Cuban Bishops Back Castro-Exiles Talk

The Bishops of Cuba have issued a declaration backing the Dialogue between Fidel Castro and Cuban exiles in this country. They also urge the United States to accept Cuban political prisoners and their families "opening as soon as possible, the doors for a rapid and understanding reception."

The declaration was made at a Nov. 21 meeting in Havana of the permanent committee of the Cuban Episcopal Conference. It was made public Sunday, Dec. 10, after representatives of U.S. based exiles met with Castro for several days last week.

The text of the Declaration follows:

The Permanent Committee of the Cuban Episcopal Conference held a working session today, November 21st. In it, special attention was given to the initiative of the President of the Council of State and Prime Minister of the Revolutionary Government of Cuba, taken in recent months, concerning the dialogue with the Cuban Community resident outside our country.

This subject was considered in the context of human solidarity and pastoral responsibility, in conformity with the purpose and religious mission of the Church, as expressed by its legitimate pastors. We offer to our faithful and to all others, who are also our brothers, the evangelical fruit of our reflections.

1) The renewed consciousness of our common cultural roots and the love we owe to our common fatherland, is related to our Christian commitment, rooted in our Society. For this reason we share the reception given with the natural nobility and cordiality transcending frontiers of our people—to that generous understanding, illuminating it with the light of evangelical fraternity. The saving work of our Lord Jesus Christ, of which we are witnesses, servants and teachers is an ongoing task of profound and sincere reconciliation. Thus we contribute to the increase among those confided to our pastoral care of a brotherhood founded on human solidarity and divine sonship; in a particular way among those who share our beloved Fatherland, whose spiritual frontiers extend to wherever are found the sons of this land of the Mother of God, the Virgin of Charity of Cobre.

2) We want, then to manifest publicly our pastoral support for that dialogue resulting from the steps taken by our Prime Minister, and whose first stage has begun in those extensive sectors of our countrymen living outside our country for diverse motives, have responded.

At the same time, we ask our beloved faithful to join with us in prayer to the Lord and to our Mother, the Virgin of Charity, in asking their help in this task in which we feel closely united with all Cubans, and, in addition, by reason of the faith with all Christians.

3) We consider, likewise, in this climate of mutual and responsible understanding, steps can be taken to solve problems which equally concern, those who direct our national destiny; the whole Cuban people in general; and, especially sectors of the same more intensely and humanely affected.

4) The search for a growing and peaceful coming together for the common good of all, based on a concern for justice and guided by fraternal charity, requires that attention be centered on certain aspects (of the situation). Of special importance is the future of those of our brothers who for political reasons are deprived of liberty, and who anxiously await, together with their loving families, the hour which will end that painful experience and begin their lives anew.

5) For this reason, we desire to publicly recognize the steps which the competent authorities have taken, on behalf of not a few ex-prisoners, including avenues of reintegration in the life of our society.

Ex-prisoners and families wave at eager waiting relatives upon arrival Tuesday.

(Continued on Page 12)
ARCHDIOCESE OF MIAMI - BISHOPS' COMMITTEE GENERAL ASSEMBLY

Dear Friends in Christ,

The future of the Catholic Church in South Florida greatly depends upon our two Archdiocesan Seminaries that are presently training the future priests for our Archdiocese.

We have many young men now studying at St. John Vianney College Seminary in Miami and St. Vincent Seminary in Boynton Beach. These two seminaries belong to the people of our Archdiocese. From our two seminaries will come the priests who will bring to you and your families the teachings of Christ and the ministry of His Sacraments.

For that reason, I ask you to generously support this Seminary Appeal as you have so often in the past.

The Annual Archdiocesan Collection for our seminaries will be held next Sunday, December 17.

Thank you for your thoughtful generosity to this Appeal, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

The Chancery announces that upon nomination by the Very Reverend Brendan Keevey, C.P., Provincial of the Passionist Fathers in Union City, New Jersey, Archbishop McCarthy has made the official appointment, effective as of December 5, 1978.

THE REV. CAJETAN BENDENRAGEL, C.P. - Associate Pastor, St. Paul of the Cross Parish, North Palm Beach.

After consulting with the pastors invited, Archbishop Edward A. McCarthy has approved the adjustment of the parish boundaries of St. Ignatius Loyola Church and the St. Clare Church, North Palm Beach.

As a result of the above mentioned action, the St. Ignatius Loyola Church, Hallandale and the St. Clare Church, North Palm Beach, will now be united into one parish.

I am enclosing a picture of the Vincentians who will bring to you and your families the teachings of Christ and the ministry of His Sacraments.

Vianney College Seminary in Miami and St. Vincent Seminary in Boynton Beach. These two seminaries belong to the people of our Archdiocese.

The Annual Archdiocesan Collection for our seminaries will be held next Sunday, December 17.

Thanks for your thoughts.

The Alexander O'Malley Award.

If you are able to support this Seminary Appeal as you have so often in the past, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Effective immediately, the area west of the East Coast Railway, north of the P.O.A. Boulevard to Donald Ross Road, will be part of St. Ignatius Loyola Parish. The comparable area to the east of the East Coast Railway will remain as part of St. Clare Parish.

The very Reverend Gerard T. La Cerra
Chancellor.


Bishops’ panel visits seminary

Priestly Formation recently visited the Archdiocesan Seminary of St. Vincent de Paul for the purpose of evaluating the school.

Heading the group was Bishop John A. Marshall, Burlington, Vt., chairman of the national committee, who served as a consultant on Community Life and Discipline.

According to Bishop Marshall, seminary visitations which include attendance at classes, talks with alumni and meetings with students and faculty tend to "make a good seminary better."

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CUBAN PRISONERS

Flight controversy clouds arrivals

By ARACELI CANTERO

The Dignity Flights Committee announced it will return the funds so far collected for the transportation of Cuban political prisoners into the country, after it's two Eastern flights were cancelled Monday and replaced by two American Air Flights funded by members of 'dialoguing' commission which visited Cuba last week.

Formed two weeks ago by a number of Bay of Pigs veterans, the Dignity Flight Committee had announced last week at a press conference the endorsement of Tony Cuesta, a member of the Catholic Commission which had travelled to Washington to obtain from the Justice Department the entrance of Cuban political prisoners at the rate of their release by the Cuban government.

At the press conference last Friday, Francisco Hernandez, president of Dignity Flights, thanked the Catholic Church for its cooperation but emphasized that funding for the flights was a responsibility of the whole community.

Monsignor Walsh, director of the Catholic Service Bureau, said the church would not be involved in collecting funds.

Hernandez also had announced the arrangements made by his committee with two Eastern Flights that would bring a first load of Cuban political prisoners and their families into the country Tuesday December 12.

According to Monsignor Walsh the two Eastern flights had obtained clearance from the Cuban government Monday afternoon, but the flights were cancelled later in the evening, apparently at the request of members of the Cuban delegation which had travelled to Havana to dialogue with Fidel Castro.

Sources in Miami confirmed that the decision to cancel the Eastern flights and the shift to the Miami-based charter American Air Flights, had been made in Havana through negotiations of operation of Cuban Reunification leader Rev. Jose Reyes, who allegedly told the Cuban government that his group did not want to deal with Dignity Flights.

Interviewed at Tropical Park on his arrival with the prisoners, the Baptist Minister said he did not know anything about the incident.

"I think this is a flight of dignity, this is the first flight, and it is a big example of the work we have been doing in Havana for a long time," Obviously Fidel Castro only wants to talk with our commission," he said.

SPokesmen for American Air Ways said later that Reyes had contacted them to arrange for the second set of flights, which brought into Miami 70 political prisoners and 104 relatives Tuesday evening.

Monsignor Walsh, present at Tropical Park for the reception of the ex-prisoners, said he was relieved" that despite the obstacles, the people had finally arrived in Miami.

The arrival of political prisoners and their families in the result of a serie of conversations during the past months between Cuban Premier Fidel Castro and leaders of the exiled community, among them Cuban Banker Bernardo Benes, who on November 21st, travelled to Havana with a delegation of 75 Cuban exiles, for a first 'dialogue' meeting with Fidel Castro.

A second group travelled to Cuba last week and met with the Cuban Premier at the Palace of the Revolution in Havana, when Castro announced the details for further release of prisoners.

It was at the beginning of September that Castro first announced that he was ready to "dialogue" with Cuban exiles, and the announcement caught off guard certain sectors of the Cuban community, who were unaware of previous private conversations to that effect.

Some 36 Cuban organizations in a trailer and a small pull it and is awaiting word from the circus about which unit he will travel with. And the exact parameters of the new apostolate will unfold with time. "Anyone connected with the circus," the priest says, "I'm there for their benefit."
FOR RELEASE THE WEEK OF DECEMBER 10, 1978

BOGOTA, Colombia — Some 350 participants will open the third general assembly of the Latin American Bishops with a noon Mass at the new Shrine of Our Lady of Guadalupe in Mexico City Jan. 27.

After the opening session, the bishops and other participants will spend 16 days in Puebla, Mexico, studying how to improve evangelization in contemporary Latin America.

POPE JOHN PAUL II is scheduled to deliver an address before the Mass. It is not known yet whether he will attend the sessions or deliver the message from the Vatican through radio or television.

Several high-ranking Latin American churchmen have invited the pope and organizers voice high hopes that he will attend.

The Vatican has not said whether the pope will be there. The Latin American organizers are expected to issue a formal invitation in mid-December.

The assembly has raised widespread interest in religious and secular circles as a review of pastoral programs in a continent besieged by poverty, armed violence, unstable governments, military rule, unemployment, and population growth in city slums.

TRADITIONALLY, the Catholic Church in Latin America is a strong moral and social influence. Ten years ago at its second assembly in Medellin, Colombia, it stirred large segments of society by developing a social action program based on the directives of Vatican II.

At Puebla, the 174 bishops representing 22 national bishops’ conferences will discuss topics ranging from ecumenism to regional poverty. Also participating will be 12 bishops appointed by the Vatican. Other in attendance will be a host of consultants—priests, Religious and lay persons—and many observers from Catholic and non-Catholic groups.

The main issues to be discussed are contained in a work document prepared by the Latin American Bishops Council (CELAM), the executive agency of the Latin American bishops and the organizer of the Puebla meeting. Parts of the document dealing with social action and its political overtones, human development and liberation theology are expected to produce controversy.

The document contains three main sections dealing with:

- The pastoral realities affecting the People of God: traditions, pressures for change and the results of the Medellin documents.
- Doctrine: formulating answers to issues such as different ideologies, opposing cultures, wealth, power, sex, national unity and international coexistence.
- Action: development of pastoral programs aimed at socio-economic and political reforms, regional integration and formation of a more just world order.

The Latin American Bishops’ Conference is expected to produce a work document dealing with social action and its political overtones, human development and liberation theology are expected to produce controversy.

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To help spread the meaning of Christmas to those who don’t know it, I am enclosing my Christmas sacrifice of: $1,000 $500 $200 $100 $50 $20 $10 $5 $Other

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Page 4 / Miami, Florida / THE VOICE / Friday, December 15, 1978
Advent—A Time Of Waiting

By JERRY FILTEAU

VATICAN CITY—(NC)—Pope John Paul II marked the 30th anniversary of the United Nations Universal declaration on Human Rights with a solemn appeal that, in every place and by everyone, religious freedom be respected for every person and for all peoples.

The message contained an implied criticism of communist-ruled states, such as Poland, the homeland of the pope.

SAVING THAT religious freedom "is at the basis of all other freedoms," the pope explicitly attacked efforts by states professing atheism to suppress religion. He also called for an end to "the baneful positions of secularism," especially "the erroneous reduction of religious element to the purely private sphere.

The appeal was issued in a message by the pope to U.N. Secretary General Junt Waldheim Dec. 11, on the day the United Nations celebrated the 30th anniversary of its human rights declaration.

The pope praised the effort of the United Nations to promote human rights and dignity. He expressed "real satisfaction at the many advances that have been made in this field."

THE PONTIFF immediately added: "Still, we cannot ignore that the world we live in today offers too many examples of situations of injustice and oppression."

"One is bound to observe a seemingly growing divergence between the meaningful declarations of the United Nations and the sometimes massive increase of human rights violations in all parts of society and of the world," he added.

Who can deny that today individual persons and civil powers violate basic rights with impunity: rights such as the rights to be born, the right to life, the right to responsible procreation, to work, to peace, to freedom and social justice, the right to participate in the decisions that affect people and nations," he said.

