WASHINGTON—(NC)—The full results of the fall 1978 meeting of the U.S. bishops will not be known for at least two weeks, with decisions on a proposed national collection and the question of whether to allow Communion under both bread and wine on Sundays and holy days now being sought from bishops who did not attend the meeting.

But the bishops did complete action on a number of items, including a statement on the Middle East, a pastoral on the handicapped, a proposal to allow U.S. Catholics to receive Communion more than once a day under certain circumstances, an increase in diocesan assessments from seven to eight cents per Catholic in 1979 and revisions in the statutes of the National Conference of Catholic Bishops-U.S. Catholic Conference which remove the voting rights of retired bishops.

They rejected a further increase in diocesan assessments for 1980 and a proposal that would have permitted the use of the Apostles' Creed as an optional substitute for the Nicene Creed in Masses for the faithful, with faith that does not know fear," he said.

But the bishops did not support the proposal on intercommunion, who did not attend the meeting.

The pope spoke Nov. 18 to members of the Vatican Secretariat for Christian Unity.

The Catholic Church, "faithful to the orientation taken at the (Second Vatican) Council, not only wants to continue to advance on the road that leads toward the restoration of unity, but desires, as far as it can and in full docility to the suggestions of the Holy Spirit, to intensify at all levels its contribution to this great movement of all Christians," he said.

In reaching the goal, Catholics must strain forward to pursue our course with faith that does not know fear," he said.

In reaching the goal, Catholics should "avoid any superficiality" and "imprudent zeal which might harm progress toward unity," he added.

"Even if such a solemn eucharistic celebration is rarely realized in our modern world, it remains nonetheless true that in each eucharistic celebration the entire faith of the church is put into operation," he said.

The pope said seminarians should be in-structed in the progress already made in dialogues between the Catholic Church and other Christian churches. Otherwise, he said, future priests will not be able to inform the faithful about the progress made.

"In fact, there must be any lack of coordination, much less opposition, between the deepening of the unity of the church through renewal and the quest for the restoration of unity among divided Christians," he said.
Permanent marriage, individual confession stressed

VATICAN CITY—(NO)—Pope John Paul II recon-

firmed the practices of in-

dividual confession and first

confession before first

Communion in a speech Nov. 17 to the Canadian

bishops.

The pope also reaffirmed

the indissolubility of

marriage, saying it was

Christ’s teaching “that

whoever divorces his/her

mate commits adultery.”

The church “must not

allow his teaching on

this matter to be obscured,”

the pope said.

Although the pontiff was
clearly reiterating traditional

church teaching on three

currently controversial

sacramental matters, there

was no hint of condemnation of

Canadian practices. Rather,

he thanked the bishops for

their hard work and vigilance.

“At this moment in

the life of the church there are two

particular aspects of

crucial response discipline that

are worthy of the special

attention of the universal

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Communion and the question

of general absolution.”
Some Bishops' actions delayed until votes in 

(Continued from Page 1) 

were added. 

The pastoral on the handi capped proposed a 216-2 vote, asks all people to "re-examine their attitudes toward their handicapped brothers and sisters and promote their well-being, acting with a sense of justice and the compassion that the Lord so clearly desires." There were 35 amendments to the 11-page document, but little on the floor debate. 

The proposal for receiving Communion more than once a day, approved 200-20, will have to be approved by the Vatican. It asks permission for "the clergy and faithful to receive the Holy Eucharist on a given day as often as they participate in eucharistic liturgies that are truly distinct celebrations of the Eucharist because they are significantly separate in time, E.G., morning and late afternoon; (B) because they are distinct; (1) by reason of the nature of the celebration, E.G., parish Mass and supraliturgical Mass of the Burial; or (2) by reason of the celebrating group, E.G., parish Mass, meeting or conference Mass, home or group Mass."

But Catholics will not be hearing the Apostles' Creed in place of the Nicene Creed at Mass. That proposal, sharply criticized as leading to the possible loss of the Nicene Creed in the church, failed to receive even a simple majority, with 96 bishops favoring it and 124 opposed. The bishops approved a proposal to increase diocesan assessments from seven to eight cents per Catholic to fund the NCCB-USCC for 1979, but overwhelmingly rejected a further increase for 1980. The conferences' budget and program proposals for 1979 also received approval, after a controversy over the elimination of the Secretariat for Human Values and Msgr. George G. Higgins' office was defused by the Administrative Board before the meeting.

NEW CHAPEL AND CHILD CENTER FOR MIGRANTS NEAR CLEWISTON

By MARJORIE L. DONOHUE

SOUTH BAY—There is something new under the Florida sun for agricultural farm workers housing units, an early childhood development center, an interdenominational chapel, all built by the South Bay Growers Co. 

Archbishop Edward A. McCarthy will celebrate Mass for almost 200 Mexican migrant families in the new chapel at 5 p.m., Sunday, Nov. 26. Sundays Mass is celebrated at 9:30 a.m. by Father Paul Saghy each week. Although the chapel is available for services of all faiths, no one has requested anything since most of the migrant workers are Catholics. 

Construction began two years ago on the 192 units which provide two bedrooms as well as kitchen, bath, living room. The 96 duplex apartments are completely furnished and rent is paid for 52 weeks over a 35-week period. For those farm workers who wish to go north in the summer to harvest crops, a minimal amount of $15 per month holds their apartment until they return in the Fall. Some 100 families remained in the area last summer. 

According to Frank Teets, general manager of South Bay Growers, housing formerly occupied by the migrants was "basically good but in a dilapidated condition."

During the past year he estimates about 825 Mexicans were housed in the complex which also includes an early childhood development center which is staffed by teachers by the Palm Beach County School Board. Workers may bring their pre-school youngsters as early as 6:30 a.m. and pick them up as late as 6 p.m. daily. 

When the center opened on Nov. 1 more than 35 children were enrolled. 

Building cost a $3 million, the complex also includes a central laundry where coin machines cost 25 cents to operate. "We're probably only laundry in the nation that continues to accept 25 cents," Teets said. "We had to have the coin slots especially made to take quarters."

Located a short distance from the South Bay post office and surrounding shopping area, "Villagio" as the housing development is called, is 40 miles from West Palm Beach, 75 miles from Miami and four miles west of Belle Glade.

Teets added that the U.S. Sugar Corp. at Clewiston has operated eight complexes similar to the one just built at South Bay for several years. 

JESUITS OFFER AID TO CULTISTS

GEORGETOWN, Guyana—(NC)—Father Robert Birrow, Jesuit superior in Guyana, offered "to counsel members of the People's Temple who might decide to come to us" after hundreds of sect members reportedly killed themselves following the killing of a U.S. congressman who had been inspecting their colony near Port Kaituma, Guyana.

