My dearly beloved in Christ:

It has been said that the major apostolate of the Catholic Press is that of informing, the People of God about local, national and international religious issues and events. There is yet another important function of the Catholic Press—namely, that of forming as well as informing.

A good diocesan newspaper should communicate something more than factual information. It should communicate the very life and spirit of the diocese. Readers should catch a lively sense of belonging to, of being part of a great movement to live out the Gospel in our day. Through the communication of the diocesan newspaper, they should be strengthened and inspired in their personal lives by being brought into contact with the witness of their brothers and sisters of the Faith. They should find a new sense of direction for their personal lives. They should be assisted in forming attitudes, evaluating the events about them in the light of the great common effort of their diocese to live and share and rejoice in the life of the Gospels.

Along with information in the Catholic Press must come reflection that interprets events in the light of the moral order and clarifies norms of Christian behavior. It is not sufficient simply to report news; there must be guidance in evaluating events and responding in the light of Gospel values. All of this is especially important as, following the Holy Year, our Archdiocese enters on an all-out effort to involve everyone or its members in evangelization, in a renewed living and spreading of the Gospel of Jesus Christ.

This role of a good Catholic newspaper is exactly the role of THE VOICE, our Archdiocesan newspaper, which I earnestly desire to be read in every home of the Archdiocese as the very special way in which we communicate with one another in our common happy adventure of growing in Faith, living out and sharing the Gospel of Jesus.

THE VOICE reports the news of the Church that is important for our spiritual progress and it presents the variety of legitimate viewpoints that will help us to interpret developments in the light of our Faith. The Know Your Faith section includes source material for the ongoing religious education of young and old.

The coverage of Youth Activities has earned national recognition for THE VOICE.

For our growing Hispanic community, there is the Spanish section LA VOZ which covers all the major events within the diocese and the world of interest to the Spanish-speaking. LA VOZ remains true to its added function of fostering the traditional cultural, ethnic and spiritual values which our Hispanic brothers and sisters prize so much.

I urge you, therefore, to subscribe to THE VOICE and LA VOZ. It will help you and your family become more knowledgeable about your Church and to participate more fully in our common effort to grow in Faith, to deepen our lives of prayer, and to live to the fullest the lives of love and Christian commitment to which we have been called.

Devotedly yours in Christ,

Archbishop of Miami

• Scores of Latin bishops to meet Jan. 27

VATICAN CITY—(NC)—Pope John Paul II confirmed that the Third General Assembly of the Latin American Bishops will be held Jan. 27 to Feb. 12, 1979, in Puebla, Mexico.

The setting of the new dates was announced by the Vatican Nov. 4.

THE PUEBLA meeting, the first general assembly of the Latin American hierarchy since 1968, when they met in Medellin, Colombia, was originally scheduled to meet last October. It was suspended when Pope John Paul I died shortly before it was to open.

The Latin American Bishops meeting has raised high expectations in religious and secular circles. Its main topic is evangelization in contemporary Latin America. Some 190 bishops delegated by 23 national conferences are scheduled to attend along with another 200 advisers, observers and support personnel.

Already, some 600 journalists have applied for press credentials.

Prior to the January meeting, CELAM, executive arm of the Latin American bishops and the agency responsible for preparing the Puebla meeting, is scheduled to elect its officers. The CELAM meeting is scheduled for November.

The previous general assembly of the bishops, held 10 years ago in Medellin produced a set of guidelines for church renewal and social action based on the documents of Vatican II. Subsequently, there has been controversy among those opposing a strong application of the socio-political aspects of the guidelines and those wanting the church to further the cause of the poor even at the cost of confrontation with political rulers. The opposing views are expected to clash at the Puebla meeting.

POPE JOHN PAUL II also reconfirmed the three papally appointed presidents of the assembly: Cardinal Sebastiano Baggio, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America; Cardinal Aloisio Lorscheider of Fortaleza, Brazil, president of the Brazilian Bishops’ Conference and of the Latin American Bishops Council (CELAM), after its Spanish initials); and Archbishop Ernesto Corripio Ahumada of Mexico City.

The Voice gets around... An American tourist in Barcelona, Spain, apparently found or took one with him and reads it near the Gaudi Cathedral.
St. Helen’s to celebrate 10th year

FORT LAUDERDALE—The tenth anniversary of the founding of St. Helen Parish will be observed Sunday, Nov. 12 by parishioners during an outdoor Mass of Thanksgiving at 12:30 p.m. on the grounds, 3340 W. Oakland Park Blvd.

Retreat for priests

November 13-16, 1978
Retreat Master: Father David Walsh, C.SS.R.
Monsignor David E. Bushey
Monsignor Noel Fogarty
Monsignor James F. Nolan
Monsignor Jude O’Doherty
Monsignor Thomas O’Donovan
Monsignor F.R. Stenger
Monsignor James J. Walsh
Father Anthony J. Chapanis
Father Charles D. Clements
Father Joseph L. Cliff
Father Michael Devaney, OMI.
Father Thomas Goggin
Father Miguel Goni
Father Joseph L. Hernandez
Father Paul L. Manning
Father Emilio Martin
Father Matthew A. Morgan
Father Ignacio Moremas
Father John C. Mulcahy
Father William L. O’Dea
Father Gabriel O’Reilly
Father Jose M. Paz
Father John A. Skahan
Father Christopher Stack
Father Gary R. Steibel
Father Isidore Vicente, O.P.
Father Joseph P. Angelini
Father Daniel Babis
Father Thomas E. Barry

Established by the late Archbishop Coleman F. Carroll in October 1968 with the Rev. Patrick Murmane as founding pastor, the parish had its beginnings at the Delphian Line Bowling Alley but since Dec. 5, 1970 parishioners have participated in Sunday and daily Masses in the permanent parish church.

Damaged by fire early in December 1973, the church was refurbished and rededicated on May 8, 1974. The parish plant, built under the direction of Father Murmane, still the spiritual leader of more than 1,500 families, also includes a parish center and a parochial school which provides grades from Kindergarten through eighth.

A family picnic on the parish grounds will follow the Mass.

Sister named

HARTFORD, Conn. — (NC) — Benedictine Sister Mary Charles Bryan, an associate professor in the department of religion and religious education at the Catholic University of America, has been named president of the Association of Professors and Researchers in Religious Education for 1979.

The association, an interdenominational body of university and seminary professors concerned with theory, history and issues in religious education, met Oct. 27-29 in Hartford. Sister Bryan, a member of Red Plains Priory in Oklahoma City, will preside at the association’s next annual meeting to be held in November.

Archdiocese of Miami

The Chancery announces that Archbishop McCarthy has made the following appointments, effective October 30, 1978:

THE REVEREND THOMAS MULLANE—To Administrator, St. Bede Parish, Key West.

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A FAMILY PICNIC ON THE PARISH GROUNDS WILL FOLLOW THE MASS.
Pope praised for helping Jews in WWII

ROME — (NC) — Pope John Paul II, as a young man during World War II, was blacklisted by the Nazis for helping Jews, an official of a Jewish organization said in Rome.

During the German occupation of Poland, "the then Cardinal Wojtyla was active in an underground, collaborating with the Jewish Democratic organization (UNIA) which had a record of helping Jews," said Joseph L. Lichten, Rome representative of the Anti-Defamation League of B'nai Brit.

"It is because of this circumstance that he was placed on a blacklist of the Nazis," said a press statement issued by Lichten.

"Further, during the Nazi occupation, Cardinal Wojtyla played a role in assisting Jews to find shelter and false Aryan identification papers," said Lichten.

