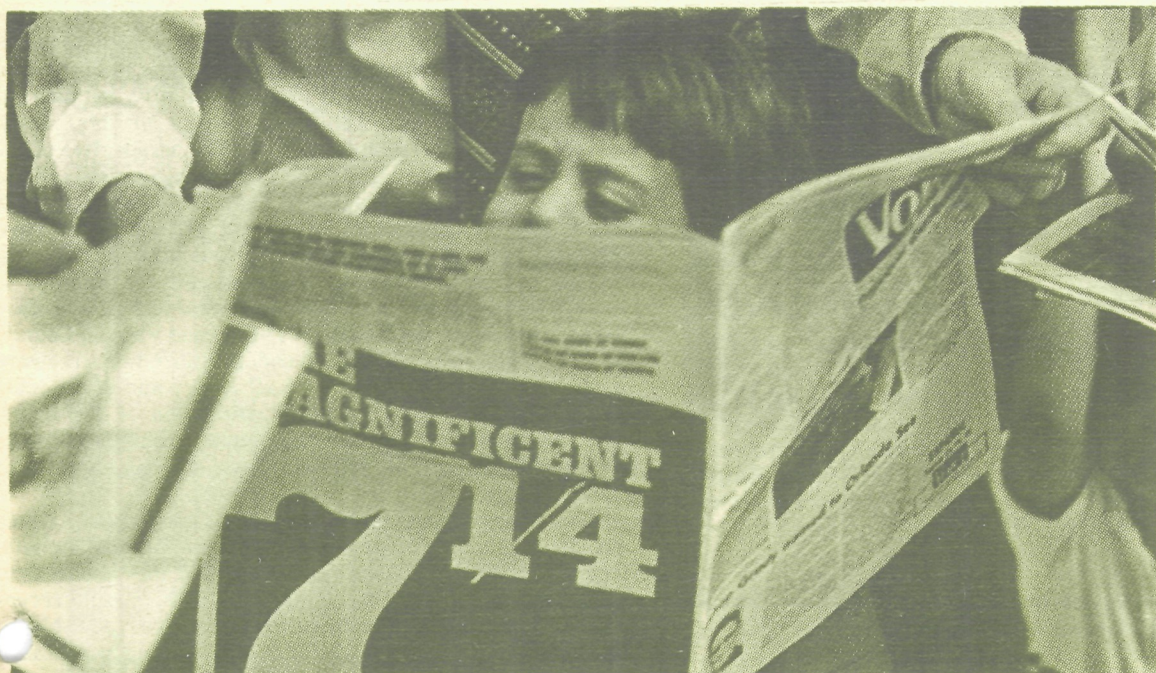


VOICE SUNDAY... Get the 'Word'



PEOPLE of all ages got a chance to read The Voice last Sunday when free copies were distributed in all parishes. This Sunday is "Voice Sunday," when parishioners throughout the Archdiocese will be given an opportunity to subscribe to The Voice. For details of the campaign, see pages 5 and 28.



Our World

'Fulfilling mandate'

Bishop Leonidas Proano of Riobamba, Ecuador has claimed that accusations of communism from large landholders against him and his priests stem from his defense of the landless Indians in his Andean diocese. "We are fulfilling the mandate of Christ to fight the sin of social injustice," Bishop Proano said in a statement giving particulars of incidents leading to the death of an Indian and the arrest of his vicar general.

Peace prize

The John XXIII Peace Prize has been awarded to the United Nations' Educational, Scientific and Cultural Organization (UNESCO). It was the second time the prize has been awarded. The first award went to Mother Teresa, the nun who founded the Missionaries of Charity in Calcutta, India, to help the dying and abandoned poor there and in other countries.

Urges aid

Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, has urged President Gerald Ford to increase American food aid overseas to at least \$350 million, which supports the amount of aid urged to the President by the U.S. delegation at the United Nations, World Food Conference in Rome.

Brainwashing?

A report on an international religion movement, the Children of God, issued by the attorney general of New York state in Albany, includes testimony of sexual abuse, rape, brainwashing, solitary confinement and demands that members agree to kill their parents. The attorney general said, however, that no action could be taken against the movement because of the constitutional guarantee of freedom of religion. The group claimed to have the blessing of the Pope. A spokesman for the Archdiocese of New York, Msgr. Eugene V. Clark, denied that the Pope had given his blessing to the movement.