The site is called Jonestown and was named after the founder of the People's Temple, the Rev. Jim Jones, Mr. Jones and members at the Guyana colony are from the United States.
Msgr. Bushey Gets Award

Msgr. David Bushey, pastor of St. Brendan’s Miami, was presented with the National Unit Recognition Certificate for Cub and Girl Scout religious activities in his parish.

The presentation was made by Father James Murphy, Director of Archdiocesan Youth Activities. The certificate was also signed by the late Pope Paul VI and Fred Prebux, chairman of the Archdiocesan Scouting Committee.

St. Brendan’s was the only parish to this year receive the certificate for 100 percent advancement in religious activities.

Great grandmother jubilee in convent

Ninety-three-year-old Sister Mary Mercedes Wheatley, the former Mrs. Charles Wheatley, Sr., of Indianapolis, recently celebrated her silver jubilee of entrance into the Monastery of the Visitation in Toledo, Ohio.

EIGHT YEARS after the death of her husband, Sister Mary Mercedes made application to enter the cloistered monastery in Toledo, where she was accepted on October 16, 1955.

Before entering the monastery, Sister Mary Mercedes was a member of Sacred Heart parish, Indianapolis.

She is the mother of Catherine O’Connor D’Ancona of Miami, Fla.; Clarence Wheatley of Beech Grove; Esther Fitzpatrick of Indianapolis; Joseph Wheatley of Everson, Ark.; Alma Burks of La Habra, Calif; Another son, Charles, is deceased. She has 20 grandchildren, 26 great grandchildren and one great-great-grandchild.

A large number of Sister Mary Mercedes’ family attended the jubilee celebrations.

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- X-rays and exam. (without complications) 10.00
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- X-rays and exam. (without complications) 10.00
- X-rays and exam. (per surface) 10.00

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Senior Citizen Cathedral party

A Mass and Christmas party for senior citizens, both English and Spanish-speaking, will be Friday, Dec. 8 at 11 a.m. in St. Mary Cathedral parish.

A box lunch will be served during a holiday party at the Archdiocesan hall adjoining the Cathedral on NW 75 St. Entertainment will be provided.

For additional information on the eighth annual party call Mrs. Peter Buffone, Chairman at 754-6346.

Priest retreat

November 27-30, 1978

Retreat Master: Father Bernardo Onsandia, C.P.

Archbishop Edward A. McCarthy
Monsignor Calixto Garcia
Monsignor Agustin A. Román
Father Armando Balado
Father Juan de la Calle
Father Miguel Fernández
Father L. Jesús Pérez
Father Francisco Acosta
Father Emilianio Alamo, O.P.
Father José L. Bardina
Father Rafael Bernal, C.M.
Father Romeo Rivas
Father George Cardona
Father Ricardo Castellanos
Father Fernando Complied
Father John Crowley
Father Rafael Escala
Father Cándido García, C.M.
Father Alvaro Guichard
Father Avelino González, O.P.
Father Mario González
Father Ernesto Molano
Father Angel Villaronga, O.F.M.
Father José Zubieta, O.F.M.

Pope may go to Latin meet

MEXICO CITY (NC)—Acting on hints from Pope John Paul II, organizers of the Third general assembly of the Latin American bishops are preparing for his possible visit. The assembly is scheduled to start, Jan. 27 at Puebla, Mexico.

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The Campaign for Human Development always occurs around Thanksgiving. There is a purpose in this because most Americans have much to be thankful for. The Campaign has no 'grandiose response from many of our people—mostly because it encourages the philosophy (wherever possible) of self-help from those in need.

The original mission of Christianity, living in poverty, but still ministering to the poor, has lost some of its effect as the emergence, especially in Western countries, of the affluent society. The majority of people in the highly industrialized world are reasonably comfortable; and they are getting more and more comfortable every day.

Not too long ago, a sign of affluence was to own one's own house (despite the mortgage) and then to have a car. Then came the refrigerator, TV, etc. Now our houses, even the so-called cheaper ones, have room for two cars, wall to wall carpeting and refrigerator space to feed an army. What about the poor?

Life has not changed much for them. They still live in the blighted areas of our towns, they still inhabit the slums and the shacks which only the 'poor' could afford are homes. "What is more tragic is not that all of them were born in poverty. Many of our senior citizens spent their lives working for a decent retirement and have joined the ever growing legion of people with not enough for the basic sustenance of life. This condition has been engendered in part through the indifference and indeed aversion of some of their former neighbors.

Many of the new poor are that way because of the high cost of medicine, of rents, real estate taxes, etc. Others are poor because they have never had a chance of decent education and being unskilled suffer low wages. Still, some remain poor because even in some of the slums, the rents are high and money lenders shake off a large number of people with high interest and a never-ending debt. Alas, many of the poor in Miami, in Florida, and in our nation, are that way because not enough people care about them. We are all too busy trying to be affluent and successful and the others "are not of our Kingdom."

Still, we are the Church of the poor. It was the pennies of the poor which built many of the parishes and churches in many of the big cities of our land. In many respects our affluence has made us a Church for the rich and some of us have lost the mission and the symbol of concern for the needy.

The Campaign for Human Development reminds us that we must constantly re-evaluate our attitude on this pressing problem. We are going to have to accept the fact that the poor are our responsibility; that they do exist in large numbers in our midst; that they are not all deadbeats or burnouts; that many are poor through circumstances beyond their control. If we refuse to heed their anguished cries, then all our fine Churches, parish plants and social services will have been created for purposes other than for what they were meant. If we cannot see Christ in the poor, where will we find Him?

Did you give to the Campaign for Human Development last Sunday? If you did not--there is still time!
When the Church was struggling to survive in the early centuries, the pagans had a way of detecting Christians. The clue was not to be found in their physical appearance, but rather in the same way that others, nor in the kind of homes they lived in or the work they did, or even in their language.

The non-believers directed their attention to the actions of Christians, and thus discovered how they differed from each other. They watched what they did in public and private, in times of stress and in times of peace. They revealed their astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what they saw by astonishment in what 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Where have the religious vocations gone?

By FATHER GERARD FULLER, O.M.I.

I am a chaplain in a hospital. I was discussing a Mexican patient with Sandy, a nurse. She told me that she was going to Guatemala as a lay missionary nurse in September. I asked her if she had ever thought of joining a nun’s order.

“Oh no,” she laughed, then blushed. “I like men too much.”

I thought about Sandy’s response. Both priestly and religious vocations are down. Many have deserted because, like Sandy, they “liked men too much.” Or women. Since the vows play such a major part in religious vocations, it would be good to review them in the light of the problem.

