VATICAN CITY — (NC) — Parents must be helped to carry out their role as principal educators of their children, Pope John Paul II told about 600 participants at the Third International Congress on the Family.

In his French-language address to the participants whom he received Oct. 30, the pope said Vatican II stressed that parents are the “first and principal educators” of their children.

“In THIS AREA good will, love itself, are not enough. There is a know how that parents must acquire, with the grace of God, first of all by strengthening their own moral and religious convictions, by giving example, by reflecting also on their experience, among themselves, with other parents, with experienced educators, with priests,” he said.

“May your children acquire in your families a first experience of the church and of authentic human life in society. It will be up to you, too, to introduce them little by little into larger educative communities than the family,” he added.

“Thus, strengthened in their Christian identity to confront a pluralist world—often indifferent, even hostile to their convictions—these young people will be able to become strong in the faith, to serve society and to take an active part in the life of the church, in communion with their pastors and putting into practice the orientations of the Second Vatican Council,” he said.

After the speech, the pope

(Continued on Page 3)

Florida Bishops speak on Sex Education

As Bishops of the Roman Catholic Church we are concerned about the welfare of all young people, Catholic and non-Catholic, including those attending public schools, as well as those attending private schools. Increasing pressure is being brought on the public schools of Florida for implementation of specific sex education programs.

We find that some of these programs being proposed are objectionable, because they do not take into account the whole person, reference to ethical/moral order, responsibility to other members of society, or the primary right of parents.

WE BELIEVE that any course on human sexuality must have the following three characteristics:

1. It must present the ethical/moral dimensions of human sexuality.
2. It must not be an expression of any one sectarian or secular philosophy.
3. It must respect the conscience of the students and the rights of their parents.

One’s understanding of human sexuality affects one’s self understanding and one’s ability to relate with other people. Each individual should be led gradually to understand his or her sexuality. Sex must not be separated from sexuality. Sex education is inadequate if it confines itself to pragmatic rules governing certain actions without reference to the total person and his or her relationships to other persons and to God.

Sex education cannot be amoral; that is, without reference to a moral or ethical code. Modern society has already suffered enough from experiences which prove the ineffectiveness of pragmatic instruction lacking reference to an ethical code that fosters individual responsibility, accountability, self-discipline and sacrifice.

Our nation and its public school systems must not only respect the prohibition against the establishment of religion, but must also respect the free exercise of religion. The public school must not teach any one religion or any one morality, nor should it advance civil religion and secular morality. The religious beliefs of all must be respected.

PARENTS HAVE a basic right to transmit to their children a heritage which they value. The state may not take away or render useless the right of the parents to teach their children about human sexuality. Parents are better able to see to the gradual formation of their children and to the deepening and maturing of their personalities in all respects.

We urge all citizens, especially parents, to take a vigilant interest in the development of public school sex education courses so that these courses may be in the best interest of all our young people and of our society.

We have appointed a task force to be of assistance to us in our ongoing effort to develop appropriate courses on human sexuality. The task force is researching existing and proposed programs and resources materials and will make recommendations to us. We hope to share these with all interested persons.

Edward A. McCarthy
Archdiocese of Miami
Paul F. Tanner
Bishop of St. Augustine
Charles B. McLaughlin
Bishop of St. Petersburg
Thomas J. Grady
Bishop of Orlando
Rene H. Gracida
Bishop of Pensacola-Tallahassee

Married priests: bishops say 'No'

The seven bishops rejected the proposal after meeting with about 100 priests and laymen from around the country Oct. 29, said a report from Reuters, British news agency.

DEAR PAPA — Amy Allen and Todd Cunningham, fourth graders at St. Roch’s School in Indianapolis, write letters of congratulations to Pope John Paul II. Many students asked him to come visit and one even urged him to call collect.

DEAR PAPA — Amy Allen and Todd Cunningham, fourth graders at St. Roch’s School in Indianapolis, write letters of congratulations to Pope John Paul II. Many students asked him to come visit and one even urged him to call collect.
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Joseph J. Konrad
President
Holy Family Society
Abp. Quinn urges Lebanon peace efforts

WASHINGTON—(NC)—The president of the National Conference of Catholic Bishops has urged increased international diplomatic efforts—along with prayers from individuals—on behalf of peace in Lebanon.

Archbishop John R. Quinn of San Francisco, speaking in his capacity as head of the bishops' conference, said peace in the devastated Middle Eastern country cannot be attained through any simple formula.

"No single factor, whether religious, political or economic, holds the key to peace," Archbishop Quinn said in a statement issued in Washington.

As the archbishop made his statement, a shaky cease-fire was in effect in Lebanon, the nation of which Christian militiamen armed by Israel have been engaged in bloody artillery and small arms duels with Syrian troops recently.

The Syrians entered Lebanon two years ago to separate warring Christian and largely Moslem Palestinian forces.

"The immediate requirement, without which all other measures will be foreclosed, is that the cease-fire be made permanent and stable," Archbishop Quinn said.

**Pope on parents**

(Continued from Page 1)

said in Italian:

"Truly the family is the principal 'opus dei' (work of God).

The Latin phrase also referred to Opus Dei, a Catholic association founded in Spain in 1928. The two sponsors of the congress are related to Opus Dei, the Institute for University Cooperation and the International Institute of the Family.

**THE CONGRESS** approved a resolution asking government and international organizations to adopt legislation granting the child "physical, mental, moral, spiritual and social development in the best conditions of freedom and dignity.

Participants decided also to establish a world foundation with headquarters in Zurich. Switzerland, to offer scientific and operational support to parents' associations interested in improving the well-being of children.

**WASHINGTON—(NC)—A top Internal Revenue Servi-

cence official has denied that pro-

posed IRS regulations represent an effort to impose racial quotas or to regulate private education.

The proposed regulations would spell out new criteria for denying tax-exempt status to private schools which discriminate on the basis of race.

The U.S. Catholic Conference has charged that the proposed regulations would place a burden on Catholic schools even though they do not discriminate.

Private schools which discriminate on the basis of race have been denied tax-exempt status since 1970, but the U.S. Commission on Civil Rights and others have charged that some tax-exempt schools continue to discriminate. The proposed regulations are aimed at those schools.

The USCC said that judging the minority enrollment of a school on the basis of a public school district, which may cover an entire city, is not fair to church schools designed to serve a neighborhood parish.

**Ascension Church Dedication Sunday**

Dedication services for the new Ascension Catholic Church building and parish center will take place on Saturday, Nov. 4 at 11 A.M.

The new building location is at the east side of Federal Highway just north of 72nd St. Frank Abbott is the architect and the contractor is Len Johnston Construction Co.

Architectural features include a chapel which adjoins the main body of the cruciform church. It will seat 100 persons and will be used for daily Mass, small weddings and funerals. The nave of the church will accommodate 750 persons.

Archbishop Edward A. McCarthy will concelebrate the solemn Mass with the priests of the area. Father John O'Hara of St. Brendan Parish, and former seminary assistant in the parish will be the homilist.

This celebration also marks the 10th anniversary of the founding of the parish by the late Archbishop Coleman F. Carroll in October 1968. Father Brian Redington was the first pastor and the present pastor since 1972 is Father Reichard Murphy. Father Anthony Reilly is the Associate Pastor.

A reception will follow in the parish social hall.

**IRS Denies Charge Of Private School Bias**

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cence official has denied that pro-

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"Serving South Florida Over 30 Years"
The Church and 95th Congress Results

By JIM CASTELLI
WASHINGTON—INC—At various times during the past two years, church groups viewed the 95th Congress with optimism, depression and, when it was finally over, relief.

The optimism came with the opening of a new Congress and a new administration, with both apparently committed to many programs backed by the churches.

THE DEPRESSION came as a result of the breakdown in relations between the White House and Congress and the congressional reaction to the passage of Proposition 13, California's property tax reduction initiative.

The relief came when the churches found, as one minister put it, "it wasn't as bad as it could have been.

In fact, Congress acted on a number of programs which have bad strong church backing. This column will summarize some of those victories; next week's column will look at the losses.

Here, then, is a list of church "wins":

• Congress passed a weakened version of the Humphrey-Hawkins bill full employment bill which recognizes the right to a decent job and sets a target of four percent unemployment by 1983.
• Church groups unsuccessfully opposed the addition of an inflation goal of three percent by 1983 and zero percent—a virtual impossibility—by 1988.
• Supporters believe the bill creates an economic planning system that will force the government to give top priority to lowering unemployment; opponents call the bill a mere symbol.
• Perhaps the major victory for poor people was the passage, in early 1977, of reforms in the food stamp program, including an end to the requirement that families must pay cash to obtain food stamps worth several times the purchase price. The law takes effect next January.

• Congress twice passed historic compromise language severely limiting the use of federal funds for abortions. Congress also passed a bill to aid centers providing comprehensive medical, educational and social services for pregnant teenagers.
• Congress required that all companies with disability insurance programs provide coverage for women on maternity leave. The bill also says employers cannot be forced to pay for health insurance for abortions except when the life of the mother was endangered or medical complications arise.
• Congress passed a large authorization for federal education programs and which includes more funds for programs the poor, requiring more equitable treatment for private school students in federal programs and creating the post of deputy commissioner of education for private school services.
• An experimental program providing food for pregnant women and children under five at "nutritional risk," known as the WIC program, was held successful and greatly expanded.
• Congress authorized, and the administration implemented, a domestic, farmer-held grain reserve which church groups say will help stabilize food prices and farm income and be available in case of worldwide food shortages.
• Congress raised the minimum wage, passed an "economic stimulus" package, a program to create jobs for teen-agers and extended and reformed the Comprehensive Education and Training program.
• Congress restored stability to the Social Security system by raising the tax rate and the salary base on which Social Security taxes are paid.
• The program providing aid to Indochina refugees was extended.
• Congress created a consumer co-op banks to provide loans and technical assistance to consumer cooperatives—consumer-owned organizations providing goods and services.
• After years of debate and vetoes, Congress approved a bill regulating the strip-mining of coal.
• The Senate ratified President Jimmy Carter's Panama Canal treaties, which had the active and virtually unanimous support of church leaders.
• Church leaders also played an important role in getting Congress to pass the largest foreign aid appropriation bill in U.S. history, $7.4 billion.
• Congress generally made human rights a consideration in foreign aid, restricting aid to nations consistently guilty of gross violations of internationally recognized human rights.
• Congress approved several key reforms in the "Food for Peace" program which provides long-term, low-interest loans for food to low-income countries.
• Extension of the period for ratified the Equal Rights Amendment is seen as a win by some church groups and a loss by others. But approval of the 30-month, extension was a surprise, due in part to activity by church groups, including many women Religious.

Eat, eat, eat. It's the favorite American pastime.
It’s one of the reasons 15 million of us are overweight.
Prime candidates for heart attack, stroke, diabetes, and a host of other slaughterers.
It’s also one of the reasons Americans have to spend so much money learning about these killers. And trying to repair the damage they do.