The pope condemned "forms of collective violence like racial discrimination" and "psychological and physical torture perpetrated against prisoners or political dissenters."

HE REAFFIRMED the church's commitment to U.N. efforts to promote human rights, and he urged that more U.N. members sign the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights.

The basis for denying human and social rights is the inherent dignity of the person, the pope said. Turning to Article 18 of the human rights declaration, which speaks of the right to freedom of thought, conscience and religion, the pope said: "Allow me to call the attention of the assembly to the importance and the gravity of a problem still today very keenly felt and suffered. I mean the religious freedom, which is at the basis of all other freedoms and is inseparably tied to them all by the notion of that very dignity which is the human person."

THE POPE SAID he was moved to make his "solemn appeal" for religious freedom because the common good of society profits by justice and peace having their origin in man's faithfulness to God.

SING TO GOD—Seminarists from St. Vincent De Paul major seminary at Boynton Beach shown performing at their Fifth Annual Evening of Music under the theme of "Singing to God with Gladness."

BROOKS. O.PRAEM.

Advent—A Time Of Waiting

By JERRY FILTEAU

The image contains a document discussing the importance of religious freedom and human rights, with a focus on the Pope's message on the 30th anniversary of the United Nations Universal declaration on Human Rights. The text calls for the respect of religious freedom for every person and for all peoples, expressing satisfaction at the many advances in this field, while also noting the need to address injustices and oppressions in the world. The pope's appeal is made in a message to the U.N. Secretary General, condemning violations of basic rights and encouraging the signing of the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights. The text also mentions the Pope's commitment to U.N. efforts to promote human rights and the importance of the religious freedom that is at the basis of all other freedoms and is inseparably tied to them all by the notion of the inherent dignity of the human person. The image also includes an advertisement for American Savings, encouraging customers to visit their nearest office to save money and work for their future. Additionally, the text mentions the need to make your money work for you so that you never dream of taking some well-intentioned advice and visit your nearest American Savings office soon. There's one in your neighborhood. Like Mother, we only want what's best for you.
Eighth Annual Christmas Mass and Reception Honors Area Senior Citizens

Senior Citizens Day reads the proclamation issued by the Mayor of Miami held by Mrs. Peter Buffone, chairperson of the annual event.

The beat of the combo playing “ragtime” was too much for Sam Rosenthal (73) and Sophie Cohen (8) during the party in the Archdiocesan hall and went into an impromptu dance around the tables.

“God love you,” said Archbishop McCarthy during informal chat with Mrs. Rose Otis, when she told him she was years, felt fine and meant to go right on.

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Miami, Florida / THE VOICE / Friday, December 15, 1978 / Page 7
MATTER OF OPINION

Being exhorted, then, by God’s mercy, let us not pray the coward; we invoke all enlightened consciences; there must be no mocked wars. In all affairs of God’s Word, it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God’s sight. (2 Corinthians 4:1-2)

Strike Justice—The Need For Goodwill

Strikes are always a disruptive element in any community and entail hardship for both management and labor. It is doubly hard when it involves agriculture.

Farm workers have always suffered from low wages and bad housing, and in the past, few have cared about their welfare. It is a hard and risky life, too, for those who own the farmland, the growers, who are at the mercy of the weather and environment—besides the fickle price market. One good year can be followed by several of disaster.

The current dispute in South Dade between the tomato pickers and the growers is a case in point, and there are no easy answers. The workers are demanding a better rate than last year, whereas the growers say they cannot even afford to pay last year’s rate. This because unreasonable warm weather produced an earlier than usual crop—and the consequent glutting of the market could reduce the prices they get.

However a recent freeze in California could also raise them.

It is a complex situation, but with good will on both sides, a settlement is possible. The workers are entitled to a just wage, and given the inroads of inflation from which we all suffer, they need more than last year. Still, the growers are also entitled to a just return for their investment, and they see themselves as victims of circumstances beyond their control.

One thing is certain, a just settlement will not come about through threats or intimidation by either side. Violence has no place in this or any other dispute. We hope it will be avoided in the tomato fields. We also hope that law enforcement agencies will be objective in their application of the law and that the judiciary will not be used to intimidate any party involved.

Peace in the fields, like peace anywhere else, is accomplished only when men of good will sit down together in reconciliation of differences, willing to eliminate the impossible, and striving for the attainable.

Seminary Collection

This weekend there will be the annual collection for the Seminaries of the Archdiocese, a time for support of the institutions which produce the priests who minister essential Sacraments of salvation. Some people wonder what our Seminarians do apart from the study and praying at St. John Vianney College Seminary in Miami, and St. Vincent de Paul Seminary in Boynton Beach. Perhaps a perusal of page 18 of this issue will give an idea of some of the extra-curricular ministries performed by Seminarians in the service of the people of God in this area.

We note with certain satisfaction that two of our Seminarians who hope to be ordained deacons next year travel from Boynton Beach each weekend to serve the sick at St. Francis Hospital in Miami Beach. It may not sound very glamorous, but to the sick and the dying, it can be an essential ministry.

Other Seminarians are involved in social services, work in parishes, such as census taking and the like, and some stay back in their seminaries participating in the day to day life of study and prayer—the basic elements for the formation of a good priest.

The need for a generous response to this Seminary Collection is obvious. After some trying years with few candidates to the priesthood, our Archdiocesan Seminaries are again filling up with potential priests—laborers in the Vineyard of the Lord whom we will eventually see working in the parishes preaching the Good News and ministering to the people.

We urge all our readers therefore to give what they can so that there will be an adequate number of new priests for South Florida; who will be truly holy men, serving the Lord and preaching his Gospel message so that we all will know and understand.

Church's position on birth control

Q. Your background on the church’s position on birth control (Question Corner, Nov. 10) was very informative.

A. You stated the church’s view beautifully, with one exception. The church would not be so anxious about that word “secondary.” The development of married love and peace between husband and wife is more than a secondary purpose of their life together, including the sexual side of it.

In his impressive and historic encyclical on Christian marriage (“Casti Connubii,” 1930), Pope Pius XI taught that the mutual fulfillment and holiness of husband and wife is itself a “primary purpose” of the married state.

The Vatican Council II, in all its statements on marriage, avoided the “primary-secondary” approach completely. All essential aspects of marriage—openness to children, mutual affection, sexual relations, and the rest—depend on and support one another.

Q. My husband, a Methodist, joined the Freemasons 21 years ago. He did not go to their meetings more than a dozen times in 20 years. Now, however, he was taken an active interest and recently became a 32nd degree Mason. I told him I was opposed, but he said there was nothing wrong with the Masons. He cited 10 Catholic men who were also going through the rite.

Father, will you explain to me in detail what the church feels about Freemasonry, and what its tenets are? Are some Protestant religions also opposed to Masonry? (Florida)

A. Several books would be required to answer all your questions. And I’m not competent to write any one of them.

I would only observe that the roots of the church’s opposition to Freemasonry lie in that group’s history of virulent, organized anti-Catholic (in fact, anti-Christian) beliefs and practices in Europe and the New World.

More recently, in this century and in some nations, including our own, the antagonism has diminished, or nearly disappeared. The church, therefore, now allows laymen to join the Masons in those areas where Freemasonry no longer considers itself, or acts as, an enemy of the church.

For the fuller information you wish, check your library, especially the articles relating to Freemasonry in the new Catholic Encyclopedia. Most decent-sized libraries now have this valuable set in their reference department.

(Questions for this column should be sent to Father Dietzen, 1113 W. Bradley, Peoria, Ill. 61606)
Why Do They Do It?

The music on the FM radio station changes from the usual rock and roll beat to a soothing background melody. A voice urges, "Abortion is your choice. We have trained, licensed gynecologists at your service. Counselors are ready to deal with your problem. Call this number for more information.

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Judging by the number of abortion clinic commercials on the local popular music stations, business must be good these days. It must be competitive too, since some of the ads are intended to refute claims made by other clinics. One clinic goes so far as to use an airplane to fly its advertisement over the busy beaches of South Florida.

"Are the people that perform the abortions? Do they strongly believe in their cause, or is there an underlying fear? Do they really believe they are helping women, or is it just a job?"

A recent feature article in the Ft. Lauderdale Sun-Sentinel helped answer some of these questions.

You have heard, O virgin, that you will conceive and bear a son; you have heard that it will not be by man but by the Holy Spirit. The angel awaits an answer; it is time for him to return to God who sent him. We too are praying, O Lady, for your word of compassion; the sentence of condemnation weighs heavily upon us.

"The price of our salvation is offered to you. We shall be set free at once if you consent. In the Eternal Word of God we all came to be, and behold, we die. In your brief response we ask an end to the word of damnation and to the work of destruction."

"Tearful Adam with his sorrowing family begs this of you, O loving Virgin, in your exile from Paradise. O Christ, beg it! David begs it. All the holy patriarchs, your ancestors, ask it of you, as they dwell in the country of the shadow of death. This is what the whole earth waits for, prostrate at your feet. It is right in doing so, for on your word depends comfort for the wretched, ransom for the captive, freedom for the condemned. Indeed, salvation for all the sons of Adam, the whole of your race.

"Answer quickly, O Virgin. Reply in haste to the angel, or rather through the angel to the Lord. Answer with a word, receive the Word of God. Speak your own word, conceive the divine Word. Breathe a passing word, embrace the eternal Word."

"Why do you delay, why are you afraid? Will you be better alternatives."

While the angel revealed his message to the Virgin Mary, he gave her a sign to win her trust. He told her of the motherhood of an old and barren woman to show that God is able to do all that he will.

"When she hears this Mary sets out for the hill country... Quickly, too, the blessings of her coming and the Lord's presence are made clear; as soon as Elizabeth heard Mary's greeting the child leaped in her womb, and she was filled with the Holy Spirit."

"Notice the contrast and the choice of words. Elizabeth is the first to hear Mary's voice, but John is the first to be aware of her presence. She hears with the ears of the body, but he leaps for joy at the meaning of the mystery. She is aware of Mary's presence, but he is aware of the Lord's—a woman aware of a woman's love, the forerunner aware of the pledge of our salvation..."

"Let Mary's soul be in each of you to proclaim the greatness of the Lord. Let her Spirit be in each to rejoice in the Lord."

Why Do They Do It? The Angel awaits an answer

By Msgr. James J. Walsh

The ancient Christian church's saints, mystics and scholars were overwhelmed by the fact that the youngest of the Virgin Mary, was so intimately involved in the redemption of mankind. Her role became a fertile source of inspiration in devotional life, theology and scriptural interpretation. And when Council of Ephesus in 431 defined Theokotos — Bearer of God— as the title of Mary, Mother of the Son of God Made Man, rejoicing spread quickly around the Christian world. Thereafter there was no end to the fervent attempts to try to catch within a framework of words some of the meaning of the truth that a young girl carried within her Him whom the heavens could not contain.

Just as the second millennium was getting under way in 1125 or so, one of Mary's most ardent and loving sons, Bernard of Clairvaux, known now as the Mellifluous Doctor because of his eloquence, penned the following words which the Church uses every year five days before Christmas. Bernard is reflecting on the words of Gabriel to Mary and the fact that God had left her free to respond.

"You have heard, O virgin, that you will conceive and bear a son; you have heard that it will not be by man but by the Holy Spirit. The angel awaits an answer; it is time for him to return to God who sent him. We too are praying, O Lady, for your word of compassion; the sentence of condemnation weighs heavily upon us.

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By Dick Conklin

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"Are the people that perform the abortions? Do they strongly believe in their cause, or is there an underlying fear? Do they really believe they are helping women, or is it just a job?"

A recent feature article in the Ft. Lauderdale Sun-Sentinel helped answer some of these questions.

It's been a situation where it's taken a long time. I've taken temporary leaves of absence three times. I found I just couldn't take it anymore. I couldn't face the hours a day I took it home with me. But, I think it's developing a consciousness of your own.

In the early days of the pro-life movement, many people tried to stop the spread of abortion by attempting to persuade abortionists that the unborn child was really human life. But now that point is rarely even argued anymore, in fact it is accepted.

Son of God made Man, rejoicing

"Let Mary's soul be in each of you to proclaim the greatness of the Lord. Let her Spirit be in each to rejoice in the Lord."

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By Dick Conklin
Is there life after death?

By FR. CHRISTOPHER F. MOONEY, S.J.

For the Christian, victory over death is to be seen concretely in the person of Jesus. Jesus himself was continually making references to his death, and it seems to have conditioned both his preaching and his way of life. His call for decision on the part of anyone who followed him had such urgency because death must come to every human being.