POVERTY HAS always been held in high esteem by spiritual masters because of Jesus’ words to the rich young man who had kept all the commandments: “If you would be perfect, go, sell your possessions and give the money to the poor. You will have treasure in heaven. Then come and follow me” (Matthew 19:21). The young man went away sad, for he had many possessions.

In Third World countries and in communist countries, where material possessions are lacking, vocations are on the rise. Yet here in America, where we hold materialism as the highest goal, vocations are in short supply. Vocations were plentiful, however, during the Depression. It seems a high material standard of living is the kiss of death.

Religious orders often do not give much more than lip-service to the vow of poverty. And recent financial scandals only deepen the credibility gap. Religious are, however, rethinking poverty in terms of justice and peace.

The poor can only be served by Religious who are willing to strip themselves of their advantages; the oppressed can only be served by Religious who are willing to share their oppression with the hope of working toward freedom. And peace has traditionally come not from the rich who stockpile bombs, but from the poor who stand first to die.

Chastity is another virtue that has fallen on hard times. One of the few saints of modern times is Maria Goretti, who died to preserve her virginity. Such an action seems laughable, to an age saturated with sex. Our age more than any other has come to see in theology, and to see in theology, grow in chastity.

UNFORTUNATELY, such witness has been lacking. The fault can bechalked up most of all to Religious, priests and nuns, whose lives have somehow seemed embittered rather than sweetened by the vow of celibacy. The sexually repressed, tormented priest or nun is now a comical stereotype. Most Catholics remember a nun who taught religion with a “bell-fire and brimstone” approach, or a priest who seemed long on money and sex in the pulpit.

Such neurotic attitudes, happily, are disappearing as today’s Religious are more mature because they enter religious life later, or become more mature because they have got counselling and psychological help to cope with the vow of chastity.

For chastity is meant to be a sign and a reality. It is a sign of the Christian fully devoted to the spouse, Jesus. It is a reality when that Christian loves Jesus with the utmost consecration and freedom. Many have pointed out that marriage offers the same goals. But all things being equal, a consecrated life of chastity is still so astounding to the world as to be without equal as a witness if taken on materially and lived with commitment.

Obedience is the third vow Religious take. Obedience used to mean the Religious looked to his superior in all actions, seeking permission and approval, lest the action be “of the devil” or too shot through with pride. Findings in psychology, however, now shows us that such obedience was often “passive-dependent” and “obessive-compulsive.”

The obedient Religious today is the one who can make his own decisions while still being at the call of his superior for dialogues concerning a common goal or concerning the future ministry of the Religious. Most religious orders, like many dioceses today, have personnel boards that handle changes in assignments and other personnel difficulties.

SUCH A MODERN approach to obedience seems mature and patterned after the life of Christ, who we have come to see in theology. Many have devoted his adult religious education approach, GIFT, that Father Chaminrel points out is just one of many indications that people continue to make efforts to know God better. The people who devote so much time to bringing a better knowledge about religion are living proof that apostleship is very much alive.
Intensifican protestantes labor entre hispanos

WASHINGTON (NC) — Un informe a la Conferencia General de Obispos de la nación, afirma que la Iglesia está perdiendo la tradicional fidelidad de la comunidad hispana por ser ésta objeto de intensa evangelización de grupos protestantes.

El informe, presentado a los obispos por el obispo Raimundo Peña, auxiliar de San Antonio en nombre del Comité sobre Evangelización de la Conferencia, afirma que “el hispano es católico y quiere permanecer católico”, pero no simplemente porque ha sido bautizado. Al contrario el hispano quiere “asociarse plenamente” en la labor de la Iglesia.

Ante la intensificación de campañas entre los bautistas, metodistas y otros grupos protestantes para atraer a los hispanos, el informe del comité pide más programas para formar evangelizadores católicos (que incluyan a los laicos), programas orientados a ayudar a las familias y mejor uso de los medios de comunicación.

El informe también recomienda el uso de liturgias bíblicas y el estudio de la lengua y la cultura hispana en los seminarios.

El informe hace referencia al sondeo realizado por la organización Gallup en el que se menciona que los hispanos tienen un fuerte compromiso con la fe católica. “Perseguir signos de tal compromiso se está debilitando, dijo el obispo Peña.

Los protestantes, dijo el obispo, realizan campañas para incorporar hispanos en las filas del clero.

Delegado apostólico a obispos

Estudian más el papel de los seglares

WASHINGTON (NC) — Participación de los laicos en los asuntos de la Iglesia es uno de los imperativos exigidos por el Concilio Vaticano II, pero ya han surgido distorsiones sobre el papel de los laicos en la Iglesia, según afirmó el delegado apostólico del Papa, el arzobispo Jean Jadot.

El arzobispo Jadot señaló que “hay distorsiones públicas sobre el papel de los laicos en la Iglesia, según afirmó el delegado apostólico del Papa, el arzobispo Jean Jadot.

“Pero existen signos de tal compromiso se está debilitando”, dijo el obispo Peña.

Los protestantes, dijo el obispo, realizan campañas para incorporar hispanos en las filas del clero.

Delegado apostólico a obispos

“Necesito sacerdotes misioneros”

Por Araceli Cantero

El obispo Tomás Romero Gross, Vicario Apostólico de la diócesis de Puyo, en Ecuador, sólo tiene seis sacerdotes para atender a más de 30,000 personas que habitan las 24,000 millas de su diócesis.

Pero, “a pesar de lo poco que tenemos, veo perspectiva y optimismo”, comentó para La Voz a su paso por Miami.

“La felicidad la lleva uno consigo, y la puede ir haciéndo”, añadió, elogiendo el reto que supone la vida misionera y las satisfacciones sencillas que proporciona.

Su experiencia personal le hizo al dirigirse a los obispos de la nación reunidos en Washington la semana pasada, que el arzobispo Jadot se dirigió a los obispos que la fidelidad de los laicos es parte importante de esa prioridad.

“El Concilio Vaticano II enfatizó la colegialidad episcopal y recomienda mayor participación de sacerdotes, religiosos...” (pasando a la Pág. 11)
**Mas piadosas las mujeres**

Durante el periodo de 30 días en que se llevó a cabo el sondeo, 43 por ciento de los entrevistados habían asistido a Misa regularmente (por los menores cuatro veces al mes o semanalmente).

Casi un tercio había asistido de una a tres veces al mes durante el mes anterior, mientras que un número semejante no lo había hecho.

Al examinar los resultados sobre el estado, edad y caridad de los entrevistados, se señalaron las siguientes diferencias:

Entre las mujeres, 40 por ciento habían asistido a Misa cuatro veces (durante los 30 días), y nueve por ciento lo habían hecho cinco veces o más. Entre los hombres, 31 por ciento había asistido cuatro veces, y 6 por ciento, cinco veces o más.