"The end of the war, he was hidden..." Lichten added that, despite communist restrictions, the Cracow Catholic weekly Tygodnik Powszechny, influenced by Cardinal Wojtyla, published articles related to Jews.

"There are, in my judgment," he said, "very few Catholic newspapers outside the free world which would devote more space to the Holocaust, Jewish martyrdom, Catholic-Jewish relations and Vatican activities. Our information is that the then Cardinal Wojtyla played the guiding role in the operations of this very important Polish Catholic publication." The pope has been close to Jews since a child and has studied with them since he was six years old, said Lichten.

The pope's closest friend and former schoolmate, Jerzy Kluger, is a Jew, he said. "As a youth, the pope visited almost daily the home of his friend and other members of the Kluger family." "THIS FRIENDSHIP continued after the war and reached its peak recently when the two men had the occasion to renew their association. The pope met with his friend and the latter's family, and indicated that he was very pleased that he was photographed with them," said Lichten.

Lichten said that during Vatican II, the then Bishop Wojtyla "spoke positively and constructively" about Judaism.

As pope, he is expected to continue fostering Catholic-Jewish relations, said Lichten. "It is our belief that Pope John Paul II is one of the most distinguished sons of Poland, a country which for centuries has had to struggle for its security and independence, understands the aims of the Jewish people and of the state of Israel," said Lichten.

Suenens gives ecumenical guidelines for renewal

ANN ARBOR, Mich. — (NC) — The charismatic renewal is a "very special grace for ecumenism" because it can bring all Christians together in a "common faith in the actuality and power of the Holy Spirit," says Cardinal Leo Jozef Suenens of Malines-Brussels, Belgium, in a new 109-page document called "Ecumenism and Charismatic Renewal: Theological and Pastoral Orientations."

The document, published by Servant Publications in Ann Arbor, Mich., contains the first ecumenical guidelines for charismatic prayer groups and communities. It encourages charismatics to continue their efforts toward spiritual ecumenism, but warns of several possible pitfalls.

"OUR DIVERGENCES... might give the impression that ecumenism is a path strewn with many obstacles that the hope of achieving visible unity constantly recedes before us," says Cardinal Suenens, a leading figure in the Catholic charismatic renewal. "In order to react against defeatism in all its forms... it is important to realize that the Christian's ecumenical attitude is already, in itself, an immediate and most valuable grace."

Proposing that Pentecost Sunday be designated as a worldwide day for ecumenical celebration in all churches, the cardinal says the annual Week of Prayer for Christian unity has not had a strong enough impact. Pentecost "is easier to remember and plan for," he adds, and "should rank with Christmas and Easter as an important celebration for Christian people."

The document, the second in a series begun in 1974 with "Theological and Pastoral Orientations on the Catholic Charismatic Renewal," includes specific guidelines for Catholic prayer groups, ecumenical prayer groups and ecumenical communities. The basic concepts to be remembered in all cases, Cardinal Suenens says, are respect for the Christian's freedom of conscience and rejection of all proselytism.

He urges Catholics to be guided by three documents — the Second Vatican Council's Decree on Ecumenism, the Ecumenical Directory and "Ecumenical Collaboration at Regional, National and Local Levels" — and to have a solid education in Catholic doctrine before becoming involved in ecumenical groups. "IN A CHAPTER on charismatic groups, Cardinal Suenens says all-Catholic groups must prepare themselves to 'relate with other Christians in a brotherly and ecumenically sensitive way, that each faith should have veto power in an ecumenical group when particular teachings or activities would offend any denomination, and that the danger of disregarding church rules on intercommunion is not disobedience but compromising."

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Thanksgiving clothing collection

In 1950, Catholic Relief Services sponsored the first national clothing collection to benefit the poor and needy overseas. Since that time, American Catholic families have donated more than 650 million pounds of usable wearing apparel and blankets to CRS for distribution to the poverty stricken around the world. Last year, alone, approximately 10½ million pounds of clothing and bedding with an estimated value of $15 million was given to the poor in 38 countries. This was made possible by American Catholic and CRS’ worldwide networks of distribution centers.

Msgr. John Gliore drive director, announced today that the 1978 Thanksgiving Clothing Collection will be held in all parishes from Nov. 12-18. Once again, the greatest need is for lightweight clothing with particular emphasis on infants’ and children’s wearing apparel and men’s work clothes.

Msgr. Gliore said “by giving our wearable, out-of-style clothing to the Thanksgiving Clothing Appeal, we show that we really care for the less fortunate - we don’t just talk Christ’s gospel message of love - we live it.

“Don’t forget an important item this year is the need for blankets, quilts and comforters. If and when a disaster occurs, CRS ships them immediately to the scene as top priority.”

Since the cost of transporting the clothing and blankets collected at the parish level to the CRS processing center in New York have skyrocketed in recent years, any financial contributions to help defray this expense will be most welcome. “Donations to help pay transportation charges can be made directly to your parish”, said Msgr. Gliore “and we sincerely hope that the parishes of this Archdiocese will support the 1978 Thanksgiving Clothing Collection with the same spirit of generosity that they have shown over the years.”

HAPPINESS IS A SHIRT WITHOUT PATCHES — This youngster and millions more like him desperately need your help. Give to the 1978 Thanksgiving Clothing Collection at your local parish church this week.
Local couple named to U.S. Catholic family unit

WASHINGTON—(NC)—Twentysix persons, including Terry and Mimi Reilly, directors of the Miami Archdiocese Family Ministry, have been named to a new Commission on Marriage and Family Life which will work to promote and implement the U.S. bishops' Plan of Pastoral Action for Family Ministry. The commission will be staffed by Father Donald H. Conroy, USCC representative for family life; Daniel Dolesh, USCC specialist in family-centered education; and Cecilia Bennet, USCC staff assistant for the family plan project.

Alcoholism seminar set

"Alcoholism: All In The Family", an all-day program designed to develop an understanding of alcoholism as a family illness, will be presented on Friday, November 19, by the Alcoholism Education Council, Inc. from 9 a.m. to 4:15 p.m. at the Holiday Inn, PGA Boulevard, Palm Beach Gardens, Fla.

The pastoral plan, approved by the U.S. bishops in May, calls for the celebration of Family Year in 1980, followed by a decade of research and development in the field of family ministry. It urges efforts at all levels in the church to develop programs for pre-marrieds and singles, married couples, parents, "developing" families, "hurting" families and leadership couples. Besides Archbishop Sanchez, Bishops Stafford and Hubbard, and Moten, members of the U.S. Catholic Conference commission are Bishop John S. Cummins of Oakland, Calif.; Auxiliary Bishop John R. Snyder of Brooklyn; Eduardo Azzarate, a family psychologist from Bethesda, Md.; Father Joseph V. DiMauro, director of the diocesan Family Life Bureau in Camden, N.J.; and William McCreedy, senior research assistant for the National Opinion Research Center at the University of Chicago.

OTHER MEMBERS are Gaston and Genoveva Ponce of Houston; Father Dennis M. Regan, professor of moral theology at Immaculate Conception Seminary in Huntington, N.Y.; Brad and Jan Rigdon of Huntington Beach, Calif.; Msgr. John Seli, director of the Department of Research and Training at the Human Life and Natural Family Planning Foundation, Washington; Sandra Smith, a faculty member at Howard University in Washington; David Thomas, associate professor at St. Meinrad School of Theology in Indiana; Karen Thomas; and Father William Wassmuth, diocesan director of religious education in Boise, Idaho.

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Ascension Church is dedicated

May the light of Christ shine forth in the Church so may all people be touched by the fullness of truth.'