**THERE IS GREAT** significance, moreover, in the fact that, notwithstanding the cult of splendor which has characterised the Christian church in history, it is still the crucifix which has remained the most common and most popular representation of Jesus. For not only did he die, but, as the Christian credal formula states, he descended into hell, into the realm of the dead, he was actually in the “state” of death.

Nor was this state passively endured as something inflicted from without. Christian conviction has always been that Jesus seized hold of death, grappled with it, made it his own. This is why, in Christian tradition, his death has always been seen to be redemptive: because his total acceptance of ultimate darkness and death was precisely a total negation of human selfishness and sin, a free transfer of Jesus’ existence to the Father in obedience, hope and love. “Father, into your hands I commend my spirit.”

**OVER THE CENTURIES** Christians have sought in their sacramental system to give visible form to this redemptive death and so enable all Christians to share in it. St. Paul says that in baptism a person is buried with Christ, becomes like him in his death, and in this way dies to sin. The Eucharist too has always been understood as the continuously renewed celebration of Jesus’ death. Indeed, it is believed to make that death somehow actually present, so that in announcing it the Christian announces his or her own death as well, a death we hope will be taken up into the victory of life. “Continually we carry out in our bodies the dying of Jesus,” says St. Paul, “so that in our bodies the life of Jesus may also be revealed.”

It is therefore all the more extraordinary that this continuous affirmation of the death of Jesus should be accompanied in the Christian message by an equally strong and almost blatant proclamation that Jesus was raised from the dead, is now glorified and living with God, and that, as St. Paul says, we too “if we have died with him, shall also live with him.” The New Testament, in other words, knows of no human life which is not worthy to be definitive.

**WHAT KNOWLEDGE** do we have of such existence beyond death? None, if by knowledge we mean scientifically verifiable evidence. But nobody lives out life by such evidence, since it would merely allow us to classify objects, and forbid us any experience either of art or beauty or friendship or love. Indeed, there are inklings of transcendence all around us, experiences of beauty, of play and especially of love. In this experiences we seem to escape our finitude for brief moments and to feel an extraordinary sense of fulfillment. Human love, for example, is quite shameless in hoping for immortality, and believes against all evidence that it will not be affected by death. The free act of moral decision as well as true moral goodness are also experienced as somehow absolutely valuable, beyond any apparent hopelessness or futility in time.

**OUR HOPE** as Christians, then, is that the whole of our being somehow endures and maintains itself through death. While not based on the verifiable evidence of science, this hope is yet consistent with the special kind of knowledge we have from certain types of human experience. Like human desire, the object of Christian hope is fulfillment, but, unlike desire, hope is expectancy in face of a future which is ultimately unknown and totally beyond our imagination. “Eye has not seen,” says St. Paul, “Ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him. And again he says, “Hope is not hope if its object is seen.”

All images of this future life must, therefore be spoken in metaphor. Not to understand this, to believe that Christianity knows anything at all about the future life it announces, is to make Christian faith and hope ridiculous and incredible. Hope looks for the radically new beyond death, a fulfillment utterly beyond our power to conceive. The only thing Christianity can say about the resurrection of the flesh is that what happened to Christ will also happen to us, to the extent that our lives have been genuinely worthwhile. We will come before God face to face, in absolute nearness to absolute mystery. And in that nearness we shall be forever what we have become in our lives and have ratified in death.

SYNOPSIS

Can we be positive there is life after death? There is no scientific proof that there is. Our hope lies in Jesus’ victory over death and his promise of life after death. What that life will be like is beyond our imagination. St. Paul says, “Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him.” Our faith and our hope give reason to our lives on earth.

Compassion and power dominated Jesus’ life. In the story of the widow of Nairn, Jesus is infinitely compassionate and infinitely powerful. His sorrow for the widow who had lost her only son through death moves him to restore the son’s life—an act possible for God alone.

Throughout the Scriptures, we are urged to listen to God’s promise of his compassionate and infinitely responsible for his death on the cross. Indeed, it was always easy. The way of life he taught was not always easy. But earning the life—an act possible for God alone. But earning the eternal kingdom. But earning the life—an act possible for God alone.

The centuries that have passed since Jesus’ time, many men and women have made great strides toward the perfection Jesus asked. Among them is St. John Cassian. He yearned for an ever greater understanding of God. He traveled to the East and explored their methods of contemplation. Today we are seeking to reflect the contemplative dimension of our lives. From St. John’s life, we can learn openness.

NEXT ISSUE

Why is the church so lenient toward other faiths?
WASHINGTON — (NC) — The U.S. Catholic Conference Department of Education and the Anti-Defamation League of B'nai B'rith have jointly issued a manual designed to help Catholic school teachers to "develop the attitudes and skills necessary to present an accurate portrait of Jews and Judaism to their students." The 51-page booklet outlines four sample programs, ranging from an eight-session course to a one-day seminar, which could be develop by local ADL representatives and Catholic school superintendents, CCD directors or diocesan secretaries of education.

"THERE IS MUCH more than mere good will at stake for Catholics in gaining a clear, undistorted picture of Jewish faith," said Eugene Fisher, executive secretary of the U.S. bishops' Secretariat for Catholic-Jewish Relations, in an introduction to the manual.

"Judaism and Christianity are not opposed religious traditions, but ones that are called to work together for the building of the kingdom of justice and love in the name of one God," he added.

"Delving into the rich history of Jewish religious creativity, especially in the period between the death of Christ and today, offers a feast of spiritual insights that we should deny neither our students nor ourselves."

An introduction by Rabbi Leon Klenicki, director of the ADL's Department of Jewish-Christian Relations, notes that "a profound and sensitive change has occurred in our time" between Judaism and Christianity.

"JEWS AND Christians have entered into a dialogue, a time of consideration and expectation," he said. "Dialogue means a relationship, a dimension of recognition, a mutual perception of respect, a reaching out in speech and action. The confrontation of centuries is being replaced by a new perspective of meeting."

Rabbi Klenicki called the suggested education programs "scholarly contributions to the search for roots and the meaning of the Jewish-Christian meeting," and Fisher said they are "a very practical step in the direction of fulfilling a crucial mandate of the Second Vatican Council."

Besides providing the four sample programs, the booklet — called "Understanding the Jewish Experience" — lists publications, documentation and audio-visual materials available from both the ADL and USCC on the topic.

Nurses Course

A refresher course for registered nurses who have not practiced within five years begins Jan. 9 at Miami Dade Community College's Medical Center Campus, 850 NW 20 St.

Included in the course is a one-day-a-week theory class and two days of laboratory work in nearby hospitals.

For additional information call 547-1899.

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Saturday, January 13, 1979 at 9:00 a.m.
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CONDUCTED BY THE MARIST BROTHERS OF THE SCHOOLS
AN ORDER OF EDUCATORS OPERATING SCHOOLS IN SIXTY-FIVE COUNTRIES
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(Continued from Page 1)
prison, pending a humanitarian solution.

6) With regard to the latter, we support pastorally, the offer made by the Prime Minister, Comandante Fidel Castro. This offer guarantees the immediate liberty of the great majority of those who are accepted by other countries, beginning with the United States.

We direct then, our insistent and evangelical plea to the government of that country, without excluding other states which are in a position to do the same, to respond to this very precise offer, opening as soon as possible, the doors for a rapid and understanding reception. Such a gesture of universal solidarity towards those who need it, will constitute a manifestation of hospitality internationally recognized.

7) We understand that this involves the acceptance of the wives or husbands of those involved, likewise, the children more in need of a warm homelife, thus bringing about the stable reunion of those families up to now torn apart by suffering.

8) For those who are already at liberty there are situations which require serious solutions. Some need a similar process so that they can be reunited with their dear ones from whom, because they left the country, they have been separated for years. Others, based on motives which are humanly understandable, when you have some reality different from what they had experienced formerly, find difficulties in reestablishing their lives.

Moved by human and Christian reason we urged that they be given the opportunity to realize their aspirations, together with their spouses and children. Similar motives induce us to ask that those wives and children whose husbands are already freed and reintegrated in social life, be allowed to return to our Fatherland, should they desire this return for the same purpose of consolidating their family community.

9) That sense of human solidarity, to which we referred to at the beginning of this declaration animated by our pastoral duty, impels us to advocate ways which would permit it, in accordance with particular requests which fall within the competence of governments, family visits. These human contacts will develop more intensely those bonds which ought to unite Cubans in our beloved land with relatives and friends living abroad; and will strengthen those spiritual ties among sons and daughters of the same Fatherland; ties which transcend the frontiers of states and differences in ways of life.

10) Finally, with fraternal affection, we remind our most dear brethren that their baptismal vocation is linked by Divine Providence to the soil on which they were born; and to which they owe the best of themselves, including their unquestionable Christian identity. Christ Our Savior loved his Fatherland and in it fulfilled the will of his Father, for the full salvation of all men.

Following his example, all of us should exercise our conscience in the light of our faith, to be faithful to our Christian commitment there where the Lord called us to life and incorporated us in his new people which is the Church, our Mother.

That profound and effective motivation ought to infuse most fully our daily existence so that we can give ourselves evangelically for the good of our most beloved Fatherland: contributing our efforts; sacrifice, loyalty, capabilities, honesty and fidelity to the progressive development of its social life, together with the rest, who are our brothers, growing in justice, humanity and fraternity.

City of Habana
21, November, 1978

For the Bishops of Cuba
The Permanent Committee of the Cuban Episcopal Conferences

Cuban Bishops back Castro-Exiles talk

Father D. Babis Funeral

A Mass of Christian Burial will be celebrated at 10 a.m. today (Friday) in St. Mary Cathedral for Father Daniel George Babis, director of the Archdiocesan Office of Immigration who died in a local hospital Tuesday following a heart attack.

Archbishop Edward A. McCarthy will be the principal concelebrant of the Mass for the 56-year-old priest who during 21 years of resettlement work had aided thousands of immigrants and refugees.

AUXILIARY BISHOP James J. Daly of the Diocese of Rockville Center, for which Father Babis was ordained on May 22, 1948, will preach the homily.

A native of New York City, Father Babis studied for the priesthood at Monfort Preparatory Seminary, Bayshore, N.Y., and the Seminary of Immaculate Conception, Huntington, N.Y. From 1957 to 1970 he was Rockville Center Diocesan Director of Resettlement and Immigration. Coincident with that post he also served as director of the Spanish Speaking Apostolate from 1961 to 1969.

Father Babis came to Miami in 1970 and while serving as Director of the Archdiocesan Office of Immigration located at Centro de Immigrantes Catolicos, he also had been an assistant pastor in the parishes of Corpus Christi, St. Michael the Archangel, Little Flower, Coral Gables; St. Francis de Sales, Miami Beach; and St. Thomas the Apostle.

At the time of his death he was an assistant pastor at Holy Family Church, North Miami; and chaplain at the Villa Maria Nursing and Rehabilitation Center.

FATHER BABIS is survived by his parents, Francis and Mary Babis, Plantation; and a brother, John, Manhasset, N.Y.

Career Day

POMPANO BEACH—Career Education Day at St. Elizabeth School will be highlighted by the arrival of a police helicopter on the school grounds at 11:20 a.m., Tuesday, Dec. 19.

Eight grade students will have an opportunity to examine the Pompano Beach Police Helicopter as well as talk to the pilot about his dual career as police and law enforcement officer.

Career Education Day was held in December.

Ruth E. Hardy has been appointed director of community relations at St. Mary Hospital, West Palm Beach. She is the former director of public relations at St. Barnabas Medical Center, Livingston, N.J.

Coat-of-arms

VATICAN CITY—(NC)— Pope John Paul II praised the faith and missionary zeal of the Irish as he received the credentials of the new Irish ambassador to the Vatican, John Molloy, on Dec. 12.

Ireland has "such a long and glorious traditions of attachment to the Christian faith," the pope said.

"Today, every continent feels the influence of your missionaries and of the men and women who have made their homes in other countries or are bringing other peoples their fraternal aid," he added.

The pontiff expressed hopes that Ireland's growing ties with continental Europe would lead to increased understanding and cooperation.

Molloy, 62, was born in Dublin and studied under the Christian Brothers and in the National University of Ireland. Previously, he was Irish ambassador to Great Britain.
Obispos cubanos favorecen diálogo

Con fecha del 21 de noviembre, el Comité Permanente de la Conferencia de obispos Católicos de Cuba hizo pública esta semana una carta pastoral en la que los obispos manifiestan su apoyo pastoral a la iniciativa del Presidente Fidel Castro para el diálogo con el exilio sobre la liberación de los presos políticos cubanos.

