak on is directed toward the family unit.

The day will begin at 10:00 a.m. to 4:00 p.m., at Broward College, Building No. 50, Davie, Fl. Couples should bring a picnic lunch for themselves and a snack to share with the group. Coffee and Punch will be provided.

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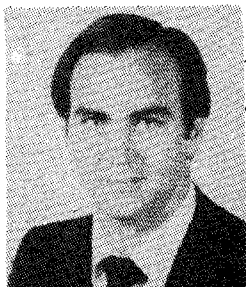
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Thirty-five people spent the day at St. Maurice last Saturday involved in Dance Therapy. Sacred Dance ideas for Thanksgiving and Christmas were explored during the day and classes were held by Fatah Miller, above, and Virginia Shuker held forth in the afternoon. The event was sponsored by the St. Maurice Liturgical Dancers and a sharing was made

by four young women of the First Presbyterian Church in Ft. Lauderdale who danced to the theme of "How Excellent is Thy Name, Almighty God" — A presentation being made the following day in their service. St. Maurice has had dance in their services for some time.



Women's Ordination--Everybody's Talking

(Continued from Page 1)

statement Oct. 8 reaffirming "my respect for and fidelity to the Holy Father.

"I appreciated the opportunity to greet the Holy Father and it was his openness that encouraged me to express a concern experienced by me and many other women across the country. It is my hope that such opportunities will increase when women can dialogue further with the Holy Father about such concerns as I expressed yesterday," she said in the statement given by the Sisters of Mercy communications office. The office said many reporters had been trying to contact Sister Kane but that she did not want to comment further on her remarks at the shrine.

Sister Kane's desire "to dialogue further with the Holy Father" could be realized when she and other delegates from the Leadership Conference of Women Religious meet in Rome in November. The conference, made up of more than 5,000 nuns, has asked for an audience with Pope John Paul but nothing had been scheduled by mid-October.

POPE JOHN PAUL has not responded directly to the appeal in Sister Kane's greeting. In fact, the Washington Post speculated that because of the church's acoustics, he may not have heard clearly what she said. However, some interpreted his remarks Oct. 10 to be directed toward her statement on the role of

women in ministry.

He chided women Religious who become "irritated or embittered for nothing" at his first general audience after returning from his U.S. visit. At first, journalists interpreted these comments to Italian superiors general as a criticism of Sister Kane but other Vatican observers saw it simply as a sign of the pope's continual interest in women's role in the church.

Earlier that same day, in a talk to participants in the General Assembly to the Pontifical Council for Laity, Pope John Paul made a point of mentioning the role of women in the church.

"Women in particular must find exactly the roles that are their due in the church and make use of all their resources of faith and of charity," he said.

The two references led to the speculation that the pope — although firm in his stand against the ordination of women to the priesthood — wants to make increasingly clear his support for the contributions of women to the church.

Not all nuns or women's groups opposed the papal stand on women priests. A superior general of the Congregation of the Sisters of St. Joseph of St. Augustine, Fla., welcomed the pope's position. The superior, Sister Mary Christine Zimorski, who heard the pope speak in Chicago and in Washington, said Pope John Paul "kept insisting that

we look at the uniqueness and roots of our own lifestyle as women Religious. His address at the National Shrine was so right in holding religious women to their own charism through their vows."

Notre Dame Sister Helen Gallagher said standing at the shrine, "was a symbolic gesture to show not only loyalty to the church but also the pain and frustration of being excluded from significant church roles and not having women's experiences taken seriously."

She said the shrine group was calling the church to examine its entire treatment of women at all institutional levels: "its exclusive language, liturgy, theology, decision-making structures and sacramental ministries."

The group had delivered a letter to the pope at the Apostolic Delegate's residence Oct. 5 asking that he "listen to the particular concerns of Catholic women in the United States."

"SADDENED, BUT not disheartened" was the response of Priests for Equality to the pope's reaffirmation of the traditional church exclusion of women from the priesthood. The pope had said in Philadelphia that confining the priesthood to men was the way "God has chosen to shepherd his flock."

"We are deeply conscious of the

pain his words brought women who offer their rich gifts for service to the ministry of the church," said Jesuit Father William Callahan, national secretary. "We had hoped that a pope who speaks so powerfully of human rights might have courageously applied those words to the life of the church at this time."

Catholic Advocates for Equality, and ad hoc coalition, had stated during the pope's visit to the United States that, "We are embarrassed by the institutional church which calls others to justice while it acts out injustice toward its own people. We are saddened by the scandal of sexism in Christ's body and see it as a tragic flaw undermining its great mission. We are compelled to reject the church's sexism, indeed, to name it sin."

Papal Texts

Official texts of all speeches and homilies of Pope John Paul II while in the United States will be available through The Voice as published in the next three issues of the NCNewsService Documentary, Origins.

The issues containing over 70 official texts can be ordered through The Voice for \$5.00 postage paid. Orders should be addressed to The Voice, Post Office Box 38-1059, Miami, Florida 33138. Orders of over ten copies or more of the Papal texts will be \$4.00 postage paid.

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Amateur Angel on the Air



Evelyn Gauzens sets up her 'rig' for broadcast to another HAM in Caribbean region.

By ROBERT O'STEEN

Talk about your "hands across the water..." Mrs. Evelyn Gauzens of St. Michael the Archangel parish has reached her hands across the water to help a lot of people in time of need.

That's because she is a ham. A HAM radio operator, that is, and a member of the Dade Amateur Radio Emergency Service.

AS SUCH, she and her husband Carl, also a HAM, have spent many hours relaying emergency information back and forth to other HAMs within South Florida, the Caribbean, South America or just about anywhere in the world where humanitarian needs can be served, any time day or night.

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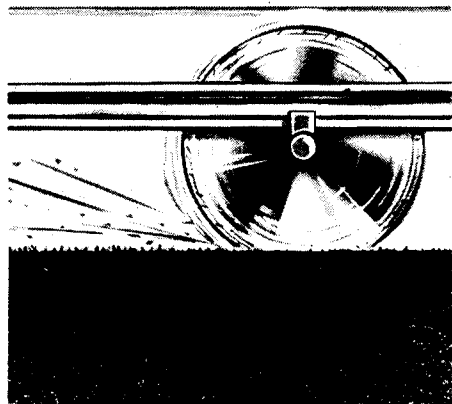
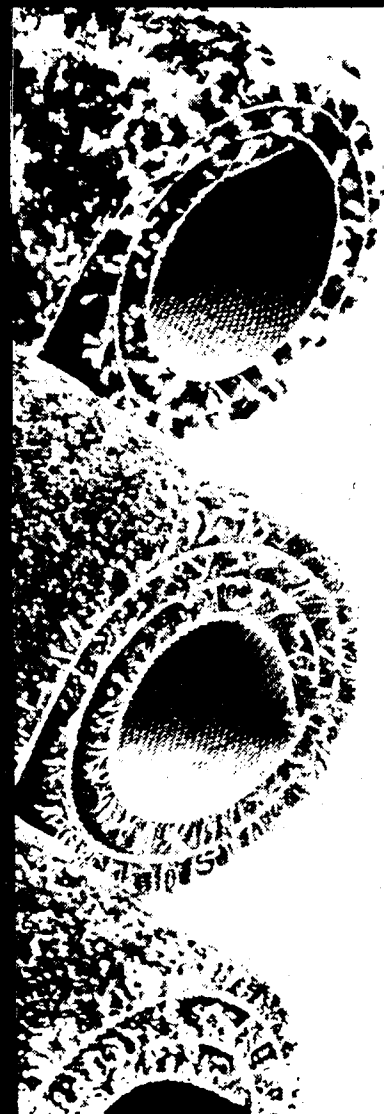
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MATTER OF OPINION

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)

Role, Function of Voice

At a time when the communication of values and ideas has become in some ways as important as the substance of those values and ideas, the diocesan news paper is in a unique position to help the average Catholic better understand his Church.

The Church as it is today, not just the Church he knew in his own childhood (when his formal religious education probably came to an end). As the Church grapples more and more to apply the Gospel message to pressing social problems, it needs the regular and frequent explanation of principles that can be afforded preeminently by the Catholic newspaper.

Questions like abortion, race relations, farm labor, women in the Church, evangelization — these are all "now" issues. The actions of bishops in making applications of moral principles exists almost in a vacuum unless the Catholic newspaper has kept the people informed as to the facts of the issue and prepared them to see these issues in the light of Christian morality.

Similarly with changes within the Church: liturgical changes, changes in canon law, and changes in other aspects of Catholic life are the news in which the diocesan paper deals. Without such an agency, the people have little access to the "why" of change as well as to the actual mechanics of the change itself.

Entrusted as he is with the primary teaching role in the diocese as well as being the chief administrative officer in the diocese, the bishop needs the ability to communicate quickly, regularly, and economically with all of his people. The diocesan newspaper gives him the forum he needs for such communication.

But the Church is more than just the bishops and just the magisterium — it is people. The diocesan newspaper reports the doings of the people who make up the Church. We report on programs that one parish has found to be effective so that others may also try them. At our best, we discover unmet needs and move people to satisfy those needs.

We provide a forum for new ideas, and also for the measurement of those ideas in the light of experience and against the benchmark of the magisterium. We help create unity in a diocese by linking together urban and rural areas, young and old, liberal and conservative, with an awareness of their membership not only in a parish, but in a diocese of people with different capabilities and different needs. We help the mission of the Church by reporting the diversity that is possible within the ambit of orthodoxy.

And we speak not only to Catholics; we speak to the community as a whole. Frequently the diocesan paper is the only formal contact which the Church has with people who are not regular in their parti-

cipation in parish life or even in liturgical worship. This is especially true of young adults and young married people, whose continued participation in the Church is of such concern to all. The paper is often the only contact such unstructured people have with the Church community.

We also communicate with people who are not Catholics at all. Other churches and the community as a whole get much of their information about the activities of the Church by reading the diocesan newspaper. The paper is the primary informational tool of the secular media in reporting the activity of the Church in the local community.

Frequently we provide the only ongoing adult education in religious matters available to the people in a parish devoting great amounts of talent and funds — appropriately, in many instances — to the education of the young.

Despite all this, the tragic truth is that few people on all levels within the Church seem able to grasp the real function of The Voice. Catholic newspapers must reflect the lives of the people they serve — their



"IT HAS TO BE A RELATIVE'S CAR, RALPH!"

hopes, their joys, their sorrows and their problems. A Catholic newspaper which shows no concern for the swiftly unfolding events of the day is doomed to failure.

LETTERS TO THE EDITOR

Archbishop Vrs. Greeley

To the Editor:

All the Catholics in Miami today must be so proud and so happy with the magnificent letter in which our beloved Archbishop Edward A. McCarthy responded to the damaging, unjust, criticism of our priests by Fr. Andrew Greeley. Archbishop McCarthy is already famous in our midst by his unfailing kindness, his ability to work things out, his integrity and the courageous directness with which he helps every one of his priests and the faithful. Communists imprison or destroy "dissidents" immediately. They well know the power of the written or spoken word. A free, open discussion doesn't imply constant, poisonous articles against the Holy Father, basic, Catholic dogmas like the celibacy of priests, and priesthood as an institution. Let Greeley fade into oblivion, and the Voice free itself of an enemy of the Church, the Papacy, and our priests.

James L. Abbot
Hialeah

More Archbishop

To the Editor:

Thank God for Archbishop McCarthy's reply to Fr. Greeley's column "Sickness of an Institution."

Fr. Greeley's implications regarding priests were both insensitive and uncharitable. His catchy phrases such as "institutional racism" and his controversial writings have made him the mass media favorite.

During the week of our Holy Father's visit to the U.S., Fr. Greeley's remarks made on national television were not conducive to the peace and unity of our church.

Fr. Greeley referred to His Holiness as a canny, astute, political operator who dealt ineptly with and offended women religious by being patronizing. He blamed this on the American church hierarchy briefed on issues concerning the American Catholic church.

Speaking of women religious, Fr. Greeley must have realized that Sister Theresesa Kane's

challenge was badly prepared in advance and because of the language barrier, His Holiness referred only to his prepared talk, disregarding Sister Theresa's ill-timed remarks. Like the good spiritual father he is, he bestowed his blessing on the Sister. I wonder how Fr. Greeley would have reacted under similar circumstances?

Mrs. Argus Leidy
North Palm Beach

Herald Always Will

To the Editor:

Your charges that The Miami Herald "is always very careful not to attack any other major religious group" and "obviously considers us fair game for libel and slander" are just that: 'obvious.' And when you add that the Herald "feels free to mock our religious customs" and "suspects that somehow it will always get away with it," I ask: Why should they expect otherwise? They always have got away with it and, if past is prologue, they will continue to get away with it, and, if they base their expectations on experience, as sane people do, they would have to be feeble minded to conclude the contrary.