Bethlehem protection

Israel's increasingly outspoken desire to annex Bethlehem has prompted Bethlehem Mayor Elias Freij, a Greek Orthodox, to propose that the United Nations put the town of Christ's birth under its protection. Freij urged that Bethlehem and other areas of the West Bank be demilitarized and made UN protectorates for a five-year period.

Identity crisis

Pope Paul VI has suggested that reluctance to enter into the spirit of the Holy Year is due to an identity crisis among Catholics. "It seems that a state of uncertainty, an inner bewilderment, a lack of sureness about one's own person, prevents an easy and trusting welcome of the Holy Year's spiritual program," the Pope said. Doubt, he added, "has become common and even fashionable today."

Forced sterilization?

Bishop Rafael Grovas of Caguas, Puerto Rico has rejected government claims that its free sterilization program is purely voluntary. Referring to the 300,000 women sterilized in Puerto Rico since 1973, Bishop Grovas remarked, "Contrary to what the government says, they did not submit voluntarily."

U.S. bishops elect Abp. Bernadin

(See Special Report P. 20, P. 21)

WASHINGTON — (NC) — The election of new leaders, capital punishment, world hunger and the need for renewed moral values were the top issues facing the U.S. bishops at midweek during the annual meeting of the National Conference of Catholic Bishops and United States Catholic Conference (NCCB-USCC) at the Statler-Hilton Hotel here.

More than 250 bishops of the 310 in the conference were at the five-day meeting Nov. 18-22.

IN THE FIRST two days, the heaviest in their general agenda, they also heard numerous committee reports, discussed budget and organization, and decided to accept or reject a number of action proposals on matters such as human rights, the new Rite of Penance, urban and rural housing problems, and high interest rates.

The bishops elected Archbishop Joseph L. Bernadin to be NCCB-USCC president for the next three years. Cardinal John Carberry of St. Louis was elected vice president.

The most heavily debated item on the bishops' agenda was a resolution opposing capital punishment in the United States. After a lengthy and occasionally emotional debate the afternoon of Nov. 18, the issue remained unresolved. The bishops returned to the question the following afternoon and debated it extensively again. But again they were unable to reach a definitive conclusion. They ended the day with a decision to reject the background paper on the issue, but left a vote on the resolution itself to be decided later in the week.

A STATEMENT on world hunger presented Monday met a similar fate of delay, but for different reasons. Instead of disagreement over the basic issue, as was the case with capital punishment, the hunger issue was delayed because of a widely expressed view that the statement by itself was not enough — a pastoral plan of action was needed as well. A committee was appointed to draft such a plan and present it to the bishops before the end of the meeting.

The bishops showed a strong interest in the formation, or re-formation, in moral values in today's society. On Nov. 19 they accepted a report on moral values and without any discussion voted to back an extensive effort toward value education and Christian witness to values on both the national and local levels. Among the actions they took was the establishment of a temporary committee, chaired by Bishop John McDowell of Pittsburgh, to draft a national pastoral letter on moral values in order to emphasize and publicize their concern that renewed Christian values permeate American social and ecclesial life.

In an unusual step the bishops set aside a day for common prayer, study and reflection the day before their meeting to focus on renewal of faith. It was believed to be the first such event since the American bishops began meeting annually in 1919.

THEY also attended a national interfaith worship service at St. Matthew's Cathedral, to celebrate the 10th anniversary of the Se-