La carta llegó esta semana a Miami con uno de los "dialoguistas" y en ella los obispos cubanos expresan "el fruto de reflexión sobre el tema de los presos" y firman que lo hacen "desde el punto de vista de la solidaridad humana y en el ámbito de la responsabilidad pastoral conforme a la misión propia y religiosa de la Iglesia."

Por ellos instan al gobierno de los Estados Unidos, y de otros países que así lo quieran, para que "abran cuanto antes las puertas de su rápida y comprensiva acogida,..." a quienes por motivaciones de índole política se encuentran aún privados de libertad."

En la primera lectura la Eucaristía de este tercer domingo de Adviento nos presenta el anuncio de la llegada de los presos en las páginas 14 y 15.)

El Santo Padre confirmó las fechas de las reuniones de la Tercera Asamblea General del Episcopado Latinoamericano, que tendrán lugar en Puebla de Los Ángeles, México, el próximo 27 de enero hasta el 12 de febrero. Este es el primero de dos artículos sobre la problemática de América Latina y el reto que enfrenta la Iglesia en ese continente.

Celebraron a la Virgen de Guadalupe

A pesar de estar en huelga, trabajadores agrícolas del área de Homestead, acudieron en procesión a la Misión de Sta. Ana en Puebla de Los Ángeles para celebrar a esa patrona de los Estados Unidos. Este año será el primero de dos que tendrán lugar en Puebla de Los Ángeles, México, el próximo 27 de enero hasta el 12 de febrero. Este es el primero de dos artículos sobre la problemática de América Latina y el reto que enfrenta la Iglesia en ese continente.

PUEBLA '79: esperanza de un continente

Por ARACELI CANTERO

"¡Dánsen Padre clementísimo la esperanza que no defrauda!"

Ha repetido durante meses el papa Juan Pablo II para los obispos de Colombia, y el arzobispo de Sta. Ana, para los de EEUU, y para los obispos de Colombia, el arzobispo de EEUU, para que "abran cuanto antes las puertas de su rápida y comprensiva acogida,..." a quienes por motivaciones de índole política se encuentran aún privados de libertad." Piden también que la actitud de acogida conlleve la aceptación de los familiares de los presos y la futura posibilidad de encuentros entre los cubanos en Cuba y aquéllos que viven en el exterior.

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Por Pablo VI para la III Asamblea General del Episcopado Latinoamericano, que marca los 10 años de Medellín y se conoce como Puebla '79. Y a Puebla de Los Ángeles, en México, acudirán el 27 de enero 218 prelados de toda Latinoamérica, llevando las esperanzas de millones de católicos y la promesa de una Iglesia joven que hace 10 años tuvo el valor de afirmar:

"...Un sordo clamor brota de miles de hombres, pidiendo a sus pastores una liberación que no les llega de ninguna parte." La afirmación quedó escrita para el mundo en los Documentos de Medellín, Colomibia, lugar donde el Episcopado Latinoamericano tuvo su II Asambleas General en 1968.

El mismo Pablo VI, presiente en Gobotá para el Congreso Eucarístico Internacional aquel año fue quien dio el tono de compromiso valiente para aquellos reuniones históricas:

"Dirigiéndose a los campesinos de Colombia, Pablo VI les dijo: "Nos estáis ahora escuchando en silencio, pero oimos el grito que suve de vuestro sufrimiento.""

Las pautas para las reuniones de Medellín se habían creado en el trabajo previo, pero los obispos conjuntamente aprobaron una serie de documentos en los que claramente se denunciaban las diferencias entre los ricos y las grandes masas de empobrecidos, y se describían aquellas desigualdades sociales y económicas como "situación de pecado" fruto de "vileencias institucionalizadas."

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Vuelos de la Dignidad devolverán fondos

Por Araceli Cantero

El Comité Vuelos de la Dignidad anunció que devolverá fondos recaudados hasta el momento para el traslado de presos políticos cubanos a este país, después de haber quedado cancelados los vuelos con la compañía Eastern y sustituidos por otros de American Air Ways flotados por un grupo de “dialoguistas”.

El Comité Vuelos de la Dignidad, organizado por ex-miembros de la Brigada 2506, había recibido la pasada semana el apoyo del Buró de Servicios Católicos de la Arquidiócesis de Miami y el uso de su concesión de exención de impuestos en las donaciones para el costo de los vuelos.

Durante conferencia de prensa el pasado viernes, Francisco Hernández, Presidente del Comité Vuelos de la Dignidad, explicó que el comité anunció que devolverá fondos recaudados hasta el momento para el traslado de presos políticos cubanos a este país, después de haber quedado cancelados los vuelos con la compañía Eastern y sustituidos por otros de American Air Ways flotados por un grupo de “dialoguistas”.

Cuenta señaló entonces que “haber ganado la batalla de tantos años” que ha enfrentado ahora la Batalla de la dignidad cubana … mostrando al mundo que es posible hacerse cargo de su propia gente…

El ex preso político pidió al exilio su apoyo para recoger fondos a través del Comité, Vuelos de la Dignidad.

A su vez, Hernández anunció el pasado viernes que su Comité tenía ya financiados dos primeros vuelos en la Compañía Eastern, con fecha de llegada para el martes 12.

Según Monseñor Bryan Walsh, Director del Buró de Servicios Católicos, los Vuelos de Eastern obtuvieron aprobación del Gobierno cubano en el Palacio de la Revolución de La Habana, donde el Presidente cubano anunció las delegaciones de libertad de los presos y los nombres de un primer grupo de 400 a darse a conocer en futuro próximo.

Fue a primeras de septiembre que Fidel Castro anunció su deseo de “dialogar” con representantes del exilio cubano para la posible liberación de los presos, y la noticia fue sorpresa para algunos sectores de la comunidad que ignoraban previas conversaciones al respecto.

Mons. Walsh señaló que a pesar de la concesión de exención de impuestos para el costo de los vuelos, su concesión de exención de impuestos para el costo de los vuelos.

Durante conferencia de prensa el viernes, Tous Cuesta dijo el apoyo del exilio para la recaudación de fondos para el traslado de los presos. Juntos a él Francisco Hernández, presidente del Comité Vuelos de la Dignidad, Ernesto Freire Jr. y José Smith, miembros del comité, a la izquierda Monseñor Bryan Walsh, Director del Buró de Servicios Católicos.

Candidatos al Diácono reciben “ministerio del altar”

Fue entonces que 36 organizaiones del exilio cubano se pronunciaron en contra del diálogo.

Días después el obispo exiliado Eduardo Boza Masviel, señaló en declaraciones para la prensa que las negociaciones para la liberación de los presos no se podían llamar diálogo, sino que eran negociaciones de alto humanitario y no implicaban necesariamente un compromiso ideológico.

Monseñor Boza aceptó días más tarde ser parte de la comisión católica de Tony Cuesta, Mons. Bryan Walsh y el arzobispo Eduardo M. Michael quien viajó a Washington para conseguir una mayor entrada de los presos, ayudar al país, a cualquier medio de conseguir su apoyo a los Vuelos de la Dignidad.

Nación

Pide a católicos generosa bienvenida

WASHINGTON (NC) — El arzobispo de San Francisco y presidente de la Conferencia Nacional de Obispos, Mons. John R. Quinn, ha pedido a los católicos del país que como en ocasiones anteriores ayuden a otra oiea de refugiados a conseguir casa y trabajo entre sus conocidos. Es una forma de caridad a la que la secuencia da los esfuerzos de la Administración de Fidel Castro, que anunció recientemente la adinación de refugiados de Vietnam y El Salvador, quienes se han concentrado en los últimos seis meses y varios centenares de cubanos.

Los US Catholic Conference ha recibido una resolución aérea de refugiados en años recientes.

• Campaña de Desarrollo humano sigue ayudando

WASHINGTON (NC) — La Campaña pro Desarrollo Humano patrocinada por los Obispos de la nación busca aumentar la ayuda para proyectos dirigidos a los refugiados, a aliviar las causas de la pobreza, atentar reformas en la sociedad o servir de modelo en el desarrollo del país. En 1978 la campaña distribuyó $7 millones de esta clase de proyectos, además de cooperativas y asistencia de otros tipos.

• Derechos humanos rigen política de Carter

WASHINGTON (NC) — El presidente Jimmy Carter dijo a unos 250 dirigentes en el campo de los derechos humanos que el uso de su política exterior es la defensa de esos derechos. Dijo además el ejemplo de lo que llamó su eficacia, “bienvenida por las víctimas de sus violaciones” en muchos países. Las Naciones Unidas celebran el trigésimo aniversario de la su declaración universal. Carter señaló que en varios países los programas de refugiados han reforzado la libertad, en otros han disminuido la represión brutal, y en otro grupo de países avanza un movimiento hacia la democracia. Reprobó también la violencia de los terroristas. La administración, además, abre las puertas del país a los refugiados que el gobierno ha decretado su represión, agregó el Presidente.

• A conservar energía

WASHINGTON (NC) — La US Catholic Conference organiza un sermón de energía para promover la conservación de energía.
El Papa envía un investigador a Líbano

CIUDAD DEL VATICANO—(NC)—Juan Pablo II ha nombrado al cardenal Paolo Bertoli como su investidurista especial a Líbano, donde este cardenal fue en un tiempo nuncio de la Santa Sede.

El Vaticano informó que el cardenal, de 70 años, va al Líbano "para recoger información sobre la situación presente y las perspectivas de paz en el país."

El cardenal dejó Roma el miércoles 6, para iniciar conversaciones con oficiales del gobierno libanés y con líderes políticos y religiosos del país. También estudiará la situación de los refugiados y las víctimas del conflicto "en vista a una intensificación de la labor de caridad de la Iglesia," dijo el Vaticano.

Por Araceli Cantero

Anochecía ya en el Tropical Park cuando el primer autobús que transportó a los presos cubanos desde el aeropuerto de Miami, hasta el encuentro con sus familias, apareció a los lejos bajo las gradas donde centenares de cubanos esperaban incontables.

Alguinos llevaban allí desde de las tres de la tarde, soportando el frío y la larga espera causada por la cancelación a última hora, de los vuelos Eas torn financiados por el Comité Vuelos de la Dignidad.

Familiares de los presos fueron siguiendo por la radio las noticias de su llegada al aeropuerto de Miami en Vuelos del American Air Ways y poco después, hacia las 7 de la tarde, el primer autobús hacia su aparición bajo las gradas al aire libre del parque.

Entre aplausos y lágrimas de sus familiares, los presos y sus familias desfilaron con las manos en alto en señal de salud. Uno de ellos hasta dejó en tierra su equipaje para tirar un beso a la multitud que aplaudió.

Sólo una hora después, los primeros ex presos pudieron recibir los abrazos de sus familiares, ante la expectación de miles que esperaban reconocer a los suyos.

Emociones y lágrimas se fueron sucediendo durante horas, hasta que los 70 ex-presos y sus 107 familiares lograron reunirse con los suyos.

Pero tampoco faltó el sentido del humor, y la multitud no pudo menos que romper en aplausos y risas al ver aparecer a Wilfredo Alvarez con dos perritas enjauladas.

Al salir del ómnibus los presos saludan.

Familiares aplauden al ver llegar el ómnibus.

Colecta pro-Seminarios

Queridos amigos en Cristo:

El futuro de la Iglesia Católica en el sur de la Florida depende grandemente de los dos seminarios arquidiocesanos donde se están educando los futuros sacerdotes de nuestra Arquidiócesis.

Tenemos en este momento muchos jóvenes estudiando a nivel universitario en el Seminario de San Juan Vianney, en Miami, y a nivel de teología en el Seminario Mayor de San Vicente de Paúl, en Boynton Beach. Estos dos seminarios pertenecen al pueblo de nuestra Arquidiócesis. De ellos saldrán los sacerdotes que transmitirán a ustedes y a sus familias las enseñanzas de Cristo y les administrarán los sacramentos.

Por esta razón les pido que, como en el pasado, sean generosos en su respuesta a esta llamada que les hago a colaborar en el mantenimiento de nuestros seminarios.

La colecta arquidiocesana anual para nuestros seminarios será el próximo domingo 17 de diciembre.

Agradecido por su generosidad, soy de ustedes.

Affmo. en Cristo,

Edward A. McCarthy
Arzobispo de Miami

Miami, Florida / THE VOICE / Friday, December 15, 1978 / Page 15
esperanza de un continente

(Viene de la Pág.13)
nan que muchos obispos en Latinoamérica se vieron obligados a aceptar la represión de las dictaduras militares.