A concelebrated mass of dedication with Archbishop Edward McCarthy, principal celebrant, followed the solemn blessing of Boca Raton’s newest Catholic church. Fr. John O’Hara was the homilist. A reception for parishioners and visitors was held in the parish hall after mass. Fr. Richard Murphy is pastor of Ascension.
Bishop cites apathy in inadequate housing

The following statement was released this week by Bishop Rene H. Gracida of the Diocese of Pensacola-Tallahassee:

Certainly a basic need and right of all people is adequate shelter. In our culture that right is interpreted to mean adequate and affordable housing. The largest single investment the average American family makes during a lifetime is the purchase of a house. But too often, trends continue, the cost of adequate housing will be beyond financial means of the average family. Some feel it already is.

According to the Florida Department of Community Affairs, in 1970 the average home cost around $24,000 in Florida. Today, the average new home sells for about $44,000 in Florida. The National Association of Home Builders predicts the average house will cost $80,000 by the mid-1980s.

Six years ago the Florida legislature passed the Housing Act of 1972, aimed at the elimination of substandard housing by 1986. But at the halfway mark in terms of time, the state is far from achieving the goal.

As Governor Reubin Askew pointed out in his 1978 housing report, the gap between the average family income and average housing costs has widened. "Fifty percent of our families earn less than $12,000 annually and cannot afford the median-price new homes without depriving themselves of other necessities such as food, clothing or medical care," he wrote.

To add to the problem of unaffordable new housing, is the deterioration of existing houses. Some 300,000 homes (6.3 percent of all units) in Florida are classified as substandard, with more being added to the list regularly. About 31,000 of the substandard units are located in Northwest Florida.

The twin challenges of building affordable new homes and upgrading existing substandard houses are awesome in their complexity, but not beyond solution through enlightened public policy.

With politicians and bureaucrats at local, state and federal levels committed to solving the housing problem, solutions can be found to develop resources and energy sources, and implement socially responsible and just economic, tax, mortgage financing and subsidy policies.

As individuals we too have a moral and ethical responsibility to become sensitive to the existing problem in our midst. We can join or support organizations whose purpose is to upgrade housing in our area. If we own rental property or manage apartments, we have special responsibilities, as do builders and those responsible for financing housing.

Apathy and indifference is perhaps the greatest obstacle in overcoming the barriers to a decent home in a suitable living environment. Our Christian love requires a concern for our neighbor and their living conditions. The powerless, elderly, handicapped, minority groups, and others, need our help.

Pope John Paul asks prayers for vocation

VATICAN CITY—(INC)—Pope John Paul II marked the 32nd anniversary of his ordination to the priesthood with an appeal to Catholics to pray and work for vocations.

Speaking from his apartment window overlooking St. Peter's Square on All Saints Day, Nov. 1, the pope told the crowd below that 32 years ago on that date he had been ordained.

"And I ask that to our common prayer you add a particular intention for priestly vocations in the church throughout the world," he said. The pope asked youths not to resist Christ's call to "come, follow me."

"The harvest is great...It is not a harvest of death, but of salvation. It is not the harvest of the world — a fleeting image — but the harvest of Christ, which lasts through the ages," he said.

He then led the 100,000 people in the square in praying the Angelus.

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Family gathers around kitchen table to pray

Food for thought, Mary and John Martinez are talking about the importance of family prayer in their lives, but grandson’s interests center on more physical nourishment. The Martinez family, including six children, four still at home, do most of their praying at the kitchen table at dinner time because that is the only time they are generally together.

“Most of the time we’re together only for the evening meal,” explains Martinez. “So it’s natural for us to pray around the kitchen table. The prayer travels all around the table, each adding what he or she wishes. If . . . somebody doesn’t have anything to say, he or she adds presence to the prayer.”

There are six Martines children, four still at home and the parents said they feel family prayer has made the children more sensitive to others than is usual for their ages.

“They can feel that is usual for their ages.”

“They can feel when other children are hurt, and want to reach out to help them get over it,” Mrs. Martinez observed.

“liği makes John and I feel that we are on the right road with them.”

PRAYING TOGETHER

began when the couple became involved in the Marriage Encounter movement several years ago.

“It was not easy at first,” Martinez recalled. “But like everything else, practice helps.”

Martinez, an engineer, said he finds himself praying in the car on the way to work many mornings. Mrs. Martínez, who works part-time with the Spanish-speaking apostolate in the Milwaukee Archdiocese, said she has learned that “prayer is at your job, and in listening to other people.”

While the couple have always encouraged their children to pray with them, Mrs. Martinez acknowledged that “there are times when the spirit doesn’t move them as well as we’d like.”

That doesn’t bother her, though. She said she believes “you have to be patient with them, especially the teenagers. God doesn’t force himself on us, and we don’t believe we should force our own style of prayer on the children. We try to be models, but we don’t preach. For instance, one of our daughters likes to write poetry. Some of her poems are beautiful expressions of prayer. She is able to say much more that way than through the way I would pray.”

Martinez is a permanent deacon candidate and he and his wife have been active in parish work since they came to the area from Texas in the early 1960s.

THINGS CAN GET pretty hectic at the Martinez house, but they credit their habit of shared prayer with helping them “to put the family first.”

“Christ, our eight-year-old, gave me a Father’s Day present I’ll never forget.” Martinez said, Showing a pebble with a raised shape like a cross, he explained. “Chris brought that home, and when he gave it to me she said ‘Look, Christ is there in the stone.’ Eight-years-old and he can say that. It gives us great joy when something like this happens.
20 Sisters' installation this Sunday

FORT LAUDERDALE—Twenty new delegates to the Archdiocesan Sisters Council will be formally installed at 2 p.m., Sunday, Nov. 12 at St. Anthony Church clubrooms.

Elected by the more than 600 nuns who serve throughout South Florida the delegates include Sister Marlene Payette, S.S.J.; Sister Mary Montford Roches, O.S.P.; Sister Celine Warnilo, C.S.F.N.; Sister Jean Camillucci, O.P.; Sister Myra Jackson, O.P.; Sister Marion Panelle, O.S.F.; Sister Gertrude Anne Otis, S.S.N.D.; Sister Marion Fanelle, O.S.F.; Sister Myra Jackson, O.P.; Sister Jean Camillucci, O.P.; Sister Celine Warnilo, C.S.F.N.; Montford Roches, O.S.P.; Sister Marlene Payette, C.S.F.N.; and a religious and a professional standpoint; and to develop closer intercommunity relations.

The Sisters Council, organized at the suggestion of the late Archbishop Coleman P. Carroll serves as a liaison between religious communities of women in the Archdiocese and the Archbishop of Miami. Its goals include the creation of a better awareness among the nuns of the needs of the Archdiocese; the promotion of the Sister’s spiritual, professional, and cultural enrichment; the involvement of the Sisters in decisions and policymaking which affect their lives in the Archdiocese; to alert the Church in this area to the role of the Sisters from both a religious and a professional standpoint; and to develop closer intercommunity relations.

The more than 20 Sisters’ installation

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Voice Sunday is here!

By Gerard E. Sherry

From time to time we will be commenting on various issues of the day expressing views which, while they reflect a particular character, we hope will be food for thought. Sometimes in the Church we acknowledge tensions within the People of God, with extremists at both ends of the semantic tangle, inviting those who are not happy with things as they are to get out to gо elsewhere if they don't like it. Also, this is not the answer. The Church is not some type of Kiwanis or Rotary Club from which one can be expelled. The Church is the Mystical Body of Christ and all, from the highest to the lowest, are of import-ance within her fold.