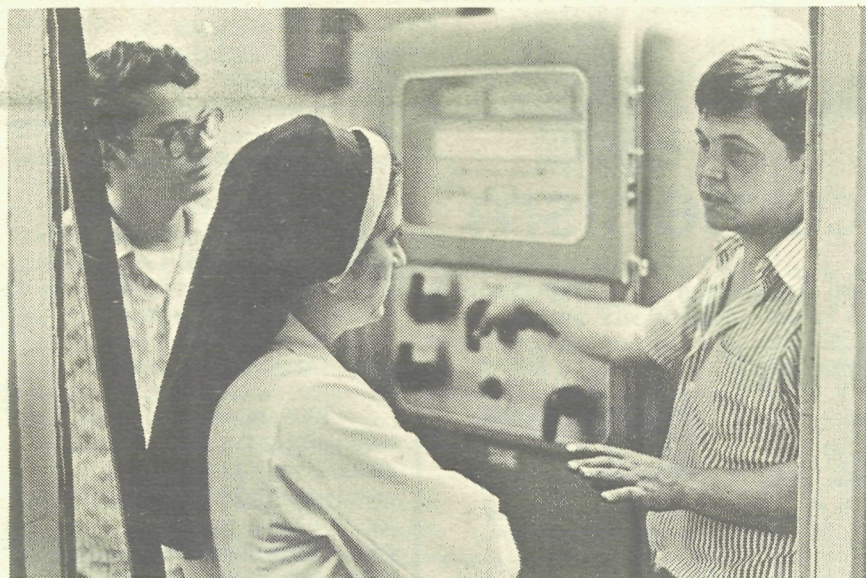
(Continued on page 20)



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25c

NOVEMBER 22, 1974



ONE OF SEVERAL new additions to Archdiocesan institutions which will be blessed this week by Archbishop Coleman F. Carroll is the newly equipped medical clinic at Centro Hispano Catolico where Sister Edita Rojo, M.D. is shown discussing equipment installation with two refugee volunteers. See story on P. 3 and pictures, P. 19.

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Installation at Orlando set

ORLANDO — Bishop-designate Thomas J. Grady will be installed as Second Bishop of Orlando during solemn ceremonies at 4 p.m., Monday, Dec. 16 in St. Charles Borromeo Cathedral here.

Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, and Archbishop Jean Jadot, Apostolic Delegate in the United States, will officiate at the ceremonies.

Among prelates expected to be present are John Cardinal Cody of Chicago, where Bishop Grady has been serving as an Auxiliary Bishop; and Archbishop William D. Borders of Baltimore, First Bishop of Orlando.

Can we live with Nature?

See 4-page Know Your Faith, P. 13-16

ESPAÑOL

Paginas 23, 24, 25



THE VOICE, P.O. Box 38-1059, Miami, Fla. 33138

Archdiocese to mark 10th year of the Document on Ecumenism

Ecumenism has come a long way since Vatican II, and the Archdiocese is planning several activities to commemorate the 10th anniversary of the Document on Ecumenism.

"The Document," said Father John Vereb, chairman of the Archdiocesan Ecumenical Commission, "committed the Church to forceful efforts to work toward Christian unity. Under this Vatican II document ecumenism is not a luxury but a Christian responsibility."

The Ecumenical Commission met earlier this month and, with Archbishop Coleman F. Carroll's approval, planned the following activities to mark the 10th anniversary of the document and to further ecumenism:

• AN ACADEMIC symposium at Barry College Jan. 24. Father Walter J. Burchart, eminent Jesuit theologian, professor at Catholic University who was peritus for the American Bishops in Rome, and Voice Know Your Faith contributing author, will give the key address at the symposium. Prominent non-Catholic religious leaders will react to his talk.

• CONTINUATION of the Catholic-Baptist dialogue. Catholics will be invited to attend a Baptist service after which Father Vereb will dialogue with Dr. C. B. Hastings, National Assistant Director for Interfaith Witness, Southern Baptist Convention. The two men will



PLANNING a series of ecumenical events is the Archdiocesan Ecumenical Commission: Father John Vereb, chairman, (left), Frank McGrath, Ralph Renick, Father William Dever, Father John McGrath, Ruth McCarty, Sister Joyce LaVoy, Mary Lou McDevitt and Father Urban Voll.

face honestly some of the traditional differences that have separated the two faiths, but will do so "in a spirit of charity," Fr. Vereb said.

• A MAJOR celebration of the Holy Year in an ecumenical setting. Planned for February or March of next year, all faiths will be invited to the event in some large civic facility, joining the Catholic community in the spirit of the Holy Year to reach for ways toward reconciliation and renewal.

The event will be a religious celebration in nature, with talks by major religious leaders.