It is not accidental that the Herald chose the most historic Sunday in the history of American Catholicism to publish their latest outrage but it certainly would have been accidental if a single priest in this Archdiocese had mounted his pulpit that morning to nail this obscenity for what it is. Nor have we heard of even a murmur of protest to the Herald from the assortment of politicians, judges, insurance salesmen and apostates from the Faith who recently discovered that they were Catholics after all, just in time to squabble like a gaggle of starving ducks over invitations to hover around the Holy Father in Washington.

They have vanished like fleas off a dead dog and we won't hear from them again until they want our votes, our recommendations to senators, our money or what in the days when we were still not ashamed to describe Catholic things with Catholic names we called the "last rites."

Paul Collins
Miami



Pope's 'Hard Line' Makes Sense

By MSGR. JAMES J. WALSH

Like everyone else, I have some after thoughts on the visit of Pope John Paul II.

No doubt about it, his "hard line" on current moral problems triggered off a broad explosion of speculation among both Catholics and non-Catholics. The immediate reaction was that the Church was going to suffer a loss of communicants and would be the weaker by far because of the pope's reaffirmation of very unpopular teachings.

The Miami Herald in an editorial, which should gain journalism's prize for the most inexcusable piece of writing for the year, scolded the pope by warning him, "A fresh, smiling face cannot forever compensate for the unbending policies that have alienated so many Catholics." Imagine the Herald weeping over our loss of people!

The alternative implied by many was that the church should be prepared now to march to the beat of the crowd, to get in line with the modern world in morality, to get those Gallup poll figures sky high and avoid embarrassing everyone.

However, some days after his talks and those first reactions, it was apparent that many, many people, notably non-Catholics, who have been dismayed at the curb-level of

American morality these past years, were full of admiration for his openness and firmness. It seemed to me this was especially noticeable among news analysts who admitted that the double talk and shadings of other leaders in the world made the Pope's positive, forthright stands refreshing and stimulating, whether you agreed or not.

It reminds you of a generation ago when Christian groups first began making moral exceptions and doctrinal compromises to keep the pews full. Birth control was a heated issue in the 30's and 40's in many Protestant groups.

Divorce tore church synods apart more fiercely than the question of ordained women priests today. A little opening was made, then a larger one, and then the Dutch boy pulled his finger completely out of the dike. And the flood of low morality was uncontainable.

AT THAT TIME, the Catholic Church took its usual "hard line" on moral questions. Instead of losing, it gained. Converts in great numbers came in the church, often looking for the kind of firm, clear teaching which gave them a sense of security in faith.

These were not just the neighborhood folks who married a Catholic and wanted to safeguard peace in the family by converting.

Some giants in the literary world looked hard at the "unchanging church" unchanging where morality is concerned. Gilbert Chesterton made a tremendous impression in England and America. Arnold Lunn, son of a Methodist Bishop and famed as a writer became and remains an ardent defender of the Church. Clare Booth Luce and Greta Palmer, Frances Parkinson Keyes entered the Church and used their considerable talents to express their joy in their faith. And many others who have left their mark on Christian history to one degree or another.

During those years, it seemed Christian groups were faltering. New philosophies of life offered very comfortable religions —without sin and penance and rigidity. Attractive slogans summed up their thrust, "It doesn't matter what you believe as long as you do right." "I can't believe a good God who loves me can send me to hell" "God understands me better than people —he doesn't really mind what I do."

None of this tied in with the Gospel teaching or attitude of Jesus. He was an extremely "hard line" person, extremely intolerant when it came to his truth and law. When the disciples rebelled at his teaching on the Holy Eucharist (John VI) and said "This is a hard saying — who can bear it?" he let them go away,

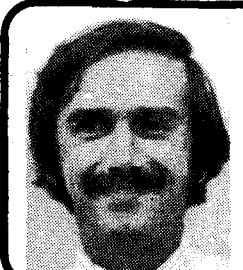
rather than compromise or change. He had boundless mercy for the sinner, if he was sorry and admitted he had sin. If he denied his sin, there was no forgiveness.

Senator Muskie said on the radio, "The pope is in a position of great credibility in the world," He went on to describe how rare that gift is today and predicted that people in the future will listen to him. And he added, "Political leaders of the world should take note."

Many people are going to listen, it seems obvious now. People of no religion, of a confused religion, people of a Church which has been losing adherents. They are listening because it seems to be coming home again that the truth and standards of Jesus can never in any generation be lowered to meet the carnal, selfish demands of a materialistic society.

INSTEAD His Church which contains his truth and morals, must lift us up to the standards of the Lord. It is a painful lifting. It goes against our natural inclinations sometimes. If this life were our only life, these moral restrictions would make no sense. Abortion, euthanasia, birth control, would be sensible measures.

But since "this is not a lasting city," and we are pilgrims to another kingdom, the "hard line" makes a great deal of sense.



Success Stories at Pro-Life Convention

By DICK CONKLIN

The 7th annual Florida Right to Life convention sounded an upbeat note in Orlando last week, as hundreds of pro-life workers came together to share their experiences and plan for the future. One veteran right to lifer captured the weekend's mood: "I've been to several of these events, but this one beat'em all. You could feel the spirit in the air — everyone senses that our efforts are really paying off and we are winning this battle."

The positive mood was manifested in a strong sense of faith, as speakers, and panelists told of projects they tackled against the odds —and won. One of the first sights to greet the arrivals was a large truck in the parking lot bearing a fresh coat of white paint and the big red letters, "LIFEMOBILE". What was once a bookmobile is now becoming, thanks to a generous friend, a travelling pro-life exhibit for Central Florida Right to Life.

Later, Judy Petersen of Beta Industries told the impossible story of how a group of women launched a self-help house for unwed mothers, a "pregnant house", that is a model for pro-life emergency pregnancy services. Maric Drury from Ft.

Lauderdale's Birthright told a similar story about people who started with nothing but faith and built a life-saving enterprise. They took their story to Miami's Christian TV station and viewers called in to donate money and baby clothes. One man provided a free office, and another paid for advertisements.

It was faith, too, that enabled Broward Rep. Tom Bush to pursue pro-life amendments to Florida's Medical Practice Act. During the state legislative session the amendments were so mutilated that even the conscience clause exempting pro-life doctors and nurses from committing abortion was deleted. Bush brought the entire package back to the floor on the last day and skillfully brought about its passage. He and Rep. Dave Barrett, Cocoa Beach, received awards at the convention.

While the one-day event was certainly challenging to the people, some of the real challenges were directed at certain professional groups —by pro-life members who questioned their priorities.

Erma Clardy Craven is a social worker from Minnesota who is also involved in civil rights and Democratic party activities. She

compared the messages of the TV programs "Roots" and "Holocaust" with the story the right to life movement is trying to tell. "Do you remember the character of Major Dorf on Holocaust?", she asked her audience. "He was baby-faced, a family man, yet a callous bureaucrat. Today we have pro-abortion social workers who will do nothing for the child in the womb, let alone the mother. The H.E.W. bureaucracy is full of Major Dorfs."

Keynote speaker and author Dennis Horan of the University of Chicago Law School challenged attorneys to defend the rights of all, calling the court skirmishes a form of "guerilla warfare" while the real battle is fought in the halls of Congress.

Another panel of medical personnel, including Orlando's Dr. Bob Metzger, Ft. Lauderdale's Dr. Bart Heffernan, and Jacksonville's Kathleen Malloy sharply criticized the silence of their peers. Heffernan said that the 1973 Supreme Court decision specifically referred to the non-protest of the U.S. medical profession as an implicit approval of abortion.

Feminists for Life speaker Elizabeth Moore told a story of how

she once called seven veterinarians suggesting that her pregnant dog be aborted. Not one would perform the surgery, saying that it was "too dangerous", "unethical", and "inhumane". "Guess what folks," Moore asked the women in her audience, "if abortion ain't good enough for a dog, it ain't good enough for us!"

At the evening banquet Baptists for Life's Rev. Bob Holbrook urged his fellow clergy and national political leaders to pay attention to human rights violations at home. "I'm tired of the President talking about the problems of human rights in the third world while turning a deaf ear on the unborn child in this country."

Two church lay organizations, the Council of Catholic Women and the Florida Knights of Columbus were singled out at the convention for their unity in support of pro-life goals.

The Florida pro-lifers who came to Orlando returned home with an infectious enthusiasm that promised to carry them through the 1980's if necessary. As Erma Craven commented as the convention drew to a close, "there really is a lot of love in Florida Right to Life."

By EUGENE AND
CATHERINE FISHER

Awareness

Catholic teaching has always shown a preference for promoting marriages between Catholics. The reasoning is straightforward. The 1970 motu proprio on marriage, for example, states that the church "is most desirous that Catholics be able in matrimony to attain the perfect union of mind and full communion of life." That is, marriage tends toward a oneness of the spirit. And the church, on practical grounds, recognizes that differences of basic spiritual beliefs can cause real difficulties between husband and wife.

THE FRUITFULNESS of ecumenical relations of recent years has also taught Catholics that the process of dialogue can lead to particular forms of spiritual enrichment for those engaged in them. As this process of deepened understanding has gone on, the church has mitigated the requirements for marriages between Catholics and non-Catholics. (The rules differ slightly from place to place, so it is best to consult early your

local priest who can guide you through the steps).

Marriages between baptized Christians are seen by the church not only as valid (since marriage is a natural right, the church recognizes most marriages as valid which follow local custom and regulations), but also as sacramental. This means that a marriage between a Catholic and, for example, an Anglican or a Lutheran can be a sign of the union between Christ and the whole church, tragically divided but striving for a deeper unity.

FROM THIS POINT of view, the very term "mixed marriage" strikes the ear today as somewhat oddly dated. Perhaps "ecumenical marriage" or "dialogical marriage" would be more apt. For, given certain conditions, a marriage between two people of different faiths can be a union blessed with a unique sense of understanding and growth.

Married Christians who come together out of different

religious communities, as the ecumenical guidelines of the Detroit Archdiocese state, "are able to give to each other the riches of their respective traditions." To the extent that they are able to reach beyond their ecclesial separateness, they can "share the gifts of the one Spirit of Christ in their life together." In this sense, ecumenical marriages offer hope for all of us today.

YET THE CHALLENGE run so deep and the historical misunderstandings are so widely held. The Christian partner, for example, should not presume that he is free of anti-Semitism. The odds are against such a happy eventuality.

A GOOD BOOK to start with, which should be discussed together and with your priest and rabbi, is Samuel Sandmel's "When A Jew and Christian Marry" (Fortress, 1977, \$3.25) This outlines what each should know about the other's tradition, and puts into good perspective why the

Jewish community generally tends to oppose such marriages. For Jews it is not a question of religious traditionalism, but more radically of the very survival of the Jewish community. Such difficulties need to be understood before the decision to marry is made and dealt with maturely throughout the process.

Finally, the crunch question involves possible children. In which tradition will they be raised? This cannot be left to the last minute or dodged by saying, "We'll let the children decide themselves," for this can put a child in the impossible situation of virtually having to choose which parent he loves more.