WAYS, THEREFORE, must be worked out to promote an inner conversation between the People of God so that tensions will decrease. Christians have only scratched the surface of the human nature. They need a greater inner unity if they are going to help solve them. Most of us are troubled by current tensions, but we cannot just go out to achieve a 'peace' at any price. The extreme positions are going to help solve the People of God so that tension must meet deadlines, pays costs and utilize new methods. They must keep a nice balance between local and world-wide news; between coverage and significance; between news popularity to win wide acceptance and news boldness to take a moral stand and hold it.

This, of course, is why we exist. We constantly explore ways and means of satisfying the right to know in the same time hearing the guidance of the Magisterium; exercising the free-dom of the press, while at the same time practicing that essential charity.

Freedom of the press carries with it grave responsibilities. It is a religious job. In this regard we can never be completely free-for often we are limited by the demands of the common good of church and in the civic community. Even if we have extensive knowledge we are still not completely "in touch" with all reality of most situations.

The people's right to information involves both the joys and sorrows, the trials and tribula-tions, the triumphs and failures of the Church. We would be repudiating our obligation to truth if we did not allow to take over the clerical or lay roles. It seems that much of our difficulty is due, in large measure, to neo-Platonism and the lacuna in modern mankind which jumps at any philosophy that will aid and comfort him, his Self, his inward, his cowardice.

St. Paul can help us in understanding the problem. He made all kinds of contrasts between the flesh and "spirit." But, by the time Greek philosophy got hold of the concept, they had him saying that worldly-material things were to be avoided, and non-material things embraced. But, St. Paul knew that any genuine life was a life of matter in the world—a life of diapors and dishes, of expressways and super-markets, of business and industry, of office and factory. This was the life that Christ embraced, a life of material fulfillment. It seems to me that the Hebrew word for "flesh" should in-sist on being "self-centered" and the word for "spirit" should be translated "love-inspired."

THIS ST. PAUL is sometimes unprofitable, but charity edifies. (1Cor. 8:1.)

Of course, St. Paul is not an easy man to translate for Biblical scholars. Personally, we think Ronald Knox clarifies him much better than in his translation of Paul's first letter to the Corinthians. Knox quotes Paul in this chapter..., but knowledge only breeds self existence.

Several solutions seem to be avoided, and non-material things embraced. But, St. Paul knew that any genuine life was a life of matter in the world—a life of diapors and dishes, of expressways and super-markets, of business and industry, of office and factory. This was the life that Christ embraced, a life of material fulfillment. It seems to me that the Hebrew word for "flesh" should in-stist on being "self-centered" and the word for "spirit" should be translated "love-inspired."

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REAPINGS AT RANDOM

An inner conversation necessary

We urge all our subscribers to read the letter by Archbishop McCarthy which appears on page one of this issue. Within it they will find the most compelling reasons for The Voice to be in every home in the Archdiocese.
Q. Is it true that the bishop of Rome, the pope, has forbidden reception of Holy Communion in the hand in his diocese? If so, why? How can our diocese allow it when Rome frowns on it? (Fla.)

A. I’m receiving this question regularly again, since Pope Paul John Paul’s funeral, and will probably be avalanching once more after millions watch the new pope installed on television (which may occur before this column appears in your diocesan paper).

The answer is simple. The pope as bishop of Rome does not allow Communion in the hand in his diocese because church regulations forbid it in Italy.

Bishops in the United States (and 60 or 70 other countries) asked for and received permission from the pope for the option of receiving the Eucharist in the hand. Italian bishops have not asked this permission. The pope, therefore, only following what is presently official church policy in Italy. Official church policy in the United States is different.

Q. So now we’re not sure if there may not have been more than one Adam and Eve (Questions Corner, Sept. 17). It’s time you nutty egoists realize that God’s word is (a) external; (b) immutable; and (c) not to be paraphrased, edited or rewritten by a bunch of anti- herbs who know less than the apes who create it, and the source of their origin.

I have found the Douai version of the Bible to be 100 percent accurate to the finest detail. You idiots use your incomplete newfound knowledge to attack the authenticity of God’s word. Even the solar holes have been here since the beginning.

Don’t question God. Go back and study some more. (La.)

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Q. My fiance and I will be married in November. I am Catholic, and he has no denomination, but he attends Mass with me regularly and loves the Catholic Church. We have begun our pre-nuptial instructions. The priest told us that since my fiance is not Catholic, we could not have a Mass. We are both disappointed about this, but will accept it. However, several people, including a nun, told me that it simply isn’t that way anymore, that it changed with Vatican II. What is the rule now? (Ill.)

A. Some things obviously have changed since Vatican II. and nuptial Masses are now sometimes allowed at the wedding of a Catholic and non-Catholic.

By no means, however, is a Mass automatically possible at every interfaith marriage. Two major conditions are required. First the non-Catholic should be a baptized Christian. Normally, only a Christian would understand and believe in the religious significance of the Lord’s Supper, and therefore appreciate in some proper way its reenactment in our eucharistic celebration. Second, both partners must desire and freely request that their marriage be celebrated within the Mass. The intent here, of course, is to be sure that the sensibilities of the non-Catholic and his family are honored, and that both partners see the ceremony as a commitment to God and each other in the sacrament of marriage.

Both requirements also aim at eliminating any use of the Mass as simply a social adornment making the marriage ceremony more ostentatious.

Decisions on this matter should be reached in consultation with the priest performing the wedding, who ultimately is responsible for assuring that all requirements are fulfilled.

Q. What exactly is a spiritual Communion? I am a convert, and an older Catholic tells me that we receive the same grace from this as from actually going to Communion. Is this true? (Texas)

A. A spiritual Communion is a conscious, serious internal act of desire to receive holy Communion—or more specifically, to have the union with Our Lord that normally accompanies the proper reception of this sacrament. It can, of course, be made in one’s own words or thoughts; and many of us especially desire Communion with Jesus in this way enjoy the blessings and helps of the sacrament itself.

One hears less about spiritual Communion today because of the comparative frequency with which the Eucharist is actually received at Mass. Spiritual reception of Communion began to be quite common 800 or 900 years ago, when Holy Communion was received very rarely, perhaps only a few times during one’s lifetime. Older people still alive today can remember when the majority of Catholics received Communion once or twice a year. In this kind of atmosphere, formal spiritual Communions could naturally play a much larger role in one’s spiritual life.

Such Communion “by desire” is still good, of course. But much of its spiritual significance is absorbed today by the richer understanding of the sacrifice of the Eucharist, and its proper influence in our daily prayer and work.

What some parishes are doing

By Dick Conklin

Last week you heard about the political involvement aspect of the Respect Life program. Now that the elections are behind us, let’s take a look at some projects in other parish pro-life groups have undertaken. If one of these ideas appeals to you, why not discuss it with your fellow parishioners?

FAMILIES NEEDED

A priest in California has proposed that every Catholic parish in the U.S. recruit 10 families each year who would open their homes to women in the Archdiocese of Miami. If they function as a “catalytic force”...

GRANDPARENTS DAY

In St. Petersburg each Catholic school has a Respect Life coordinator on the faculty, and in the high schools they function as a “catalytic force”...

One elementary school held a Grandparents Day last year and all students were encouraged to bring in their own grandparents or an elderly person from a nursing home.

FASTATION

Another St. Petersburg school held a “Fastation” during Lent to dramatize world hunger. Contributions, based on hours fasted, were given to the needy.

PARISHIONER VISITS

In Pennsylvania, one church has a hospital, nursing home, and a state correctional institution within its boundaries. Parishioners visit patients at the hospital on a bi-weekly basis, others work on a variety of projects at the nursing home, providing a vital link to the community for residents who need love and support in their old age. Still another group attends Mass and eats breakfast with the priests on the second Sunday of each month.