"I foresee that this will be a truly religious experience," said Father Vereb. "We also hope to project a positive spirit of reconciliation in a community and nation divided

along not only religious lines but political, racial and economic lines."

• AN ECUMENICAL Scout gathering Dec. 28 at the St. John Vianney Minor Seminary. Jewish, Protestant and Catholic Scouts will meet to explore the religious dimension of their Scouting. "Youths live in a pluralistic society," said Father Vereb, "and people with various religious commitments live side by side, so the Scout activity will deal with this and other things."

Supervising and leading talks will be Rabbi Herb Baumgard of Temple Beth Am, Rev. Arthur Kling of First Presbyterian Church of Miami, and Father Vereb.

Speaking on ecumenism in general, Father Vereb said it has come a long way since

Vatican II but that there were pitfalls.

"Initially there was great enthusiasm," he said. "Much was achieved in terms of dialogues. Anglican-Catholic, Lutheran-Catholic, Baptist-Catholic and others. Religious leaders and laymen alike have been working nationally and locally on civic projects and prayed together in joint functions, and we have learned to respect each other better than before."

But a problem area, he said, is well-meaning people who ignore the real differences and plunge ahead only to find the differences in belief suddenly crop up with harmful effect because they hadn't been adequately dealt with.

"Then everyone has to take a step backward," said Father Vereb, "and this causes more problems than if all parties had been more realistic in the first place."

"IF AND WHEN total one-church unity is attained it will only be as a gift of God and, to quote Archbishop William Baum of Washington, 'not as a compromise of men,'" said Father Vereb.

"The best thing the average person can do for ecumenism," he added, "is to seek conscientious renewal of his own faith. No ecumenism can come without security in one's own faith. The more Catholic a Catholic is, the more Baptist a Baptist is, the better the chance for true ecumenism."

Vatican aide puts stress on 'spiritual ecumenism'

By JERRY FILTEAU
WASHINGTON — (NC) — "It is Christ who unites His people and makes them one body," Cardinal Jan Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity, told a large group of participants at a national interfaith liturgical service here.

Representatives of several faiths and major interfaith groups joined in reading Scripture passages and leading prayers for Christian unity before a group that nearly packed St. Matthew's Cathedral here Nov. 17 to celebrate the 10th anniversary of the Second Vatican Council's Decree on Ecumenism.

THE WORSHIP service, a Liturgy of the Word, was jointly sponsored by the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs (BCEIA) and the Archdiocese of Washington.

Cardinal Willebrands opened his address by reminding the gathering of God's call to unity of his chosen people, Israel, and His promise to set them under one shepherd, David.

He pointed out that Christ was the fulfillment of the Old

Testament prophecies, "and especially the mission for unity remains with Him. His disciples are one . . . by the unity of Baptism."

The concern for unity "accompanied Jesus all His life," Cardinal Willebrands said, "and He expressed it in His sacerdotal prayer" in the Garden of Gethsemane, where He prayed to the Father to "glorify Thy Son, that I may glorify them . . . that they may become one, as Thou, Father, in Me and I in Thee . . ."

THAT PRAYER by Christ, the cardinal said, points out the essential need and central mission of Christian unity for the sake of Christ: "That is His glory — our unity, so that the world may know that He is sent by the Father."

He called on Christians to take up a "ministry of reconciliation . . . until the day when God will be everything in everyone."

In that context, he said, Pope Paul's aim of reconciliation in the 1975 Holy Year has a strong ecumenical dimension.

He repeated the Pope's request that the Holy Year be

taken as "an opportunity for doing special penance for the divisions among Christians."

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Archbishop's letter Deepen own faith as step to Unity

Beloved in Christ:
This week marks the Tenth Anniversary of the issuance of the Document on Ecumenism by the Fathers of the Second Vatican Council. It is not only our responsibility but also our privilege to note this anniversary in a grateful spirit strengthened by Christian hope. From the perspective of the past 10 years, we appreciate the many achievements of the Ecumenical Movement and also note, with sadness in our hearts, that the enthusiasm and euphoria of the Sixties have waned as we have recognized the serious problems and difficulties that still remain to be solved and overcome.