Además, 33 por ciento de los hombres no lo habían hecho (y 17 por ciento lo hacían de forma regular por ciento de las mujeres tampoco).

El sondeo descubre más sentido piadoso entre las mujeres.

**Las estampas del exilio, II**

Las estampas del exilio son escritos imaginarios y cartas de nuestras mujeres, motivados por situaciones concretas positivas o negativas, con los que suelen escribir, un cubano cubano, quiere mover a la reflexión y al examen sobre las posibles contradicciones de la vida y conciliar con las situaciones que la denuncian y sobre las ayudas para su vida cristiana. No se puede separar el contenido del escrito de las citas del evangelio y las preguntas para la reflexión. Todo forma un conjunto inseparable que busca enfrentar a los lectores con las "contradicciones" y las oportunidades de conversación que engendran y viven la creencia de grupos en el exilio. El autor sabe que las estampas son aplicables de modo general a todos y quiere hacer ver que la Palabra de Dios tiene algo que decir para cada realidad concreta. (Pueden enviarse comentarios Estampas del Exilio. La VoZ, P.O. Box 38-1096, Miami, 33138.)

**OfiPARES LOS LECTORES**

Nos gustaría reflejar en nuestras páginas en español las opiniones variadas de los lectores. Su carta se publicará si nos llega firmada, con dirección, teléfono, número de teléfono y cédula.

La redacción se reserva el derecho de acortar y editar las cartas.

Enviar su correspondencia a P.O. Box 38-1096, Miami 33138.

"Opinan los Lectores" La VoZ.

**Estampas nos hicieron crecer**

Editor:

Una Evangelización que no denuncia nuestros males no es profética. Y cuando denuncia nuestros males y toca nuestras llagas, muchos nos sentimos heridos. Pero es que la fe tiene que afectar, tocar nuestras vidas para que sea fe. Fe sin vida no es fe. Y de esta necesidad surgieron los diálogos de la Familia de Dios.

El propósito de estos diálogos es reflexionar en comunidad sobre nuestra realidad y crear mejoras sociales, mejorar condiciones, la calidad de vida de las comunidades y ayudar a las personas a crecer en la fe.

**Sondeo sobre católicos hispanos en USA**

La organización americana Gallup, especializada en sondeos de opinión, realizó por encargo del Sunday Visitor INC., un censo sobre actitudes religiosas y espirituales entre los católicos hispanos. A continuación, la segunda parte de los resultados sobre interés en la religión y asistencia a Misa.

**Decepcionados!**

Editor:

Queremos tomar esta oportunidad para informar a todos de nuestra gran disatisfacción por un artículo publicado en La Voz, P.O. Box 38-1096, Miami, 33138. Este artículo “Estampas del Exilio I”, muestra una imagen completamente absurda de lo que el autor cree ser la realidad cubana. Como católicos, debemos de afirmar que no tenemos la intención de promover el interés en la iglesia y cuestionar la autoridad de la iglesia. (Nota: Cualquier semejanza es pura coincidencia)

**Dios nos habla...**

- “No se engañen ustedes: nadie se burla de Dios. Lo que el hombre siembra, eso también cosechará” (Galácas 6:7)
- “Por eso, que no hace caso a cualquiera de los mandatos de la Ley, aunque sea el más pequeño, y enseña a la gente a hacer lo mismo, será considerado el más pequeño en el reino de los cielos” (Mateo 5, 19-20)
- “Así pues, hagan siempre con los demás como ustedes quieren que hagan a ustedes...” (Mateo 7, 12)

**Preguntas**

1. ¿Qué son los valores morales que Pancho y Ramona tienen en sus hijos?
2. ¿Qué opiniones tienen ustedes del divorcio como "freno" moral?
3. ¿Qué opinan sobre el divorcio como "freno" moral?
4. ¿Qué opinan ustedes de la religión como "freno" moral?
5. ¿Qué opinan ustedes de la religión como "freno" moral?

**Una familia “moral”**

Por Francisco Santana Pbro.

Pancho y Ramona quieren educar a sus hijos como Dios manda. Ellos son católicos de manera y manera comprenden que es bueno que los niños Pquito y Floral tengan “el fre“ de la religión y crezcan con síntesis de principios morales. Para ello no escatiman esfuerzos y aunque tienen que meterse en “el duro y sin guante” y sería fácil citar cifras y hechos que muestran el impacto negativo de la comunidad cubana en esta área, lo que por otra parte podría resultar de más, ya que el tema central del artículo implica que la familia cubana media, sólo existe para la acumulación de dinero y de placeres. Esto no puede ser un argumento válido, siendo, al mismo tiempo, caridad por su parte.

Sobre libros religiosos un 60 por ciento, dijo haber leído los mismos, en el mes anterior, oye que a abuelito le gustaba el Rosario. Un 27 por ciento había visitado algún santuario o recorrió la basílica durante los 30 días, mientras que un tercio indicó recibir la misa en casa para escuchar el Rosario. Un 27 por ciento había visitado algún santuario o recorrió la basílica durante los 30 días, mientras que un tercio indicó recibir la misa en casa para escuchar el Rosario. Un 27 por ciento había visitado algún santuario o recorrió la basílica durante los 30 días, mientras que un tercio indicó recibir la misa en casa para escuchar el Rosario.
“Necesito sacerdotes”

(Viene de la Pág. 9) dice que “muchos sacerdotes quizás se sienten desanimados en su camino porque no han te-
nido una experiencia de mi-
iones, y se atreve a lanzar
una invitación a todos los
que andan con dudas, “para
que vengan a mi diocesis y
prueben.”

En realidad el obispo los
necesita, y es por eso que vino
a Estados Unidos para buscar
la colaboración de alguna dió-
cesis que así mismo deseara
decirse diócesis hermana de la
de Pu-
yo, y compartir con nosotros la
empresa misionera de la
Iglesia. Para vivir nuestras
almas y nuestras penas y
apoyarnos con personal y eco-
nómicamente.”

Aunque todavía está pen-
diente de respuestas de organi-
zaciones misioneras, el obispo
ha encontrado que “esto de la
diócesis hermanas ya no se es-
tilla,” pero él sabe bien que no
“puede cruzarse de brazos.

Para suplir la falta de sa-
cerdocios, la Diócesis lleva
cuatro años formando líderes
comunitarios, que salen de
las filas de los indígenas y los
co-
o, y regresan a sus pobla-
dos como catequistas.

“Preferimos que sean
matrimonios ya establecidos
y nombrados por la gente del
pueblo,” explica el obispo.