Al comienzo el compromiso fue tímido – denuncias por no respetar los derechos civiles. Pero la represión aumentó la denuncia y con ello la persecución más directa.

El año pasado, 23 sacerdotes fueron encarcelados, torturados y exiliados de El Salvador. Dos fueron ejecutados y en fotolitos anónimos del país se afirmaba: Sí patriota: mata a un peruano.

En Brasil, también los obispos fueron perseguidos. Uno de ellos, Don Pedro Casal-Paliga de la Amazonia, quien a ellos habia predicado contra la tortura de dos campesinas. Los indios campesinos de la región le han llamado a “fingido” accidente de automóvil.

Otros incidentes serios de persecución de la Iglesia han sido reportados por la prensa sobre Paraguay, Uruguay, Argentina, Bolivia, Ecuador, Nicaragua y Honduras – todos gobiernos militares.

En la mayoría de los casos las víctimas no tenían nada que ver con la política – como los sacerdotes y seminaristas irrumpiendo en una iglesia en 1976 por la policía federal de Buenos Aires, porque uno de ellos había predicado contra la pena de muerte. O a la muerte del obispo argentino Mons. Enrique Angelici, defensor de los indios campesinos de la Ría, que se distinguía con un “fringido” incidente de automóvil.

Nueva imagen de la Iglesia

Puede decirse que desde Medellín se ha ido forjando para la pueblo latinoamericano una nueva imagen de la Iglesia. “La Iglesia está en nuestro corazón” se lo a la oración de boca de los trabajadores. Y el comentario tiene matiz de novedad para los católicos, porque de esta forma el pastoralista sudamericano Segundo Galicia, “Medellín ha devuelto a la Iglesia un rostro semejante al de durante la Conquistan cuan do era percibida por los indios como su defensa.

Para el citado teólogo latinoamericano, la explicación radica en que “hoy la Iglesia ha comenzado a solidarizarse con el pueblo, sus trabajado res, al precio de conflictos, riesgos, persecuciones.” Según Galicia, no es lo que la Iglesia invierte en ayuda de los débiles, sino lo que los hombres de Iglesia sufren a causa de ellos, que los impregna.

“Hoy, de alguna manera, obispos y sacerdotes pierden su vida, y esto, los pobres lo sienten.”

Pero la nueva imagen eclesial no se ha traducido en mejoras tangibles para el continente. Los mismos obispos han afirmado que la situación ha empezado desde 1961. Aunque el crecimiento económico ha sido significativo, especialmente en la industria, los pobres no se han beneficiado.

Desde la década de los 60, la subida en los ingresos por cápita ha sido de $100.00 por el 20 por ciento más pobre de la población solo obtuvo una subida de $2.00.

“Unas 207 millones de los ingresos regionales. Uno 207 millones de los ingresos regionales. Uno 207 millones de los ingresos regionales. Unos 207 millones en los países más poblabos, ganan menos de $75.00 al año.”

Estampas del Exilio V

Las estampas del exilio son escritos imaginarios y caricaturescos de dolor, angustia y esperanza. Pueden ser usados; destrozados o devueltos, llenos de toys que son solo se cumplen una vez en la vida. Un distinguido corregrafo se encarga de montar el espectáculo para el continente revelar la realidad. Dios no habla.

“La vida en sueño”

Por FRANCISCO SANTANA PRESBITERO

Rosita es una niña acos tumbada y está teniendo mucho que ver. Sí, sus padres no dejan que eso suceda. Para ella el mundo es un gran “Play World”, lleno de cosas que pueden ser usadas. Destrozadas después de un tiempo y vuelto a reemplazar por otros más interesantes. Poco a poco, Rosita ha ido perdiendo interés en sus caprichos de niña. ¿Qué pasa con los que el autor, un sacerdote, quiere mover a la reflexión y al Santo Padre en América.

Dios no habla.

“No estoy dándote de tus gustos, tus deseos refrenan. Dios no habla.

“La vida en sueño”

Por FRANCISCO SANTANA PRESBITERO

Rosita es una niña acos
tumbrada y tiene todo lo que quiere. Sus padres le han dado
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Carta de Obispos cubanos favorece diálogo con Castro sobre liberación de presos

El pasado 21 de noviembre, el Comité Permanente de la Conferencia Episcopal Cubana tuvo sesión de trabajo en que se dio atención a la iniciativa del Presidente Fidel Castro para "diálogo", con el exilio. A continuación el documento de los obispos cubanos comentando sobre el diálogo y la liberación de los presos.

El Comité Permanente de la Conferencia Episcopal Cubana celebró en la fecha de hoy, veintiocho de noviembre, una reunión de trabajo. En ella se dedicó especial atención a la iniciativa de diálogo que ha propuesto el Presidente Fidel Castro, Consejo de Estado y Primer Ministro del Gobierno Revolucionario de Cuba, anunciando en meses atrás, sobre el diálogo con la comunidad cubana residente fuera de nuestro país.

Dicho tema fue considerado desde el punto de vista de la solidaridad humana y en el ámbito de la responsabilidad Pastoral, conforme a la misión propia y religiosa de la Iglesia, expresada a través de sus legítimos pastores. Considerando, pues, a nuestros fieles y a todos los demás que también son nuestros hermanos, el fruto evangelico de nuestra reflexión.

1) La renovada toma de conciencia de nuestras comunidades culturales y el amor que todos lo debemos a nuestra Patria común, corresponden al compromiso de nuestra vida cristiana, en el seno de nuestra sociedad. Por ello compartimos la acogida dispensada, —con nobleza y cordialidad sin fronteras propias de nuestro pueblo—, a ese legendario, como nos hemos dejado comentar, tío de nuestro país. Asimismo, expresamos con emoción y sentido de gratitud el apoyo que nos ha llegado de las instituciones de conexión de nuestra Patria, esos animos de la luz de la fraternidad evangelica, que nuestra Iglesia se esfuerza por transmitir.

2) La Obra Salvadora de nuestro Señor Jesucristo, de la cual hemos de ser testigos, servidores y maestros, consiste en una tarea permanente de profunda y sincera reconciliación. Así contribuimos a que crezca entre los hombres, como hermanos, en el seno del amor y el cuidado pastoral, una hermandad fundada en la solidaridad humana y en el amor fraternal. Este doble particular entre aquellos que convivimos en nuestra querida patria cubana, cuyas fronteras se extienden hasta donde llegan nuestros vizcaños, fuera de nuestro país.

3) Al mismo tiempo podíamos a nuestros hermanos fieles que eleven con nosotros sus plegarias al Señor y a Nuestra Madre, la Virgen de la Caridad, invocando su ayuda en esa tarea en la cual nos sentimos estrechamente unidos todos los cubanos, y, además, por motivos de fe, todos los cristianos.

4) Consideramos asimismo que es esencial, desde el punto de vista comprensible, que intervengan en este asunto, de lo que siempre se ha tratará, los representantes de la comunidad cubana residente fuera de nuestro país, —así como a los hermanos del exilio—, quien se encuentran separados desde hace años, por haberlos estado el país.

5) Otros, —apoyados en motivos humanos y cristianos hacemos extensiva nuestra asistencia a esos casos de padres y hermanos de quienes se encuentran separados, — así como a los hijos necesitados del calor del hogar.

Igualmente motivos nos inducen a sugerir que puedan regresar a nuestra Patria aquellas esposas e hijos, cuyos esposos, consuegras y hermanos puedan regresar a nuestro país.

6) Respecto a estos últimos, nos adherimos, pastoralmente, al ofrecimiento manifestado por el Primer Ministro, Comandante Fidel Castro. Dicho ofrecimiento garantiza la inmediata libertad de la inmensa mayoría de aquellos, con tal de que sean aceptados por sus familiares, en cualquier caso, y, además, por los Estados Unidos.

7) Dirímos, pues, nuestra insistencia y nuestra urgencia ante los gobiernos de ese país, —sin excluir a otros estados-, para que se efectúen en condiciones de efectuarlo,— y, por lo tanto, corresponde que procedan a corresponder ante ofrecimiento tan precioso, abriendo cuanto antes las puertas de su rápida y comprendida acogida. Este gesto de solidaridad humana hacia quienes lo necesitarían, constituiría una manifestación de hospitalidad internamente reconocida.

8) Entendemos que esa actitud para que sea completa conlleva la disponibilidad de aceptar con la misma generosidad a las esposas o esposos de los interesados, —así como a los hijos más necesitados—, del calor hogareño,— propiciando así la reunificación estable de esas familias hasta ahora humanamente desgarradas por el dolor.

9) Por lo que se refiere a aquellos que ya se encuentran en libertad, se dan situaciones que reclaman análogas soluciones. Por algunos sería necesario un procedimiento similar a fin de que se logre su reunificación con los seres queridos de quienes se encuentran separados desde hace años, por haberlos estado el país.

10) Finalmente, con paternidad recordamos a las conciencias de nuestros queridos fieles que su vocación bautismal está ligada por la Providencia Divina al suelo en el cual nacieron, y al que les deben lo mejor de si mismos, desde su incuestionable identidad cristiana. Cristo Nuestro Salvador amó a su Patria y en ella cumplió la voluntad de su Padre al servicio de la salvación de todos los hombres. Siguiendo su ejemplo, todos nosotros hemos de examinar nuestras conciencias a la luz de nuestra fe, para ser fieles a nuestro compromiso cristiano allí donde el Señor nos llame a la vida y nos incorpora a su nuevo Pueblo que es la Iglesia, Nuestra Madre.

La cámara fotográfica sorprendió al obispo cubano en el exilio, Eduardo Boza Masvidal, bajo la bandera cubana, mientras precedido por el arzobispo de Miami Edward A. McCarthy se dirigía a participar en una hora de oración por los derechos humanos. Organizada por miembros de la Unión de Cubanos en el Exilio y otras organizaciones, la hora eucarística en la Concha del Bayfront Park, el pasado domingo conmemoró el XXX Aniversario de la Declaración de las Naciones Unidas sobre los Derechos Humanos. Centenares de personas oraron por los derechos humanos, por Cuba y la liberación de los presos políticos.
OUR SEMINARIANS

Pastoral ministry to the sick

"We're overwhelmingly accepted by the patients," said Brent, blue eyes twinkling. "We're young, we smile and we're studying for the priesthood, so they're ready to talk whenever we stop by to visit." Then modestly, he adds, "But they'd react that way to anyone else too."

TWENTY-FOUR OLD- Miami Breant Bohan and twenty-three year old Jose Rodriguez are studying at St. Vincent de Paul Major Seminary and hope to be ordained Deacons next year. Dark-haired Jose plans to eventually return as a priest to Puerto Rico, and blond Brent will be heading for parish work in Atlanta, Georgia.

Every week they come down from Boynton Beach to work with the Pastoral Care Staff at St. Francis Hospital in Miami Beach. The team, headed by Franciscan Father Patrick Brown, includes an associate chaplain and three Sisters. Father Patrick directs the seminarians in the varied activities of their weekend. They fill the hospital rooms with their youthful warmth as they visit patients of every creed for friendly chats. "There are many crisis situations," said Father, "and we want patients to know we care about them, that we're here."

AS SPECIAL MINISTERS of the Eucharist, the seminarians bring Communion to some and do it with unhurried devotion. "It isn't enough to walk in and out," said Brent, "These people cannot be present with the worshipping community, so we must bring some dimension of the community to them. We read a verse of Scripture and try to relate it in prayer to the person."

"When I am distributing Communion, I am aware that if Christ were walking into that room, he would talk with those he encountered."

Located as it is in a heavily Jewish neighborhood, the Administration of St. Francis notes that about 75 per cent of the patients are Jewish. A Rabbi visits twice a week, but Brent and Jose visiting a patient bring forth a smile of peace. Jose and Brent agree that these patients have given the pastoral team in available anytime. Jose and Brent agree that these patients have given them new insights into and understanding of different modes of spirituality. "We talk to them of spiritual matters, but we choose a vocabulary they can relate to."

"PASTORAL IS just another word for spiritual," explains Father Patrick, "we're interested in the health of the whole person. Frequently reconciliation with a loved one is an urgent necessity and we help to bring it about. Healing certainly has a spiritual component."

"When you're sick you have time to think," adds Jose, "and sometimes you want to share your thoughts. We have time to give the patients."