Preventive health care could help keep those costs down by keeping us healthier.
And preventive health care starts at the table.
Hugging Pope Greets People

VATICAN CITY—(NC)—"I have seen that one pope is not enough to embrace everyone," said Pope John Paul II after greeting individually many people who came to his first general audience.

"But finally there must be one," the pope said after working his way across the front row of people at the end of the audience. "I don't know how to multiply this one."

"Thanks be to God that there were not only one, but 12 apostles," he said, speaking off-the-cuff. "Thus with collegiality we can touch everyone.

The pope also greeted members of the crowd, including a baby, as he walked down the central aisle of the hall before the audience began.

Before his formal talk, the pope greeted Cardinals Maurice Roy of Quebec and George Plahih of Winnipeg, Ontario, and about 100 bishops who were present. "Their presence," he said, "demonstrates collegiality which, more and more, after the Second Vatican Council is becoming a force in the church and in the people of God."

In his formal talk, the pope discussed prudence.

"The prudent man, who works for everything that is truly good, strives to measure everything, every situation truly good, strives to measure works for everything that is and all his activity according to the voice of right conscience and according to the requirements of just morality," he said.

"Thus prudence constitutes the key for the realization of the fundamental task that each of us has received from God. This task is the perfection of man himself," said the pope.

"God realizes his plan in the history of creation and above all in the history of man— and the goal of this plan is the ultimate good of the universe, the pope continued.

"The same design in the history of mankind becomes simply the design of salvation, the design which embraces us all," he said. "At the central point of its realization is found Jesus Christ, in whom is expressed the eternal love and care of God himself, the Father, for the salvation of man. This is at the same time the full expression of divine providence. Well then, man who is the image of God, must be—as St. Thomas teaches—providence in some way."

"In the measure of his life, he can participate in this great journey of all creatures toward the goal which is the good of the created. He must—use once again the language of faith partake in the divine plan of salvation. He must go toward salvation and help others to be saved. Helping others, he saves himself."

The pope recommended that each person ask himself if he lives prudently. He should ask, the pope said: "Does the program that I carry out serve the true good? Does it serve the salvation willed for us by Christ and the church?"

"What must the new pope then do to act prudently?" he asked. "He must pray and aim to have that gift of the Holy Spirit that is called the gift of counsel. And all those who want the new pope to act as a prudent pastor of the church should implore for him the gift of counsel."

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We bring banking to you.
By Jim Castelli
WASHINGTON — (NC) — The nation's Catholic bishops will discuss statements on the Middle East and on ministry to handicapped persons, a national communications collection and changes in communications practices at their semiannual general meeting in Washington Nov. 13-16.

The bishops, meeting as the National Conference of Catholic Bishops and the U.S. Catholic Conference, will also vote on several new national policies, hold workshops on vocations and changing church-state relations, hear several information reports and approve budget for 1979.

Here is a subject-by-subject rundown of the bishops' agenda:

**THE COMMUNICATIONS COLLECTION.** Last year, in a close vote, the bishops fell short of the two-thirds vote needed to establish a national collection for Catholic communications media. They will vote on the proposal again this year.

If the bishops approve the collection, half of the money raised would be spent for communications, primarily broadcast communications, at the national level. The other half of the money raised would be used at the local level at the discretion of the bishop.

Opposition to the collection by the Catholic Press Association was a factor in the earlier debate. The CPA argued that the collection would threaten the print media.

But the CPA withdrew its opposition after a CPA committee and the U.S. Catholic Conference Communications Committee agreed to protect Catholic press interests and to accept Catholic press representatives on an advisory committee to help plan the use of funds at the national level.

**THE HANDICAPPED.**

The bishops will vote on a pastoral letter on the handicapped that was developed by the USCC Committee on Social Development and the USCC Advisory Committee on Handicapped Individuals.

The pastoral makes recommendations for bringing handicapped persons more fully into Church life and for actions as they relate to social rights of the handicapped.

**THE MIDDLE EAST.**

The bishops will vote on a statement concerning developments since the bishops' 1973 statement on the Middle East which called for considering the legitimate claims of all parties involved in the Middle East dispute, including Israel and the Palestinian Arabs.

The statement was prepared by an ad hoc committee headed by the Most Rev. Joseph Bernardin of Cincinnati, a former president of the bishops' conference.

**COMMUNICATION.**

The liturgy committee has asked that local bishops be given the authority to extend the practice of distributing Communion under both species — by using both Communion bread and a sip of wine — on Sundays as well as on special occasions such as weddings and funerals.

The Committee also proposed that persons be given more freedom to receive Communion than on a day as long as two distinct Masses — not consecutive ones — are involved. If the bishops approve, the Vatican must give final permission.

**APOSTLES' CREED.**

The liturgy committee has asked that the Apostles' Creed be an optional alternative to the Nicene Creed in public Masses. The committee said the Apostles' Creed is generally simpler, easier to memorize and easier to speak in community. The Vatican would have to approve a decision to make the change.

**INCREASINGLY PREFERRED IRS: Catholic Press Cautioned.**

WASHINGTON — (NC) — Diocesan editors should "adopt a very cautious and conservative position" on publication of surveys and questionnaires on political candidates' positions until questions concerning an Internal Revenue Service ruling are resolved, according to Lawrence Gerber, an attorney for the Catholic Press Association.

Gerber also said the rationale behind the IRS ruling could affect political advertising in Catholic papers.

The CPA has asked the IRS for a ruling on the application of the ruling to the Catholic press.

The CPA, in its ruling, issued last July, concerns "voter education" activities by organizations exempt from taxes under Section 501 (c) (3) of the tax code — non-profit, charitable organizations which do not support or oppose political candidates.

The ruling said such organizations may publish a voting record or responses to a survey of candidates as long as they focus on a wide range of issues and do not show "bias" in their presentation or editorialize on the issues involved.

Editors have received conflicting reports, including some from within IRS itself, concerning "bias" in their presentation or editorialization.

The U.S. Catholic Conference office of general counsel has said, "Generally speaking, failure to support or oppose political candidates makes it possible for us to have a very cautious and conservative position."

"In both instances, the ruling has had the effect of making sure we don't publish stories of a political nature which might be interpreted as being favorable or unfavorable to the IRS," Gerber said.

Gerber, who is based in Chicago, explained his reasons for avoiding political commentary in a letter to Doyle.

**Bishops to discuss many issues.**

WASHINGTON — (NC) — Bishops will discuss many issues at their semiannual general meeting in Washington Nov. 13-16.

Among the issues the bishops will discuss and vote on are:

- **BUDGET.** The bishops must approve the budget. There may be argument over decisions to eliminate the Bishops' Secretariat for Human Values, which deals with ethics in science and technology, and to move the retirement date of Msgr. George Higgins, a long-time social action leader. Both moves have drawn public protests.

- **WORKSHOPS.** The bishops will hold workshops on vocations and church-state relations. The church-state relations workshops will focus on a paper on "recent governmental intrusions" into church institutions. The paper was prepared by the USCC staff.

- **INFORMATION REPORTS.** The bishops will receive information reports on the implementation of the five-year action plan, the bishops' bicentennial program: the implications of new communications technology for the Church; clergy recruitment and ecumenical discussions on ministry.

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Pro-lifers Predict Long Struggle Ahead

ST. LOUIS—(NC)—The director of the U.S. bishops' Committee on Pro-Life Activities said the fight against abortion will have to continue well beyond the passage of favorable laws.

Father Edward M. Bryce, in his first major address since succeeding Msgr. James McHugh in the position in September, compared the pro-life struggle to the fight by blacks against racism.

Speaking to the second annual convention of the Archdiocese of St. Louis Pro-Life Committee on Oct. 22, Father Bryce said: "It is going to take a long time, even after we get a law, to reinforce, re-establish that respect for life that underlies all issues, that affects the psyche, the very heart and soul of those who want to be decent human beings. It is crucial to those who want to be Christian, for respect life is a command of the Gospels as well as an ideal."

About 400 people attended the one-day gathering, at which a message was read from Cardinal John J. Carberry of St. Louis, who was in Rome attending the installation ceremonies for Pope John Paul II.

Father Bryce said pro-lifers need to be reminded "again and again that action on behalf of social justice is an integral part of the good news, reminded of what the theologians for years have said about the sacraments and the word of God, of what the bishops in the 1971 synod said about actions on behalf of social justice, where we hear the cry that comes from those who are being crushed in our society some way or another."

He said the "Respect Life" manuals of the past seven years are simply "a starting point" for much still to be done.

In the area of pastoral service, the bishops' Respect Life program "has a long way to go," said Father Bryce. He spoke of "lack of cooperation between this group and that group," adding, "All that seems to lose out is the girl who needs a confidential, caring friend, who needs the support that our agencies and our schools alone can give, that our hospitals contribute to."

Pro-lifers should contribute to public policy formulation, he said. "At the diocesan level, we're talking about encouraging people to speak to their legislators whom they pay for, and to use the right that is given to us in this participatory democracy; not to coerce or destroy the integrity of our legislators, but rather to let them know; not to communicate with them in a strident way, but rather in the most effective way we can come up with...It takes a long time." Father Bryce pointed to the theme for this year's Respect Life program, the family, saying it is in the family that sex education should take place.

"We cannot be like an ostrich. We have to speak of the values that are formed by the Gospel, by wisdom, by what we know from generation to generation. (If we do not,) then we will be a poorer community, impoverished because we don't seem to be able to share the mysterious message. The way in which you express yourself sexually says an awful lot about who and what you are. And it's not a case of how to books that will instruct in this, but rather to see it in what should be the good relationships of a healthy home," he said.

Another scheduled speaker, Msgr. Edward J. O'Donnell, coordinator of the Archdiocesan Pro-Life Committee, was ill, however his speech was delivered by G. Tracy Meehan III, an attorney and member of the Archdiocesan Pro-Life Committee board.

Msgr. O'Donnell said pro-lifers may have been "naive, too innocent, trusting."

"But we have been wrong. Wrong because we have not understood the dynamics of American political life. Wrong because we have underestimated our opposition. Wrong, frankly, because we have not worked long enough, have not yet worked hard enough, have not yet worked tough enough," said Msgr. O'Donnell, who is also editor of The St. Louis Review, official newspaper of the archdiocese.

The convention also featured other speakers and a series of workshops on life-related subjects.

"There's no such thing as a tough customer."

"Most of my customers know exactly what they want — quality beef. Good service. What's tough about that? It's my job. Nothing's too much trouble. And if you're not happy with something, I want to know about it."

We know you mean business.
Legion Of Mary

Editor:

There is an organization in the Church that can effectively help to implement the objectives of the Archdiocesan Five Year Plan. Its name and address are... 