FULL EMPLOYMENT

In Buffalo, New York, the diocese pro-life office participated in the observance of Full Employment Week last fall because “employment is a life issue too”. When 19 Catholic High schools participate in a “Pro Life Day” topics included teenage pregnancy, hunger, the family, death and dying, violence, the handicapped, the aged, and employment.

In other areas Respect Life groups have initiated “reconciliation” programs for women who have had abortions as well as providing support to local alternative to abortion agencies. Some have trained speakers who go to schools, civic organizations, and radio talk shows. Others collect and store used baby furniture for Birthright. Everywhere links are being made with other church groups—schools, CCD, communications, social services, health care, ecumenism, campus ministry, youth ministry, and family life.

Did we forget anyone? No matter what your talents or preferences are, you can find something to do in the Archdiocese of Miami’s Respect Life program. We’ll continue to pass ideas along to you as we learn of them. In the meantime, you can help your parish prepare for Rights Sunday on December 3, and make plans for a 1979 that will bring us one giant step closer to our goal of a Human Life Amendment.

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Does Rome frown on Communion in hand?

By John Dietzen

Q. Is it true that the bishop of Rome, the pope, has forbidden reception of Holy Communion in the hand in his diocese? If so, why? How can our diocese allow it when Rome frowns on it? (Fla.)

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Such Communion “by desire” is still good, of course. But much of its spiritual significance is absorbed today by the richer understanding of the sacrifice of the Eucharist, and its proper influence in our daily prayer and work.
Why are priests, Sisters leaving?

By RUSSELL SHAW

This has to begin with a personal disclaimer.

I'm not and never have been a priest or Religious. I count priests and Religious among my friends, as I do former priests and Religious. But I don't know priest hood or religious life from the inside, and I don't know from the inside why priests and Religious leave.

Like other people, I have my opinions. As a matter of fact, I suspect that most opinions on this subject are more or less correct. Evidently there are many reasons why priests and Religious leave. I offer my opinions as part of the explanation, not the whole of it.

START WITH a phenomenon which, although quite different in many ways, is similar in others to the phenomenon of departure from priesthood and religious life. I mean marital breakup and divorce. It has never been as prevalent as it is today.

Then take another such phenomenon: mid-life vocational change Gail Sheehy's bestseller "Passages," a potpourri of pop psychology which nevertheless contains useful reportage, offers numerous case histories of men and women in their 40s and 50s who gave up jobs and families in favor of new involvements. Whether or not this trend is actually growing, it is a well established fact on today's social scene.

What do departures by priests and Religious, marital breakup and divorce, and mid-life vocational change have in common?

ALL THREE reflect changed attitudes toward commitment — a greater reluctance to make commitments, along with greater readiness to discard them when they no longer seem as rewarding, as right for oneself, as they once did.

It would be fascinating to probe the causes of this change, but they are beside the point here. Very much to the point is the fact that, as the change has taken place, what used to be unthinkable has for many people become quite thinkable.

IN THE LAST two decades — almost overnight as such things go — this has changed drastically. For many people commitments are still for keeps, but for others the idea of permanent commitment has been gutted of emotional and intellectual force. As a result, disappointments and frustrations that once would have been accepted — and by many people still are — as "God's will" or "part of growing up" or just "tough luck" now serve as occasions for pulling up stakes and pulling out.

It's a temptation to become moralistic about this, either hailing it as a great leap forward in the cause of human happiness and fulfillment, or deploiring it as a great leap backward into individual selfishness and social chaos. Leaving moralizing aside, one can at least say that this new attitude toward commitment has some connection with departures from the priesthood and religious life.

WITHOUT PASSING judgment on individual cases, it can also be said that the departure rate has been unhealthily high for some time. What to do? We are dealing here largely with the offshoot of a cultural phenomenon, not an eternal verity. Attitudes toward commitment have changed before and will again. One shouldn't suppose that yesterday's approaches will work today or that today's will work tomorrow.

In the past, for example, much emphasis was placed on having candidates for the priesthood and religious life enter the seminary and convent very young; and that made good sense in the context of the times, as it continues to make sense for particular individuals today. At present, however, there seems to be a growing emphasis on mature candidates — and that, too, makes sense. As for tomorrow — who can tell?

IF THE NOTION of permanent commitment was sometimes abused in the past — treated too rigidly, so that it became a source of needless human suffering — it is hard to see the present tendency to reject permanent commitments as any more desirable.

In time the pendulum will swing again, toward renewed stability in priesthood, religious life and other forms of commitment. For the present, commitment in general is taking its lumps — and departures from the priesthood and religious life are high partly, though certainly not entirely, because of it.
By FATHER JOHN J. CASTELOT

It is most appropriate that the terse account of the call of Levi (Matthew) should occur in a Gospel section dealing with Jesus' concern for sinners and his re-presentation of people who thought themselves too good to have anything to do with such riffraff. It follows immediately upon the forgiveness of the paralytic's sins (Mark 2:1-12) and directly precedes a conflict occasioned by Jesus' dining with "sinners" (Mark 2:13-17). Matthew (9:1-13) and Luke (5:17-32) followed the same sequence, obviously using Mark as their source.

THE ACTUAL call and Levi's response are narrated with surprising brevity — just two verses. What is especially surprising is that Matthew, which changes the name of the tax collector to Matthew (Luke keeps Levi), copies the story almost word for word. This is just one of the many reasons for the fairly general consensus of scholars that this apostle was not the author of the Gospel traditionally called "according to Matthew." Almost certainly he would have given a more intimately personal account of his own call by the Master. That, however, is a literary question, although it is of importance for understanding the Gospel as a whole.

Levi was a tax collector and consequently a "sinner" despised by the "better" people. There was, of course, reason for their antipathy. These men, to begin with, collected taxes from their own compatriots for the hated Romans. Furthermore, the job went to the highest bidder, and he, in turn, had to practice blatant extortion in order to recoup his investment and make a profit in the bargain.

WHETHER LEVI-MATTHEW worked for the Romans or collected tolls at a sort of border station for the equally unpopular local ruler, Herod Antipas, made little difference. He carried the same stigma of civil as well as church power, the disposition of considerable wealth (indirectly) earned up through his Baptism: the exercise of power, fame, luxury and so on.

BASIL WAS born in the early fourth century into a Christian family in a world that remained largely pagan. Because his family was powerful, wealthy and also cultured, he went to the best (pagan) schools, and began as a young man to make a career of oratory. He was already a leader of his class, self-appointed and self-conscious, and had wasted his early adulthood on foolishness and worthless endeavors. In his late 20s he became aware of God calling him. He described it as an awakening out of a deep sleep — an experience of really being conscious of reality for the first time.

It seems that Basil, though born of a devout Christian family, had not been baptized. When he presented himself for Baptism, he really meant it as a total conversion of his life. His first thought was that conversion to God meant a kind of turning away from people and society. He gave up all his wealth and went into the desert as an ascetic and hermit, away from temptations of power, fame, luxury and so on.

HE WAS TO discover in the course of his life, however, that the call of God does not always lead away from "the world," and that the Spirit can lead a person into the desert only to prepare him to return into the center of the action and the struggle in society.

Basil withdrew from society but many others joined him in his style of life and he was forced to become a leader and organizer among them. Then the local bishop persuaded him to present himself for ordination and to help in the diocese. Six years later, when the bishop died, Basil was called to succeed him. He found that this involved much that he thought he had given up through his Baptism: the exercise of civil as well as church power, the disposition of considerable wealth (indirectly) and the acquisition of a great reputation for wisdom and oratory.