Working in a hospital is only one of the many ministries available to seminarians. They spend one or two semesters gaining experience and knowledge that will benefit them in their vocation as parish priests. Since many parishes have hospitals within their boundaries, and any parish priest must be prepared to assist parishioners through illness and death, Jose and Brent chose to come to St. Francis for two semesters.

"Their first week was rough," said brown-robed Father Patrick. "Brent had to deal with a patient who was dying, but he understood the emotional need, and held his hand. "Remembering the sad occasion, Brent nodded. "Words weren't important."

AT THE EUCHARISTIC liturgies, Jose and Brent lift up their rich melodic voices in songs of praise and thanksgiving. Brent had learned to play the guitar in high school, but forgot all about it until coming to St. Francis. Now, he's polishing his technique, and along with Jose, making joyful noises unto the Lord. Then back to the hospital visitations, smiling pleasantly and putting smiles of peace on the faces of many.
By FR. JOSEPH M. CHAMPLIN

An invitation to dinner with the family in one of the steps early in a courtship which helps the building love relationship deepen and develop. The young woman's parents, sisters and brothers get a closer look at her suitor under these circumstances. They learn more about his background, his attitudes and personality. In short, they know and understand him better after a meal together.

The man who comes to dinner likewise views his new friends in quite a different context. He looks at her parents, then at her, and makes comparisons. He observes the interaction of the entire family and grows through that process in his appreciation of who she is as a person.

THE INITIAL MOMENTS may prove to be awkward or uncomfortable, especially for the guest. Despite the welcome and warmth, he is not yet a part of the family. Still, the family tries to make him at ease and, as he eats with them more and more often, may even say, "You are practically one of us."

But until that relationship becomes formally permanent through wedding vows, he probably would not be considered a true member of her family, nor she of his.

A family meal expresses, as it were, the unity of a whole group, but eating together can also build that oneness and aid in its growth.

We might apply this example by way of analogy to the Eucharist. A sacred, sacrificial meal, it too serves as an expression of our unity; but it similarly deepens our oneness with Christ and with one another.

A 1972 VATICAN DOCUMENT, "On Admitting Other Christians to Eucharistic Communion in the Catholic Church," considers both these aspects.

First, "of its very nature, celebration of the Eucharist signifies the fullness of profession of faith and fullness of ecclesial communion."

At Mass we gather as a spiritual family united by one baptism, with faith in the same Lord, the same sacraments, the same creed, accepting the same holy Father, John Paul II, holding a common belief in Jesus' presence within the Eucharist, and considering the eucharistic celebration a memorial of the Last Supper.

Secondly, "the effect of the Eucharist is also to nourish spiritual ties among those who receive it."

Through holy Communion we are united more closely, to Jesus, enter more deeply into the mystery of the church and become more one with others.

What about inter-communion or the practice of Protestant Christians receiving the Eucharist at a Roman Catholic Mass?

Vatican II's "Decree on Ecumenism," paragraph 8, summarizes that issue: The Eucharist as an expression of unity generally forbids such intercommunion, as a matter of faith it sometimes would commend this procedure.

Vatican authorities leave practical decisions about intercommunion to the local bishop. He must determine the circumstances in which a baptized, believing Christian, not Roman Catholic, with a proper faith in the Eucharist and a strong desire to receive the Lord would be allowed to receive Communion at Mass. Certain additional conditions should be fulfilled: the inability to go to his or her own church and the minimizing of danger or disturbance to the faith of a Roman Catholic.

Would a funeral be such an occasion?

One could argue forcefully that a Protestant or Orthodox Christian spouse, whose Catholic partner of many years is being buried at Mass, might on this occasion be allowed to receive Communion. The couple shared the same sacrament of marriage and often shared the task of raising their children as Catholics. It would seem appropriate that the bereaved person with the proper dispositions now share this Eucharist which pledges the beloved's resurrection and their ultimate reunion in heaven.

The Widow's Son — by Janaan Montenach

Once upon a time Jesus was walking toward a small town in Galilee called Nazim. It was not far from Nazareth where Jesus grew up. His disciples were with him. So was a large crowd of people eager to hear Jesus' words.

As Jesus and his followers walked up a hill to the main gate of Nazim, they saw a funeral procession coming out of the town. The people were walking slowly, crying and moaning out loud, as they carried the body of a young man to the cemetery.

Jesus and his friends stopped. They silently watched as the funeral procession passed them. They learned that the young man was the only son of a widow. Jesus looked at her as she walked behind the stretcher that held her only son's body. So did Jesus feel very sad for her.

He himself was an only son. He knew how much his mother, Mary, depended upon him. She was a widow herself. Jesus, her husband, seems to have died sometime earlier. So Jesus felt very sorry for the woman. He felt how much she loved her son. He also knew that she would now be alone and helpless, without anyone to care for her in her old age.

To everyone's surprise Jesus walked over to the weeping widow. He walked beside her and gently said to her, "Don't cry." She sensed Jesus' care for her. She felt that he shared her sorrow. For a moment her tears stopped.

Jesus looked at the body on the stretcher and said quietly, "Young man, get up." There was utter silence as people watched. The young man sat up on the stretcher and looked at Jesus, who had come to talk to his friends and relatives. Then Jesus took him, by the hand, helped him off the stretcher and took him back to his mother.

The people were amazed at what they saw. They looked at the young man and the widow. They looked at Jesus with wonder. They realized that God must be with Jesus, bringing life to the dead, joy to the sorrowing. They felt God's love for them.

People began to praise God for what he had done through Jesus. They prayed out loud, singing praise and thanks to God.

Then they walked back into the town. They kept saying to one another in amazement as they walked, "A great prophet has grown up among us," and "God has visited us, his people."

Everyone was happy. The funeral procession had turned into a parade. The young man was alive. The widow had her son back. It was a day to celebrate, to sing Jesus' words. It was Jesus' excitement and joy as they, too, walked into the town with the widow and her son.

By FR. M. BASIL PENINGTON

Perhops it was the son of your friend, or the daughter of your neighbor, or someone in your own family. Most of us today know someone who has "turned East." If they have not actually made the great pilgrimage to the East, they perhaps turned to one or another of the Eastern masters who have come our way and sought from them some answers to the riddle of life. As we have witnessed the movement going on, we are apt to have thought of it as a peculiar phenomenon of our time. But as wise old Sallust once said, "There is nothing new under the sun."

THE FOURTH CENTURY knew a similar movement, as did the high Middle Ages. Each period had its own particular characteristics. For the Christians of the fourth century, going East meant going to Syria and Egypt. My own patron, St. Basil the Great, and his bosom friend, Gregory Nazianzus, dropped their studies in the great world capital of Constantinople and headed East. So did many others, including the young student from Dalmatia, John Cassian.

For St. John, the East meant first the Holy Land, where he settled for a time in a monastery in Bethlehem and became a monk. But this was not enough for him. Again he took to the road with his close friend Germanus, and they sought the wisdom and ways of the Desert. And the very wise monks that could be learned from the wise old monks to be found in the recesses of the Egyptian monasteries. After years, going East, with only one short return to Bethlehem, John started the journey back — as so many are doing today. He stayed at the capital only long enough to be ordained and then went farther West to bring the wisdom of the East to what is today France. Near Marseilles he founded two St. John's monasteries — one for men and one for women. And for the benefit of the monks and nuns of the West he prepared two extensive collections: the "Institutes," which recounted the practices of the monks of Egypt and adapted them to the Western scene, and the "Conferences," the discourses or words of wisdom on various aspects of the spiritual life which he and Germanus had received from the Fathers of the Desert.

One of the practical things I think we can learn from St. John Cassian's life is openness. The whole course of Western Christianity has been enriched by the wisdom John brought to it from the East. His writings had a very great influence on St. Benedict, the father of Western monasticism, and through St. Benedict, the monks of the West and many others.

Today, Our brothers and sisters returning from the pilgrimage East are bringing back certain spiritual values, ascetical practices, and methods of meditation. If we can be open to these, examine them judiciously under the guidance of the Holy Spirit, adapt them where needed, and incorporate them into our Western Christian tradition, we will be the richer for it and all mankind will be more closely drawn together. "All things are yours, and you are Christ's and Christ is God's."

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NAPLES Parish 'Friendship'

NAPLES—A series of "Friendship Parties" through which parishioners can become better acquainted, learn of parish and community activities and decide how they can contribute to community life has been inaugurated in St. Ann parish.

Under the direction of the Parish Council the parish has been divided into nine zones, each with a chairman. Zone 1 extends from Gordon Pass north to an including 14th Ave. S; Zone 2 embraces the area from 14th Ave. S to Broad Ave. Zone 3 extends from Broad Ave. south to and including Fifth Ave. S; Zone 4 is from Fifth Ave. S to Central Ave. while Zone 5 begins at Central Ave. and goes to Golf Dr. Zone 6 includes Golf Dr. N. to and including Orchard Dr.; Zone 7 is from Orchard Dr. to Mooringline Dr. Zone 8 includes the area between Gulf Shoe Blvd from 800 N. to Mooringline while Zone 9 comprises the area east of U.S. 41 from Fourth Ave N. to and including 22nd Ave. N. Each zone has an Administrator minister assigned to the area.

William Longshore is president of the Parish Council whose members are serving as zone chairmen. Francis P. Dayton, Zone 6 chairman was host at the initial party on Dec. 1. Future party dates will be announced shortly.

Archbishop McCarthy conducted commissioning ceremonies of married couples who will work as a team in support of their pastors in counseling ministry.

Career internships
asset, students told

"Life especially for a woman today, can be rich and fulfilling if you are motivated, involved and take advantage of the opportunities that are available to you," a TV reporter told students at Our Lady of Lourdes Academy during the annual National Honor Society induction.

Ana Azcyu, newswoman at CH. 10, a graduate of Notre Dame Academy, Florida Atlantic University and Columbia University School of Journalism, urged students to investigate financial aid opportunities available for colleges, and emphasized the value of internships in careers.

"It is there that you learn to budget time, to get along with people, to accept responsibility, and to show a sense of caring that college admission officers and employers consider important.

Newly inducted National Honor Society members include: Isabelle Cosio, Laurie Kunkel, Emma Lasater, Linda Oebermeir, Laura Patallo, Ana Rabassa, Ana Rios, Lucy Salas, all seniors; Annie Almeida, America Alvarez, Olga Cardet, Angela Cobo, Madelin Cobo, Lourdes Ferrer and Sylvia Fuentes, juniors, Maria Alonso, Teresa Carrero, Barbis de la Fuentes, Lucrencia Dias, Lourdes Essard, Mary King, Maria Smith, Debra Tiedt and Glenna Veges, sophomores.

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Married couples commissioned

The Family Enrichment Center initiated a pilot program, November 30th, when 21 couples where commissioned by Archbishop McCarthy, to work in their parish as Marriage Ministry Teams.

The couples will be cooperating with their pastors in an apostolic ministry, to provide personal helping services to married persons of their parish community. Specifically, if persons and couples are experiencing a problem or difficulty in their marriages, these parish teams will be able to facilitate the possible solution to such problems or difficulties.

The married couples were chosen by their pastors to participate in a 50 hour training program in practical primary counseling and communication skills under the direction of Father Thomas Barry and staff members of the Catholic Service Bureau, Mrs. Gladys Garcia and Dr. Jack Jacobs.

"Graduation night for the Marriage Ministry Teams was marked by a Concelebrated Mass offered by Archbishop McCarthy. The homily was given by Father Tennyson and M. Reilly, Directors of Family Life for the Archdiocese. The newly commissioned couples are: Terry and Mimi Reilly, Directors of Family Life for the Archdiocese. The newly commissioned couples are: Terry and Mimi Reilly, Directors of Family Life for the Archdiocese. The newly commissioned couples are: Terry and Mimi Reilly, Directors of Family Life for the Archdiocese.

The newly commissioned Marriage Ministry Teams expressed themselves enthusiastically about the learning experience they had had, feeling it has strengthened their lives and marriages. Their hope was that the new program would give the married couples the opportunity to share with others in their parishes, through "Couple to Couple" marriage Ministry.

The parish participating in the pilot program are: Nativity of St. Maurice; Our Lady Queen of Heaven; St. Lawrence; St. Stephen; St. Bernard; St. Augustine; St. Louis; St. Catherine of Siena; and Visitacion.

Lay Franciscans Get New Rules

A New Rule for Franciscan Seculars provides that the lay group now be known as "The Order of Franciscan Seculars" instead of Third Order Franciscans according to a document approved by the late Pope Paul VI in June of this year.