Messiah's Mother

Editor:

I wish to refer to the above mentioned letter in THE VOICE (Sept. 22). Speaking about the work of "woman", I addressed my Lord to His Mother at Cana and later from His Cross, the author of such article asked: "Why "woman"?" I think that this is a respectful way for a man to address a lady, and the reason is no precedent for a son to address his mother.

Well, there is no such "precedent" (except the one set by Jesus) for the simple reason that only the Messiah's mothers was and is identified in Holy Scripture as "our Mother." By purposely substituting the noun "mother" and the name "Mary" for the messianic term "woman" when addressing His Mother, our Lord made a legal testament to His Jewish-legal testament to His Jewish legal identification: "I am the Messiah."

For He gave evidence that His Mother was the "woman" of Genesis (3:15) from whose "seed" the Messiah would come. His Mother was the "woman" of Jeremiah (31:22,31) who "shall encompass a man." (The Messiah) and that, therefore, she was the "virgin" of Isaiah (7:14) and the mother of "Bethlehem" prophesied by Mica (6:2).

THUS, WITH THAT S U N G L E E LEGITIMIZATION T HAT IS "Woman," our Lord revealed that the Plan of Salvation promised during the Old Covenant ("woman") was initiated by Him at Cana ("Woman") and fulfilled on His Cross ("Woman").

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

Caridad Garcia

ERA Opposed

Editor:

The vote on the Extension of ERA by the Senate and the House of Representatives was looked upon with distaste by most newspapers, and by proponents and opponents of ERA, because it violated the integrity of the US Constitution. As Catholic Women, we find strength in opposing the ERA in the following:

In Pope Pius XI encyclical on Christian Marriage he stated that women are simply and totally equal to men, except for biological differences. He dealt specifically with the Emancipation of Women and the statement of Pope Pius XI, and opponents of ERA, because it would free her from duties be- longing to a wife and mother as a crime and an unnatural equality with the husband.

The National Conference of Catholic Bishops issued the following statement at their meeting in May of 1978. "The Doctrinaire character and broad sweep of the ERA, may very well destroy the unity essential to stable family relations.

Our National Federation holds that "equality of the ERA is threatened to the nature of woman, which individuates her from man. God's creation, because it proposes an idea of woman, foreign to the Judeo-Christian concept of woman's co-equal but individual dignity with man."

We also find that the Abortion issue is locked into the ERA, because the Amendment is a prohibi- tion that allows no distinctions between men and women. It seeks to outlaw sex discrimination by outlawing sex distinctions. There- fore abortion laws which are based on sex would be in violation of ERA because they are sexist. 

Abortion is an operation performed on a woman. ERA will give women the right to have an abortion. Men cannot have the children. The only way they could place woman on an equal basis with men is to give them the right to keep from having children. This is the great thrust for equality and not EQUAL PAY FOR EQUAL WORK. This is already available. Any woman can successfully bring suit for anything that is available to a male.

Therefore we find that both the statement of Pope Pius XI, and NCCW, reflect biological differences...that persons are either male or female...and we conclude that the ERA is based on an un- sound social and religious philosoph- ies that absolute equality between men and women is an un- tenable position for any Catholic. As members of the Miami ACCW, we will speak out against the unfair tactics and the infringement of our EQUAL RIGHTS, by those in high places to force upon all wom- en this sex blind law, which will bring women, dual and not equal rights and more responsibilities.

Mrs. Thomas P. Palmeter

STOP ERA COMMITTEE, Miami, ACCW

Letters to the Editor

Stop, Miami, Florida

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

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

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

(mrs. Alan K. Borough

Miami

The Florida Catholic, marks the 40th anniversary of its founding. It reminds us of the Judeo-Christian concept of woman's co-equal but individual dignity with man. We also find that the Abortion issue is locked into the ERA, because the Amendment is a prohibition that allows no distinctions between men and women. It seeks to outlaw sex discrimination by outlawing sex distinctions. Therefore abortion laws which are based on sex would be in violation of ERA because they are sexist and cannot be applied to men. Abortion is an operation performed on a woman. ERA will give women the right to have an abortion. Men cannot have the children. The only way they could place woman on an equal basis with men is to give them the right to keep from having children. This is the great thrust for equality and not EQUAL PAY FOR EQUAL WORK. This is already available. Any woman can successfully bring suit for anything that is available to a male.

Therefore we find that both the statement of Pope Pius XI, and NCCW, reflect biological differences...that persons are either male or female...and we conclude that the ERA is based on an unsound social and religious philosophies that absolute equality between men and women is an untenable position for any Catholic. As members of the Miami ACCW, we will speak out against the unfair tactics and the infringement of our EQUAL RIGHTS, by those in high places to force upon all women this sex blind law, which will bring women, dual and not equal rights and more responsibilities.
Prayer helped see evil

By Msgr. James J. Walsh

Talking last week about saints, unlikely and unnoticed, reminded me of one of my favorite mercenaries and a man who seemed to have a zero chance of doing anything worth while with his life.

Let's call him John. His start in life was fairly good, since he was born of fervent, good parents, but he barely got to know them. At the age of eight, he was kidnapped from home in Portugal in the year 1585, and eventually he found himself among the castles of Castile.

Fourteen years he remained there, leading the lonely life of a shepherd boy in hills far from normal activity. He had neither relatives nor god parents. Only the simple knowledge of God given him by his parents remained with him all those years. He was never able to gain even an elementary education.

So at twenty two he left the fields of Castile and enlisted in the army of Emperor Charles V. It was a strange life for a shepherd boy. He fought against the French in one part of Europe and later against the Turks in another part. He traveled from country to country, his arms for sale as a soldier for hire. Before long, he was easily identified with the hard bitten, profane world of mercenaries who dominated the military life of the time.

After injuries forced him to search for work, he realized ex-soldiers were looked upon with suspicion as thieves, rapiers, and scoundrels. Finally he became a shepherd again, in the lonely hills, all by himself. And he began to think and to pray the simple prayers of his early childhood.

In the peaceful surroundings, his prayer led him to see more clearly the evil life he had been living for 20 years. Slowly, he grew in the conviction that he had to make up for the past, no matter what it cost him. He came to realize that since he had offended God so greatly, he deserved nothing but punishment and contempt from people.

He tried to live that out. At the age of forty two, John hit on the plan of peddling religious articles in a basket and used the contacts to encourage people to love God. He was awkward and blunt. But he kept on. For a while he rented a shop. Meanwhile, in order to make sure he got the ridicule he deserved for his sins, he made the mistake of acting the fool in public, of letting people think he was insane. His motive was good, but a holy priest took him aside and explained to him he was acting out a life in pretending to be a lunatic.

He made more mistakes in seeking the path to holiness, but he plodded on restlessly. He rented an old house and opened its doors wide to anyone who could not be accepted anywhere else. It was the last refuge house, and soon became known as such.

Neighbors were alarmed to find a stream of beggars, cripples, ex-prisoners, prostitutes, thieves, deserters, rickshaws, and some others. He gave them a mat or a board to sleep on, cooked them plain food, dressed their sores, and prepared them to go to confession and receive holy communion.

Although he was neither a doctor nor a nurse, he cared for their bodies until they were well. He was neither a priest nor lay brother, yet by example and word he preached the love of Jesus for sinners and the need for sorrow. He did all the work for some time, and in between the back breaking labors, he read the scriptures, begging for money to keep the house going.

There were brawls and fights and misunderstandings within his house, as had to be with such a motley group. The town people snuffed and turned their faces and tried to have them thrown out.

But John carried on and on. Eventually a few kind people from town came to volunteer, to wash the sick and clean the house. Then some of the riff raff who regained health were so reformed they gave the rest of their lives to the work. Even the rich finally took notice and gave help.

The bishop gave his warm approval, removed John's ragged clothes and dressed him in a religious habit with the name John of God.

He didn't live much longer, but he left behind him a new religious order, men dedicated to carrying on his work. They are John of God's family now, a man whose life remains a powerful inspiration to those who think it is too late to change and do something worthwhile for God and fellowman.

Be Prepared—Tuesday's the Day

"We don't get around as much as we used to. It's hard to keep up on all of these candidates and how they stand. But then we do like to vote, and hate to go in there unprepared. So we just vote for the ones the Miami Archdiocesan Council of Catholic Women, or MACCW encourage their members to vote for. We used to. It's hard to keep up on all of these candidates and how they stand. But then we do like to vote, and hate to go in there unprepared. So we just vote for the ones the Miami Archdiocesan Council of Catholic Women, or MACCW encourage their members to vote for."

That was part of a conversation I had with two senior citizens on the beach at Delray Sunday afternoon. The Herald is hardly a good source of political opinion on many of the key issues that are. As Catholics, are concerned about. But our churches are certainly restricted from participation in elections, and even the Catholic press is affected by an Internal Revenue Service ruling against the distribution of candidate surveys containing "special interest" questions.

SO WHAT can we do?

By Dick Conklin

The Human Life Amendment. Adoption funding. Tax Credits for private school parents. The ERA. Casino gambling. Assistance to a needy expectant mother. Abortion funding. Tax credits. In an election year, a vote cast leaves the choosing to someone else.

In one South Florida congressional district members of a pro-life Congressional District Action Committee have been calling and visiting both candidates for the seat, "playing it from both sides", as one member put it. After several meetings, which included giving both men a set of color pictures showing the unborn child in various stages of development, the effort finally paid off. One candidate reversed his stand from one of "abortion on demand" to "active support of the Human Life Amendment."

And that isn't an isolated incident, either. The Congressional district committees are made up of representatives from various local church and civic pro-life and Respect Life groups. Many of the newly involved people have expressed surprise at the results of their simple efforts to educate the candidates and the voters. Judging by their enthusiasm, these citizens are really getting a lot out of their involvement in the democratic process. But a word of caution—it could be habit forming.

Two people who "got the bug" are running for office themselves. Jean Doyle, Orlando, and Tom Endter, Miami both active Right to Life leaders, are candidates for the Florida House of Representatives. One of the most active lay organizations in the archdiocese is the Miami Archdiocesan Council of Catholic Women (MACCW). Involved in a wide range of activities that include retreats, ecumenism, community affairs, charitable work, and support of missions, the leaders of the MACCW encourage their members to get involved politically too.

"The backstage motions are of vital importance," says Legislative Director Donna Savage, Ft. Lauderdale. "Each candidate needs help making his election campaign office." She suggests traditional involvement such as telephone canvassing, envelope stuffing, and "walking up or down your own street or block, leaving candidate information with your neighbors. In an election year, a vote cast leaves the choosing to someone else.

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The Human Life Amendment. Adoption funding. Tax Credits for private school parents. The ERA. Casino gambling. Assistance to a needy expectant mother. Abortion funding. Tax credits. In an election year, a vote cast leaves the choosing to someone else.
One of the members of our staff received a phone call from a Polish American in our Archdiocese who stated "Do you have any idea what it feels like to be the same nationality as the Pope?" Our Italian staff member replied "All my life, until today!" We were out of town when the news broke about our new Holy Father, John Paul II, so we didn't hear about his selection until late Monday afternoon. Monday is Family Night for us so our reflections and prayers centered around the Pope.