HE THREW himself into the task of reforming the city into something closer to a just and good society, and it seems that his years as a desert hermit stood him in good stead. He could not be "bought" by any promises or deflected by any threats of exile, confiscation, torture or death.

He wrote out of passionate concern for reconciliation and peace within the church. It was a time of confusion in matters of belief and Christians wasted much energy in fruitless disputes. It seemed urgent to bridge gaps in understanding and to effect reconciliations.

BASIL, WHO died when he was not quite 50 years old, seems in many ways to be a figure for our times, bridging the gap between contemplation and action, between utter detachment and passionate involvement, between fidelity to commitments already made and readiness to respond to new and different needs, between great learning and great simplicity, between contemplation and action, between the inner and outer, and the personal and political potential in terms of the Spirit of God first in him and then in others. He struggled for the preaching of the Gospel and immediate practical response to ordinary human needs.

The primary work of his life seems to have been this: He heard God's call to him wherever his personal potential intersected with a human need, and he seems to have evaluated his personal potential in terms of the Spirit of God already in him. He struggled for the preaching of the Gospel and immediate practical response to ordinary human needs.

It is hard to visualize a rapacious tax collector sitting down in profits, looking up all of a sudden to see a strange itinerant preacher standing before him, bearing his invitation to follow him, and simply getting up and walking away with him. It would be satisfying indeed to know the whole story: Matthew's initial reaction, his interior struggle and the motives that influenced his decision. But if Mark chose to dismiss him as blindingly blind, as he did, it must have suited his purpose. It served as an illustration to his readers that the call to discipleship — and they had all heard it — must be answered promptly, even at the cost of personal sacrifice.

IF LEVI WAS any good at all at his business, he must have turned his back on a considerable income, one which he could not easily return.

The account just given is typical of the Gospel perspective, a perspective that gives far more emphasis to the miraculous and the divine than to the human. It is told simply because the story has a certain kind of urgency, certain moral and spiritual importance. There is a sense of God's activity that suggests the story is significant for his people. There is a sense of urgency, a sense of the present moment, that impresses the story on the minds of the first hearers.

It is of importance for understanding the Gospel that it is followed immediately by the account of a 'great reception' (Luke 5:29) which the new disciple made in his house, to which he invited a "large crowd of his old cronies. Obviously, he hadn't left anything. At every rate, when the Pharisees got wind of this, they were shocked beyond belief. It was bad enough for Jesus to have joined this renegade to his company, but now he was actually eating in his house, and with all sorts of shady characters.

THEY COMPLAINED to his disci- plines: "Is this the way he acts with such as these?" Of course, for them, sinners were all those who did not follow the intolerable rules and regulations they dreamed up, the keeping of which they identified with righteousness. Thus they made a mockery of true religion, and Jesus was even more scathing in his denunciations of this hypocritical formalism than the prophets before him had been.

Overhearing their remark, he said to them, "People who are healthy do not need a doctor, but those who are sick." (Matthew 9:13; Hosea 6:6).

It was a time of confusion in matters of belief and Christians wasted much energy in fruitless disputes. It seemed urgent to bridge gaps in understanding and to effect reconciliations.
CHD funds helped the Juan Ruis family and 81 others buy their farmworker village from a company in California and become independent homeowners.

A Marquette representative will attend College programs as listed below. Stop in and visit!

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November 14 — South Broward High, 1901 N. Federal Highway, Hollywood
November 15—16 — College Fair, Hotel Four Ambassadors Inter-Continental, 801 S. Bayshore Dr., Miami
November 15 — Cardinal Gibbons High, Ft. Lauderdale
November 16 — Coral Springs High, 3100 N.W. 96th Ave.
November 16 — Biscayne College, 16400 N.W. 32nd Ave., Miami

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College night set at Biscayne

More than 125 colleges and universities throughout the nation will participate in "College Night" on Thursday, Nov. 15 at Biscayne College, 16400 NW 32nd Ave.

The program, which is slated between 7 and 9 p.m., provides an opportunity for individuals to meet with representatives of colleges and universities and to investigate the curricula offered by each.

Among colleges participating will be Barry College, Catholic University of America, Fla. Institute of Technology, George Washington University, Florida Memorial College, Loyola and Marquette Universities, New York University, Presbyterian College, Rollins College, Stetson U., U.S. Naval Academy.

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Don't wait. Write or call today for a booklet that can give you course listings for Evening, Saturday and Open College courses or visit your nearest campus to obtain information. To help you select your career, counseling and advising services are available for students. Remember, make your tomorrows count by attending Miami-Dade Community College today.

IT'S EASY TO REGISTER: Just fill in the coupon below to obtain a listing of courses and the material that permits you to register by mail or telephone. If you are currently enrolled at M-DCC or a newly admitted student you can use telephone registration for Evening, Saturday and Open College courses. Daytime students have to register in person on the campuses. (We're working on making your registration easier, too.)

WINTER SCHEDULE: Deadline for telephone or mail-in registration (using the telephone/mail-in registration booklet) for Evening and Saturday courses is Dec. 14. Open College deadline is Feb. 14.

CLASSES BEGIN: January 3

FEES: Florida residents, $14 per credit; Out-of-state residents, $29 per credit. (Fees subject to change with notice.)

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OPEN COLLEGE: Tel. 596-1333

Para obtener información en Español: Llame o visite la Oficina de Admisión en el campus más conveniente según la lista de arriba.

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Lourdes Fashion Benefit

West Palm Beach—Lourdes Residence, staffed by the Carmelite Sisters for the Aged and Infirm, in West Palm Beach, will benefit from a dessert fashion show at 3:15 p.m., Thursday, Nov. 16 at Burdines.

Tickets for the benefit, sponsored by Lourdes Residence Auxiliary, may be obtained by calling 655-4665 or at Lourdes, 208 Evarria.

Dominican Programs

Kendall—Several programs are scheduled next week at the Dominican Retreat House, 7275 SW 131 St.

The Rev. John O’Hara will conduct an Evening of Reflection for married couples from 8:30 to 10:30 p.m., on Tuesday, Nov. 14. “Christian Marriage Amid Today’s Challenges” will be the theme.

“Evangelization and Resurrection” will be the topic of the Rev. Paul Vuturo, Archdiocesan CCD Director, when he conducts a Day of Reflection from 9 a.m. to 2 p.m. on Tuesday, Nov. 14.

A Charismatic Renewal Evening begins at 7:30 p.m., Wednesday, Nov. 15. “He Has Come to Let Us Free” will be the theme.

“Try it. You’ll Like It” will be the communications theme for a Day of Reflection for Mothers and Daughters from 10 a.m. to 4 p.m. on Saturday, Nov. 18. For information on any of the programs call 238-2711.

Marian Center Dinner

An “Italian Evening”, under the auspices of the Marian Center Auxiliary, is scheduled for Saturday, Nov. 18 at the center, 15700 NW 27 Ave.

Proceeds from the 8 p.m. dinner will benefit the new workshop planned by the Sisters of St. Joseph Cotolengo who administer the school for handicapped and mentally retarded children.

Reservations may be made by contacting Mrs. John Canfield at 896-6904.

Villa Maria Benefit

North Miami—A pre-Christmas sale to benefit Villa Maria Rehabilitation and Nursing Center begins at 10 a.m. on Saturday and Sunday, Nov. 11 and 12 at 1050 NE 138 St.