According to Father Peter Sheridan, O.F.M., Provincial moderator of the Southern Region, which includes South Florida, the new rule "is very personal, updated, and in the spirit of St. Francis of Assisi to live the evangelical counsels, to become Gospel people in the community and the world."

NAPLES Parish 'Friendship'

THINKING OF CHRISTMAS

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- $25 Tabernacle or Crucifix
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- $5 Sanctuary Bell
- $5 Individual Annual Membership

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Heart warming story of a remarkable family shares Christmas TV programs

By T. FABRE

NEW YORK — (NC) — Everywhere you look this week there are Christmas TV programs inviting viewers' attention. The one not to miss because it is most authentic to the spirit of the season is "Who Are the DeBolts, and Where Did They Get 19 Kids?" airing Sunday, Dec. 17, at 7-8 p.m. on ABC.

This is a love story that has to be shared. Dorothy and Robert DeBolt have 19 kids, 13 of whom are adopted. The children represent a variety of races and nationalities, and most of them are handicapped. It is a unique family; watching them is a uniquely rewarding experience.

John Korty, best known as the director of "The Autobiography of Miss Jane Pittman," made this documentary about the DeBolts two years ago. All three networks turned it down before and after it had won the Academy Award in 1977. It took Henry Winkler, the popular Fonzie character of the "Happy Days" TV series, to convince ABC that the subject was one that the public would watch. See for yourself.

Winkler, incidentally, does an excellent job in introducing and narrating the program which is a shortened version of Korty's original film. What the program shows of the DeBolt household — with its sounds of laughter and yelling different from other homes only in its joy — is the importance of the spirit in relation to the body.

The DeBolts believe that event the most physically or emotionally "challenged" child can become a whole person as part of a family. They do not believe that any child is "unadoptable" and by the end of the program, neither does the viewer.

"Simple Gifts," PBS, Dec. 17

Take a break from the tired animation repeats that have to come to trivialize the season by watching something really special called "Simple Gifts: Six Episodes for Christmas," airing Sunday, Dec. 17, at 8-9 p.m. on PBS.

Produced by cartoonist R.O. Blechman, the program looks into the various ways writers and artists have perceived the holiday. Setting the tone is a little Maurice Sendak waif who becomes a Christmas tree bringing joy to other ragged souls.

Teddy Roosevelt records his Christmas morning at age 11, ending his account, "...and then to St. Peter's to see the pope." Playwright Morris Allen recalls the Christmas when he was 10 and his father was out of work. "No Room at the Inn" is a satiric parable on the commercialization of Jesus' birth.

The most striking of all the segments, however, is an English officer's letter from the Western Front describing "The most extraordinary Christmas in the trenches you could possibly imagine." The soldiers of the line — British and German — simply laid down their weapons and together celebrated the day in No Man's Land.

"A Christmas to Remember," CBS, Dec. 17

It is the Depression and an elderly farm couple take in their city-bred young grandson while his father searches for a job. The result is "A Christmas to Remember," airing Wednesdays, Dec. 20, at 9-11 p.m. on CBS.

The boy's grandmother, soon discovers, has never been able to accept the death of his closest son during World War I. At first, the grandson is a hateful reminder of the farmer's painful loss, but gradually the breach between them is healed. But it takes a miracle for the old man to finally reconcile himself to accept his son's death.

Stewart Stern's script from the novel by Glendon Swarthout wrings every last bit of emotion out of the story although the hard-hearted may find the old man's transformation less than credible. The rest of us will throughly enjoy the memorable performances of Jason Robards as the cantankerous old man, Eva Marie Saint as his long-suffering wife, George Parry as the city boy disgusted by the roughness of farm life and Joanne Woodward in a cameo part as the boy's mother.


A common observation at this time of year is how much Christ has been taken out of Christmas. Taking this thought to its ultimate conclusion is "A Mac Davis Special — Christmas Odyssey:"

New York — (NC) — The following capsule movie reviews and classifications were prepared through a consensus of the staff of the USCC Department of Communications' Office for Film and Broadcasting:

"The Brink's Job" (Universal)

A motley collection of small-time Boston criminals discovers that the mystique surrounding Brink's Incorporated is not grounded in an efficient security system, and so they pull off one of the most spectacular robberies in history. The focus of William Friedkin's film is upon the group involved in the robbery — their view of life and their sometimes warm, sometimes abrasive relationships with one another and with their families — and the environment in which they live.

"King of the Gypsies," (Paramount)

This film recounts the misadventures of a hapless young Gypsy (Eugene Roberts) who, despite his desperate efforts to escape from Gypsy life and make his own way, is chosen by his dying grandfather (Sterling Hayden) to succeed him as "King of the Gypsies." The boy's brutal and fearless father (Judd Hirsch), enraged at being passed over, hires two men to kill his son. The boy escapes, but his father pursues him until there is a final, bloody confrontation. The film offers some fascinating glimpses into a largely unknown world, but unfortunately, these remain no more than glimpses.

Film Classifications

"The Brink's Job" (Universal). (PG A-III) — Morally objectionable for adults.

"King of the Gypsies" (Paramount). (R) B — Morally objectionable in part for all.

"Same Time, Next Year" (Universal). (PG) B — Morally objectionable in part for all.
HOLLYWOOD — Little Flower Children’s Choir will be presenting their first Christmas program this year during the parish’s sixth annual Christmas concert at 8 p.m., Monday, Dec. 18 in the church located at 1806 Pierce St.

Other featured participants will be Mary Anne, music director and parish’s sixth annual Christmas program this year during the concert at 8 p.m., Monday, Dec.

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It’s a Date

BROWARD COUNTY

St. Coleman Young at Heart Christmas party begins at 1 p.m., Dec. 18 in the parish hall, Pompano Beach. Lunch will be served.

St. Bartholomew Senior Club meets 1:30 p.m., Dec. 19, social hall, Miramar. Activities and refreshments planned.

Father Michael J. Mullaly Assembly, K. of C., Christmas party, 7 p.m. Sunday, Dec. 17, Fr. Monahan Council Hall, Hollywood. Lauderdale Catholic Singers Club holiday party, home of Steve Zancic, 4460 SW 55 Ct., Fort Lauderdale. For further information call 466-5739 after 8 p.m.

Father Solaus Guild annual Christmas tea, 2 p.m. Dec. 17, Blessed Sacrament Hall, 1701 E. Oakland Park Blvd. St. Stephen Women’s Club holiday party, 8:30 p.m., Dec. 16, social hall, 6040 SW 19 St., Hollywood. Reservations call 961-6444.

Nativity Men’s Club holiday party, 8:35 p.m. today (Friday) in parish hall, Hollywood. CDA annual Christmas party, 8 p.m. today (Friday) in Our Lady Queen of Martyrs school cafeteria, Fort Lauderdale, 6:30 p.m. Toys for boys and girls will be collected.

PALM BEACH COUNTY

St. Clare Senior Citizens Club party today (Friday) in parish hall, North Palm Beach. The Club meets every Friday at 1:30 p.m.

St. John Fisher parish adult pot luck holiday party, 6:30 p.m. today (Friday), parish hall, West Palm Beach. Children’s Christmas party and marionette show, 2 p.m., Dec. 17, parish hall.

Holy Spirit Women’s Guild party, 8 p.m., Dec. 19, 219-17 Ave. S., Lake Worth. Mrs. Violet Doumar will be hostess.

DADE COUNTY

Third Order of St. Francis meets 2 p.m., Dec. 17, St. Francis Hospital, Miami Beach. Mass will be offered at 3 p.m.

Guys and Dolls for the separated and divorced, Christmas party, 7 p.m. today (Friday). For information call 761-3819 or 886-1787.


St. Rose of Lima parish pot luck holiday supper, 4:30 p.m., Dec. 17 in school cafeteria. Adults and children welcome.

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S. Florida Scene

Miami Lakes

The scene in Bethlehem when Jesus was born 2000 years ago will be re enacted at 8 p.m., Sunday, Dec. 17 "Under the stars" at Our Lady of the Lakes parish, 18801 NW 67 Ave., Miami Lakes.

Participating will be singers, musicians, dancers, actors and live animals who will present the Christmas pageant in the large field behind the church complex. Those attending are asked to bring their own chairs.

Concert

HALLANDALE - A Christmas concert, "The Story of Christmas" will be presented at 8 p.m., Sunday, Dec. 17 in St. Matthew Church.

Father Ronald K. Brohman, pastor, is the musical coordinator for the production to which the public is invited free of charge.

Charles Belanger is director of music and organist and Vincent Bredice is in charge of music arrangements.

Youth Activities name area representatives

By SISTER JOVANNA STEIN

Due to the expansion of the number of spiritual programs sponsored by the Department of Youth Activities we have invited select people to become our Area Representatives in each county for the SEARCH for CHRISTIAN MATURITY and the KERYGMA high school retreat programs.

An area representative is a liaison between the DYA Director of Spiritual Programs and the SEARCH or KERYGMA team members. These two programs are still under the auspices, guidance and direction of the Department of Youth Activities. The programs will remain uniform in all content and structure within the Archdiocese of Miami.

Selected on the basis of their faith development, excellent character traits such as integrity and honesty, interest in youth and the ability to communicate well with them, as well as their support and belief in the philosophy and goals of the SEARCH and KERYGMA programs, the Area Representatives for spiritual programs are among the finest youth ministers in South Florida. After much prayerful consideration the following people have accepted this ministerial role in a spirit of generosity and service.

Dade County SEARCH:

Tom Filippelli

Dade / Broward KERYGMA: Mr. and Mrs. Lou Askew

Broward SEARCH: Mr. and Mrs. Joe Dietz

Palm Beach KERYGMA: Eileen Hoffman

Palm Beach SEARCH: Peggy Krolczyk

The Diakonia will be held here for Father Capistran Petchar, chaplain, 8 p.m., Sunday, Dec. 17 at Our Lady of the Lakes Church. The scene in Bethlehem two thousand years ago will be reenacted at 8 p.m., Sunday, Dec. 17 at Our Lady of the Lakes Church.

Young adults! Do you wish you could get away from everything for a couple of days? Just to get a break from the hassles and pressures of everyday routine, but yet something more than just wantin' away in Margaritaville for the weekend?

If you're in your 20's and this sounds like something you're looking for, the archdiocesan Department of Youth Activities has a weekend you might be interested in...

It's called DIAKONIA and it's a program designed to create an environment of prayer and introspection, discussion and interaction. It's an opportunity to listen to speakers who have an expertise and insights into life and to spend some time with young people like yourself who are continuing to learn, to search and to grow.

The Diakonia will be held Friday, Dec. 16 at a Catholic retreat house in Opa-Locka. The cost for the weekend is $20 and include meals, snacks and materials. The program begins Friday night 7:00 p.m. and ends Sunday afternoon.

For more information and applications, contact Sr. Jovanna or Joe Ierisi at the Department of Youth Activities at (Chancery number for your county) Monday-Friday or pick up an application at your parish office.

Dade: 757-6241; Broward: 525-3157; Palm Beach: 833-1951
Gesu teacher’s 50 year ministry

"Nothing happens in life without a reason," smiling at the quotation from her patron saint, Sister Mary Augustine reminisced about her fifty years in the Dominican Order.

Now a teacher at Gesu School in downtown Miami, the Golden Jubilarian entered the Novitiate in Anaheim, California on December 8, 1928.

RECALLING HER early childhood in LaCrosse, Wisconsin, where she was born, Sister spoke of the long walk to school. For her mother’s health, the family had moved to a small farm before she was born, and the good country life, she feels before she was born, and the country brother 6’ and the four farm children are good country life, she feels.

She said, "that of the four children she had moved to a small farm and the mother’s health, the family had done so in California. She recalled a beautiful occasion when not just the child whom she taught, but an entire family was received into the Church. She became principal at St. Timothy School, Miami, in 1968 and left there to go to Bogota, Colombia for two years. After her return and before coming to Gesu, she once again did missionary work among the migrants in Tampa.

Although Sister now uses a cane to ease a leg affected by childhood polio, she follows a busy schedule. Her warm smile is never far from her face as she talks about the happy events of a busy life. But her present ministry is demanding and she insists that her pupils must be good students.

"I tell the children," says Sister pointing to a picture of Fidel Castro. She remembers them as nice young people who preferred to sit in front in order to do well. But Yankee-go-home" sentiments were in the air. The educational system patterned after the European was demanding and produced excellent graduates. Despite the outstanding results, all schools were nationalized and confiscated by the Communist government. Eventually, the Religious whose main ministry was teaching left for other countries.