Una vez al año dejan a sus
familias para asistir a un cur-
nillo intensivo en la ciudad, “y
nosotros tenemos que pagarles
el viaje, la estancia y hasta un
suelo para que la familia pueda vivir,” explica

Pero con toda honesti-
y decisión se manejan las
misiones, se llevan los catequistas, hacen
falta sacerdotes, y los seis
que tiene el obispo no pueden dejar
las zonas más urbanas para vi-
viendo en el campo.

De ahí que el obispo ha de-
cidido poner en uso sus conoci-

mientos de 14 años como radio-
aficionado, y sueña con es-
tablecer una buena emisora de
radio.

De momento, regresó a su
da parrilla de la radio y superior-
reó equipos para establecer en di-

versas zonas de la diócesis una
emisión distinta, una emisión que
la comunidad pueda mantener contacto
con el obispo y recibir ayu-
da financiera.

Porque de lo contrario, los
mensajes tardarán casi ocho días en llegar.

Aunque el comienzo es
alentador, el presupuesto es
corta, y el obispo tiene que
permitir la muerte de algun-
ó de sus sueños en la selva.

El obispo reconoce que los
protestantes están realizando
cierto gran labor de evangela-
ización, y cuentan con el apoyo
económico de comunidades en
Estados Unidos.

“Cuentan con hospitales y
hasta tres aviones, mientras
nosotros sólo con un gran dorame
y bonitas ganas de servir,” dice.

Sacerdote dominico hasta
la ordenación episcopal en 1975, el obispo no
lo cambiara la vida misionera por nada, aun-
que es bien consciente de que
exige compromiso y la disponi-
ción a soportar privaciones.

En los poblaos no hay
electricidad, ni teléfono o tele-
visión y se vive en contacto
con la naturaleza.

Este enfoque lleva a la
creatividad, a abrir nuevos cami-
tos, a desarrollar intereses
antropológico y descubrir la
variedad de culturas y los secretos de la 

alma, dice, recordando las 300 clases
de orquídeas que llegó a colec-
tar en una gran labor de evangela-
ze-plantas medicinales que fue
catalogando otro.

El obispo regresó a su
diócesis, cargado con las ante-

nas y cables de las emisoras de radio que multiplicarán su lavoro en el campo.

Sólo cuenta con 6 sacerdotes para más de
30,000 personas.

El equipo del obispo ecuatoriano Tomás Romero Gros O. P., quedó bastante aumentado al llevarse su diócesis las ante-
as y cables de las emisoras de radio que multiplicarán su lavoro en el campo.

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Juan Pablo II a religiosas

"Sean hermanas, madres de todos"

CIUDAD DEL VATICANO (NC) — Dirigiéndose a más de 1,200 religiosas de la diócesis de Roma el Santo Padre les pidió que encuentren con Dios mismo perspectiva final, es decir del cion religiosa:

"Salgan a encontrarles. No esperen a que vengan a ustedes. Búsquenlos," les dijo.

Después de una anécdota acogida en la sala de audiencias, el Papa discutió la vocación religiosa:

"Tal vocación brota de una fe viva, consistente hasta las extremas consecuencias. Una fe que abre al hombre a la perspectiva final, es decir del encuentro con Dios mismo quien es el único digno de un amor sobre todas las cosas, de un amor que es exclusivo y matrimonial."

"Este amor consiste en la donación de todo nuestro ser, alma y cuerpo. Donación por la pobreza, castidad y obediencia al que se ha entregado completamente a nosotros los hombres por la Encarnación, la cruz, la anunciaci"n, añadió.

"Esta vocación, una vez aceptada, una vez confirmada solemnemente por los votos, debe ser constantemente alimentada por la riqueza de la fe. Y esto no solo cuando nos produce gato interior, sino también cuando acarrea dificultades, aridez, sufrimiento interno—lo que se llama 'la noche' del espíritu."

"Las vocaciones religiosas son 'signos vivos del mundo futuro,' un signo que al mismo tiempo está enraizado—hasta incluso a través de vuestro trabajo y esfuerzo, que produzca gozo interior, sino que se correlaciona con el carisma propio de vuestra congregación. Todo fallo en vuestro compromiso, en el deslizamiento de los que se acercan a vosotras, no lo olvidéis.

"—Una feliz, humana y madura personalidad que con cordial apertura y sereno equilibrio, sabe establecer relaciones con otros sin caer en ingenuas imprudencias ni causar sospechas injustificadas..."

"—Vuestra alegría, una alegría que se pueda leer en vuestras ojos y actitudes y también en vuestras palabras."

Pendientes de más consultas, las propuestas de los obispos de la nación

WASHINGTON (NC)—La reunión anual del episcopado de Estados Unidos depende de una consulta a los obispos que no asistieron, para decidir sobre una colecta a favor de los medios de comunicación, y sobre la comunión de los fieles bajo la expulsión de papeles de pacifismo.

Si lograron en su reunión del 13 al 16 de noviembre pasar una resolución de apoyo a las gestiones de paz en el Oriente Medio, aprobar un programa de pastoral para los violentos, y revisar cuestiones administrativas, como la cuota que las diócesis dan al organismo central (basada en 8 centimos de papeles en regla), la exclusión del voto de obispos retirados.

Los obispos tratan de reunir las grandes colectas nacionales y consideran que iniciar otra como la de comunidades religiosas de la diócesis de Roma para avanzar, no por derrota. "Entre lo recomendado figura enviar una alarma al Papa Juan Pablo II y un diálogo con los obispos de Estados Unidos para pedir la ordenación de mujeres. Se citaron ca-

Denuncian "machismo" en la iglesia

Unas 2,000 personas participaron en la segunda conferencia sobre la ordenación sacerdotal de mujeres, aunque conciben este ministerio un poco distinto al tradicional, según el tema: "una nueva mujer para una nueva iglesia en un nuevo ministerio."

Comunidad

Picnic Familiar, del Movimiento de Impactos, el domingo 26 en el Robert King High Park. Para información llamar a Juan Batalla 261-5383.

Rafael y Gloria González lo pasaron de lo más bien en el bache de los "años 70" organizado por el Movimiento de Impactos para crear comunidad y estrechar lazos con los migrantes. Acu-

 posible ida del Papa a Puebla '79

BOGOTA, Colombia (NC)—Los organizadores de la tercera asamblea general del episcopado latinoamericano en Puebla, que el Papa Juan Pablo II ha reconvenido para finales de enero, han adoptado las normas que la Santa Sede aplica a los corresponsales de prensa. Los obispos han querido examinar el número de quienes acuden en nombre de los medios de comunicación.