After having experienced the whole death, selection and installation procedure once, the children asked what the "big deal" was with a Pope from Poland. They listened to Mimi and I talk about the pride that the people in Poland and the Americans of Polish descent must be feeling in having a Pole as Pope. We reflected on the history being made in having a "non-Italian" for the first time in four centuries and the importance of his experience as a Cardinal behind the "Iron Curtain."

We shared about the Papacy now appearing to be more international, and they responded by wondering if Archbishop McCarthy would ever be Pope. Their questions and reactions brought my thoughts in reflection on the reality that John Paul II is the Holy Father of the Whole Church, not only Poland or Italy or whatever. He brings us together as a family, a universal Church. One of our younger children said that she heard that the principal of the school did what the pastor said. The pastor did what the Archbishop said and the Archbishop did what the Pope said. In a phrase, "Dad, isn't the Pope, the big boss of the Church."

We attempted to explain that the Holy Father, as Christ's special representative, is here to serve, just as Jesus told all of His disciples, especially St. Peter. We tried to convey to the children that the Church isn't like the Army or a big business but it is a community of believers. We shared that the Pope wants the advice, help and cooperation of Archbishop McCarthy and all Bishops, and that Archbishop McCarthy wants advice and help from the priests and the priests want advice and help from all of us in the Family. In a real way, then, the Holy Father wants and can get help and advice from us and we have an important role to play in the Papacy.

We were thrilled that they were so interested in the Church and expressed such pride in being Catholic. We noticed that they reflected some of our excitement and enthusiasm when we began to answer their questions. Their questions were so open and innocent, and their questions indicated their real interest in the Papacy and the Church.

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Just today I discovered that Pope Paul II has written several things, one of which is on Marriage and Family Living. He served as a Cardinal on the Papal Committee for the Family in November of 1977. I think it's also quite significant that both Pope John Paul I and II have had particular interest and concern for the family. In one of his few expressed statements, John Paul I desired for family and marriage to be strengthened and challenged American Bishops to consider their pastoral planning for families.

At another Family Night, I'm going to share with that and how they'll be able to share their insights into marriage and family. I suggest too, that your family share about the universal family of our Church with your Holy Father. A question used for a starter might be: "If I were the Pope, what would I do for families in the world?"

**Serrans to meet in St. Petersburg**

Serrans from Dade, Broward and Palm Beach Counties will be among those participating in the annual convention of District 30 slated for Nov. 10-12 at the Hilton Hotel, St. Petersburg.

Bishop Charles B. McLaughlin of St. Petersburg; Bishop Thomas J. Grady of Orlando and Bishop Edgerton Clarke of Montego Bay, Jamaica, head the list of guest speakers during the three-day meet which formally opens the observance of "Church Vocation Awareness Week."

**Bereaved Parents**

Catholic parents who have lost a child are invited to attend our monthly group meeting for this ministry. The group is moderate after "First Sunday" an organization in the Archdiocese of Detroit, whose goal is to assist families in their sorrow after the death of a child.

"Let us come and join us at the Family Enrichment Center, 18330 N.W. 12th Avenue, Miami, Fla., Sunday, Nov.**
**Question Corner**

**Keeping Holy Sabbath**

*By John Dietzen*

Q. What does it mean to "keep holy the Sabbath day"? I am a senior citizen and try to live by the commandments. I go to Mass and say my daily prayers. The problem is that I do some knitting to keep busy. Several ladies reproach me for this, saying that it is sinful to knit. I reply that knitting is not sin unless it is done for money; I do it as a hobby. I am 70 years old, and, to my disappointment, relatives do not understand. Would you set our minds at ease, and tell us what is allowed? (Ohio)

A. Go ahead and knit—or crochet, or watch television, or do anything else that makes you relax, feel useful or just keep busy, if that's what you like to do. The commandment to keep holy the Sabbath has nothing to do with these kinds of things for us Christians.

Q. When my daughter and her fiance were preparing for marriage, he said he was a Catholic. No baptismal certificate could be traced, so the Catholic could not go to receive the sacraments; therefore the marriage would be null. Is this correct? (Ky.)

A. You and your family have suffered much pain. I hope something can be done to help.

Judging from the facts you give, this case is certainly worth submitting to your diocesan marriage tribunal for a study of a possible annulment. The deception and gross personal instability are the kinds of negative conditions the tribunal would wish to examine carefully to determine whether, in fact, a real marriage was psychologically and emotionally possible for your daughter and her husband—in other words, whether the marriage can be annulled.

Your daughter should discuss the matter thoroughly with your parish priest, or with another priest in whom she has confidence. He will advise her on the next steps.

Concerning the Baptism, again assuming your letter contains all the pertinent facts, the man the baby's grandmother was "living with" should never have been allowed to be godfather. A situation such as you describe constitutes a farce of the whole meaning of baptismal sponsors, and makes fulfillment of the sponsor's responsibilities nearly impossible. It should have been "stopped" by either the family or the priest.

Godparenthood cannot be officially changed. But your son would perform an immense service for his sister if he would assume some of sponsor's responsibilities for the child. I imagine your daughter can use all the support she can get.

Q. After one baby died, my daughter's husband was an alcoholic, as my daughter's husband was a drunkard. Would you set our minds at ease, and tell us what is allowed? (Ohio)

A. You and your family have suffered much pain. I hope something can be done to help.

Judging from the facts you give, this case is certainly worth submitting to your diocesan marriage tribunal for a study of a possible annulment. The deception and gross personal instability are the kinds of negative conditions the tribunal would wish to examine carefully to determine whether, in fact, a real marriage was psychologically and emotionally possible for your daughter and her husband—in other words, whether the marriage can be annulled.

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Peterborough, Ont.—(NC)—Virgil C. Dechant, supreme knight of the Knights of Columbus since January 1977, was elected to a third term in that post at a meeting of the board of directors in Peterborough, Ontario.

Most other top officers of the Catholic Fraternal Society were also re-elected, with the exception of John R. Pilknett of Eagle Grove, Iowa, who began his first term as supreme warden. Pilknett succeeded Harold V. Welling of Tulsa, Okla., who had served for two years in the post.
Catherine of Siena observance planned

SPARKILL, N.Y. — (NCI) — An informal coalition of Dominican groups is planning a wide variety of activities, publications and media events to mark the 600th anniversary of the death of St. Catherine of Siena in 1980.

The celebration has two goals — "to provide a dynamic role model for the contemporary woman and to add a new dimension to the feminist movement by placing it within the context of faith," according to Dominican Sister Jean David of Sparkill, N.Y., who is media liaison for the projects, pending the formation of a general steering committee of Dominican groups.


The coalition hopes to get the cooperation of the Italian airlines, the Italian tourist agencies, the Italian cultural services and others in marking the anniversary of St. Catherine's death. This could include such actions as stressing the saint's life in travel folders and posters, special pilgrimages to St. Catherine's native region and displays on the saint's life in major Italian cities.

In addition, regional workshops, study days and special Masses will be held throughout the country in 1980. Special events are being planned by the Parable Conference for Dominican Life and Mission in the Midwest, the Medieval Institute at Western Michigan University and Pro-Vidence College.

Sister David and others involved in planning the celebration have also been in contact with well known musicians and writers in the hopes of developing a project with a television special on St. Catherine, a play, musical celebrations, in key cities, a commemorative newspaper insert, a film documentary for public TV stations, a new opera, scholastic packets for use in Catholic schools and a new Mass for the occasion.

The keynote address was given by National Right to Life President Carolyn F. Geter, MD, of Scottsdale, Arizona. In her talk she described a meeting last week with new presidential aide Sarah Weddington, the attorney who successfully argued the case which resulted in the Supreme Court abortion decision, and reviewed some recent efforts of the Planned Parenthood Federation to oppose pro-life efforts, using funds solicited from government grants, private sources, and community charity drives such as the United Fund.

‘But the real theme of her talk was on interesting review of the abortionist movement to eliminate slavery, including several surprising parallels with the right to life efforts of the 1970's. Abortionists were eventually successful in gaining "personhood" for black slaves via a constitutional amendment written to overturn the Dred Scott Supreme Court decision, but only after a long, uphill battle marked by opposition at home, apathy, and division among the clergy.

Dr. Geter reminded her audience that the abortionists were not perfect. "They were intolerant, they quarreled with each other. Their movement split over other issues. But despite all the imperfections, they realized the impossible dream. I believe I understand now why the abortionists were feared and hated and ridiculed. They refused to compromise their principles. They were willing to sacrifice their lives, their fortunes, their sacred honors not for their own freedom as in the war for Independence, but for the freedom of a stranger."

She concluded by quoting William Lloyd Garrison from the pages of the first issue of the Liberator.

"I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. I will not equivocate I will not retreat before the storm of issue let it be所说 or Hessian hurling in the din of battle. I am not and never have been in the habit of yielding to tyrants..."

Dr. Geter also told the audience that as the 1980's begin, "Catherine is needed as never before..." and that the celebration will be "a renaissance, a springtime of hope in the effort to save unborn lives.

Another resolution reaffirmed the organization's intention to encourage the involvement of church and civic pro-life leaders of their growing movement split over other issues.

Several Florida House and Senate members were recognized for their sponsorship of pro-life bills during the 1973 legislative session, including South Florida representatives Bill Taylor, Tequesta, and Van B. Woelmer, P. Lauderdale. Poole, a candidate for Senate District 30, warmly thanked individual pro-life activists who joined his campaign in large numbers and helped him achieve a come-from-behind victory in the recent runoff election.

Workshops conducted at the all-day session covered Medical Ethics, Direct and Indirect Abortion, Problem Pregnancy Aid, the Constitutional Convention, Legislative Action, Chapter Organization, and Orlando's Headquarters facility to treat the terminally ill.

By DICK CONKLIN ORLANDO — Hundreds of Floridians representing church and civic pro-life groups came together in Orlando recently to learn of new strides made in the care of the dying, plan legislative strategy for the coming year and encourage these new pro-life chapters, and to listen to several national leaders of their growing movement.

The keynote address was given by National Right to Life President Carolyn F. Geter, MD, of Scottsdale, Arizona. In her talk she described a meeting last week with new presidential aide Sarah Weddington, the attorney who successfully argued the case which resulted in the Supreme Court abortion decision, and reviewed some recent efforts of the Planned Parenthood Federation to oppose pro-life efforts, using funds solicited from government grants, private sources, and community charity drives such as the United Fund.

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Hispanic groups speak on Dade ballot issues

Twelve Spanish-speaking laity apostolate organizations of the Archdiocese have expressed concern over issues involved in proposed amendments on next week's ballot.

The organizations refer to amendments that "relate to the basic institution of the family." They said: "We are against any kind of discrimination against anyone because of race, sex, age, national origin, language, affiliation, etc."