Real difficulties exist in dialogical marriages. But so does the potential for rich rewards. The decision deserves serious mutual reflection and prayer. of this "reaching beyond" should not be underestimated. It must be a process of true dialogue, not

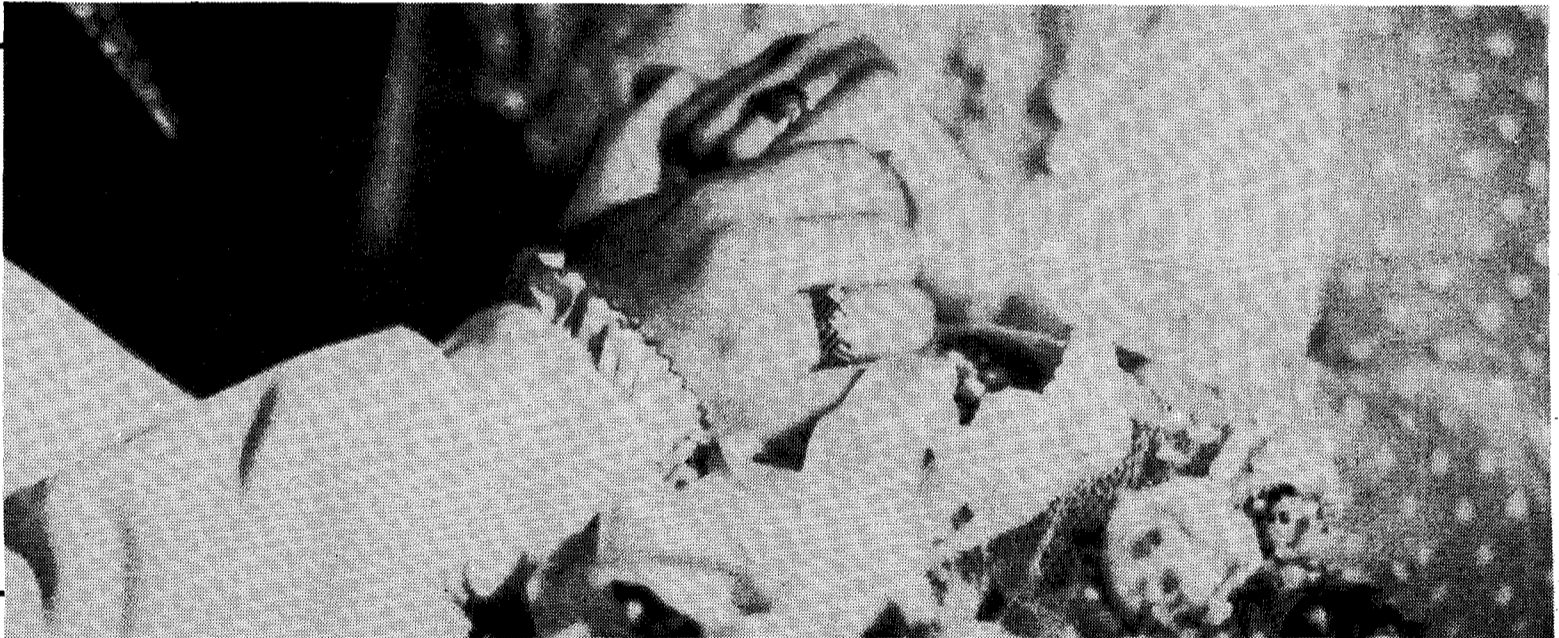
simply a melting-down of the beliefs of either to some sort of least common denominator. Dialogue strains for shared meaning, not consensus. It presumes, fosters and delights in difference. It is not a matter of compromise but of deep sharing and respect.

Such dialogue is not easy, but it can be fun. It is not easy because marriage is never simply a relationship between two individuals. But a coming together of two families and the communities they represent. With us we bring our aunts, uncles and the past tragedies and present hurts that divide the communities out of which we come, and in which our very being has been defined and shaped.

THE PROCESS of dialogue, then, must begin long before the wedding, so that the joint study of each other's religious beliefs and practices may begin to strengthen the spiritual union between the parties and to respect differences.

The need for study is particularly acute in Catholic-Jewish marriages, since the communal divisions

"In dealing with Christian interfaith marriages," Father Donald Conroy writes, "the distinction can be made between those in which the couple have entered without much in-depth thought — this may be still legitimately called "mixed marriage" — and those marriages where each spouse deeply feels a vocation to christianity marriage and the need to remain faithful to each other and their own christian denomination — a truly "ecumenical marriage."



By FATHER DONALD
CONROY

Interfaith marriage — once called mixed marriage — is an increasingly common experience between Christians of different denominational backgrounds. More than 50 percent of the new marriages in some Catholic dioceses in the United States are interfaith marriages. Many people are considering the questions it raises and insights it brings.

In his celebrated message, "Evangelization in the Modern World," Pope Paul VI pointed out the importance of the evangelizing family. He then was quick to add: "Families resulting from mixed marriage also have the duty of proclaiming Christ to the children in the fullness of the consequences of a common baptism: They have, moreover, the difficult task of becoming builders of unity."

This statement is challenging since it raises the

Understanding

ideal of an "ecumenical marriage." Such a marriage between the two baptized practicing Christians, one of whom is Catholic, the other of another Christian church, is rarely ministered to after the wedding day in any extensive manner. The question of Catholic-Jewish or Catholic-Buddhist or Catholic-Moslem marriages is another question and deserve treatment, too.

Today, we shall focus on Christian interfaith marriages. In Christian interfaith marriages, the distinction can be made between those into which the couple have entered without much in-depth thought — this may be still legitimately called "mixed marriage" —

and those marriages in which each spouse deeply feels a vocation to Christian marriage and the need to remain faithful to his partner and his own Christian denomination — a truly "ecumenical marriage."

True, Catholic marriage preparation programs often deal with the questions involved. The papal decree on mixed marriage, issued in 1970, dealt with the church's dispensation from a Catholic ceremony and the form of the promises. Acting upon this, many dioceses have included in their own common policies for marriage preparation a further treatment of ecumenical questions.

Yet while the preparation and wedding ceremony often

go well, the couple finds a need for continuing ministry, which they experience as sporadic at best.

Based on the Roman document, the United States bishops issued a statement on mixed marriages in 1971. This declares that there should be "appropriate diocesan informational programs arranged in order to explain both the reasons for restrictions on mixed marriages and the positive spiritual values to be sought in such marriages when permitted."

This, along with the more recently approved Plan of Pastoral Action for Family Ministry, brings up the whole topic of ministry to ecumenically married

couples throughout their married years. Many couples wish for such a ministry in their parish or diocese. Many experience both the joys and the tensions of their special vocation as a sign of that unity Christians are searching for.

Hope, however, is on the horizon. Some couples find that a shared prayer and parish support-discussion group are helpful. Often with the help of a clergyman couples can enter a truly blessed like-to-like ministry network, which gives them much practical help and inspiration.

With the rise in the numbers of young couples in religiously mixed marriages growing constantly, the topic becomes increasingly relevant. Pastors, parents, leaders in pre-marriage programs and ecumenically married couples themselves all have a deep stake in this area of family ministry.

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By FATHER JOHN J. CASTELOT

The attitude of the Bible toward mixed marriages could hardly be described as consistent. They turn up rather often in the Old Testament, both in practice and in principle, where they involve marriages between the Israelites and non-Israelites, Jews and Gentiles. In the New Testament the question comes up only in passing. As a matter of practice, such unions seem to have been quite commonplace, even in the case of members of the people who were held in high esteem.

Joseph married an Egyptian (Genesis 41,45) and Moses a Midianite (Exodus 2,21; see numbers 12,1). Naomi's two daughters-in-law were Moabites (Ruth 1,4), and among David's wives were a Calebite and an Aramean (2 Samuel 3,3). Solomon's harem included, "besides the pharaoh's daughter, Moabites, Ammonites, Edomites, Sidonians and Hittites" (1 Kings 11,1). Israelite women, too, married foreigners (2 Samuel 11,3, 1 Kings 7,13-14).

WHEN MISGIVINGS are expressed, the motivation seems to have been more ethnic than religious. Thus we read in Genesis 24, 2-4: "Abraham said to the senior servant of his household... 'Put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the

God of earth, that you will not procure a wife for my son from the daughters of the Canaanites among whom I live, but that you will go to my own land and to my kindred to get a wife for my son Isaac.'"

Two short notices later on show that objections to marriages outside the "family" were based on pride of blood rather than on zeal for religious purity: "When Esau was 40 years old, he married Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elong the Hivite. But they became a source of embitterment to Isaac and Rebekah" (Genesis 26,34,35). "Rebekah said to Isaac: 'I am disgusted with life because of the Hittite women. If Jacob should also marry a Hittite woman, a native of the land, like these women, what good would life be to me?'" (Genesis 27,46).

IT WAS THIS same sort of uneasiness, occasioned by worries about contaminating ethnic purity, that seems to be behind the vehement denunciation of mixed marriages after the return from the Babylonian exile (6th-5th cent. B.C.). The situation here is somewhat complicated. It had long been recognized that such marriages not only tainted Israel's blood, but also endangered its religious faith (1

Kings 11,4). The disaster brought about by Ahab's marriage to Jezebel is notorious, and eventually such unions were forbidden by law (Exodus 34, 15, 16; Deuteronomy 7, 3, 4). This law, however, was honored more in the breach than in the observance, and even the community which returned to contract mixed marriages (Malachi 2,11,12).

This was a very strange state of affairs. The Samaritans, having been rebuffed by the repatriates, became actively and aggressively hostile, doing everything in their power to sabotage the work of reconstruction. Even before this they were held in utter contempt as half-breeds by the Jews, who had become increasingly conscious of their uniqueness, their "apartness," during the exile. All through that period they had been in a position where they simply had to emphasize their otherness in order to preserve their identity in an alien, pagan culture. But now, in spite of all that, they were entering into mixed marriages of all sorts, even with Samaritan girls—and to such an extent that the reformer, Ezra and Nehemiah, had to take drastic steps (Ezra 9,10;

Nehemiah 10,31; 13,23,27). Drastic though the measures were, they do not seem to have been impressively effective.

IT IS INTERESTING that Samaritans are singled out by Jesus for special and strikingly favorable notice. There is the story of the cure of the 10 lepers in Luke 17, 11, 19, and most familiar is his parable of the Good Samaritan, which he told precisely to illustrate the concept of "neighbor" in the great commandment to love one's neighbor as oneself (Luke 10, 25,37). Then there was his dialogue with the much-married Samaritan woman in John, chapter 4. Paul, for his part, saw no difficulty in a marriage between a Christian and a pagan as long as they could live together in harmony (1 Corinthians 7, 12,16).

The one law that Jesus left us, if one can call it a law, was that of mutual love (John 13,34,35; 15, 12,17). If people really love each other, they should be able to respect each other's convictions with understanding and mutual acceptance. Differences are inevitable; mixed marriages there will always be. Love can make them work. This is not the biblical answer to the problem; even to suggest that it was would be irresponsibly simplistic. But the attitudes we find expressed in the Scriptures could and should be taken into practical account in living with this complex question, especially in individual cases.

KNOW YOUR FAITH

Mixed Marriages

By HELEN N. SZABLYA

The year Susan was in my catechism class her mother, Mary-Ann, taught my daughter. Susan had her first Communion that year and all the grandparents were there to celebrate. I have often seen the whole Lincoln family in church together. It never occurred to me that Susan's father was not a Catholic.

SOON AFTER THAT, the Lincolns drove to Spokane, Wash., to have medical tests done on their daughter who had developed problems with her vision. They did not suspect how serious their problem was until the father, Jim, a veterinarian, was shown the x-rays of Susan's skull. Their seven-year-old daughter had a brain tumor. Mary-Ann's forehead wrinkled as she looked at her husband's face searching for the answer. What she saw there did not ease her thoughts.

"The rest of the time was confusing," says Mary-Ann today, two years later. "The grandparents were a great help. I was worried because I did not know what was happening. I was tired and frightened."

SURGERY FOLLOWED that determined the inoperability of the tumor. "If we had removed it, Susan would have been completely blind. She was born with these cells. Now we have to

stop them from growing," was the doctor's opinion.

After two weeks in the hospital Susan had to be driven 28 times to Spokane, 80 grueling miles each way, to receive radiation treatments along with the medication she was taking. The growth was halted.

Susan had to get used to a life in complete darkness before her eyes slowly recuperated to an eternal fog. Mary-Ann's eyes were often filled with tears while she guided Susan's hands over the flowers in the garden or when she wanted to "see" something.

What happiness it was for the whole family when she could finally walk around without stumbling.

DURING HER hospital stay several priests came to talk with the family, and they brought Communion to Susan. Jim's strong supportive figure was always around when Mary-Ann needed him. He, too, cherished the spiritual help given them, the prayers offered for Susan.

How has their marriage affected their lives and beliefs?

"Jim grew up in the

Methodist Church but we always respected each other's integrity," says Mary-Ann. "As a matter of fact, we met several times before we ever talked about religion."

"It seems to me that Catholics are more relaxed in their ways, more open. They don't emphasize vices as much as Protestant churches do." That is Jim's opinion. "I was raised to avoid contact with Catholics. That made me want to find out about them."

THE LINCOLNS met at a "gambling hall" set up for the 4th of July in Mary-Ann's home town. Both of them watched the crap shooting and finally started talking. After three weeks of dating, they became engaged. Then Mary-Ann had to go to North Dakota where she taught English and business. Jim, who had just come out of the Navy, started pre-med on his GI Bill right after they married, five months after their engagement. Eight of their 10 married years were spent in school. They needed each other's love and support.

Mary-Ann and Jim agree that their lives are stronger and better because they have found each other; the perfect

person to bring out the best in them. Jim agrees that the qualities he likes in Mary-Ann are the same ones that make her a good Catholic. He was rewarded for his curiosity about the "untouchable" Catholics. He had to sign a paper before they married that he would bring up his children as Catholics but he would not want to change that.

ECUMENISM AT the grassroots level is a physical reality in their home. Jim says that the most important, very often neglected aspect of rearing children is to live one's belief. Children should see their parents' lives as examples that are worth imitating. There is but one Christianity. However, both of them find that it will take some doing to bring all the Christians into one flock.