It would behoove us at this anniversary to reflect upon the words of Our Holy Father: "The Second Vatican Council has taught that every effort and undertaking directed toward reconciliation of Christians and all true ecumenism must necessarily start from an inner conversion of the heart, since the desire for Christian communion springs and grows from spiritual renewal, self-denial and the full exercise of charity and fidelity to the revealed truth."

Ecumenism, properly understood, is not and must never become a human compromise in denominational beliefs. Archbishop William Baum recently stated that ecumenism always remains more than a question of the simple reconciliation of the human communities, more than the noble efforts of attempting to eliminate historical misunderstandings, and more than the creation of one giant visible church.

True ecumenism is basically the faithful participation in the mystery of the death and resurrection of Our Lord Jesus Christ and the faithful expectation of his Second Coming.

The past 10 years have been fruitful ones in many ways. We must express our gratitude to the men and women of all Christian denominations who have heeded the call of the Council Fathers to work toward Christian unity. In essence, we must continue to pray for the guidance of the Holy Spirit and we must acknowledge that, while we may do many things with noble and true intentions, ecumenism will only succeed to the extent that we are willing and ready to renew and deepen our own respective faith, and reconcile ourselves with God so that we might be also reconciled with our fellowman.

With a grateful spirit for the true fruits of ecumenism and for the inspiration we all have received from the Document on Ecumenism, I recommend the cause of unity and peace to your good prayers, and I remain.

Devotedly yours in Christ,

Coleman F. Carroll

Archbishop of Miami

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PEOPLE

After an audience with Pope Paul VI on Nov. 13, U.S. astronaut James McDivitt said on Vatican Radio:

"In space there is truly the feeling of the greatness of God and of our own littleness... it is difficult at that moment not to be aware that God must be something so big that man scarcely succeeds in understanding it."



McDivitt

Asking for a voluntary return to a program of fast and abstinence to help the world's starving people, Archbishop Peter L. Gerety of Newark suggested making Wednesday a day of fast and Friday a day of total abstinence from meat and said:

"We can reestablish in our lives the ancient Christian customs of fast and abstinence so that our abundance may be shared with those who are hungry."



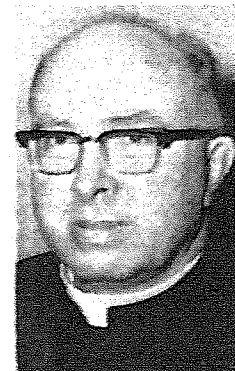
Abp. Gerety

Secretary of Agriculture Earl Butz, reacting to criticism by some U.S. delegates to the World Food Conference that the U.S. did not make a large enough commitment to providing food to the world's hungry, said:

"I think the body politic in the United States has a firm commitment that we're not going to permit starvation anywhere in the world that we can prevent... we'll give aid as long as it is needed, but we're always trying to graduate from aid to trade."



Butz



Cdl. Willebrands

Speaking over Vatican Radio of the retirement of Anglican Archbishop Michael Ramsey of Canterbury; Cardinal Jan Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity, said:

"We must thank the Lord for the ministry that he entrusted to other hands, and hope that the fruits of the Spirit which, through prayer and reflection, stemmed from him will last long."



Peffley

Songwriter and Legion of Mary member Bill Peffley, who also owns a publishing house and three Catholic bookstores, speaking about the role of the Blessed Mother in his songwriting and his life, said:

"I believe the songs came through me and not from me. I believe God wanted a re-emphasis on Mary and He took me to produce the 'Mary songs.'"



Cdl. Silva

Resigning as chancellor of the Catholic University of Chile after government interference in its operations, Cardinal Raul Silva of Santiago said:

"Under the present circumstances I can not discharge my duties as chancellor... but the university continues to be a Catholic institution bound as always to the Chilean Bishops' Conference and related to the Holy See."

Archbishop to bless clinic, school buildings

The new multi-purpose gymnasium and a science building at Archbishop Curley High School which were recently completed on the grounds at 300 NE 50 St. will be blessed by Archbishop Coleman F. Carroll at 5:30 p.m. today (Friday).