Sister Helen Mary, S.S.B. serves as chairman of the annual event sponsored by the Villa Maria Auxiliary. Dinner will be served in the cafeteria and a variety of Christmas decorations and gift-giving items will be featured.

Day Care Center’s 10th

Good Shepherd Child Care Center, an agency of the Archdiocesan Catholic Service Bureau, will celebrate its 10th anniversary on Friday, Nov. 17 at 18001 SW 97 Ave

Dinner will be served following a social hour at 7 p.m. For reservations call 235-1756.

Cenacle Retreat House

Lantana—Men and women of all denominations are invited to participate in a Day of Recollection on Tuesday, Nov. 14 and a Morning of Recollection on Wednesday, Nov. 15 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

The Rev. J. Chester Schwab, O.M.I., moderator of the Cenacle Retreat House, will conduct the retreat. Additional information may be obtained by calling 582-2534.

It’s a Date

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YOUTH ACTIVITIES

New directions in Youth Ministry

By JOE IERISI
Assistant Archdiocesan Youth Director

As you may already know, the Archdiocesan Department of Youth Activities is taking some new directions.

In fact, the focus is shifting away from primarily activities toward a more total approach to Youth Ministry. In the past the traditional C.Y.O. model with its emphasis on sport and social gatherings sufficiently filled the needs of Catholic youth. But today’s mobile youth have many adequate social outlets, and therefore don’t look to the church to fill their needs.

We simply can’t compete with the box office, Discos and football games when it comes to entertainment, nor do we want to. The very fact that it is so easy for most kids to interact with each other in a variety of settings indicates a spiritual lack and sharing is growing within them.

The problem today is that it is very often difficult to be in touch with one’s spiritual self in a society predominantly concerned with the material realm. Feedback from youth and those working with youth indicates a strong need exists to tap that spiritual energy within us and channel it in positive directions. In this way we allow the Lord’s spirit of unity and sharing is growing within us.

Take a look at the recent box office hit STAR WARS. Everyone loved to see Obi One Kinobe possessed with the power of good while fighting Darth Vador and the forces of evil. One could feel the intensity of him telling Luke “The Force be with you.” Sound familiar? We’ve been saying “The Lord be with you” for years, but unless those words are motivated from God’s spirit within us they remain just words.

If we adults really want kids to “Turn On” to God’s Spirit and realize Christian community, we must by our example give them something to turn to. We too need to be in touch with our spiritual self.

We at the D.Y.A. have committed ourselves to working with youth, young adults, and adult youth workers concerned with developing their spirituality. Because activities play an important role in developing one’s personality they remain a part of total youth ministry.

Therefore, we will also be encouraging organization of activities on a more localized level than in the past. We are organizing county federations to facilitate better communication between and among parishes and will be helping these groups in any way we can. The initial meetings as well as a follow up meeting with the Dade federation have generated much enthusiasm encouraging us in our efforts.

Anyone interested in taking an active part in youth ministry is invited to attend the follow up meetings in Broward. Those in south broward will meet Wednesday Nov. 15, at 7:30 P.M. at St. Bartholomew. Those in the north broward and Boca Raton will meet the following night at 8:00 P.M. at St. Vincent (Margate).
Television as educator
By T. FABRE

NEW YORK—(NC)—The television sets fulfill many roles in the American home—a source of instant entertainment, a time-killer or unfilled hours, a means of escape from the daily routine, an electronic baby-sitter, and the like. It is also, however, a source of information, news and education.

The public readily accepts television as a medium of amusement and diversion but apparently shows little interest in it in terms of education. At least that is the implication of a recent survey of television viewers in four major American cities—Philadelphia, Minneapolis, Denver and Houston.

THE STUDY, conducted by the Corporation for Public Broadcasting, found that public television is regarded by many viewers as "educational television," that watching it is both "demanding and hard work" and that it is "definitely not in the same league with the kind of immediately gratifying entertainment to be found on commercial television."

How deeply ingrained is this attitude can be seen from the fact that, according to the report, many viewers believed they underwent an "educational experience" watching public television programs, even those they thought "entertaining."

Public television, however, has not changed its viewership is steadily on the rise. The reliability of such statistics is called into question by the survey's disclosure that "viewers have a deep-seated belief that public television's content and presentation programs are difficult and austere." That is not an especially inviting image.

In comparing these same viewers said they enjoyed the way in which such commercial broadcasters as "Roots" and "Holocaust" blended historical content with personal involvement. They also said that they felt that these series would not have been as good if done by public broadcasters.

The point here is not that commercial television is better than public television. It is rather that the public feels more comfortable in the hands of the networks and today seems more ready to accept public television—get rid of their TV set. This is a false solution, however, because television is a part of modern life whose potential benefit is far greater than its potential harm if one learns to use it properly.

The fact is that we have deluded ourselves in thinking that television is morally neutral and something we can afford to take for granted. The greatest teachers have been storytellers. Public television has much to learn in this regard from commercial broadcasters, who know all about sending messages, as part of the entertainment.

TV programs of note

NEW YORK—(NC)—The major TV event of the week is a three-part investigation of the world food crisis which a number of educational and church groups will be using in discussion programs. Entitled "Global Paper: The Fight for Food," the series airs Nov. 12, 13 and 16 on PBS.

It is not a subject that is easy to consider and yet it must be faced because America is a major source and consumer of the world's food supply. Bread for the World, a Christian citizen's movement, is urging viewers to use this series as an opportunity to learn about the causes and potential solutions to the crisis.

As of this writing, it is not available for preview but from the description of the programs, it is apparent that it is not arguing for a single point of view. Various interpretations and approaches will be presented for the viewer to consider and to decide which solutions are best suited to alleviate world hunger.

There are an unusual number of made-for-TV movies on the schedule this week but the three chosen as most likely of interest turn out to be much ado about nothing.

The complicated plot revolves around the fortune to be made for the publication of a new edition of Irving Wallace's potboiler about the supposed discovery of a lost ancient eyewitness account of the life of Christ. Unfortunately, is played with deadly seriousness in an eight-hour dramatization of "The Word," airing in four parts from Sunday, Nov. 12, through Wednesday, Nov. 15, at 9-10 p.m. each evening on CBS.

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 normally a holiday in the Vatican because of the conclave and his election as pope. He also on Oct. 31 gave a five-day weekend, Nov. 1-5, an extra work week at his own wage scale to compensate for the extra work. In giving each worker 300,000 lire, the pope broke with the usual tradition under which each worker received a month’s extra pay at his own wage scale to compensate for the extra work.

For this presentation they chose a script called “The Our Father” where the voice of God speaks to a praying teenager played by 15 year old Leah-Jean Davidson. Jeff Mazza chose a script called “The Our Father” where the voice of God speaks to a praying teenager played by 15 year old Leah-Jean Davidson. Jeff Mazza.

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Miami, Florida / THE VOICE / Friday, November 10, 1978 / Page 21
En St. Kevin, el padre Santana escribe cuentos para la reflexión comunitaria.

Por ARACELI CANTERO

DURANTE 5 años el padre Francisco Santana trabajó en Honduras, dirigiendo un equipo de promoción de comunidades cristianas base, que entrenaba a los campesinos para que celebrasen la Parroquia de Dios en sus aldeas los domingos.

Para ayudar a los delegados de la Palabra de Dios, el padre Santana fue escribiendo cuentos tomados de la vida diaria de la gente que quedaron después reunidos en pequeños folletos y publicados en la Oficina Nacional. Con estos fondos la Campaña financia proyectos.

Pero la experiencia ganada en aquellos años, no quedó enterada en Honduras.