"It will take a tremendous leader to accomplish this," says Jim. He thinks Pope John Paul II might be one of the pioneers. He recognizes the efforts that are being made. In the meantime, the Lincolns' opinion is that the grassroots approach—showing examples to their children through their lives, through daily prayer, respecting one another's beliefs—will lead to the best results.

"See you tonight at church," they called out to me as I reached the car door.

Bp. Grady Testifies on Family Concerns

(Continued from Page 12)

healthy family life.

We need a process that would require every piece of legislation, every governmental action, to be measured against its impact on the stability and well-being of the American family. This White House Conference is a major step in that direction.

The Second Vatican Council, in its Pastoral Constitution on the Church in the Modern World, described the obligation of organized society as follows:

Thus the family...is the foundation of society. All those, therefore, who exercise influence over communities and social groups should work efficiently for the welfare of marriage and the family. Public authority should regard it as a sacred duty...to shield public morality and to favor the prosperity of home life. The right of parents to beget and educate their

children in the bosom of the family must be safeguarded. Children too who unhappily lack the blessing of a family, should be protected by prudent legislation...

In conclusion, the values of family life cannot be better stated than in the words of Our Holy Father, Pope John Paul II. He said at the Mass on the Mall in Washington, on Oct. 7, 1979:

.... "when the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life...we will stand up and insist that every child is a unique and unrepeatable gift of God, with the right to a loving and united family. When the institution of marriage is abandoned to human selfishness or reduced to a temporary, conditional arrangement that can easily be terminated, we will stand up and affirm the in-

dissolubility of the marriage bond. When the value of the family is threatened because of

social and economic pressures, we will stand up and reaffirm that the family is "necessary not

only for the private good of every person, but also for the common good of every society, nation and state."

Teachers to Hear Fordham Dean Speak

Dr. Elinor R. Ford, Dean, Fordham School of Education will be the keynote speaker on Professional Day, Oct. 26, 1979.

The second in a series of three Professional Days for educators and administrators will be held at Lourdes-Epiphany Campus, S. Dade. Dr. Ford's Theme will be, "Education in the Eighties" - a Reason for Hoping and Living."

Dr. Ford has a distinguished career in education. She holds an Ed. D. from Teacher's College, Columbia University; and LHD from LeMoyné College, Syracuse, N.Y.; An LLD from Marymount Manhattan College, N.Y.; MST and Ms. Ed. and BS Ed., from Fordham.

Dean Ford is also Vice President of W.H. Sadlier

Publishing Company, and Program Director for their New Basic Mathematics Program.

The Professional Day will start at 8:00 a.m. and workshops will be conducted throughout the day. Exhibits of publishers and audio-visual displays of firms will be

Prayer Retreats

The Pilgrim Center of St. Leo Abbey, St. Leo, Fla., is offering three Prayer Retreats on the theme of "Getting to Know Jesus and Letting Jesus Know You."

The weekend will explore the concept of prayer in the New Testament. The first part of the weekend (Getting to Know Jesus) will be devoted to exploring prayer in the Synoptic Gospels and the Gospel of St. John. The second part of the weekend

available for viewing.

The final Professional Day will be held on November 16, 1979, at Cardinal Newman High School in Palm Beach with Fr. Vincent T. Kelly, superintendent of School as keynote speaker. His topic will be announced later.

(Letting Jesus Know You) will be devoted to a practical application of Christ's word and example of prayer.

Full weekend with 5 meals and accomodation - \$40.00 per person. For further information write: The Pilgrim Center, St. Leo Abbey, P. O. Drawer "L", St. Leo, Fl. 33574, or phone (904) 588-8317, or 558-2009.

The three Prayer Retreat Dates are: October 26-28, 1979, February 22-24, 1980, and April 18-20, 1980.

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The new Media Center building of St. Clement Church, Ft. Lauderdale, was blessed by Archbishop Edward McCarthy last week, followed by a concelebrated Mass. The new center will compliment the educational facilities of the parish with a broad learning resources area of "communication," noted the Archbishop. Dinner in the parish Hall climaxed the day's activities.

Students in Merit Semifinals

Thirteen young people, all students in Archdiocesan parochial schools have reached the semi-finals of the National Merit Scholarships.

If the students advance to the finals they will be considered for approximately 4300 scholarships to be awarded throughout the nation.

The students and the schools they attend are as follows:

Christopher Columbus - Francis J. McNally, Michael J. Stifker;

Archbishop Curley - John G. Cavalari,

Monsignor Edward Pace - Maria E. Boza, Isabel L. Fernandez, Teresa C. Ricke,

Cardinal Newman - Alfredo I. Hernandez, David J. Wilson,

Rosarian Academy - Hope P. Hurlbut, Armanda T.

Iorio, Cardinal Gibbons - John L. Matthews, St. Thomas Aquinas - Judith M. Ralph, John J. Stout

Workshop on Church Design

A last gentle reminder to all priests of the Archdiocese that October 25, is the day they can set aside to attend Fr. Richard Vosko's workshop on Church Art and Architecture. It will be presented at St. Joseph's parish hall, 8670 Byron Ave., Miami Beach and will run from 10:00 a.m. to 3:00 p.m. A registration fee of \$10.00 is required to defray the cost of the day.

This workshop is being offered by the Art and Architecture committee of the Worship and Spiritual Life Commission for the Archdiocese, and should prove very valuable to

anyone planning to build or remodel a church any time in the future here in the Archdiocese. Main subject matter will be the Bishops' document on "Environment and Art" and the procedures set up by Archbishop McCarthy for the above-mentioned committee.

Those interested are asked to mail their registration request, together with \$10.00 fee, to Rev. David G. Russell, St. Louis Church, 7270 SW 120 St., Miami, Fla. 33156.

Charismatics

An Evening of reflection for charismatics will be held at the Dominican Retreat House, 7275 S.W. 124 St., Kendall Fla., on Oct. 23, from 7:00 p.m. to 10:30 p.m. Fr. James McGann, C.S.S.P., of St. Boniface Prayer Community will speak on the theme, "The Role of the Cross in our Lives." Contact Sister Peggy at 238-2711.

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Pope's First Year Full of Surprises

(Continued from Page 1)

Part of this can be explained by his charismatic personality that brings out excitement and sometimes frenzy among crowds even when they just catch a glimpse of him.

Some of it is his transparent love of people and ability to treat everyone in a personal way. This can be seen in the way he plays with children or in the way he visits with the sick, pausing longer for a few words or an extra caress for those most severely deformed or handicapped.

But these areas alone do not explain the attention he has received from the news media. He has also been a newsmaker of considerable note.

He has not backed off from controversial issues. In fact he often seems to positively enjoy confronting them.

ON HIS TRIP to Mexico in January —symbolically a trip to all of Latin America, since it was for a meeting at Puebla of the Latin American bishops — he confronted liberation theology, one of the most controversial issues in the Latin American church. While declaring himself in accord with the most fundamental tenet of liberation theology, that Christ is the true liberator of men, he sharply warned against tying the Christian message to any political ideology and against priests and nuns usurping the laity's role as social and political leaders.

He also did a graceful little minuet around Mexico's constitutional secularism and anti-clerical laws. Some observers said he laid the groundwork for eventual restoration of Vatican-Mexican diplomatic relations.

In his native Poland in June he pressed the issue of church rights and human rights in general, and stated his basic position on the Holy See's policy of detente with Eastern European nations. He backed a commitment to progress in this field, but warned communist governments that full relations could be established only if the church's rights are guaranteed.

In Ireland at the end of September he bluntly and repeatedly declared that violence is opposed to Christianity and rejected any interpretation of the civil war in Northern Ireland as a religious war.

In the United States he called for "a simple way of living." He attacked materialism and consumerism and told Americans that their abundance of material good gives them a special

responsibility to share their wealth with the world's poor. "You must take of your substance, and not just of your abundance, in order to help them" he said at Yankee Stadium Oct. 2.

Earlier that same day at the United Nations he had pleaded for an end to the arms race, redistribution of wealth, human rights and peace. Peace is not possible unless human rights, especially the spiritual rights of man, are protected and supported, he said.

His few appointments so far in the Roman Curia, the church's central administration, have continued the internationalization of that body and have included promotions of some of Pope Paul's key policy-makers.

HE HAS CONTINUED Pope Paul's policy of increasing Vatican diplomatic contacts and meetings with world figures. If anything, he has taken a more activist role in international affairs than Pope Paul.

Pope Paul traveled frequently in the early years of his papacy, before age and health prevented it. Pope John Paul is doing the same, but with far greater frequency. In one year he is a third of the way toward Pope

Paul's record of nine papal trips abroad. Trips to the Philippines and Brazil next year are already in the works, and there are rumors of a visit to the Holy Land and several other places in the near future as well.

Like Pope Paul, Pope John Paul has firmly and bluntly upheld traditional church teachings on moral issues such as homosexuality, divorce, artificial contraception and abortion, as well as traditional church disciplines in areas such as priestly celibacy and intercommunion.

He constantly and clearly invokes the Gospel messages of human dignity and love in his calls for justice in international relations.

Recently the Washington Post, commenting on the pope's U.S. trip, called him the "best friend" and "best spokesman" of the Third World.

"That is not just because the competition is so thin," the Post editorial commented. "Rather, it is because this pope conveys so much certainty and conviction and such unwillingness to be deflected on the subject of world health and world poverty, personal luxury and personal suffering."



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Cold Morning, Warm Hearts... and the Pope

By ANA M. RODRIGUEZ

They call it morning, but at 4:30 a.m. it was still pitch dark in Iowa. No cars, no people moved in the streets. Only shadows, silence and the cold. Yet, perhaps, looking back on it, there was a certain feeling, an aura of expectation.

It was to be a "historical" day for the state, the radio said. And an unforgettable experience for the 350,000 pilgrims, including myself, who had begun their journey that dark morning to gather later on a hilly cornfield, brave the biting wind and wait for eight or more hours to catch a brief glimpse of the pilgrim pope. The Polish "people's pope" who had made history by being elected and now by choosing to visit this fertile farming state.

WEEKS OF wondering "Why Iowa?" gave way to the reality that, regardless of the reason, today was the day.

So from everywhere the farmers came. Mostly in buses, some in cars, from as near as Des Moines and as far

as Texas and Minnesota. Now, early in the morning, however, on the road to Living History Farms, they all came walking.

Carrying blankets, thermos, coolers, lawn chairs, radios, cameras and binoculars, they walked for an hour or more on the car-cleared interstate lined with hundreds and hundreds of parked buses.

Looking ahead and behind, all one could see were thousands and thousands of people, all walking in the same direction.

By 8:00 a.m. 150,000 were settling in for the long wait on the slopes of that natural museum. By noon, the many-colored coats and banners of the pilgrims completely covered the once-green fields.

The "heartland of America" passed its time that day eating, sleeping, playing cards, but mostly trying to hide from the cold October wind. When coats and blankets seemed insufficient, vendors who could not give away soft drinks and

frosted malts turned to the more profitable business of selling plastic garbage bags which people wrapped around themselves to keep out the 50 degree chill. One family even built a tent with the bags.

While children ran around "exploring", parents and grandparents sat and talked, slept or listened to the radio. Meanwhile, classical music was piped through the speakers, impromptu choirs sprung up out of nowhere and died just as suddenly and, at various intervals, a man with a trumpet played "As the Saints Go Marching In."

EVERYONE ATE at least once (no shortage of food was apparent) but soon the cups of hot coffee took their toll—and most, sooner or later, had to make another trek, this one to the bright yellow portable toilets grouped miles back where, to their dismay, they found they weren't the only ones whom nature had called.

Finally, at 3:30 p.m., after what seemed an eternity punctuated with reports

that the Pope would be an hour late, the green combat helicopter now dubbed Angel 1 appeared on the horizon.

The radio announcer said it was indeed the Pope. The crowd cheered, pictures snapped, everyone surged towards the front, trying to get nearer to the wooden fences, closer to the altar which now was much too far away and few could see without obstruction.

The excitement was palpable.

"Can you see him?"

"Yes, I see him. Here,

Circus Festival

A Circus World Fall Festival will be held at Our Lady Queen of Martyrs Church, 2731 SW 11th Ct., Ft. Lauderdale, on Oct. 26, 27 and 28th, 1979.

here, look now, through there."

"Why doesn't anyone tell that guy up front to get down?"

"Is he coming down?"

"Has he given his blessing yet?"

Very few actually saw him clearly, touched him, or even got near enough to take a decent picture. But it didn't matter, you see. We prayed with him we listened to his words, we broke the bread of life with him.