That this belief means, as the Bishops of the United States had declared recently, and the Archbishop of Miami has just reminded the faithful of the Archdiocese, that "homosexuals, just like anyone else, should not be discriminated against based on his basic human rights." This right is already guaranteed by the Constitution of the State of Florida in its Article I, Section 2.

According to the legal advice given by the experts consulted, the proposed amendments, brought about by homosexual groups and other interested parties, extend beyond basic human rights, since it contends that homosexual activities must be considered as a normal endeavor of human activities.

"So, seeing the obvious catastrophic consequences that the approval of that amendment would bring upon the education, and normal development of our children and youth, and concurring with the Archbishop of Miami," they asked all Catholics to consider this when they vote.

"We are for the right of the people to save Lebanon as a free, open and democratic society," Malik said. "Peace in the Middle East is incompatible with the loss of the sovereignty of Lebanon."

The American Lebanese League was established two years ago to bring forth the facts about the war in Lebanon said Malik.

"As citizens of this country, we believe that it is in the interest of the United States to save Lebanon as a free, open and democratic society," he said. "In the current situation, the American Lebanese League opposes the sending of U.N. troops into Lebanon to replace the Syrian forces."

Both men said they fear the Syrians are trying to annex the United Nations' mandate in Lebanon.

In his introduction Rabbi H. Tanenbaum said the American Jewish Committee is "deeply involved with concern for human rights in the world."

BOSTON (NC) — A Lebanese diplomat has said it is encouraged by the interest shown in his war-ravaged country by Pope John Paul I and John Paul II.

This "awakening of Rome," he said, will bring more people to understand what is involved in the long-standing conflict between Lebanon's Christian militia and Syrian troops. Said Charles Malik, former president of Lebanon's foreign minister and United Nations official:

MALIK SPOKE AT A press conference along with Msgr. Elias El-Hayek, executive director of the American Lebanese League. The conference was held at the annual meeting of the National Religious Council of the American Jewish Committee, and Rabbi Marc H. Tanenbaum, national interreligious affairs director for the Jewish group, introduced the two men.

"The international community, not necessarily under the United Nations, should manifest much greater concern with the problem of Lebanon," said Malik, former president of the U.N. General Assembly and chairman of the U.N. Commission on Human Rights.

"One cause of the unspeakable disaster, probably the major cause, is the consigning of Lebanon to its fate (as determined) by the forces at work in the Near East alone," he said.

Malik added that the American people "be not misled by tendentious propaganda," adding: "I only ask that Americans make an effort to know the whole truth of the situation, and not only a slanted aspect of it. I know the American people well. I know that once they are in possession of the whole truth, their conscience will be touched, and that then they will act in accordance

Malik says Vatican a help in Lebanon

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'Gift of Land' Theme
For Rural Life Week

DES MOINES, Iowa — (NC) — "Gift of Land" is the theme of the 1978 Thanksgiving period of prayer sponsored by the National Catholic Rural Life Conference, according to an announcement by Bishop Maurice J. Dingman of Des Moines, President of the conference.

"This is an appropriate theme as farmers bring in one of the nation's most abundant harvests," he said. "The Nov. 16-23 period of prayer. "A year of abundance is also a time to be reminded that we are but co-journeymen and guests as Scripture tells us in the 25th chapter of leviticus."

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Love and fear of the Lord—We, as Christians, want to do God's will and could better fulfill the laws of God. Better, we wonder how. Many years ago a man asked how he could better embrace God's will. A reply Jesus told him that he could give up all his wealth and follow him. The young man could not go that far.

Reaching for the best that is within us is part of our humanness. And part of our humanness longs for possessions. Things that give us physical comfort, and recognition for our efforts, whether it concerns job performance or growth in our spiritual lives.

God calls people in different ways. For example, someone who feels abandoned by God may overcome our abandonment of soul. To appreciate his message we should be aware of the many abandonsments Francis himself experienced.

Francis Libermann, a spiritual master of the first half of the 19th century, communicates as his major message, abandonment to God. This is a direction that we may overcome our abandonment of soul. To appreciate his message we should be aware of the many abandonsments Francis himself experienced.

Francis was born on April 12, 1802, to Lazarus Libermann, the rabbi of Saverne in the French Elzas. He was called Jacob. He shared the abandonment Jewish families felt at that time. Growing up he was the inner abandonment of a crisis of faith. As a student he began to doubt the Bible. This trial ended with his conversion to the Catholic faith.

He felt called to the priesthood and was a student in the seminary of St. Sulpice in Paris. There he was struck by another abandonment caused by a cruel ailment: the feeling of abandonment in our lives—times when we feel that even God has turned a deaf ear to our pain. Yet we can learn from Francis Libermann that the very abandonment we feel can lead us to abandon ourselves to God. Libermann’s spirituality originated in his experience that a person achieves his unique life only when he abandons himself to his divine life direction. In Father Van Kaam’s article, he points out that “abandonment implies the acceptance of one’s nature with all its gifts and limitations.”

Father Champin reminds us that all of us are brothers and sisters, even though we do not always feel that way. We help make up the Body of Christ and are in dire physical need. Like Christ, we are called to help alleviate that need through monetary assistance and prayer. Our growing spirituality makes us feel none of which we can ignore. And as our spirituality deepens, our abandoning ourselves to God becomes more complete.

Many of his followers could not immediately grasp the steady deepening of his life direction. Instead they would fixate on some initial work accepted by him that embodied only one possible embodiment of his vision. Hence the end of his life, he suffered often the abandonment of betrayal by his own followers. He foresaw that this abandonment could even repeat itself after his death.

Libermann’s spirituality originates in his experience that a person achieves his unique life form only when he abandons himself to his divine life direction. This abandonment implies an acceptance of one’s nature with all its gifts and limitations. This acceptance of nature meant for Francis also care for our bodily welfare. He developed a conceptual formula of the three H’s: health, head and holiness, and the order is significant. Grace enables and sustains this unfolding of the best in our nature: “God gives grace, diversifying it according to the character, the mind, the natural temper-" (Francis said), everyone has his own path, his own direction to follow in going to God."

Francis frowned on a multitude of petty devotions or involvements in numerous ascetical practices. Without engaging in a dramatic training in the separate virtues, he recommends remaining in the presence of God in whom all that is best in every person lies hidden as in its source. The rest follows spontaneously.

In agitation we are all too often at the mercy of momentary impressions. Hence Francis’ insistence on calm and equanimity. Serenity facilitates our abandonment to the divine in direction. It fosters also our abandonment in regard to the unique directi- on. We allow ourselves to act according to our own concepts, our own character, our own mind, our own ends. A great deal of good will be achieved.

The same abandonment to God direction made him suspicious of perfectionism: “Beware of that insidious vice which makes you demand perfection in human beings, in organizations and things in general...We will encounter imperfection wherever we encounter human beings...Let’s not break anything in the process. Otherwise, we lose times more than we gain in the end. We have observed that the really great always acted in the way I have recommended. Only the ‘petty, contrariwise...This sort of energy 1 another defect. It has a penchant methods and remedies that are right. Now, radicalism is good and necessary in the realm of dogma, but it is not provoking the administration of sacred things.

Be particularly careful to overcome the embarrassment you may feel in company of men of the world...Sensitivity engenders a sort of stiffness, a kind of shyness that gives the air of being ill-humored and stiff...You ought to like people no matter how they may feel about religion. One is not to make a show of the consciences, wills or minds of fellowmen. God didn’t want to be so kind would we?"

FOR FRANCIS the main condition and the working of this spiritual abandonment was an attitude which described over and over again. He called it “docere” a term which co is perhaps be translated as gentle, gentleness resulting from abandonment creates inner harmony and peace, excluded tension,compile, and rigidity toward oneself and other things. The sentiment aggressiveness and hostility is the fruit of graced self possession which has been gained through daily growth given to spiritual abandonment to our divine direction.
A world-wide caring family

By FATHER

JOSEPH M. CHAMPLIN

Distance may weaken family ties through lack of contact or communications. Members of our household, even when they live across the country or beyond our shores.

If we want money, we send through the mail. If they become ill, we call them on the phone; if they experience death, we fly to their side.

For our personal family, our blood relatives, we seldom complain about how much all this costs or ask how much more we must give. However, for our larger, religious family, those sisters and brothers outside our parish limits, just as we do for our personal family, our community, our state, our country, these objections often do surface.

Why should I be interested in the problem of other people's children? In the resettlement of a refugee family? In the slums of a neighborhood near our house? Through our support, these families can hope for a better life than they might otherwise have. Our church, in fact, is a worldwide family, a body of Christ, a worldwide family, a body of Christ, a worldwide family, a body of Christ, a worldwide family, a body of Christ.

In this contemporary, divided world, our church, as a worldwide family, can help us to form a bridge for the communication of good will between nations.

We are in constant need of God's love and we are in constant need of God's strength to give us a sense of the greatness of our problem. And we need to know that God has given us the power to solve problems which we have never had before.

The young man was disappointed. He said, "I want to do more than just write letters. I want to do something useful."

Jesus answered, "If you want to do more, you need to be willing to do less."

The young man thought about this for a moment. "I see now," he said, "that if I want to do more, I need to be willing to do less."

Jesus smiled. "That is the key to success," he said. "If you want to do more, you need to be willing to do less."

The young man thanked Jesus and went on his way. He knew that he had found the answer to his problem.
**S. Florida Scene**

**Annual Ball**

“Our International Evening” will be theme of this year’s Mercy Hospital Ball, which annually attracts more than 500 guests.

Dr. and Mrs. Franz H. Stewart and Mr. and Mrs. E. Anthony Infante are chairs for the event slated for the evening of Saturday, Nov. 18, at Omni International.

Reservations may be made by contacting the Mercy Foundation office at 854-4409.

**For Young Adults**

FORT LAUDERDALE—A newly formed Explorer Post of the South Florida Council, Scouts of America, is seeking young men and women between the ages of 15 and 20 who are interested in canoing.

Sponsored by the K. of C. Council No. 3080.

**RTL Series**

FORT LAUDERDALE—A pro-life film series for young adults and adults will be sponsored by the Broward County Right to Life on Monday, Nov. 6, at the Broward County Court House, Commission Room 250 at 8 p.m.

A discussion period will follow oconducted by Dr. Matthew Balfun, founding president of the American Association of Pro-Life Obstetricians and Gynecologists.

**Group Meeting**

LANTANA—Young women and widowers have been invited by the Cenacle Retreat House, 1400 S. Dixie Hwy., to meet on Sunday, Nov. 5, from 4 to 6 p.m.

Participants will organize monthly group meetings. Guests and winter visitors are welcome. For additional information call 852-3554.

A retreat for women is slated at the retreat house during the Nov. 10-12 weekend. The Rev. Robert Perry, O.P., will be the spiritual director.