Pontifical Mass will be celebrated by the Archbishop in the multi-purpose center where construction began last August. A dinner sponsored by the high school's student congress will follow in the school cafeteria.

THE SCIENCE building is located at the east end of the existing classroom building and provides chemistry and biology laboratories, lecture room and a prep storage and work room. Rest rooms for girls have also been provided in the same area.

Across the campus from the classroom building and to the east of the existing field house is the new multi-purpose gymnasium connected to the field house by a covered walk.

Regulation-size basketball courts and two practice courts have been provided in the gymnasium and space has also been provided for the installation of bleachers in the future. A storage area and new rest rooms and locker facilities are also located in this area.

Miami architect Murray Blair Wright designed the new structures. The development committee is headed by Joe Robbie, managing general partner of the Miami Dolphins; Michael O'Neil, and Frank Crippen.

The high school, of which Father Thomas Engbers is supervising principal, has been recommended for reaccreditation in the Southern Association of Colleges and Universities by a recent evaluation team which visited the school.

A new and improved medical clinic at the Archdiocese of Miami Spanish Center located at 130 NE Second St. will be blessed by Archbishop Coleman F. Carroll at noon, Wednesday, Nov. 27.

The clinic, initiated in 1960 at the height of the Cuban refugee influx, has been located in small quarters on the second floor of Centro Hispano Catolico. It has now been moved to the main floor of the Centro and provides four offices for physicians, a clinical laboratory, an X-Ray department as well as a doctors' lounge, a suite of offices for the medical director, a medical file room, pharmacy and a reception area.

Sister Edita Rojo, a Sister of St. Philip Neri, who earned her doctorate in medicine at the University of Havana and interned at St. Francis Hospital, Miami Beach, is the Medical Director. She is assisted by Dr. Sergio Marti, a psychiatrist; and Dr. Mario Garcini, gynecologist.

The volunteer staff also include specialists in the fields of pediatrics, dermatology, cardiology, cardio-vascular, and general medicine. Elizabeth Pastor, a registered nurse, is in charge of the cardiology department.

THE NEW facilities and equipment, according to Msgr. Orlando Fernandez, Episcopal Vicar for the Spanish-Speaking and executive director of Centro Hispano Catolico, have been made possible through the cooperation of the Centro Ladies Auxiliary of which Mrs. Jose M. Morales Gomez is president and Mrs. Bienvenido Benach is treasurer.

A mammographic unit for detection of breast cancer is now included in the X-Ray

Continued on page 19

Children in Pilgrimage Dec. 1

Children from 37 parishes throughout the Archdiocese will come together in two locations for a Children's Pilgrimage Dec. 1.

Beginning at 3 p.m., the children, ranging from fourth to sixth graders, will be assembled in choirs at the Cathedral of St. Mary and at St. Coleman Church, Pompano Beach, for the Holy Year pilgrimage and Mass.

Archbishop Coleman F.

Carroll is expected to preside at the celebration at the Cathedral, at which Auxiliary Bishop Rene Gracida will be the principal celebrant and homilist.

AT St. Coleman Church, Father Ronald Brohamer, pastor of St. Matthew Church, will be the principal celebrant; Father Ronald Pusak, pastor of St. Joan of Arc Church, Boca Raton, will deliver the homily.

Sister Joyce La Voy, chairman of the Archdiocesan Commission on Liturgical Music, has been working in conjunction with choir directors, preparing the children's choirs to sing the chants, traditional and contemporary songs — including two selections from the new Sacramentary which goes into effect on the day of the pilgrimage — during the Mass.

Let us...



...give thanks

'Yes...Americans have much to be thankful for'

WASHINGTON — (NC) — Americans should commit themselves "as a nation to the steps necessary to share our blessings with those who right now really don't have much to be thankful for or hopeful about." Bishop James Rausch, general secretary of the U.S. Catholic Conference, said in a Thanksgiving statement prepared for Ecumedia News Service.

The text of his statement follows:

Thanksgiving, 1974, finds many Americans in a mood to ask just what they should be thankful for. About the only things that seem to be increasing are prices, shortages, inflation, and unemployment.