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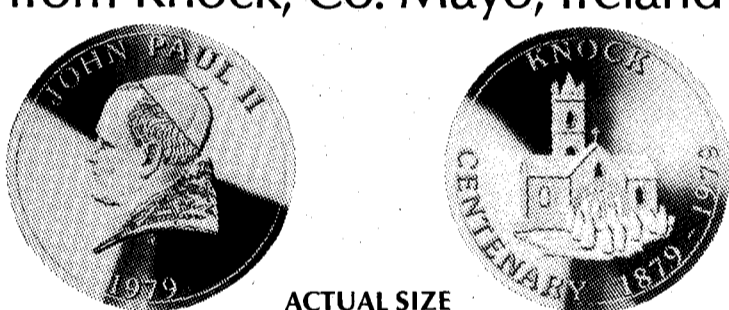
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Comedy-Mystery Is Good Theatre

By GEORGE KEMON

The current offering at the Oakland West Dinner Theatre is a winner — in fact, the whole evening is a winner.

"Catch Me If You Can" — a comedy-mystery is a fast-paced, close knit super-thriller expertly staged and played by a cast who knows what theatre is about.

EVEN FATHER Kelleher, the Catholic priest in the play is believable, albeit a bit pre-Vatican Two in his approach to his "parishioners". Tim Bennett handles the part well.

By any standards the lead is a tough role. Brian Smith does a masterful job in building the tension and furthering the cause as he meets crisis after crisis in pursuit of his innocence.

Inspector Levine is a gem. Bernie Friedkin should play this part all the time. He is a natural.

Jan McArt, who is on stage almost as much as Brian Smith turns in an extremely creditable performance. Her beauty, coupled with a fine stage presence make her the ideal opposite for Brian Smith in

this hilarious mystery farce, playing through Oct. 28.

As for the dinner, it was excellent. Chef Forest Collier, Jr., deserves a rave for his contribution to the evening. The only fault, and it is a minor one is that yesterday's dinner rolls simply do not taste like today's even with water added and reheated. You can't fool us dinner roll experts, Forest.

All in all, a very enjoyable evening, with good food and good theatre — wellworth the price of the evening, which is reasonable,

too! Oakland Dinner Theatre West is at 4850 W. Oakland Park Blvd., at the south end of Oakland Plaza Shopping Center, in Lauderdale Lakes, Fl.

Correction

The number for the Director of Religious Education for St. Ignatius Loyola Parish, Palm Beach, is shown in the Archdiocesan Directory as 622-2560. This is incorrect. The number should read 622-7007.

C.D. Card Party

Catholic Daughters, Court Holy Spirit, No. 1912, Pompano Beach, Fl., will sponsor a Dessert — Card Party at St. Elizabeth's Gardens, Pompano Beach., Oct. 27, 12 Noon. Information: 941-5546

Cathedral Women

The Cathedral Women will meet following Mass and Communion in the lower sacristy of the Cathedral, on Oct. 21, 1979, 9:30 a.m.

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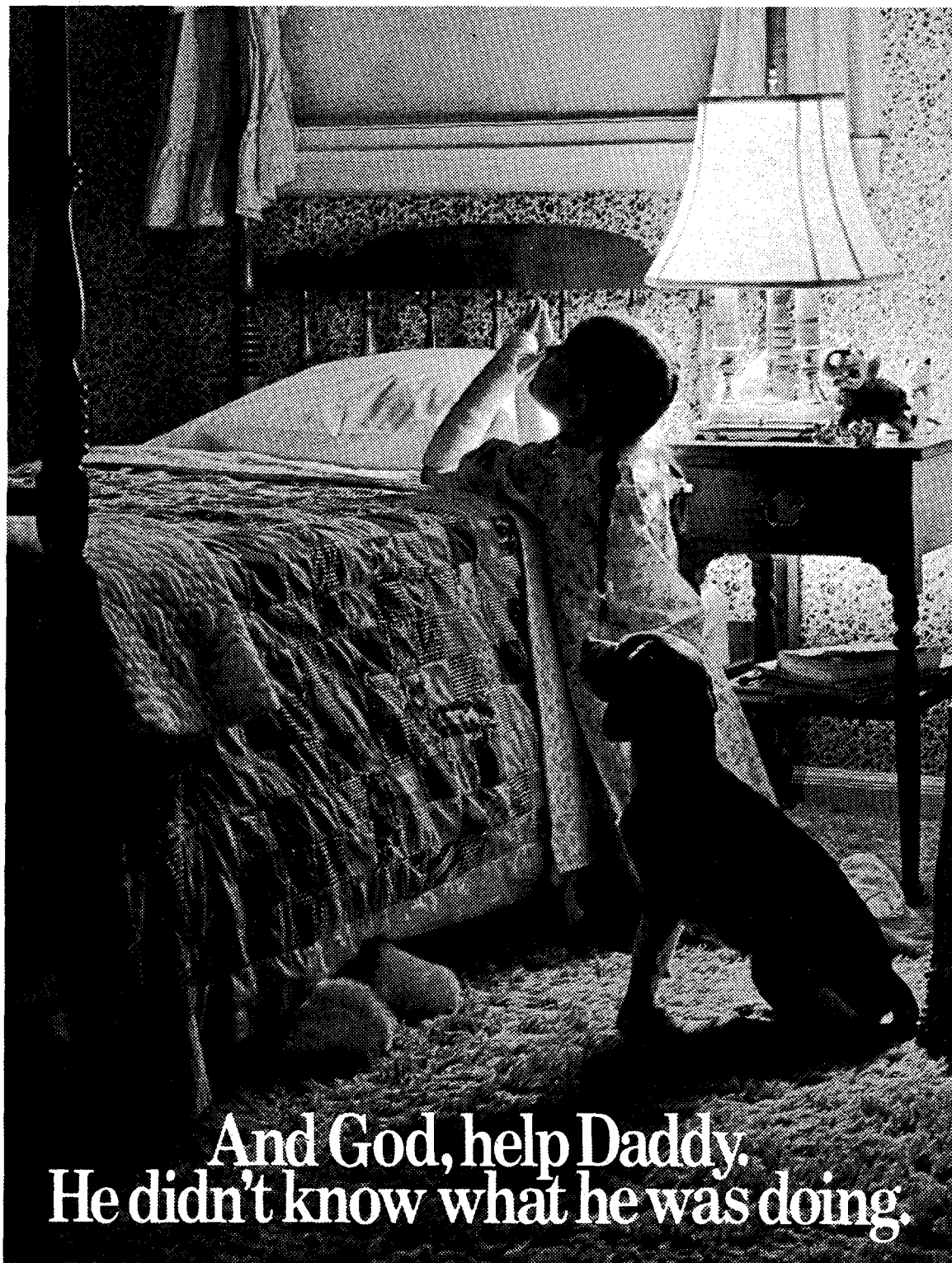
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Halloween Parties

The Sacred Heart Ladies Guild will hold a Halloween Card Party, Oct. 27, 1979, at Madonna Hall, 430 "M" St., Lake Worth, from 12:30 p.m. to 4:00 p.m. Dessert, Door prizes, Table prizes. Donation \$2.00 bring your own cards.

★★★

A Halloween Dinner - Dance sponsored by St. Helen's Women's Guild will be held Sat., Oct. 27, at 9:00 p.m., in the Parish Hall, 3340 W. Oakland Park Blvd., Lauderdale Lakes. Music by the Personal Touch, with midnight buffet. Costume contest and door prizes. Tickets \$5.00 per person. Call 771-2663.

★★★

St. Bartholomew's Women's Club will meet on Thursday, Oct. 18, 1979. Mass will be at 7:15 p.m., and an old fashioned Halloween Party at 8:00 p.m., in the parish hall. Costumes optional.

★★★

There will be a Youth Halloween Costume Party at Christ the King Parish, 16000 SW 12 Ave. in Perrine, Oct. 26, 1979, from 7:30 p.m. to

MIDNITE. No admission without costume. There will be a contest for the best costume. All youth of the South Dade Federation are invited.

Admission \$1.50. Refreshments, Games. For information call Fr. James O'Shaughnessy at 238-2485 or Pete Sienna, 233-8682.

★★★

St. Theresa Social Club of the Church of the Little Flower, 1270 Anastasia, Coral Gables, Fla., is having a Halloween Party, Oct. 28, at 2:30 p.m. in the school cafeteria. Refreshments, Games, Songfest, Door Prizes. \$2.50 Also Membership Day - new members welcome.

Lunch/Card Party

St. Charles Borromeo Women's Club will hold a Calendar Luncheon and card party, Tuesday, Oct. 30, 1979. At the Parish Hall, 600 N.W. 1st St., Hallandale. Donation, \$4.00 Call Carol Zaino, 457-9096 for reservations.

S. Florida Scene

Rummage Sales

St. Joseph's Home and School Assn., will hold their annual Rummage, Bake, and Plant Sale, at St. Joseph School, East 10th St., Stuart, Fl., on Oct. 20, from 9:00 a.m. to 4:00 p.m.

★★★

The Separated and Divorced Men and Women's Group of St. Coleman's will hold a rummage sale on Oct. 27, at 6510 N.E. 21 Lane, Ft. Lauderdale (Off. Fed. Highway & 62nd St.)

★★★

The Sacred Heart Ladies Guild will hold a rummage sale at Madonna Hall, 430 North "M" St., in Lake

Worth, Nov. 1, 9:00 a.m. to 4:00 p.m.; Nov. 2, 8:30 a.m., to 4:00 p.m.; Nov. 3, 8:30 a.m. to 2:00 p.m. Bargain Bags on Saturday.

Ascension Women

The installation of officers of the Ascension Women's Club of Ascension parish in Boca Raton, took place with Fr. Richard Murphy officiating recently at the church. The officers are: Mille Szabo, President; Abbe Friddell, Vice Pres.; Wilma Hamm, Secretary; Ann Cusick, Treasurer. A Luncheon followed at Pals Captain's Table Restaurant.

Patient at Home

Learn how to take care of a patient at home in a free

two-hour class at Mercy Hospital, 3663 S. Miami Ave., Nurses will demonstrate how to bathe, move, and all aspects of care of the patient in the home. This special program on TLC - whether you have a person sick for a day or a chronic invalid, will be held at 2 p.m., Oct. 18. For more information and reservations please phone 854-4400, ext 2683.

National CD Day

National Catholic Daughters Day will be observed by Court Palm Beach No. 780, at St. Juliana's parish, on Sunday, Oct. 21, at the 8:00 a.m. Mass. Officers will wear their robes. All are asked to join in this Mass and Observance. Applications for new members will be accepted at that time. Please phone one of the following: 655-1809; 655-1721, or 833-6800.

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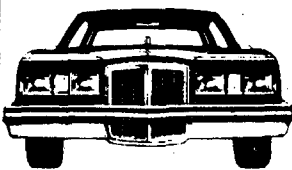
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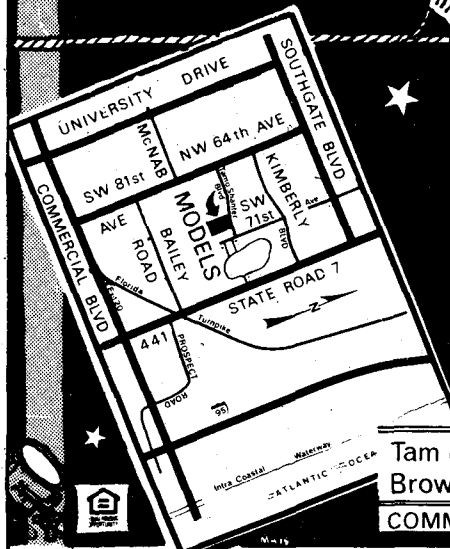
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'Oldest Priest' Dies at Age 101

Msgr. Nicholas M. Jaselli, 101, believed to be the oldest priest in America, died on October 13, 1979.

Msgr. Jaselli was ordained in Rome in 1901, was made Monsignor in 1935, and served as pastor of Our Lady of Carmel Church in Middle River, Md., from 1914 until his retirement in 1948.

He was also founder and

charter member of the Knights of Columbus Council No. 2452 in Middle River.

Msgr. Jaselli is survived by a sister, brother, niece and nephew.

A concelebrated funeral liturgy was held on Tuesday at Villa Maria Chapel. Burial in Our Lady of Mercy Cemetery.

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LEGAL NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA PROBATE DIVISION 03 File No. 79-6946

IN RE: ESTATE OF JOSEPH GREGORY Deceased

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE: YOU ARE HEREBY NOTIFIED that the administration of the estate of JOSEPH GREGORY deceased, late of Dade County, Florida, File Number 79-6946 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler

Street, Miami, Florida 33130. The personal representative of this estate is MICHAEL GREGORY, whose address is 534 N.W. 112th Street, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk of the above styled court to enable the clerk to mail one copy to each personal representative.