**Guest Speaker**

NAPLES—Sister Kathleen Mary, O.S.F., Parish Director of Religious Education, will be the guest speaker at the Breakfast Meeting of St. Ann Council of Catholic Women on Nov. 3, at 9:00 A.M. in St. Jude’s Parish Hall. St. Jude’s Parish is in the Sister Kathleen is a member of the Sisters of St. Francis of Philadelphia. She is presently serving the Catholic Community of the Treasure Area which encompasses St. William, St. Peter, St. Elizabeth Seaton and St. Ann Parishes. Her duties include co-ordinating programs for all ages from five to eighty-five, supervision of lay CCD teachers, programs for the parents of children participating in religious education, family Education and serves as a resource person for the faculty of St. Ann School.

The Voice, Ana So, Fl. Scene.

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**It’s a Date**

**BROWARD**

St. Pius X parish, Fort Lauderdale, annual bazaar, 10 a.m., Thursday, Nov. 9, parish hall, 2606 NE 33 Ave.

St. Jerome parish festival, Nov. 9-12 on grounds just off State Road 744 on SW Ninth Ave., Fort Lauderdale. Variety booths, games, refreshments. Women’s Club card party, 12:30 p.m., Tuesday, Nov. 7, Chaminade High School and Madonna Academy annual fashion show and luncheon, Saturday, Nov. 11, Diplomat Hotel. Reservations 852-6256 or 621-3212.

St. Henry Woman’s Guild rummage sale, Nov. 9-11, 1000 N. Andrews Ave. Ext., Pompano Beach.

Catholic Widows and Widowers Club meets 8 p.m., Monday, Nov. 6, at KC Hall, 3571 N. Andrews Ave. Picnic. Nov. 5, Spanish River Park, Boca Raton, Information 484-3984.

COLLIER

Naples Pro-Life Council annual garage sale, Saturday, Nov. 4, 850 Ninth St. N.

PALM BEACH

Sacred Heart Ladies Guild rummage sale, Nov. 9-Nov. 11, Madonna Hall, 430 N. "M" St., Lake Worth.

CDA Court Palm Beach charity card party, 1:30 p.m., Saturday, Nov. 11, 637 Pine Terrace, West Palm Beach.

DADE

St. Vincent de Paul Ladies Auxiliary garage sale, Nov. 11, parish grounds, 2000 NW 103 St.

St. Timothy parish carnival, Nov. 9-10, 1200 SW 30th Ave., plants, refreshments, entertainment.

St. Hugh parish annual picnic, Nov. 12 at Boystown. American and Spanish dinners served from 1-4 p.m. Bus transportation provided leaving parking lot at 1 p.m. For information call 444-8363.

Holy Family Woman’s Club plants and bake sale, Sunday, Nov. 5, after Masses, 14700 NE 11 Ave., N. Miami.

St. Mary Magdalene Woman’s Guild meeting, 7:30 p.m., Monday, Nov. 5, Card Party, Thursday, Nov. 7, 9:30 p.m., parish hall. Corporate Communion during 10 a.m.

**John J. Harron, fund-raiser, dies**

Harron had been director of the Diocese of St. Petersburg’s Catholic Stewardship Office since 1972. He had held a similar position for eight years with the Diocese of Joliet, Ill., and prior to that was a professional fund-raiser in his own business.

At Harron’s funeral Mass Oct. 26, in the Cathedral of St. Jude, Bishop Charles B. McLaughlin praised the fund-raiser as a spiritual man: "deeply dedicated to the church.

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Students have a look at the OTHER side

SISTER JOVANNA STEIN, O.P.
Department of Youth Activities

"If everyone could get along, and find happiness, as we did today, the world would be a better place."

This comment from a student at Notre Dame Academy fairly well summarized the general attitude and evaluation of the young men and women of Archbishop Curley High School and Notre Dame who participated in the Cross Cultural Impact last week at Notre Dame in Miami.

An equal number of student representatives from the Black American, Hispanic, and Anglo communities committed themselves to an eight-hour day of intensive dialogue and interaction in order to become aware of the attitudes of another ethnic and/or racial group.

The purpose of the Cross Cultural Impact is to open up communication among Blacks, Latinos, and Anglos. Depending upon the honesty and sincerity of the participants they are able to become more aware of their attitudes, gather more insight into the problem, and share their feelings more honestly.

The schedule of activities for the day included a micro-lab of like ethnic or racial groups. This allowed the members time to identify and feel at home with their own group before plunging into the more difficult task of cross-cultural communicating.

Next the large group was sub-divided into groups of six members from each racial/ethnic background. They engaged in communications skills, values judgments and the drawing of perceptions of how they see others and how they think others perceive them. Then the large group reassembled for a short input on racisms given by three faculty members from Curley and Notre Dame. Mr. Rogers gave some historical background. Ms. Bea Rodriguez, gave insights as a Cuban exile, and Ms. Bradley spoke from the Black perspective. Students strongly reacted to these short presentations through a very animated discussion, but with equally respectful listening.

After lunch the group viewed a film entitled "The Fable," the theme of which is: "It is better to build bridges than to build walls." The last main exercise of the day was role-playing situations in which the students wore masks, and stepped into the role of another race or culture and tried to examine their feelings as if they were "in somebody else's skin."

During the general wrap-up session students articulated their greatest concern about cross cultural relationships and also gave some hopes and suggestions as to how these would improve in their lives and in their communities.

The evaluation papers revealed that the day had truly been a success. Richard Kelly stated that the three most valuable things he learned during the workshops were: "(1) others (ethnic groups) have problems; (2) people will listen to my point of view; (3) people don't become enraged when I give my point of view or ask questions."

Wilda McKhan said, "Teenagers today are trying to understand cultures better and more accurately, and I think that we can live in a more harmonious state with this understanding. Cultures really do have something in common, and people really can listen to each other and truly hear them."

Hopefully these young people and their teachers will carry on the Cross Cultural Impact in their schools and communities. Their enthusiasm is great; their generosity unlimited: their resources being tapped.

The students from Notre Dame Academy who participated were: Kathy Kearns, Debrah Carriere, Linda Orme; Cheryl Thompson; Barbara Mo- Re: Teresa Vales, Tina Payne; Aida Bolanders; Ana Mireles; Antoinette Tavares; Lisa Armbrister; Ibis Dias; Wilda McKhan.

The students from Archbishop Curley High School were: John Johnson, Jorge Falcon; Adalberto Jordan; Joe Freschette; Ernest Tribble; Lazaro Hernandez; Jerome Lee; Ed Hansen; Richard Kelly; Euclides Portuondo; John DeLeon; Jim Burke; Henry Garcia; Frank Castro; Juan Tanes.

Students from other high schools or parish youth groups are interested in conducting a Cross Cultural Impact. Please contact the Department of Youth Activities at 757-6241.

Hunger Fund

NEW YORK — INC-A Thanksgiving Hunger Fund has been established by Catholic Relief Services, Church World Services and the American Jewish Joint Distribution Committee.

The fund, the first such joint venture of the three religious agencies, will campaign for funds through Thanksgiving as a response to the current world hunger crisis, said executives of the three agencies in kicking off the campaign.

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Miami, Florida / THE VOICE / Friday, November 3, 1978 / Page 17
Sheila Eyerman has won the Century III Leaders Scholarship competition at Archbishop Curley High School, according to Father Gerald F. McGrath, Principal.

The 16-year-old senior is now eligible to compete with other high school seniors throughout Florida for two $1,500 scholarships, two $500 scholarships, and also for a $10,000 national scholarship that will be awarded in a conference of state winners in historic Colonial Williamsburg, Virginia.

Ms. Eyerman won the local phase of the Century III Leaders program, a scholarship competition which emphasizes the future concerns of America. Students were judged on the basis of their leadership abilities, community involvement and score on a current events examination. To compete at the state level, Ms. Eyerman must now write a brief projection outlining what she thinks is one of America’s future challenges and how it should be met.

Runners-up in the competition at Archbishop Curley High School are Joseph Goldman and Thomas Potter.

What’s a beach party without a football game during the football season, unless you can’t field a team without the girls, which is what the young people of St. Timothy did at their Saturday outing in Grandon Park. The charcoal pit and music followed the game. Incidentally, the adult under the shade of the Palm tree was the game referee—it was a hot day.

Funds granted to help Viets

ST. PETEBURG, Fla. (NC) — Catholic Social Services of the St. Petersburg Diocese has been awarded a $85,718 grant from the Department of Health, Education and Welfare to work in the mental health field for Indochinese refugees.

The pilot program will be aimed at educating mental health providers in six Florida counties of the special needs of the resettled refugees so that treatment will be more effective.

At the same time, the program will be educating the refugees to the mental health services that are available.

The biggest problems Vietnamese refugees face are language barriers and the void that results from family separation or death. Shlenar added. He will be aided in the mental health project by Phu Tang, who was trained in language, business and law in Vietnam, and Nhu Ngoc Do, a former Vietnamese Air Force captain.

PAGE 18 / Miami, Florida / THE VOICE / Friday, November 3, 1978
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The Broward Community College Youth Symphony, joined by members of the Ft. Lauderdale Symphony, will open its 78/79 season on November 18, 1978 at 8:00 p.m. at St. Clement's Church in Ft. Lauderdale. Highlighting the concert will be soprano, Diana Spradling, a faculty member at Broward Community College. Mrs. Spradling, will open its 78/79 season on November 18, 1978 at 8:00 p.m.

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'As You Like It' fast paced season opener

BY J. HERBERT BLAIS

"As You Like It" is that one of William Shakespeare's 35 plays, written midpoint in his 24-year career, in which the bad brother Frederick usurps his brother Duke Senior's dominions, banishing him to the Forest of Arden; in which bad Oliver queezes his brother Orlando out of a just inheritance, sending good Orlando into the Forest; and in which the young daughters of the good Duke and the bad Frederick, Rosalind and Celia, become bosom buddies and flee into exile in the Forest of Arden. Remember it?

Good brother Orlando meets good Duke's daughter Rosalind and they fall in love. Then Rosalind changes clothes, thereby becoming disguised as a dusty youth, and teases romantic Orlando gleefully for three acts.

At the end of 5 acts and 30 scenes, bad brother Oliver is converted to good by the simple, pure life in the Forest and marries Celia. Rosalind changes into a gorgeous bridal gown and marries Orlando. Clown Touchstone marries country wench Audrey and Shepherd Sylvius weds shepherdess Phebe. Remember it now?

Forgive it. Go see "As You Like It" done swiftly and joyously by the Players State Theatre in the old Coconut Grove Playhouse, and it will all be wonderfully new to you.

Under the soaring direction of Michael Montel, the Players conjure a three-hour show into two. You'll think your watch is an hour fast when you leave. The Players speak trippingly with a depth of dramatic talent that opens their second season most auspiciously.