Aunque no se ha confirmado oficialmente, es posible la visita del Papa a las reuniones de Puebla '79.
The Twelve Disciples

By FATHER JOHN J. CASTELOT

At a certain point in his career, Jesus singled out 12 of his disciples to be his constant companions. One might reasonably wonder why the early church shows no interest in James, and John, with occasional retention as individuals: men like Peter, mon Peter is always given top billing as 'tax-collector.'

It is not surprising, then, that the tradition about the circumstances of Acts we read of the concern about Paul the Apostle, except for one identifiable name, some of the individuals had grown dim. Again, while both Mark and Luke tell of the call of Levi the tax-collector, neither of them includes a Levi in his list; they all name Matthew, and Matthew identifies him as 'tax-collector.'

However, while these men were most important to the early church by reason of their group significance, they must have meant a great deal to Jesus as distinct human personalities. Mark calls them "the men he himself had decided on" (8,13), and Luke tells us that before the actual call "he went out to the mountain to pray, spending the night in communication with God" (6,12). And in John 6,70, Jesus asks them: "Did I not choose the 12 of you myself?" What is surprising, in view of the idealization to which they were later treated, is that they failed so badly as a mob of free from ideal men.

They get a bad press in Mark, where they are repeatedly portrayed as obtuse, ambitious, weak, incredulous. But if Mark felt no embarrassment about portraying frankly the humanity of Jesus, he certainly was not going to gloss over the faults of his followers.

This leads to an interesting consideration. The Son of God carried out his mission precisely by becoming human, a man among men, by "emptying himself, taking the form of a slave, being born in the likeness of men" (Philippians 2,6). This should give us the special challenge of discerning the human elements in the events and maxims of Jesus' teaching and behavior. In preparing ourselves to receive the Holy Spirit, we are being asked to receive Jesus.

IN PREPARATION. Father Schafer conducted an ecumenical, multi-parish, door-to-door census. The results indicated that some 1,900 families or about 6,000 people listed Holy Trinity as their parish.

Next, a lengthy opinion-sounding questionnaire, programmed for computer tabulation, was distributed to parishioners. They were asked to mark "strongly agree," agree, disagree, strongly disagree" after 75 questions touching on beliefs, prayer, church, morality and social involvement.

In addition, a section, a section for factual data enabled the leaders to evaluate responses on the basis of age, sex, educational background, etc. Nearly 800 adults and 100 high-school students returned completed questionnaires. A local printer, stationery and computer time for the compilation.

GIFT then entered its second or reflection stage. With the questionnaire analysis as a starting point, small groups of 10-12 people of parishioners met weekly in homes throughout Lent, airing concerns about the life of the church and the problems of faith. Those sessions were intended to sharpen the focus of Jesus. He chose them deliberately, prayerfully, and he loved them all. Even Judas he pursued with kindness right to the last minute. As John puts it: "He had loved his own in this world, and would show his love for them to the end" (13,13). From the world's point of view, this doesn't make much sense, but as Paul reminded the Corinthians: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. He chose the world's low-born and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God" (1 Co- rinthians 1,27-29). This would give us pause when we look at the church in certain periods and are tempted to push the panic button.

Growing in Faith

Jesus chose "such a motley crew" to be his followers. A good number of them were plain fishermen, one a venal tax-collector, another the member of a radical group of fanatics plotting the overthrow of Roman rule. Two of them were quite annoyingly ambitious, and one wouldn't believe anything he couldn't see. The specially chosen leader of the group was a boaster, a quitter, a coward who refused under stress to be recognized as a disciple. And one—well, one was Judas Iscariot.

These men were not forced on Jesus. He chose them deliberately, prayerfully, and he loved them all. Even Judas he pursued with kindness right to the last minute. As John puts it: "He had loved his own in this world, and would show his love for them to the end" (13,13). From the world's point of view, this doesn't make much sense, but as Paul reminded the Corinthians: "God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. He chose the world's low-born and despised, those who count for nothing, to reduce to nothing those who were something; so that mankind can do no boasting before God" (1 Corinthians 1,27-29). This would give us pause when we look at the church in certain periods and are tempted to push the panic button.

Good, successful ideas should be and are quickly shared or copied by other leaders in other areas. GIFT is a project that reached across 10,000 miles to another continent.

Father Peter Paola, youthful and energetic pastor of Holy Trinity Church in Durban, South Africa, had met Father Schafer many years earlier while doing graduate work in the United States. He asked Father Schafer to send him the GIFT program for his first parish. It was highly successful. Some time later, Father Paola asked him for a repeat performance, this time in Durban.

How can I face the rest of my life alone?

By FATHER JOSEPH M. CHAPLIN

GIFT, an acronym for Growing in Faith Together, is an adult religious education program conceived by a bright, persuasive priest from Baltimore.

Since his ordination in 1966, Father Jim Schaefer has been preaching and teaching Christ's message to young and old throughout the years the world. This land-born cleric has also found time to study, earn a doctorate and, along with several other clerics, to design a diocesan renewal procedure called GIFT.

Good, successful ideas should be and are quickly shared or copied by other leaders in other areas. GIFT is a project that reached across 10,000 miles to another continent.
ST. LOUIS CERAMIC SALE

An Arts and Crafts sale of St. Louis parish begins at 9 a.m., Sunday, Dec. 3 on the parish grounds at 7270 SW 120th St., Kendale.

Graphs, sculpture, ceramics, crafts and art objects of all kinds will be on sale.

Those wishing to exhibit their work should contact Mrs. Corinne Sacco at 661-0260.

ST. PAT’S PARADE

The first St. Patrick’s Day parade ever held in Miami is planned by the Emerald Society of South Florida with a limited number of bands, groups and floats participating.

Anyone interested is asked to contact Dr. James J. McCormick, Jr., 111 SW 3rd St., Suite 200, Miami, Fl. 33130, no later than Dec. 1.

WOMEN'S RETREAT

KENDALL—Pre-Christmas days of reflection have been scheduled at the

SCHOOL “Three Kings”

bazaar, noon-5 p.m., Saturday, Dec. 2, parish hall, North Miami. Proceeds will be provided for pre-schoolers. Father Baskey, a priest of St. John parish, Esseville, Mich. will share his reflections on an Advent theme. Reservations may be made by calling 236-2711.

BARRY PUPPET THEATER

The Barry College new puppet theater has several performances scheduled during the coming year in various Dade and Broward schools.

It’s a Date

DADE

ST. HUGH parish holiday dinner and dance. 8 p.m., Friday, Dec. 2, Immaculate Conception LaSalle High School. For tickets call 448-3845.

HOLY FAMILY

Women’s Club auction, 7 p.m., Saturday, Dec. 2, parish hall, North Miami. Proceeds to refurbish kitchen.