Ahora el padre Santana la ha compartido con los fieles de la parroquia de San Kevin, donde durante varias semanas, grupos y familias han estado compartiendo su fe, partiendo de una serie de "Diálogos de la familia de Dios" escritos por el padre Francisco Santana.

"Después de nuestra reflexión sobre los proyectos escritos por el, quedamos hambrientos de seguir escuchando más cuentos escritos por el."

Lo que está surgiendo de la parroquia de San Kevin es un diálogo que busca la unidad de la comunidad, que ha sido claramente demostrada en las parroquias de Honduras.

Para todos los campesinos de la parroquia de San Kevin, el padre Santana escribe cuentos para la reflexión comunitaria.

El padre Santana ha escrito cuentos para la reflexión comunitaria.

La Campaña del Desarrollo Humano 1978

CAMPANA DE DESARROLLO HUMANO 1978

La Archidiócesis utiliza una cuarta parte de todos los donativos que se entregan a la oficina nacional. Con estos fondos la Campaña financia proyectos establecidos a través del país.

La Campaña Nacional dirigía 96 centavos de cada dólar recogido.

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Joven compañía productora debutará el viernes 17 con estampas cubanas

Por ABRAEL CANTERO

Tony Wagner tiene 27 años cargados de sueños artísticos y actividades culturales, pero su hobby es la vida.

Para los días ayudando a la gente en los hospitales, a los que deportes de los doce a los 17 meses, a los que artes de las Noches de los Asegurados, a los que músicas de la Noche de Cuba, a los que teatros de la Calle del Condado Dade, y a los que programas de la logia reina de la vida. "Aquí tenemos espacios para todos, con patriotismo con nada ni con nada," añadió Tony Wagner.

"Estoy tratando de integrar en mi persona dos culturas y se que esto es trabajo de toda la vida. Según pasan los años, la comunidad va cambiando y uno tiene que cambiar con la comunidad," añadió Tony Wagner.

"Estoy tratando de integrar dos culturas en una sola persona, y se que es trabajo de toda una vida. Porque aunque sea parte de la comunidad, va cambiando y uno tiene que adaptar con la comunidad," añadió Tony Wagner.

"Me siento cubano-norteamericano," dice.

"Son muchas las cosas de la cultura americana que me arrebatan, como también muchas otras de la cultura cubana que me gustan, o no me gustan," añadió Tony Wagner.

"A mí me gusta dar espacio a todo cuanto me resulta interesante," afirma el cardenal Josef Ratzinger, el arzobispo de el Vaticano.

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Se oponen obispos de Florida a programas de educación sexual en escuelas públicas

Los obispos de Florida han hecho una declaración en la que se oponen a la implementación de programas específicos de educación sexual en las escuelas públicas. "Ya que éstos no están orientados hacia la personalidad, no hacen referencia a principios morales, a la responsabilidad de otros miembros de la sociedad a los derechos fundamentales de los padres.

Al mismo tiempo los obispos han creado una comisión para que examine los materiales educativos existentes sobre la cuestión.

La declaración fue firmada por el arzobispo Edward A. McCarthy de Miami y los obispos Paul F. Tanner de San Agustín, Charles N. Mullen de la Diócesis de St. Petersburg, Thomas J. Grady de Orlando y René H Gracida de Pensacola-Tallahassee. En ella se expresan su preocupación "por todos los jóvenes, católicos y no católicos, tanto en escuelas públicas como privadas.

"Costemos con más de 36,000 jóvenes católicos estudiando en las escuelas públicas, y la declaración de los obispos refleja preocupación por el efecto que tales programas puedan tener en los jóvenes", dijo el padre Vincent Kelly, superintendente de educación de la Arquidiócesis de Miami.

El padre Kelly indicó el peligro de "reducir la educación sexual a simple información de datos y fenómenos" y señaló que más que usar el término "educación sexual" "preferiríamos hablar de sexualidad humana, que incluye a toda la persona sexualidad humana que incluye a toda la persona.

"Para la creciente comunitad de habla hispana, el periódico contiene la sección en español "La Voz", que incluye los acontecimientos del periódico para su población hispánica", expresó Natalio Chediak, antiguo cónsul honorario del Libano en Santiago de Chile. "En estos momentos en que el mundo se extiende por la situación existente en el Medio Oriente, y en especial por los re-

cientes y pavorosos acontecimientos en el Libano, justo oportunidad de activar una urgente exhortación a las Naciones Unidas y a otros órganos de la opinión pública mundial", se expresó NataIio Chediak, antiguo cónsul honorario del Libano en la Habana.

"En entrevista con "La Voz", a su vuelta del Congresso de la Unión Libanesa en Chile, Chediak comentó la inquietud de los participantes y el contenido del mensaje enviado a las Naciones Unidas. En él los participantes afirmaron que "no obstante el tiempo transcurrido y los continuos esfuerzos realizados por gobiernos y organizaciones internacionales, aún con mayor violencia se intensifican cada vez los actos de destrucción de personas e instituciones", evidenciando que aún no pueden actuar.

A partir de la semana próxima, busca las páginas en español en la sección central del periódico. Comenzamos nueva etapa con cuatro páginas centrales que serán de uso periódico para más comodidad de los lectores de "La Voz.

"No debe ser expresión de ninguna filosofía sectaria o secu- nal", dice el obispo.

-- Deber respetar la conciencia de los padres y los derechos de los niños.

"La escuela pública no debe enseñar programas de sexualidad concretamente, pero tampoco puede pro- pagar la religión civil y la moralidad concretas. Deben respetarse las creencias religiosas de todos," añi- den.

"Los padres tienen el derecho básico de transmitir a sus hijos los valores que ellos aprecian. El estaa- do no puede quitarles o desvirtuar el derecho que ellos tienen de enseñar a sus hijos sobre la sexualidad humana. Los padres son más capaces de determinar la forma y la mejora de la personalidad en todos sus aspectos", dice el obispo.

Los obispos encarecen a todos los ciudadanos, especialmente a los padres de familia que to- men serio interés en el desarrollo de los programas de educación se- xual en la escuela pública.

Pueda '78 para el 27 de enero

CIUDAD DEL VATICANO

El Papa Juan Pablo II ha confirmado la convocatoria de la Tercera Asamblea General del Episcopado Latinoamericano, a celebrarse en Puebla de Los Ángeles, México, el 27 de enero al 12 de febrero de 1979.

Las reuniones en Puebla, que marcan el décimo aniversario de la Segunda Asamblea General de Mé- delín, habían sido convocadas ori- ginalmente para el 11 de octubre pero fueron canceladas por la muerte de Juan Pablo I.

Juan Pablo II ha vuelto a con- firmar a los tres presidentes de la Conferencia de Obispos de la CELAM, que el encuentro para la Naciones Unidas, se intensifican cada vez hasta la actualización del límites territoriales, seguridad e independencia de la Re- pública del Libano, ya reconocida con mucha anterioridad por la co- munidad jurídica de las naciones y conseguida en la Carta de Na- ciones Unidas.

La declaración concluye diciendo que "la desaparición del Libano como nación, y la cons- pecuencia del cese de la guerra civil, en menos tiempo del que se pien- sa, no existirá más en toda la re- gión ninguna nación libre y esta- rán todas subyugadas al impe- rialismo de una sola potencia, incluido el estado de Israel.".

En su mensaje al mundo, el día de su inauguración, Juan Pablo II pidió por la paz en el mundo haciendo referencia específica a la situación en el Liba- 

Aunque no tiene años para leer, este joven está dispuesto a ayudar a repartir "La Voz". En todas las parroquías se celebrará este domingo el día del periódico diocesano.