In a cast of 33, there are 14 principals. Suzanne Stone as Rosalind is an amiable, effective manly lad and a dreamy, desirable girl. She is seriously challenged for Best of Show, however, by big, handsome Kevin Conroy as Orlando, with the splendid strength and agility a hero must have; by longlimbed British Shakespearean Donald Ewer as a comical and versatile Touchstone the Clown; and by Robert Grossman, who composed the lifting song melodies the Forest Lords harmonize so beautifully, and who also dramatically makes Jaques "Jake-weez" a poet of power and significance.

"As You Like It" was written in contrasting worlds: the cold, cruel "outer" world of the usurping Frederick's court versus the warm, loving, carefree world of Senior Duke's Forest of Arden.

In the Players State Theatre production, running through Sunday, November 19, the court is a debauched, futuristic society living in a geodesic dome, costumed in jazzy suits and suits by Jo. A. Breekendige and moving to eerie outer-space music composed by Juliene Purefoy. The contrast with the simply-garbed, melodiously pastoral forest scene is strikingly available.

Shakespeare wrote for actors, but it takes the very best actors to make his colorful and exciting lines sing and stun and electrify audiences of today.

The Players State Theatre has actors of this calibre now. If their next five directors are as excellent as Michael Montel, we're in for very fine season of theatre at the Coconut Grove Playhouse.

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Shakespeare wrote for actors, but it takes the very best actors to make his colorful and exciting lines sing and stun and electrify audiences of today.
"Girlfriends" no block-buster

By JAMES W. ARNOLD

"Girlfriends" is significant as perhaps the first—we let the Guinness Book of Records keep score—film about contemporary women made by one of the dozen or so young American female directors ready to make their marks in what has been a man's all- male club. Unhappily, it’s not the blockbuster that first films often are, it’s every man’s "Boyfriends," it would pass by without causing a ripple.

Fortunately the best thing about "Girlfriends" is that it was finished at all. Claudia Weil and Polon co-producer and co-writer Jan Sanders, patched together over a period of two years with a crazy quilt of investments and grant funds adding up to an almost optimally modest $500,000. IT ISN'T, at 86 minutes running time, so much finished as stopped—a slice of life with no beginning or end. Still, Ms. Weil, a bright person who started with documentaries at Harvard and won an Oscar nomination for "Shanghai," the film on China ("The Other Half of the Sky"), deserves credit for debuting in a movie about recognizably real people, instead of sharks, murderers or sex maniacs.

"Girlfriends" is a struggling young artist movie, and also a female buddy movie like "Julia" and "Turning Point." The buddies this time are Susan, a pleasantly pudgy Jewish art photographer (Melanie Mayron) scratching out a living shooting New York weddings and Bar Mitzvahs and Anne, an artist, played by Wasp writer (Anita Skinner). With its documentary pace, feel and objectivity, the film is probably based on the experiences of writer Polon and exphotographer Weil. Actually, we see little of their apartment-mate friendship. Early on, one of the women, a guy she doesn’t quite love (a frequent female option) and begins with false enthusiasm to raise babies. Mostly we follow Susan’s personal life, which is typically modern and messed-up. She is] attached to the genial middle aged rabbi (Ell Wallach) who sets up her Bar Mitzvah job, then she splits when she meets his wife and family. (Apparently he's to blame for not telling her what she ought to have known.)

The romance, in any case, is terribly genteel, and includes some delightful scenes where they discuss God, and Wallach does an imitation of Marcel Marceau.

Susan also acquires a younger boy friend (Christopher Guest) who is nicely undramatic (compared to the psychotics in "Mr. Goodbar"), but conventionally sure of himself. Eventually their problem is whether she should move in with him or keep her own place and poverty-level independence. Another complication is a mixed-up kid is a lesbian, among other things. Finally, Anne's marriage begins to slip, and allows to move in. But not Susan picks up in a snowstorm and when they discuss God, we see the ring of truth, but Weil and Polon have little to say, except perhaps that their heroes' friendships are the one genuine and deep experience they have. The filmmakers also lack a clear moral perspective; they obviously identify with their characters, who are simply adrift, faithless, in a puzzling world.

The film’s lack of passion may be considered an asset, if you don’t like soap operas. But "Girlfriends" fails to be stunning in either style or content. There is no laughter or tears. There is no obvious challenge to the creative brilliance of a Westmiller—now one wonders why Ms. Weil is drawn to make films. Actress Mayron exudes enough warmth, gutsiness and intelligence to keep things afloat, but there is a difference between maintaining interest and touching us in the head or heart, which good films must do.

ULTIMATELY, "Girlfriends" is noncommittal, like Susan, who tells a troubled older friend she can’t help her: "I don’t know what’s best for you." Most of us don’t but then we don’t make movies to say we don’t know.

"Rhinoceros," a comedy by Eugene Ionesco, will open the Barry College Theatre season on Nov. 10. Under the direction of Patricia Minnagha, associate professor in the college Fine Arts Dept., the production is set in a small community where on an otherwise peaceful Sunday morning a rhinoceros appears. Michael Moody, a Barry graduate, is cast in the role of Bemanger. Playing opposite Moody is Heather MacKenzie, another alumni member, who will see in the role of Daisy. Others in the cast, drawn from the community at large, are Kelly Saxon, Terri Houck, Robin Brown, Marty Stone, Tim Donovan, Jerry Fuchs, Danny Bullington, Larry Winson, Charles Cassini, Pat Fuchs and Demetri Fernainy.

Performances begin at 8:15 p.m. on Nov. 10, 11, 12, 17 and 18. Reservations may be made by calling 701-9044.
Mount Sinai Medical Center of Greater Miami honored the late Baron De Hirsch Meyer for his service to the hospital as its first President. Joining in the affair were Biscayne College President, Father John Farrell and his associate, Father Thomas Cook. They are pictured with Mr. and Mrs. H.L. Steadman, niece and nephew of the De Hirsch Meyer family, and, in the center, Mrs. Baron (Poly) De Hirsch Meyer, Mrs. De Hirsch Meyer has made generous donations to both Mount Sinai Medical Center and to Biscayne College.

Enrichment Night Set

Friday, Nov. 17, at 8 p.m., the Family Enrichment Center, 18530 N.W. 12 Ave., Miami, will sponsor an enrichment night for anyone involved in preparing young couples for marriage.

Facilitators for the evening will be Bill Ellis, an economist, and Al Palmer, an attorney, who will share insights on financial and legal information helpful for the engaged.

The program is open to Engaged Encounter, Camino, or Pre-Cana personnel, as well as those involved in ministering within their respective parishes. If interested call 601-0280.
Gallup Says Hispanic Religion Is Important

NEW YORK — (NC) — Hispanic Catholics have been found in a new Gallup survey to place more importance on religion as a force in their lives than do other Americans.

This is a major finding of a $35,000 telephone survey commissioned by Our Sunday Visitor, Inc., Huntington, Ind., publishers of Catholic periodicals, to determine how various Hispanic groups feel about ethnic identification, religion, language preference and reading Catholic publications.

Results of the study, designed in consultation with Centro de Comunicacion, the OSV Hispanic communications center, were announced at a conference Oct. 25 in New York.

DESCRIBED AS the first attempt to provide objective data about U.S. Hispanic Catholics, the 250-page survey showed that 80 percent felt religion is "fairly" or "very" important in their lives as compared with 44 percent of all Americans.

The survey also showed that 70 percent of the Latinos feel they do not have enough involvement in the affairs of the Catholic Church, while half the respondents were satisfied that they had enough say in the church.

A majority, 78 percent, would like to see greater efforts made to include Hispanic culture and traditions in church services.

Fifty-five percent would like to see a son enter the priesthood and 51 percent.

Analyzing the "surprises" to him in the findings, Gallup said he "never dreamed" that as many as one-fifth of Hispanics are non-Catholics.

Scores of other groups, Gallup said, showed that "by far the most satisfied" with their treatment in the United States are affluent, religion becomes less important in their lives.

Other conclusions in the document showed these trends:

• Half of Hispanics, 53 percent, from all groups feel they are treated as well as other groups in the United States, but as many as a third do not think so.

• About one-third of Hispanics say they do not have enough involvement in the affairs of the Catholic Church, while half the respondents were satisfied that they had enough say in the church.

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Piden jóvenes centro juvenil

Durante una jornada, unos 50 jóvenes hispanos de la Arquidiócesis reflexionaron sobre el sentido cristiano de la vocación y su llamada concreta a ser apóstoles de la juventud, y el celebrar la Eucaristía de clausura fueron expresando sus inquietudes en la oración:

"Señor, yo quisiera pedirte tu Palabra para que la pongas en mi boca," dijo uno.

"Yo te entrego mi alma joven, para que Tu puedas llegar a otros jóvenes," añadió otro.

Las peticiones se sucedieron, y también los cantos.

A través de ellos, los jóvenes se identificaron con el profeta Jeremías quien invitado por Dios a llevar su Palabra trata de escarbar la tierra profunda pero se siente "como niño que no sabe hablar.

"Vamos a cambiar la letra del canto," les dijo el padre Mario Virgino, Sch. P., durante la homilía.

"Porque, ¿qué sino los jóvenes pueden llegar al corazón de los jóvenes?", añadió.

Durante la jornada, el profesor Figueiredo, de la parroquia de St. Michael, informó sobre los acuerdos del Encuentro Regional de Jóvenes recientemente realizado en el Brasil.

Con este propósito, dirigentes juveniles de las diversas parroquias se reunieron en Emeis para definir prioridades en el apostolado juvenil de la Arquidiócesis. Las peticiones que tal vez las reuniones señalan como necesario:

- A nivel parroquial: Evaluación de los grupos juveniles: formación, relación de miembros, relación y cooperación con el parroco, visita a familias con hijos adolescentes, más relación entre parroquias.

- A nivel arquidiocesano: Propuesta de equipo para compartir con zonas rurales, cooperación con grupos juveniles de habla india, intercambios parroquiales, boletín informativo y formativo, equipos especializados de servicio a parroquias, dar retiros a adultos.

En general, los jóvenes vieron la necesidad de crear un centro juvenil que incluya facilidades para clases formativas, biblioteca, etc., y quitar grupos de oración, pasatiempos y motivación apostólica.

También discutieron el tema del periódico diocesano, señalan un "pero" en el catálogo y beneficio de la comunidad hispana.

También sugirieron la creación de un programa piloto de evangelización para la universidad.

La declaración también se refiere a la revisión 9 que legalizará los casinos en Miami Beach.

Durante la reunión especial del Equipo Coordinador del Apostolado Seglar hispanos, los representantes de movimientos y organizaciones apostólicas de la arquidiócesis expresaron su preocupación por la forma en que los programas de alfabetizaciones y de instrucción sobre salud y cultura de los que tienen se especializados de Eldo, Pando, territorio cerca de la frontera brasileña. Los dragones fueron capturados durante allanamientos en septiembre, relacionados con protestas civiles contra lo que el gobierno boliviano que repite el medio de instrucción sobre salud y cultura de los que tienen se especializados de Eldo, Pando, territorio cerca de la frontera brasileña.