Sister’s assignment on her return to the United States was with migrant workers on the West Coast of Florida. This was not the first time she had worked among migrants. Years earlier she had done so in California. She reminisced about her fifty years in the Dominican Order.

Her ministry as a teacher of English. She LEFT CUBA for a while to become Superior in Quito, Ecuador, but returned to Havana in 1957. Two of her pupils at this time were nieces of Fidel Castro. She remembers them as nice young people who preferred to sit in front in order to do well. But Yankee-go-home” sentiments were in the air. The educational system patterned after the European was demanding and produced excellent graduates. Despite the outstanding results, all schools were nationalized and confiscated by the Communist government. Eventually, the Religious whose main ministry was teaching left for other countries.

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"I tell the children," says Sister pointing to a picture of Christ in the rear of the room, "That’s my boss. He expects me to do my job well. I expect the same of you." So with patience, she takes each day as it comes, she does not know where the time has gone," she says, but her friends know. It’s gone on God’s work.

Scholarship to student nurse

A $1,500 scholarship has been awarded to a Barry College Nursing Senior by the Paralyzed Veterans of Florida, Inc. for her final semester at the college’s School of Nursing.

Lisa Smith, 21, of Miami Springs, receives the scholarship on the conditional basis that she works at least one year in the spinal injury ward of the Miami Veteran’s Hospital.

According to Michael E. Ciccol, director of scholarships for the veterans organization, Smith is the first to receive $1,500. Earlier awards were lower, he said. The special training provided for in the scholarship means that the nurse is up on all the latest techniques for paralyzed patients. Nurses with this training are a big morale booster to patients, he added.

Barry nursing students have been recipients of awards every year since the program was initiated in 1971.

Nurse Smith sees the scholarship condition as a "challenge to learn the special needs of paralyzed patients and how to cope with those needs best in keeping them comfortable. The scholarship is a wonderful opportunity to work with a different kind of patient," she said.

Council appoints executive director

Father Michael P. Hogan, O.S.A., consultant in alcohol services for the Archdiocesan Catholic social services, has been named executive director of the Dade County Council on Alcoholism.

The Chicago-born Augustinian priest formerly served as executive director of the Council and was among those who revived and reorganized the Council two years ago. An affiliate of the National Council on Alcoholism, the Council is a 250-member volunteer organization of professionals and citizens addressing the problem of alcoholism in Dade County.

Father Hogan also serves on the planning committees and alcohol task force of the Dade-Monroe Mental Health Board and on the advisory board of the Comprehensive Alcohol Program of Dade County.

He is presently spearheading an alcohol outreach program in the Archdiocese of Miami.

Program integrates classroom and job

A Cooperative Education Program, an unusual combination of work and study which permits students to integrate classroom theory with job experience has been inaugurated at Biscayne College.

Maria M. Hernandez, director, sees the program as one which is beneficial to both students and business. "Work becomes an elective credit for students and provides a means of financial assistance. In addition, the employer becomes a partner in the education process and has an opportunity to train promising future employees, she explained.

A public meeting to discuss opportunities and options available is slated at 7:30 p.m., Monday, Dec. 18 in the Center for Continuing Education at the college, 16400 NW 32 Ave.

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Pre-Christmas RENEWAL program

Monday, Tuesday, Wednesday evenings

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All angels, shepherds, kings welcome.
VATICAN — (N.C.) — The Duties of the Christian Family in the Contemporary world will be the theme of the next world Synod of Bishops meeting in 1980.

The theme, chosen by Pope John Paul II, was announced by the Vatican Dec. 9.

THE THEME is not a surprise. Many Vatican observers considered it a logical continuation of the themes of the last two synods — on evangelization in 1974 and on catechesis (religious education) in 1977.

Family life as a synod topic was proposed as early as 1972, when the Canadian bishops suggested it.

Reliable Rome sources, however, said Pope Paul VI was reluctant to choose the theme for fear it would stir renewed controversy over his reaffirmation that artificial contraceptives are contrary to church teachings. When Pope Paul issued his encyclical Humanae Vitae (On Human Life) in 1968, it sparked protests from priests and laymen around the world. Since then, surveys indicate that many Catholic ignore or reject the teachings.

The Synod of Bishops was formed in 1965 by Pope Paul, who established its rules and procedures the following year. Meetings of the synod draw together representatives of bishops conferences from around the world to advise the pope on major issues facing the church.

THE FIRST MEETING, in the fall of 1967, dealt chiefly with consideration of an international theological commission to provide the pope and the Vatican’s Doctrinal Congregation with broader theological research. It also dealt with several reforms mandated by Vatican Council II that were just getting under way: revision of canon law, the relationship of bishops conferences to seminaries and revision of liturgical texts.

In 1969 Pope Paul called a special session to discuss the nature of collegiality (shared authority) in the church, and the role of the synod regarding collegiality.

In 1971 the synod discussed two major topics: priestly ministry and justice in the world.

Following the synods on evangelization and catechesis, many believed that the most likely topic for the 1980 synod would be family life.

UNDER THE NEW pope the next meeting of the synod could take on a new aspect. In the past, synods have been criticized as weak and ineffective. But in his first speech to cardinals after his election, Pope John Paul stressed the idea of collegiality in the exercise of papal authority and specifically mentioned the Synod of Bishops as one area in which collegiality can be improved.

Before his election the pope was part of the 15-member permanent council of the synod, which meets periodically between synods to help select topics and coordinate the preparatory work. The new pope was also one of the participating bishops in each of the five previous synods.

“I make sure there’s always somebody here to help. That’s what personal service is all about.”

MANAGUA, Nicaragua — (N.C.) — Archbishop Miguel Obando Bravo of Managua condemned the “atrocious killing” of Father Francisco J. Espinoza of Esteli, saying that the murder further proves that there is no respect for human life today in Nicaragua.

The priest was gunned down Sept. 25 by unknown assailants at a rural road while on a mercy mission to a neighboring town, after heavy fighting in the area between the National Guard and civilian youths.

“At Publix, personal service starts first thing in the morning and it doesn’t stop until we close the doors at 9 P.M. every day except Sunday.

Whether you want a steak or roast cut a special way or if you just need help finding something, we’re here to do it. When you need it.”

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Liturgy text criticized

WASHINGTON — (NC) — The executive board of the National Coalition of American Nuns has issued an open letter criticizing the U.S. bishops’ Committee on the liturgy for failing to explain what the nun’s group termed “sexist language” from the liturgical translations used in the United States.

The open letter called for an end to the use of the words “all men” in the consecration of the Mass. “WE PROTEST likewise,” said the letter, “the expression ‘for us men’ in the Creed as a sexist translation of the Latin ‘pro nobis.’

Refusal to make the changes “despite repeated requests can only be construed at best, in our view, as gross insensitivity to the already deeply felt exclusion which many women share,” the letter said.

The nuns were also critical because, they said, “congregations, largely made up of women, are addressed as ‘brothers,’ exalted to be ‘sons’ of God, and are made to feel, through the continued use of sexist language which could be easily remedied, either non-existent or misbegotten.”

The letter also asked “why the scriptural readings, whose very purpose is to stir the hearts and wills of those present, cannot be adapted in language to the congregation which hears them just as the writers themselves addressed their words to the faith-community of their day.”

“IT IS BECOMING increasingly difficult,” the letter continued, “when other Christian churches are taking seriously the justifiable complaints of women and setting up official structures to correct prejudicial conditions, to understand for ourselves or to explain to others the reluctance of Roman Catholic bishops and priests to hear the voices their sisters.

Officials of the bishops’ liturgy committee were not immediately available for comment.
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IN THE COURT OF ESTATE OF DARRYL P. KANFMAN

NOTICE TO ALL PERSONS HAVING CLAIMS OR INTERESTS IN THE ESTATE OF DARRYL P. KANFMAN.

The undersigned hereby give notice to all persons having claims, demands, or other interests in the estate of Darryl P. Kanfman, deceased.

Any person(s) having such claims, demands, or other interests shall, on or before the thirtieth day of November, 1978, file a written statement of such claim, demand, or other interest with the Clerk of the Circuit Court for Dade County, Florida.

The Circuit Court for Dade County, Florida, on the thirtieth day of January, 1979, will then and there hear the petition of the estate to be settled, and will then determine the same.

Dated at Miami, Florida, this the third day of November, 1978.

SHUTTS & BRUIEN, Attorneys

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Miami, Florida / THE VOICE / Friday, December 15, 1978 / Page 27

Miami Voice Classifieds
WASHINGTON — (NC) — A national communications collection has been approved in a mail poll of bishops who did not attend the mid-November meeting of the National Conference of Catholic Bishops in Washington.

The bishops also voted by mail to allow Catholics to receive Communion under the species of both bread and wine on Sundays and holy days.

The final tally on the two proposals, including mail and in-person voting, was released Dec. 11 by the NCCB general secretariat. The communications collection vote was 115-50: it had needed approval of two-thirds of all heads of dioceses, or 113 Ordinaries. The liturgy proposal received 187 affirmative votes, one more than the required two-thirds of all active U.S. bishops, and 82 bishops opposed it.

COMMENTING on the communications collection approval, Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend, Ind., chairman of the U.S. Catholic Conference Communication Committee, said: "This is a step in the right direction in which we hope will mark the beginning of important new developments in the church’s work in the media.

"Approval of the collection is welcome news for all those who have labored so long in this apostolate, but more importantly it is a challenge to all of us," Bishop Crowley added. "I see the bishop’s request that we use the media creatively and constructively, and their generosity can be counted upon."

The first collection will be taken up next spring, and Bishop Crowley has estimated that it could raise $7 million. Half of that will remain in individual dioceses, and half will be used at the national level for radio and television work and other projects.

IN DEBATE on the communications collection in November, most bishops agreed on the need for a strong Catholic presence in the media, but many found fault with the introduction of a new collection at a time when a planned consolidation of national collections had not been achieved.

The proposed collection had received support from the bishops’ Administrative Council; UNDA-USA, a national organization of Catholic radio stations and the Catholic Television Network; and the Association of Catholic Radio and Television Syndicators. The Catholic Press Association withdrew its earlier opposition to the collection shortly before the November meeting.

According to the Vatican’s Pontifical Commission for Social Communications, some 36 episcopal conferences in Latin America, Africa, Asia, Europe and Oceania currently sponsor a national communications collection.

Use of the national share of the U.S. collection will be determined after wide consultation with experts in the church and in the general media. The procedure for this will be drawn up by the Communication Committee for the review and approval of the bishops’ Administrative Board.

THE VOTE on Communion under both kinds will allow bishops to immediately implement the option in their dioceses, if they wish to. Celebrants at each Mass will decide whether the size of the congregation and the number of extraordinary ministers of the Eucharist makes use of the option feasible. Then each communicant will have a personal choice of whether to receive Communion by bread and wine, or just by bread.

There were two votes on Communion under both kinds during the November meeting, with the first—which fell six votes short of the required two-thirds majority—being vacated because of procedural problems. Some 59 de jure members of the conference (auxiliaries and Ordinaries) who were absent for the vote were polled by mail.

In debate, opponents of the change argued that it would lead to confusion, health problems, irreverence for the Eucharist, and increased time and expense at Mass without spiritual benefits. Other bishops emphasized the optional nature of the change, however, and said it could be permitted for those who have the right circumstances to implement the option properly.

The change requires no action from the Vatican, which in 1970 gave local episcopal conferences permission to choose appropriate circumstances beyond the 14 occasions already listed in the General Instruction of the Roman Missal. Those circumstances include weddings, ordinations or professions of religious vows, beatifications or spiritual exercises and lay commissioning ceremonies. In 1970, the U.S. bishops added five other situations, including funeral Masses and weekday Masses.

Spokesmen defend marriage

WASHINGTON — (NC) — Catholic and Orthodox spokesmen have issued an official statement saying the two churches have a common understanding of the sacramental nature of marriage.

The Eastern Orthodox-Roman Catholic Consultation, established to investigate matters of mutual concern, released the statement because of threats to marriage from "contrary lifestyles." Catholicism "recognizes the dissolution of sacramental non-consummated marriages either through solemn religious profession or by papal dispensation."

"The Catholic Church," it went on, "accepts as sacramental the marriages which are celebrated before a Catholic priest or even a deacon, but it also envisions some exceptional cases in which, by reason of a dispensation or the unavailability of a priest or deacon, Catholics may enter into sacramental marriage in the absence of an ordained minister of the church."

Readers are advised that The Voice will not publish the week after Christmas—the issue which would have been dated, December 29. We will resume publishing in the New Year for our issue dated January 5.