All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenge the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED. DATED at Miami, Florida on this 18th day of September, 1979

MICHAEL GREGORY
As Personal Representative of the Estate of JOSEPH GREGORY Deceased

First publication of this notice of administration on the 12th day of October, 1979

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Los Padres y la Educación Sexual

Por CAROLA FARRELL
(Del Family
Enrichment Center)

Yo creo que el sistema educacional siente, probablemente, un poco las mismas dudas y el disgusto que nosotros sentimos. Después de todo, hablar con naturalidad e inteligentemente acerca de una materia señalada "taboo" no es particularmente fácil.

En cualquier caso, estoy plenamente segura de que ningún administrador escolar salta de júbilo ante la perspectiva de iniciar un programa sobre sexualidad humana. Todos los administradores saben de los peligros y de las dificultades así como de las inevitables críticas que han de llegar de algunas partes. Parte de ellas justificadas, legítimas, protestas razonables y otras movidas por la emoción.

Lo cierto es que las escuelas no tendrían este trabajo si nosotros, los padres, hiciéramos lo que se supone debíamos hacer. Y hasta que hagamos la tarea que debemos hacer, las escuelas darán un paso adelante para llenar la brecha creada por nuestra falta de preparación, o de voluntad. No debiera tener que ser así pero por el momento, así es como va a ser.

Como padres, tenemos que dejar de actuar como avestruces, hundiendo la cabeza en la arena pensando que lo que no se ve no existe. Nos contentamos pensando que a nuestros hijos les basta saber de la vida lo que les enseñamos. Si, nos conformamos pensando que la escuela les enseña las materias pero que sólo nosotros les enseñamos acerca de la vida.

¡Oh, si solo fuera así! Sí, ellos aprenden en la casa pero también aprenden en la escuela, tanto dentro como fuera de las aulas. También aprenden de los periódicos, revistas, televisión y radio. (¿Han oído uste-

des las letras de las canciones de moda?) Ellos también aprenden de las paredes de los servicios sanitarios públicos y de los amigos; y de los libros cómicos tanto como de las enciclopedias. Aprenden de lo que se dice y de lo que no se dice y, de cómo se dice o no se dice. A pesar de nosotros, queremos o no, ellos aprenden, y nosotros también; y algunas veces lo que aprendemos preferiríamos no saberlo.

Confieso que últimamente he aprendido algunas cosas que preferiría no saber: que hay gentes que gozan maldiciendo la oscuridad pero no hacen nada para encender una vela; que hay adultos que juzgan sin pruebas y condenan sin hacer un juicio; que hay quienes alegan saberlo todo y se cierran, por lo tanto, a aprender algo. Y todo esto gira alrededor de la educación sexual y se hace invocando el nombre del Señor. Como en todo tópico controversial, hay gentes que generan calor y otros que crean luz. Permitásenos escoger ser de los que dan luz.

La educación sexual en las escuelas es, al parecer, inevitable, esta aquí o está en camino. Ante este hecho ¿Qué es lo que podemos hacer?

Primero: Nosotros los padres podemos y debemos llegar antes que la educación sexual. Con esto quiero decir que si nosotros nos tomamos, ahora mismo, el debido tiempo para explicarle a nuestros hijos lo que debimos haber explicado ya, antes que otro lo haga, podremos estar seguros que lo que aprendan es cierto y hermoso; además será para ellos una regla con la cual comparar lo que proceda de otras fuentes. No dudarán en venir a nosotros con los "hechos" que no jueguen o no tengan sentido de

(Pasa a la Pág. 3 A)



Momento en que el Sr. Armando A. Alejandro, mez, hacia entrega de la placa-testimonio de acompañado por el Sr. José M. Morales Gómez, gratitud a S. E. Arzobispo McCarthy.

YMCA Celebra 10 Octubre y Homenaje al Arzobispo

Al conmemorar la fecha patriótica cubana, del 10 de Octubre de 1868, la YMCA Internacional José Martí, ofreció el viernes pasado un acto que resultó brillante y muy concurrido, también tuvo como principal homenajeado a Su Excelencia el Arzobispo de Miami, Edward McCarthy.

El evento comenzó exactamente a las 8 y 45 de la noche, ante una excelente concurrencia de más de trescientas personas.

El programa que resultó muy interesante, comenzó con los Himnos de los Estados Unidos y Cuba y la Invocación que hizo el propio Arzobispo McCarthy. A continuación, el Sr. Aurelio Torrente brindó un recital de sus composiciones alusivas al 10 de Octubre, que fué muy aplaudido. Seguidamente se presentó el Conjunto de Guitarras que dirige la Sra. Esperancita Rodríguez Walling, habiendo hecho la presentación la Sra. Matty Rodríguez Walling que formó parte del numeroso grupo del conjunto de guitarras, que resultó ser un espectáculo completo pues incluyó música, canto y baile. Gustó tanto la actuación que tuvieron que presentar más números de los programados. La Sra. Esperancita Rodríguez Walling recitó brillantemente una poesía de Ernesto Montaner, y fué muy aplaudida.

A continuación tuvo lugar el homenaje a Su Excelencia el Arzobispo McCarthy, el que fué precedido de unas palabras

del Sr. Armando A. Alejandro, quien, acompañado por Directivos de la YMCA José Martí, ofrecieron el sentido homenaje al Arzobispo, presentándole una placa-testimonio de la YMCA Internacional por su ayuda a los compatriotas refugiados y a la niñez y juventud.

El Dr. Fernando Mendiutía, Secretario de la YMCA, ofreció unas palabras de saludo a los visitantes. El Dr. Facundo de la Roza, hizo la presentación del orador invitado y el Dr. Tulio Díaz Rivera, disertó sobre el 10 de Octubre, terminando el evento con las notas del Himno Invasor.

Semana de la Hispanidad

Celebran Los Jóvenes

El jueves 11 de Octubre, el pueblo latino de Miami, congregado en torno al Obispo Auxiliar, Msgr. Agustín Román, celebró la Semana de la Hispanidad con una Misa de acción de gracias por la fe recibida.

¿Por qué no celebrar la fe de Hispanoamérica en esta Semana de la Hispanidad?, se preguntaron los jóvenes de Miami. Y la Pastoral Juvenil se puso inmediatamente en acción. Los grupos juveniles se repartieron responsabilidades: invitaciones, cantos, preparación de liturgia, brindis,...

Fiesta de la Hispanidad: celebración joven, alegre, fe pujante y contagiosa, en torno a la Virgen Madre, presencia viva en la Iglesia Latinoamericana desde sus orígenes.

"La Virgen siempre está presente en el corazón del pueblo hispano" dijo Msgr. Román en su homilía. "Todos los pueblos la invocan, pues Ella siempre ha estado en los momentos decisivos de su historia: Nuestra Señora de Luján,

de Guadalupe, de la Divina Providencia, de Coromoto, de la Caridad,...."

El "nuevo mundo", recibió la fe porque una Reina se desprendió de sus joyas para que un intrépido navegante realizara su sueño. Ambos abrieron a la fe este inmenso continente. Los pueblos recibían junto con la espada, la fe; y recibían una lengua que sería vínculo de unidad entre ellos.

"La fe fue abriéndose paso por la sangre de los mártires", subrayó Msgr. Román. "Fe y lengua son el sustrato que ha ido permaneciendo a través de todos los siglos y que ha unificado en su pluralidad al pueblo latino americano" continuó Msgr. Román.

La juventud latina se afirma en sus raíces; a la salida un joven comentaba:

"Somos parte del pueblo latino americano, creemos que como latinos tenemos algo que aportar a la Iglesia en Miami: nuestra propia singularidad".

Y uno de los adultos decía: La Iglesia está viva".

Gana el Nóbel de Paz la Madre Theresa

(Tomado de "Diario las Américas")

OSLO, Oct. 17. — La madre Theresa de Calcuta obtuvo hoy el premio Nóbel de la Paz de 1979 por su trabajo entre los enfermos y los pobres en los suburbios míseros de la ciudad, anunció hoy la Comisión del Nóbel del Parlamento noruego.

La madre Theresa Boyakhui, 79, nacida en Skopje, Yugoslavia, ganó el premio establecido por el químico Alfred Nóbel en 1895, por su excelente trabajo en pro de la fraternidad entre las naciones, y contribuir a evitar lo que el insigne investigador llamó el horror de los horrores y el mayor de todos los crímenes, la guerra.

La concesión del premio Nóbel de la Paz, el más famoso de los seis otorgados, fue otorgada a Noruega cuando el país formaba parte de Suecia.

La Frialdad Fanática y el Prejuicio de un Medio

Nuestro Papa Juan Pablo II ya está de regreso, pero el impacto de su presencia entre nosotros permanecerá por muchos años en el futuro. Gentes de todas las creencias le dieron la bienvenida, le mostraron su afecto y el respondió, muy a tono con lo que representa, no como un político o un jefe de estado, sino como un pastor de almas.

Por esta razón es que nos quedamos pasmados, y sorprendidos ante la arrogancia e ignorancia del editorialista del Miami Herald quien, el Domingo 7 de Octubre, llamó al Papa, casi literalmente, malagradecido y deshonesto. El pecado del Papa, a los ojos del Herald, es que el predicó la plenitud de la doctrina católica en claro e inequívoco lenguaje.

Esto, aparentemente, no debía esperarse porque, como dijo el Herald, el pueblo americano lo recibió con calor y amor? ¿Cómo respondió el Papa? El reiteró la enseñanza Católica sobre intercomuniación, control de la natalidad, aborto, divorcio, celibato y la limitación del sacerdocio sólo para los hombres. Según el Herald, esto fué un terrible error porque la firme ley moral de la Iglesia es impopular y la posición del Papa enajena aun mas a algunos católicos.

¿Y qué? ¿Qué mas podía decir el mentor de la Iglesia Católica? Después de todo, nosotros esperamos que él, y nuestros obispos junto con él, reiteren constantemente la enseñanza moral de la Iglesia Católica. El hecho que el editorialista del Herald no esté de acuerdo con esto no tiene significación alguna. En verdad, la reafirmación de las enseñanzas morales de la Iglesia es algo que todos necesitamos que se nos repita a menudo, aun cuando muchos en este mundo rehusen aceptarlo.

Mirando al mundo de hoy, cualquier persona honesta solo puede lamentar el hecho de que está en un terrible estado de confusión, bordeando la degeneración de los estados Helénico y Romano de tiempos pasados.

Pudiéramos quizás ignorar las expresiones de fanatismo hipócrita y el prejuicio anticatólico contenido en el editorial del Herald si no hubiese estado mezclado con el ofensivo cartón de Morin del Martes 9 de Octubre. En el se caricaturizó a un sacerdote de estatura grotesca en un confesionario, con una mujer penitente detrás de la rejilla. El texto decía: "Padre, perdóname. Yo he pecado. Para comenzar le diré que soy mujer..." Es obvio que el cartonista trataba de señalar que las mujeres no tienen importancia en la Iglesia Católica y que, en verdad, son consideradas intocables.

El editorial y la caricatura, en una sola masa, solo pueden ser considerados una vileza, una difamación y una calumnia contra la Iglesia Católica. No hay excusa para esta conducta, especialmente en el sur de la Flo-

rida, donde los católicos contribuyen vitalmente al bienestar cívico no sólo en la dirigencia sino también en los negocios y en todas las áreas profesionales y laborales.

Los católicos no tenemos nada por que dar disculpas en relación con las enseñanzas morales de nuestra Iglesia, aun cuando no esperamos que todos las acepten. Pero si demandamos el respeto elemental tanto de los medios como del resto de la población. Y esto porque somos parte de esta Nación y hemos contribuido a su progreso y a su prestigio tanto como cualquier otro grupo.

Resentimos esta resurgir de la filosofía del "nada sé", del principios del siglo, cuando se discriminaba contra los católicos simplemente porque eran católicos. Siempre hemos objetado contra el fanatismo y el prejuicio contra cualquier grupo en todos los Estados Unidos. Hemos defendido el derecho, y lo seguiremos defendiendo, que tiene el Judío, el Musulmán y también el ateo y el agnóstico a ser reconocidos como personas con una dignidad divina y un destino eterno.

De lo que si protestamos es del vocinglero ataque del Miami Herald sobre las enseñanzas morales de la Iglesia Católica. Debe señalarse que ellos son siempre muy cuidadosos en no atacar a ningún otro de los grupos religiosos principales. Sin duda nos creen presa fácil para su difamación y calumnias, y piensan que de alguna manera siempre se han de salir con la suya. Se sienten libres para mofarse de nuestras costumbres religiosas (y hay evidencia de esto en el reciente pasado) y pretenden usurpar la dirección moral de nuestra comunidad. Los temas de la visita del Papa Juan Pablo II fueron amor, reconciliación, hermandad y ecumenismo. Y estos temas, por una nación ya cansada y enferma de un superénfasis acerca del sexo, de las drogas, la pornografía, el crimen y otros similares. La vasta mayoría de los Americanos de cualquier credo o raza acogió cálidamente la refrescante y firme posición del Papa Juan Pablo II.