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"Los cambios no son prioridad"

NUEVA YORK—(NC)— Aunque se necesitan grandes cambios en la Iglesia Católica, éstos no constituyen el reto esencial que enfrenta el nuevo Papa Juan Pablo II, dijo el teólogo Hans Kung durante una conferencia de prensa en Nueva York.

"Lo más importante no son unas cuantas reformas institucionales, sino el hacer que la realidad de Dios sean algo más relevante ante las grandes promesas de la humanidad," dijo. El padre Kung acudió a Nueva York para una serie de conferencias sobre el tema "como hablar de Dios hoy día." En su conferencia Kung numeró cambios específicos que se necesitan en la Iglesia.

Lo primero en su lista es la revisión de "Humane Vitae", encíclica de Pablo VI sobre el control de la natalidad, que, según el teólogo ha costado a la Iglesia católica gran parte de la credibilidad que tenía durante el Concilio Vaticano II.

Entre otros cambios citó el de la consideración de readmisión a los Sacramentos de los divorciados y vueltos a casar, celibato para los sacerdotes y reconocimiento mutuo de los ministros y la Escuadrilla con las iglesias protestantes.

El teólogo dijo que la toma de decisiones sobre las cuestiones que enfrenta la Iglesia es algo demasiado difícil para un solo hombre, y que Juan Pablo II necesitaría la ayuda de un tercer concilio o de un síndico de obispos "en activo".

Recordó una de sus conversaciones con Pablo VI en el que el Papa le comentó sobre la dificultad de tomar decisiones sobre tantos documentos.

Según el padre Kung, Juan Pablo II ha ayudado con el teólogo durante el Concilio Vaticano II y aún en las décadas siguientes. "Es un gran gran reto de un tiempo para el Papa Juan Pablo II" dijo. La Iglesia católica en sus conversaciones se ha sentido que tienen su propia línea de actuación y que ellos se enfrentan con un solo hombre en la maquinaria papal, ya que no hubo un segundo hombre.

El segundo era que Juan Pablo II no ha hablado respecto a la maquinaria papal, porque no hubo un segundo hombre.

El controversio teólogo expresó la esperanza de que el nuevo papa restaurará "la colaboración entre obispos y teólogos." Dijo que tal colaboración existió durante el Concilio Vaticano II y que solo por su enfermedad y su ausencia Pablo VI "no llegó a conseguir más."
La religión cuenta

(Viene de la Pág. 28)

afirmamos que estarían dispuestos a dar tiempo a actividades de la Iglesia, si se les pidiera hacerlo,” comentó Gallup citando datos del estudio.

Al interrogarseles sobre va-

riedad de tópicos, los entrevista-

dos mostraron el mayor interés hacia asuntos conectados con las artes y la literatura. El tema más popular en el censo fue la música, pero con 55 por ciento.

La religiosa mencionada por 58 por ciento de los asistentes se refiere hacia asuntos relacionados con la Iglesia, si se les pidiera hacerlo,” afirma que estarían dispuestos a participar.

También se hacen amistades mientras se espera el turno para el almuerzo.

El programa sirve diariamente unos 130 almuerzos, a través del Centro Comunitario de la Pequeña Habana y con fondos federales.

Muchos también vienen a desayunar, porque no tienen nada en su apartamento,” comentó Gracelina María que ayuda a la iglesia los dos días a la semana y pasa el resto en la clínica dental del Centro Hispano.

Gracelina siente que a veces tiene que ser ella misma “abuela” de los ancianos. Sabe que necesitan un poco de alegría y se le da muy bien vestirse de “halloween” el lunes. El programa también organiza excursiones y visitas a la ciudad, como la de pasado día 27 a la Ermita de la Caridad para celebrar con una Misa el septimo aniversario del programa.

Y como dijo uno de los an-

cientos, “todo contribuye para mantenernos unidos y hacernos ver que con el paso de los años también podemos crecer en juventud.”

Por ARACELI CANTERO

“Te has hecho presidente de un convite, no te engañas. Abrevia el discurso y séndate cumplido tu oficio...”

En pie ante el microfonía, la hermana Victoria Soler S.S.S leyó estas palabras del libro del Eclesiástico, y la 300 personas que le escuchaban rompieron a reir.

“Y me voy a sentir rápido”, les dijo con cierto gracie.

“Pero quiero aclarar que en esta comida no hay presidencia, porque todos hemos tenido parte en este homenaje”, añadió.

La religiosa cubana fue nombrada “mujer del año” por el Club Latino de Mujeres Profesionales (Latin Business and Professional Women’s Club) y recibió un trofeo y homenaje durante una concha el domingo.

Durante el acto, el padre Emilio Vallina llevó la labor de la religiosa en el Centro Hispano Católico y su dedicación a los ancianos de la comunidad al frente del Programa de Personas Adultas que ella creó.

Habían sido también nomina-

dos para el trofeo de “mujer del año”, María Caridad Hernández, Lucrècia Granda y Virginia Cas-

tellanos, y la presidenta del Club, María Antonia Alvarez reconoció también su labor comunitaria.

“Con nuestra pertenencia al Club, nos proponemos ayudarlos como mujeres que trabajamos, como madres de familia, como obreras”, dijo Mercy Díaz Miran-
da, primera vice-presidente, y Della Pérez, leyó una carta de los ancianos a la hermana Victoria donde le confesaban que “Usted no es para nosotros la mujer del año, sino la presencia moral y espiritual de todos los días”.

La religiosa recibió también una placa de reconocimiento de la ciudad de Miami, que le entregó el comisionado Manolo Rebollo.

“En todo este hay muchos héroes anónimos”, dijo la Hna. Victoria agradeciendo la colabora-

ción de todos y citando las pa-

labras de San Pablo, “mejor es dar que recibir”.

La religiosa comprometió a seguir trabajando: “ya que este trofeo no es para un solo día”, y no tendría valor alguno, “si no lo comparte con ustedes.”

“Y como es natural quiero expresar mi gratitud al Señor que me ha dado este regalo, que es el mejor que se nos puede dar: la vi-

da religiosa”, concluyó.

Dijo Hna. Victoria Soler al recibir trofeo de “mujer del año”
Dicen católicos hispanos en censo Gallup nacional

La religión cuenta para nosotros

Los católicos hispanos dan más importancia a la religión que el resto de los americanos, según un censo de Gallup sobre actitudes religiosas y sociales entre los hispanos. El estudio fue realizado a petición de Our Sunday Visitor Inc., en un primer intento de obtener datos objetivos sobre los hispanos en los Estados Unidos. El estudio afirma que un 90 por ciento de los católicos hispanos sienten que la religión es bastante o muy importante en sus vidas, en comparación con un 84 por ciento del resto de los americanos.

El citado estudio es el primer proyecto del nuevo Centro de Comunicación, establecido por OSV, y se realizó usando un cuestionario bilingüe escrito en un español comprensible para los variados grupos de hispanos en la nación. Las preguntas fueron preparadas por la organización Gallup, especializada en censos de opinión, en colaboración con OSV.

Para el estudio se entrevistaron por teléfono 1,003 personas de los diversos grupos hispanos de toda la nación utilizando el inglés o el español, según su preferencia. Los resultados del estudio se han recogido en un informe de 250 páginas que muestran que para los hispanos, la religión disminuye en importancia a medida que estos ascienden de nivel socioeconómico.

Las personas de menos preparación intelectual—educación elemental, indican que la religión es muy importante en sus vidas. En este grupo, un 79 por ciento, siente que para ellos la religión es muy importante. Por otra parte, entre personas con educación secundaria o universitaria sólo un 59 por ciento y un 53 por ciento respectivamente dan la misma importancia. De la misma manera, la más afluencia económica hace que entre los hispanos la religión pierda importancia.

Según George Gallup, Jr., presidente de la firma Gallup, el estudio señala las áreas fuertes de la comunidad católica hispana.

"En general, los hispanos piden más reconocimiento por parte de la Iglesia Católica en los Estados Unidos", dijo.

"Mientras la mitad de los entrevistados sienten que los hispanos tienen voz en los asuntos de la Iglesia Católica en USA, casi un tercio piensa que no es verdad. Y la gran mayoría, un 18 por ciento, querría ver más esfuerzos por incluir la cultura y las tradiciones hispanas en las ceremonias de la Iglesia. "En cuanto al futuro, un 55 por ciento de los hispanos querrían que sus hijos lleven a sacerdote y 41 por ciento"

Hispanos y negros a conferencia sobre familia.

WASHINGION—(NC)—La tradición y la cultura de las familias negras e hispanas han contribuido a que éstas desarrollen actitudes y valores que pueden beneficiar en la creación de un plan comprensivo de ministerio familiar. Este fue el mensaje del obispo Eugene Marino, auxiliar de Washington D.C., y de Pablo Sedillo, director ejecutivo del Secretariado de los Obispos para Asuntos Hispánicos, ante los participantes de una conferencia nacional de vida familiar en Washington D.C.

Los dos subrayaron las contribuciones que pueden aportar sus respectivos grupos minoritarios (negros e hispanos) y la importancia de que la Iglesia ponga atención a sus necesidades.

Avisaron a los representantes familiares en la conferencia sobre el peligro de ignorar “estos dos grupos considerables de la población, dedicándose a un apostolado familiar orientado sólo hacia una cultura.

Sedillo inició su charla en español, pero al darse cuenta que muy pocos de los 300 participantes le entendían, siguió en inglés. Dijo que “los valores familiares hispánicos, la cultura y la religión son elementos tan unidos pero tan distintos” como las tres entidades de la Santísima Trinidad. Estimando que los hispanos forman un 25 por ciento de la población de la nación, dijo que los valores y lazos tradicionales de la familia en tal grupo, se han visto amenazados en los últimos años por la urbanización, secularización, la pobreza, la discriminación y la falta de una pastoral eclesial en la lengua y la cultura de los hispanos.

Al mismo tiempo Sedillo dijo que el ministerio pastoral debe tener en cuenta las tradiciones hispánicas y la religiosidad popular, devociones familiares y fiestas de santos a través de las cuales se puede realizar catequesis. También el concepto de la familia extendida, que ayuda a evitar la ruptura entre las generaciones y la formación de pequeñas comunidades que ofrecen apoyo a los que se encuentran perdiendo en inmensas parroquias, inadecuadas para satisfacer sus necesidades espirituales y sociales.

Señalando que los hispanos no siempre han recibido de la Iglesia la ayuda que necesitaban, Sedillo dijo que los hispanos han trabajado por su libertad y su libertad a ser solos de responder a sus necesidades, con experiencias que también son válidas para otros grupos.

El obispo Marino señaló que el peligro a mantener un estereotipo sobre la familia negra y dijo que los negros pueden “servir de signo de transcendencia, por haber siempre reafirmado los más en su identidad y en su cultura”.

(Pasa a la Pág. 27)