ST. JOSEPH Friendship Club, Surfside, meets 1 p.m., Tuesday, Dec. 5, parish hall, Surfside. Guest welcome.

ST. ROSE OF LIMA

Mothers Club Christmas bazaar, Sunday, Nov. 26 following Masses.

BROWARD

DECORATIONS

Friends of St. Patrick’s

Christmas fundraiser.

ST. LEO’S

Christmas party, 7 p.m., Sunday, Dec. 3, parish hall, Deerfield Beach.

ST. JOHN THE BAPTISTS

Women’s Guild Christmas bazaar, Saturday and Sunday, Dec. 2 and 3, parish hall, 6040 SW 19th, Miramar. Monthly meeting, 8 p.m. Thursday, Dec. 7.

SPECIAL SALE

Over $50,000 Worth of DRAPERIES

In many widths and lengths have been priced to sell.

Sheers, antique satins, damasks, casements, in both solid colors & prints.

MOIRE SHADES

MANY STYLES & TRIMMING COLORS TO CHOOSE FROM

One Inch Venetian Blind 50% Off

Regular Price

36½" x 90" $14.50
52" x 90" $18.50
73" x 90" $21.50

BRING IN YOUR WINDOW MEASUREMENTS (BE SURE TO MEASURE ACCURATELY)

WAREHOUSE FASHIONS

700 W. 29th St., Hialeah • 885-9603

OPEN MON. THRU. FRI. 9:00 TO 6:00 SAT. 10 TO 4

S. Florida Scene

Dominican Retreat House for mothers and women living alone.

On Dec. 6 a refresher day for young mothers begins at 9 a.m., and continues until 1:45 p.m. Babysitting services will be provided for pre-schoolers.

The Rev. Clarence Baskey will conduct the conferences using the theme: The Spirit of St. Nicholas Gift-Giving. A day of reflection for women residing alone is slated for Dec. 9 from 10 a.m. to 3 p.m. Father Baskey, a priest of St. John parish, Esseville, Mich. will share his reflections on an Advent theme. Reservations may be made by calling 318-2711.

HEALING CELEBRATION

SUNRISE—A Celebration of Healing is slated to begin during 6:30 p.m. Mass on Sunday, Nov. 26, Feast of Christ the King, at St. Bernard Church, Sunny Isles Beach, just West of University Dr.

Father Ralph Diorio of St. John Church, Worcester, Mass., is coming to St. Bernard’s to conduct the celebration and service which will follow the Mass.

(Continued on Page 20)
Parishioner is Jr. OB Queen

HIALEAH — In 1975 she won the title of "World's Our Little Miss". Last week she was named the Junior Orange Bowl Queen. Next year?

For 12-year-old Sandy Frick, a seventh grade student at Immaculate Conception School, winning talent shows and being 'on stage' has become commonplace since she began studying dancing at the age of six.

One of the three children of John and Ruth Frick who have been active in the local parish since coming to Miami 30 years ago, Sandy competed with 46 other teenagers for the title of Junior Orange Bowl Queen.

"She's probably the busiest kid in town," Mrs. Frick said outlining her youngest daughter's many activities which include ballet dancing in the junior company of the Miami Conservatory and in the Ballet Etudes. Sandy is a cheerleader at Immaculate Conception School, a member of the Safety Patrol, and formerly sang in the parish children's choir. Last year she worked on the school yearbook and is an "A" student.

She entered preliminary Hialeah contests for her new title after her teacher asked all the eligible girls in the class to participate, emphasizing on them the importance of civic activities. She was named the Hialeah winner and went on to the finals which were judged on poise and beauty. As a result she will be the recipient of a new wardrobe, will be featured in the King Orange Parade as well as the Junior Orange Bowl parade and will also participate in many events associated with Miami's New Year's Day.

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The North Broward Federation appears to be off to the best start, thanks to the people involved who understand that ministry is attitudinal and involves genuine commitment. Already they are well on their way to developing their own sports program, and working toward fulfilling their spiritual and social needs. Tony Jettinghoff of Ascension Parish in Boca Raton lays it on the line saying: "This is what ministry is all about.

Last week we met with both the South and North Broward Federations to discuss our focus and begin laying the foundations. Each group will soon receive a list of contact people in their federation. They are being asked to take some time to assess their situation, determine their goals and how to meet them, and to share their ideas with each other.

The purpose is to facilitate better communication and to create a support group among neighboring parishes. This will enable each group to coordinate activities on a more localized level. It will also require youth group leaders to be responsible (with help from the D.Y.A.) for planning programs and activities to meet their specific needs.

Ministering to our youth means spending time with them; listening, caring, sharing. Taking an active part in identifying their needs and planning ways to meet them is the first step in developing a real sense of community with and support for our youth. And every Christian is called to follow the example of Jesus by caring for one another as He cared. This is what ministry is all about.

We're breaking the diocese down into four areas or "federations." The purpose is to facilitate better communication and to create a support group among neighboring parishes. This will enable each group to coordinate activities on a more localized level. It will also require youth group leaders to be responsible (with help from the D.Y.A.) for planning programs and activities to meet their specific needs.
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Pope deports terrorists
VATICAN CITY — (NC) — Pope John Paul II deported the "new act of barbaric violence" in which the public prosecutor of a town near Rome and two men escorting him were murdered by terrorists.

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Trouble with PG

By T. Fabre

For several years the U.S. Catholic Conference's Office for the Protection of Minors and Broadcasting (OFB) has been critical of the type of material, both in terms of content and language, that is being allowed in PG-rated films.

As of Nov. 15, OFB had reviewed and classified a total of 143 feature motion pictures during 1978. Sixty of these had assigned a PG rating by MPAA. Of these 60 PG films OFB found only nine, or 15 percent, to be morally objectionable for adults. And 16 PG films or 26 percent, of the total were judged to be morally objectionable in part or in whole (B or C)—one of every four PG films.

Compared with 1977 there has been already a 10 percent decrease this year in the number of PG films judged acceptable for adolescents (A-II) and an 11 percent increase in PG films found to be morally objectionable (B or C) by USCC standards. If this trend continues, many parents will wisely consider PG films, except in rare cases, as totally unobjectionable for children or the family.

Because the PG rating is important to producers and exhibitors alike, a general parental turn-off of PG films would have a serious economic impact upon the film industry. It would have a serious economic impact upon the film industry.

In this context, the recent complaint of a theater owner that “a PG is getting to be a dirty picture” may be a strong statement of the problem but one that cannot be readily ignored.

The point, however, is not to make a case for the restoration of the original production standards but to indicate that without rational criteria the PG and R ratings will be constantly subject to the powerful influence of subjective factors, either economic and or judgmental. When that happens, one can no longer speak of a rating system as a whole. Future MPAA decisions must ascertain the degree nationally of theater compliance with the rating system.