Pero el Miami Herald no quiere ser anulado. Quizás el Papa haya retado su conciencia y quieran demostrar que ellos saben más de la Iglesia Católica que el mismo Papa.

Su editorial, y su cartoncillo, revelan, no solamente la grandeza de su ignorancia, sino también el odio manifestado en fanatismo y prejuicio. Es penoso porque el Herald hizo un trabajo encomiable reportando la visita del Papa. Es difícil conciliar esta cobertura de los eventos con su editorial difamatorio de los católicos y de su guía, el Papa Juan Pablo II.

¿Buscas algo que hacer?

Seguir la huella de Cristo, caminar paso a paso con El, ésa es en realidad nuestra meta. Buscarlo dondequiera que haya un corazón capaz de amar, servirle en las grandes ciudades y en los lugares más apartados. Allí donde almas ocultas y sencillas luchan por triunfar en la vida, allí donde almas valientes y esforzadas trabajan por un mundo mejor, allí está Cristo.

El Cristo emigrante, representado en tantos obreros pobres y humildes de quienes muchas veces se abusa... El Cristo desamparado que vive en tantos — infelices que día a día tocan a nuestra puerta... en los niños desorientados y sin infancia, desde su niñez tienen que enfrentarse a la rudeza de la vida... **ES AQUI DONDE NOS NECESITA CRISTO!!**

El Cristo que vive en los hombres y mujeres desesperados, arrastrados por el vicio y el placer... El Cristo que gime ahogado en el interior de los hombres que buscan únicamente el dinero, el poder, la comodidad... El Cristo que sufre en los abandonados, en los ancianos... **ES EL CRISTO QUE NOS LLAMA Y NECESITA!!**

Es por esta razón que aquí en la Florida, las Misioneras Guadalupanas del Espiritu Santo relaizan su labos apostólica tanto en la ciudad como fuera de ella.

En Miami trabajan en dos parroquias: St. Raymond y Gesu. En la primera se coordina la educación religiosa infantil, se — promueve la liturgia y se asesora la catequesis juvenil y de adultos. En la última, se colabora en la educación religiosa y se promueve la formación de comunidades cristianas donde reciban la Palabra de Dios los ancianos y los retirados.

Todos somos testigos vivientes de la necesidad urgente que el mundo tiene de Dios, necesidad que muchas personas no pueden saciar porque no hay quien las ayude. **¡TU PUEDES SER ESA AYUDA!!** Quizás Dios ha puesto en Ti la capacidad de ser CANAL para que El llegue a otros.

Siempre ha habido quien cede parte de su tiempo trabajando para que Dios llegue a cada corazón pero, como en todo trabajo, el Señor quiere personas que le trabajen a TIEMPO COMPLETO (FULL TIME)... quiere MISIONERAS abnegadas y entregadas que le ayuden a curar las llagas del pecado que llenan el mundo.

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OFICIAL

La Cancillería anuncia que el Sr. Arzobispo McCarthy ha hecho el siguiente nombramiento:

El Rdo. Sergio García Miró como pastor Asociado para la Parroquia de San José, Miami Beach, efectivo desde el 12 de Octubre de 1979.

Sacerdote Español Beatificado

CIUDAD VATICANA — (NC) — El Papa Juan Pablo II proclamó Beato al sacerdote español del siglo pasado, Enrico de Osso y Cervello, en solemne ceremonia en la Basílica de San Pedro, el pasado Domingo 14 de Octubre.

El nuevo Beato Enrico, quien falleció en 1896 a la edad de 55 años, fué el fundador de las Hermanas de Santa Teresa

de Avila, orden de monjas educadoras que cuenta con más de 2,000 miembros.

Además, el Padre Enrico fué un notable predicador y un pionero en el estudio de métodos catequísticos.

En su homilía el Papa dijo que el Beato Enrico "fué uno de los más grandes catequistas del siglo XIX y muy actual en

este momento para toda la Iglesia.

Poco después de la Misa, el Papa apareció en la ventana de su salón y antes de dirigir las oraciones del Angelus, expresó "que la Orden fundada por Beato Enrico se nombró en memoria de Santa Teresa de Avila" cuya espiritualidad estuvo especialmente marcada por una profunda vida de oración. La espiritualidad Teresiana es sobre todo profunda oración, que es la levadura de todo apostolado, y así era también el Beato Enrico. La oración era el alma de su sacerdocio y de su apostolado.

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Proclamar el Evangelio es la misión y la razón de ser de la Iglesia. La Iglesia existe en orden a la evangelización y es ella quien confía esta misión a todos los bautizados. En ella, el Espíritu Santo toma a algunos de sus hijos e hijas para enviarlos a la gran misión de evangelizar los pueblos.

San Antonio María Claret tuvo el gran gozo de ser el Apóstol de Cuba, su primer Arzobispo. El 18 de Febrero de 1851 tomaba posesión de la sede en la Catedral. En sus palabras de saludo dijo al pueblo cubano: "La verdadera prelada será la Virgen Santísima. La forma de gobierno la que Ella me inspire".

San Antonio María Claret vivió con el pueblo cubano, sintió con él, sufrió con él, gozó con él, buscó fortalecerle en la fe recibida, obró la justicia y luchó por ella, hasta el punto de llegar a derramar su sangre, como en efecto hizo en el atentado de que fue objeto en Holguín.

Fueron seis intensos años de evangelización los que pasó

en la isla. No quedó región que no fuera visitada por su Pastor. En sus incansables visitas pastorales recorrió a caballo la isla palmo a palmo. Ni lo desconocido del camino, ni lo abrupto o dureza del terreno fueron obstáculos para su celo misionero. Pudiera bien ser llamado "el Arzobispo Misionero".

En su plan de evangelización tres fueron los elementos principales por él utilizados: 1) El Evangelio. En todas las casas que visitaba dejaba un Evangelio. 2) La devoción a la Santísima Virgen, y 3) las Misiones, en las que él predicaba incansablemente, denunciando las situaciones de pecado, de injusticia, de opresión. No hubo rincón en la isla que no escuchara su voz. El Pastor conocía sus ovejas y sus ovejas le conocían.

San Antonio María Claret dejó una profunda huella en el corazón del pueblo cubano. Celoso de la salvación de las almas promovió la renovación del clero, buscó la colaboración activa de los laicos, fundó las religiosas de María Immaculada, Misioneras Claretianas; sembró la semilla de la fe, la esperanza y el amor. Hoy recogemos sus frutos.

El 24 de Octubre todos los que heredamos su celo apostólico, los que recibimos aquella semilla, celebraremos su nacimiento a la Vida en una celebración eucarística presidida por el obispo Auxiliar, Msgr. Agustín Román, en la Ermita de Nuestra Señora de la Caridad, a las 8:00 de la noche. Invitamos a la comunidad cubana a compartir con nosotras, las Misioneras Claretianas, esta celebración de acción de gracias al Señor. Recuerden el día 24 de Octubre, miércoles, en la Ermita a las 8:00 de la noche.

Folleto Sobre Cáncer en Español

El Instituto Nacional del Cáncer ofrece al público un folleto bilingüe, que responde en lenguaje sencillo a las más frecuentes preguntas sobre el Cáncer, las formas de prevenirlo y detectarlo, los tratamientos y métodos de rehabilitación, todas de particular importancia para los hispano-americanos.

"Lo que usted debe saber sobre el cáncer" es una publicación patrocinada conjuntamente por la Coalición Nacional Hispánica de Organizaciones de Salud Mental y Servicios Humanos (COSSMHO) y la Asociación Nacional de Centros Comunitarios de Salud. Abarca diversos aspectos, inclusive las tasas de incidencia del cáncer entre los norteamericanos de origen hispano, el autoexamen del pecho y las causas ambientales del cáncer, con especial énfasis en la prevención y en las formas de descubrirlo a tiempo y tratarlo de inmediato. El folleto también incluye números telefónicos de

los Servicios de Información sobre el Cáncer, a los que puede llamarse, sin costo alguno, para hacer preguntas adicionales sobre esta enfermedad.

Para obtener ejemplares gratis de este folleto sírvase escribir a la siguiente dirección: Office of Cancer Communications, National Cancer Institute, Bethesda, Maryland 20205

Primera Piedra Parque San Juan

La Primera Piedra para el Parque Deportivo y de Recreo "San Juan de Puerto Rico" será colocada el día 27 de Octubre del corriente a las 12 m., en el 144 NW de la calle 26. A este acto invitan sus patrocinadoras, las Damas Auxiliares de la Divina Providencia y las Hermanas Marianitas. El parque San Juan viene a satisfacer una necesidad comunitaria en esa área de la ciudad.



La Unión de Trabajadores de Granjas de la Florida llevó a cabo una manifestación urgiendo el boicot a las lechugas, que tuvo lugar en SW 27th Ave. y Ruta número 1 el pasado Viernes por la noche. Stephen Roberson, Director de la organización en la Flori-

da, asegura que fue muy provechosa. Iguales actos se llevaron a cabo en las principales ciudades del Estado. También dijo Roberson, que las ventas de lechugas Iceberg bajaron mucho en relación con las del año pasado.

Los Padres y la Educación

(Viene de la Pág. 1A)

acuerdo con la regla que les dimos.

Una pareja, por quien siento gran respeto, me contó recientemente como ellos hicieron un gran esfuerzo de voluntad para al fin, sentarse con su hija de once años y explicarle a la niña lo que era la relación sexual. Para ellos fue una difícil tarea pero los dividendos los recibieron allí mismo cuando al final la niña les dijo: "Gracias por decirme esto! Nunca más tendré temor de preguntarles algo. Ya sé que ustedes comprenden." Aquel momento lo unió a ella para siempre. Para algunos de nosotros es tarde para ser los primeros. Pero de todas maneras podemos comenzar en este momento, cualquiera sea la edad o la etapa de los hijos. La madurez, en materia sexual, es un proceso de toda la vida.

Segundo: Cuando la escuela de su hijo o hija anuncie el comienzo de un programa de educación sexual, no deje de estar presente. Las Escuelas Públicas de Dade County anunciarán con tiempo el programa e invitarán a los padres para que se familiaricen con el curso de estudios y con los libros y materias. También, usualmente, hay un programa de orientación para padres antes del comienzo del curso. No se deje llevar por los prejuicios ni condene antes de tiempo. Asista cuando le inviten, interésese por lo que van a enseñar y quien lo va a enseñar. Pida que le muestren los libros y materias. Escuche al maestro y pregunte cuando tenga chance. Cuando haya recopilado toda la información que necesita, entonces haga su juicio. Con este juicio razonadamente hecho, si cree que el programa tiene méritos, apóyelo. Por el contrario, si estima que al programa le falta algo, o adolece de algún defecto, trabaje con la escuela, de manera positiva, para mejorarlo. Si después de todo este esfuerzo los padres no están satisfechos, tienen una opción

final: ¡Saque a sus hijos de ese programa!

Las escuelas públicas encaran el reto casi imposible de satisfacer las necesidades de cada familia, sin violar ningún derecho y resistir, a la vez, las presiones que crearán diversos grupos interesados. Esto es una realidad. Reconocemos las limitaciones impuestas a las escuelas públicas que les impiden enseñar de acuerdo con nuestro código moral, pero si pueden darles a conocer a sus alumnos, que son nuestros hijos, que los juicios y decisiones que se relacionen con su personal sexualidad, deben ser orientados por su código moral y que estos valores morales deben ser formados con el valioso aporte de su familia y de su Iglesia. Este es un aspecto muy legítimo del programa de educación sexual con el que el sistema público de educación debe honrarnos. Ninguna persona vive sin un código ético con el cual moldea sus relaciones con y hacia sus seme-

jantes y refleja el respeto, o la falta de él, que siente por sí mismo. Obviamente, este código conforma la persona en su identidad y actividad sexual.

Tercero: Si este tema nos pega donde mas nos duele, quizás sea que nos está revelando algo muy personal. Pudiera ser que tengamos miedo porque hasta ahora no hemos hecho un buen trabajo, sea dentro de nosotros mismos o en lo que atañe a nuestros hijos. Si es así, corra a la biblioteca, o consulte con un maestro respetable y experimentado, o con un consejero de su confianza para que le recomienden algunos libros que le den la información que necesita y se sienta capaz de enfrentarse al trabajo que como padres podemos realizar mejor que nadie por nuestros hijos. Por que nadie ama a nuestros hijos como nosotros.