According to a projection based on an analysis of the MPAA survey, in “the full, literate civilian population, there are 58.7 million adults who never attend a movie.” So you have plenty of company. It is further estimated by MPAA that “35.2 million non-attendees” would offer opinions that the rating system is not very useful. Moreover, according to the report, “further analysis shows that negative reactions to the rating system are entrenched in the older population.”

Recent newspaper articles and other sources have pointed to informal surveys that indicate that many of the country’s 17,000 theaters enforce the ratings selectively, if at all. If this situation is allowed to continue, it calls into question the rating system as a whole. Future MPAA moves must ascertain the degree nationally of theater compliance with the rating system.

Trouble with PG
Christian-Jewish meet advances dialogue

By FATHER JOHN B. SHEERIN, C.S.P. 
NC News Service

The Ambassador Hotel in Los Angeles was the site of the Fourth National Workshop on Christian-Jewish Relations, Nov. 6-9. It was in a pantry of this hotel that Robert F. Kennedy was fatally wounded at the hand of Sirhan Sirhan.

The workshop represented a large step forward in the progress of Christian-Jewish dialogue. Of special interest to me was the provocative and enlightening address by Kristor Stendahl. He spoke of the reluctance among Christians to acknowledge our theological and liturgical debt to the Jews. The Lord's Prayer, for instance, and the double commandment of love of God and love of neighbor have their origin in the Old Testament but this fact is seldom noted by certain Christians.

It seems to me, however, that we often find it even more difficult to acknowledge the significance of the state of Israel than to acknowledge the origin of the Lord's Prayer or the double commandment of love. We tend to think of Israel as nothing more than a political state, but it is far more than that to a devout Jew. One Jewish theologian wrote: "Israel is our Jesus." To Christian ears this sounds bizarre, almost irreverent, and yet it does give us an insight into the profound mystical significance of Israel for religious Jews. The Irish Christian may love Ireland, the American Catholic may love his country, but this Christian love for a motherland is radically different from a devout Jew's reverence for Israel.

In their 1975 "Statement on Catholic-Jewish Relations," the American bishops asked Catholics to develop an awareness of what the land of Israel means for the Jew: "Most Jews see this land as essential to their Jewishness. Whatever difficulties Christians may experience in accepting the view that they should strive to understand this link between land and people which Jews have expressed in their writings and worship through two millennia as a longing for the homeland, Holy Zion." Zionism is not some sort of evil conspiracy. It is the sacred Jewish wish to recover their homeland that dispersed Jews have expressed immortally in their liturgy.

Holy Zion is a holy term that conjures up before Jewish eyes the many references in the Old Testament to God's gift of land to the Jewish people.

There was a time in pre-Vatican II days when some Christians firmly believed that a Jewish homeland was utterly contrary to the will of God. It was thought that God had punished the Israelites for killing his Son by dispersing them all over the world, never to have their own homeland. It was a fable of monstrous proportions. Yet it was accepted as Gospel truth by some church officials in high positions. (Vatican II of course unqualifiedly rejected the fable that the Jews had killed Christ.)

When the state of Israel was created in 1948, the impossible had happened. The fact of a Jewish homeland had belied the fable. Even today there are a few Christians who cannot believe their eyes: the Jewish homeland actually exists.

"Either Palestine," in "The Catholic Press and the Jewish State," KTAV Publications, 1978. "is the original and only territory owned by the Jewish people for over 3000 years... The land of Israel extends beyond the present borders of the state of Israel and includes the historical territory of Judah and Benjamin." People who do not acknowledge this view are traitors to the land and to the people of Israel. They are in the minority. Catholics who acknowledge the real state of Israel are in the majority.

Robert F. Kennedy was assassinated in Nov. 1968 at the Fourth National Workshop on Christian-Jewish Relations and Krister Stendahl was given a provocative and enlightening address. Now, 15 years later, the Pope is in Jerusalem and the American Catholic is in the majority in acknowledging the land of Israel as basic to the land of Israel is basic to the Jewish faith.

Cathedral Hosts Special Concert

An evening of great music is planned for St. Mary's Cathedral, Miami, for Sunday evening, December 3 at 8:00. The concert is free and open to the public.

OPENING THE program will be Robert Fulton, Cathedral Organist. Of special interest in this portion of the program is the presentation, in its entirety, of Marcel Dupré's PASSION SYMPHONY. This monumental work depicts the birth, crucifixion and resurrection of Christ.

VIRGINIA ALONSO, renowned soprano, will then be featured in works of Beach, Handel, Verdi and Mozart with string and organ accompaniment.

Highlighting the evening will be the performance of Mozart's CORONATION MASS. This most famous of Mozart's Masses will be sung by the Cathedral Choir, directed by Robert Fulton, with soloists and orchestra.

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It's a Date

(Continued from Page 14)
Santa 9 a.m. to 1 p.m. Sunday.

FATHER MICHAEL J. MULLALLY Assembly, X. of C. is cosponsoring a carnival with the Oakland Park Police today (Friday), Saturday and Sunday, 3:00, Andrews Ave., Ft. Lauderdale, Rides, games, refreshments.

ST. ANTHONY HOME and School Assn. luncheon and fashion show, 11 a.m., Thursday, Nov. 30, Lauderdale Surf Hotel. For reservations call 422-0613.

ST. BRADY'S Golden Years Club Corporate Communion, noon Mass, Friday, Dec. 1. Business meeting and election of officers follows.

PALM BEACH COUNTY DAUGHTERS OF ISABELLA, Delray Beach, open meeting, 7:30 p.m. Nov. 28, St. Vincent Ferrer parish hall, 740 Palm Trail. "Child Abuse" will be discussed by Jan Burch. Representatives of Birth Line and Right to Life will also speak.

HOLY SPIRIT Women's Guild, Lantana, Christmas bazaar Nov. 25 and 28, social hall, 1000 Lantana Rd. Knit and crocheted items, plants, holiday decorations, home baked goods.

ST. MARK Home and School Association Christmas carnival Sunday, Dec. 3. Games, food, pancake breakfast, 7:30 NE Sixth Ave., Boca Raton.

ST. CLARE parish mini-bazaar, Wednesday, Nov. 29, North Palm Beach.

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ST. ANN Women's Council, Naples annual bazaar, Sunday, Nov. 26, parish hall, St. S. and Fifth Ave. An original oil painting by Henry Opitz, St. Vincent Ferrer parish hall, 740 Palm Trail. "Child Abuse" will be discussed by Jan Burch. Representatives of Birth Line and Right to Life will also speak.

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