(La próxima vez trataremos sobre la educación de los padres en la sexualidad humana)



Treinta y cinco personas pasaron el día en St. Maurice, envueltos en Terapia de Baile. Ideas de Danza Sagrada para el día de Dar Gracias y para las Navidades se estudiaron y durante el día se ensayaron algunas, bajo la dirección de Fatah Miller, de frente en la foto, y por la tarde con Virginia Shuker. Este evento fue patrocinado por el grupo de Danza Litúrgica de St. Maurice. Cuatro jóvenes danzarinas de la Primera Iglesia Presbiteriana de Ft. Lauderdale contribuyeron en este proyecto bailando el tema musical "Cuán excelente es tu nombre, Dios Todopoderoso".

Taller Socio-Pastoral

La Oficina Regional del Sureste para Asuntos Hispanos ha preparado un Taller de Programación y Evaluación en La Accion Pastoral, presentado como un servicio para los dirigentes de la Pastoral Hispana en los Movimientos y en las parroquias. La programación y la evaluación son elementos básicos para el dirigente que tenga a su cargo cual-

El Día de la Familia en Gesu

El próximo domingo, día 21 de Octubre habrá una gran reunión de familias de la comunidad hispana en los salones de la Iglesia Gesu, con motivo del Día de la Familia. Nadie se quiere perder el succulento menú criollo que se anuncia. Es fantástico. Se servirá desde las 11 AM hasta las 3PM.

Liturgistas Hispanos se Reúnen en Chicago

CHICAGO — El recién formado Instituto de Liturgia Hispana celebró una reunión del 5 al 7 de septiembre en la ciudad de Chicago para comenzar a desarrollar textos litúrgicos que sean más apropiados para los hispanos que viven en los Estados Unidos.

"Durante demasiado tiempo los hispanos de os EEUU han sido considerados como una masa homogénea, uniforme y sismilar en todos los aspectos, incluyendo las necesidades litúrgicas", dijo el Padre Roberto Torres, vocero y presidente del Instituto. "Por lo tanto, ya es hora de que la Iglesia examine más de cerca nuestro pluralismo y comience a verlo como un regalo más que los hispanos ofrecemos a la Iglesia. Este pluralismo debe ser visto como elemento creativo y enriquecedor, que no debe, de manera alguna, ser ignorado", añadió enfáticamente el Padre Torres, que fué elegido en forma unánime por los miembros del Instituto para servir de presidente por dos años más.

Entre los asistentes se encontraban líderes laicos y religiosos hispanos, que trabajan activamente en el campo de la liturgia en distintas regiones del país representando a diversos países de origen.

Uno de los principales conferencistas fue el Arzobispo de Milwaukee, Rembert Weakland, que presiden la junta del Comité de Liturgia de los Obispos de Estados Unidos. El Arzobispo felicitó al grupo por su compromiso y sus esfuerzos en el área de reformas litúrgicas para el pueblo hispano de este país, ofreciéndole todo su apoyo a la labor del Instituto.

El Padre Virgilio Elizondo, Director Ejecutivo del Centro Cultural Mexicano-Americano en San Antonio también habló al grupo. Elizondo urgió a los participantes a "reconocer la necesidad de descubrir las formas en que nuestro pueblo alaba a Dios", y añadió, "nuestras celebraciones litúrgicas tienen que ser

quier tipo de apostolado.

El director de este Taller es el Dr. Ricardo Puerta, licenciado en Cooperativismo en la Universidad de Puerto Rico, y doctorado en Sociología del Desarrollo en la Universidad de Cornell.

Las sesiones tendrán lugar en el Seminario St. John Vianney, comenzando el Viernes 26 de Octubre y finalizando el Domingo 28. Para más detalles llame al teléfono 223-2711.

Charla Sobre el Amor

El Padre Francisco Santana ofrecerá una charla sobre "El Arte de Amar", del reputado sicólogo, Dr. William Lynch, y tendrá lugar en el salón parroquial de St. Kevin, el 22 de Octubre a las 8:00 p.m.

verdaderas celebraciones que nacen de la realidad viva de nuestro pueblo, en vez de verlas como un grupo uniforme de dogmas inflexibles y rígidos o una serie de rituales lejanos y fríos".

En su plática, el Padre Elizondo hizo énfasis en las palabras de Jesús mismo en el Evangelio de San Lucas, "El Señor da sabiduría a los más pequeños, los más pobres, los más marginados". Al definir el papel que la liturgia debe tener, Elizondo insiste que "la liturgia debe hacer sobrevivir al pueblo, así que indudablemente la liturgia es también agente de liberación para todo nuestro pueblo".

El Padre Torres afirmó lo ya expresado por el Padre Elizondo, que "la fuerza más poderosa que nos puede unir como católicos hispanos en los EEUU es el establecer más claramente nuestra identidad como católicos hispanos, no simplemente como hispanos o solamente como católicos."

El Instituto de Liturgia Hispana ha aceptado el reto de trabajar arduamente para promover, enriquecer y purificar los símbolos religiosos populares del pueblo hispano. Con las habilidades, experiencia ministerial, y conocimientos litúrgicos de sus miembros, el Instituto concentrará sus esfuerzos en incorporar estas tradiciones y símbolos a las celebraciones litúrgicas del pueblo.

Todos los participantes están convencidos de que al llevar a cabo esta tarea, estamos, de hecho, siguiendo las recomendaciones del Papa Juan Pablo II en su discurso a los Obispos Latinoamericanos en Puebla.

Para más información sobre el Instituto de Liturgia Hispana, su racional, metas y plan de acción póngase en contacto con el Padre Roberto en esta dirección: 2500 North Tyler St., Little Rock, Ar. 72207.

Recuerdos de una Mañana Fría

Por ANA M. RODRIGUEZ

Ellos le llaman "mañana" pero a las 4:30 a.m. estaba el cielo negro como el carbón. Nada se movía en las calles. Sólo sombras, silencio y frío. Y también, quizá, pensando en ello, había cierta sensación, como un aura de expectación.

"... iba a ser un día histórico para el Estado", decía la radio. Y una experiencia inolvidable para 350,000 peregrinos, incluyendo a aquéllos que habían comenzado su viaje esa fría mañana para reunirse más tarde en un campo de maíz, soportando el mordiente aire y aguardando por ocho o nueve horas para echarle tan solo una fugaz mirada al Papa peregrino. El "Papa Polaco del pueblo" que hizo historia al ser elegido y ahora por escoger este fértil Estado granjero para su visita.

Semanas preguntándose ¿Por qué escogió a Iowa? dieron paso a la realidad de que, no importa la razón, este era el día.

Y por esto, vinieron los

campesinos de todas partes. Los más en autobuses, otros en automóviles, desde tan cerca como Des Moines y tan lejos como Texas. Pero ahora, temprano en la mañana, por la carretera de las "Granjas de la Historia Viviente" todos venían caminando. Traían frazadas, termos, sillas, radios y cuanto podía hacerles el día llevadero. Caminaron por más de una hora por el paisaje limpio de autos pero con centenares de autobuses. Mirando alrededor, sólo se podían ver miles y miles de personas que iban en la misma dirección. El "corazón de América" pasó las horas de aquel día comiendo, durmiendo, jugando a las cartas, y mayormente guardándose del crudo y frío viento de Octubre. Mientras tanto música clásica se oía a través de los altavoces, coros improvisados brotaban por donde quiera y a ratos un hombre con una trompeta tocaba "As the Saints Go Marching In".

Finalmente, a las 3:30 p.m., después de lo que parecía una eternidad, salpicada por

anuncios de que el Papa llegaría con una hora de retraso, el helicóptero verde, ahora llamado "Angel 1", apareció en el horizonte. El locutor de radio dijo que ciertamente era el Papa. La multitud vitoreó, tiró fotos y todos se movieron hacia adelante tratando de acercarse al altar que ahora lucía demasiado lejos y pocos podían ver sin obstrucción.

La excitación era palpable. El estado de ánimo cercano al éxtasis.

— ¿Puedes verlo desde ahí?
— Sí, lo veo. Mira, mira ahora, por allí.

— ¿Por qué alguien no le dice a aquel hombre que se agache?
— ¿Está bajando ya?... ¿No ha dado la bendición todavía?

Realmente muy pocos vieron al Papa claramente, o lo tocaron o pudieron acercarse a él lo suficiente como para sacar una foto que valiera la pena. Pero eso no importaba porque estábamos con él, rezamos con él, compartimos con él el "Pan de Vida" y lo que es más, ¡El estaba con nosotros!

Vocación Religiosa, Vocación Evangelizadora

Por Hna. Margarita GOMEZ, RMI

La vocación religiosa, como la de todos los cristianos, se inserta en el ámbito de la fe en Cristo Jesús. En El hemos sido convocados por la fuerza del Espíritu. Seguir a Cristo es estar respondiendo a la llamada que el Padre hace a todo hombre y estar prolongando la misión de Jesús en el mundo.

La Vida Religiosa es ante todo una vida, una realidad, una llamada al seguimiento de Jesús. La religiosa revive, prolonga y perpetúa las condiciones de vida y el destino salvador de Jesús entre los hombres, y lo hace, como Jesús, viviendo su amor universal en virginidad, pobreza y obediencia. Este modo de existencia en la Iglesia, es un don que la Iglesia ha recibido de su Señor, del que cuida amorosamente. (cf. LG No. 43).

La vocación religiosa se inserta en la vida de la Iglesia, de la Iglesia universal y de la Iglesia local. En esta Arquidiócesis de Miami, la vida religiosa es la respuesta a una llamada del Espíritu dentro de esta comunidad cristiana, cuyo valor evangelizador está en la respuesta que las comunidades religiosas y cada religiosa dé a esa vocación que el Espíritu ha suscitado para bien de la comunidad local.

La respuesta que cada Hermana da a las necesidades de la comunidad local viene dada desde la radicalidad de su consagración al Padre en Cristo; desde esta su consagración peculiar, opina, trasmite su experiencia de las bienaventuranzas, lo que ella misma es, junto con los demás miembros del Pueblo de Dios. Su presen-

cia, es una presencia profética, en su palabra, en su hacer, pero sobre todo en su ser. Es invitación de Dios a los valores esenciales, a la vida definitiva de amor en el Padre; es respuesta a Su llamado; es despojamiento de sí mismo; es auto-donación a los hombres, purificada de todo egoísmo personal.

La comunidad católica latina en la Arquidiócesis de Miami es aproximadamente de unas 736,700 personas. A su servicio existen en la actualidad unas 108 Hermanas, de distintas Congregaciones, que han asumido el compromiso valiente y profético de anunciar la Buena Noticia a los más necesitados, que están entre los mas pobres, por su situación económica, cultural, racial, etc. De estas hermanas, nueve ya no están en el ministerio activo y las demás pueden ser vistas en una gran variedad de ministerios, proclamadores y anunciadores de la Fe.

Entre estos ministerios se encuentran:

- el ministerio de la enseñanza: a nivel de primera enseñanza hay 19 Hermanas y en la secundaria 2.

- en el ministerio de la educación religiosa, encontramos a 14 Hermanas;

- atendiendo un Hogar infantil están 6 Hermanas;

- en una residencia para jóvenes y en el ministerio pastoral, visitas a las familias, trabajo parroquial, preparación litúrgica, coros, etc., se encuentran 20 Hermanas;

- en el ministerio social hay 6 hermanas, y en el Centro para los Hispanos hay otras 4 hermanas.

- en el ministerio con los migrantes y trabajadores

agricolas hispanos se encuentran 12 hermanas;

- en la promoción vocacional a nivel diocesano está una hermana, y otra hermana mas en el departamento de radio y televisión;

- con ministerios especializados y diversificados hay 9 Hermanas

- y, preparándose para un ministerio más eficaz existente, tres Hermanas.

La respuesta al llamado de evangelización es decidida y valiente. Conscientes de crecer en la Vida del Espíritu, y cada una de las Hermanas que las forman, trabajan en transformar sus relaciones entre sí y con la comunidad local; por establecer lazos de confianza y de respeto entre las personas; se esfuerzan en la generosidad del perdón, en la entrega y el compromiso al servicio de la comunidad creyente.

En nuestra sociedad actual, la religiosa es, con su servicio, agente de salvación. Es liberadora para nuestro tiempo, es evangelización dentro del pueblo del cual ha sido tomado por el Espíritu, comunicándoles a ese Hombre Nuevo, Cristo Jesús.

El Espíritu de Jesús sigue suscitando este don de la vocación religiosa en el seno de su Iglesia, en esta Iglesia local de Miami. La respuesta es la opción libre y responsable de cada llamado. Si oyes hoy la voz del Señor, no endurezcas tu corazón; sé valiente, sé generoso, corre el riesgo de dar tu vida al Señor y a los hermanos.