But if we are tempted to feel down on our luck at the moment, we need only turn on the television or open a newspaper to get a reminder that we live in what is still a remarkably favored country. Starvation is a stark reality in many areas of the world today — and that is worth bearing in mind as we ask for another helping of turkey.

WE ALL sense there is something wrong with a situation in which a relatively small number of people in the world live in comfort while the rest face destitution and even starvation. But generally we throw up our hands and say we didn't cause this state of affairs and we can't change it.

Maybe that is part of the problem. As long as we assume that nothing can be done, it's a safe bet that nothing will be. At this

Thanksgiving of 1974, besides giving thanks for our good fortune, let us also commit ourselves as a nation to the steps necessary to share our blessings with those who right now really don't have much to be thankful for or hopeful about.

In a letter to President Gerald Ford, Bishop Rausch urged an increase in American food aid to starving people throughout the world:

I write to request urgently that you accept the recommendation of the U.S. delegation at the UN Food Conference by increasing the allotment of funds for Title II of the P.L. 480 Program to at least 350 million dollars.

Along with Cardinal Krol, I believe we are placing before you a proposal which is supported by the vast majority of the 50 million Catholics in the United States. Many of them are hard pressed economically; some indeed are undernourished in our own land; but none wish to forget or forsake those who face starvation and death in other lands.

The problem of conscience posed for us as a nation by the food crisis is clear and compelling. If we fail to prevent mass starvation, we fail not in generosity but in elementary justice and human decency. We can not afford this burden spiritually, psychologically or politically in our country today. Please act so that we can face the world and ourselves with good conscience.

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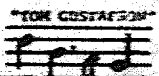
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U.S. not headed for another depression, economist says

The U.S. is not heading for another deep depression but "things will get worse before they get better," a nationally known economist and business consultant told a large Miami audience Tuesday evening.

Dr. Charles E. Irvin, consultant for 22 of the nation's largest corporations who resides in Ormond Beach was the featured speaker during another in the Barry College series of programs entitled, "Economic Awareness Lectures."

"When your outgo exceeds your income, your upkeep becomes your downfall is an economic principle that affects nations, corporations, and people," Dr. Irvin emphasized. "In short when you keep spending more than you bring in, you're in trouble. The world is in trouble, the U.S. is in trouble, and you and I are in trouble."

NOTING that only four times in the last 20 years has our national government spent less than it took in, Dr. Irvin said that if interest paid on the national debt is counted in even those four times disappear.

"Our national debt has grown from about \$100 billion right after World War II to more than \$500 billion today. The interest alone on this indebtedness is \$31.5 billion per year. Our per capita share of this debt and interest is about \$2,334 per year. If we add to the national debt, all other public and private debt, you and I owe something like 2 1/2 trillion dollars," he said.

Dr. Irvin explained that inflation is nothing more than an excess of demand over supply. "While we have had inflation for years and years at about three per cent per year it really began to heat up at the end of 1972. It will reach from eight per cent to 12 per cent in 1974," he predicted.

"The only sure cure for inflation is to increase productive capacity to match demand," Dr. Irvin continued. "Yet, in this country production has decreased about 3.7 per cent in each of the past two years. So, in the absence of increased production, the Government attempts to cool down demand by economic maneuvering such as making the money supply tighter, wage and price controls, etc. These maneuvers are

only temporary relief," he pointed out. "The cure is still matching demand with production and we see this happening at the moment in the price of turkeys — 25 cents lower than last year — due to plentiful supply and customer resistance."

ADMITTING that there are similarities between today and 1929, Dr. Irvin explained that there are major differences and he cited protective investments in savings, aid to the unemployed, farmers, widows, orphans, retirees, independent pension funds as examples.

Predicting that there will be a slow upturn in 1975 and that unemployment will ease by late 1975, Dr. Irvin also stated that people will not return to the high standards of living to which they have grown accustomed.

"People must realize that because of the existence of laws like that of supply and demand, that they are in control," he said. "Their willingness or non-willingness to purchase affects the demand cycle in relation to supply; their positive attitudes constitute a spirit of recovery; and negative attitudes can continue recession. We must be more willing to give a day's work for a day's pay, not demand more pay for less work," he declared. "The future of the economy is actually in the hands and hearts of the people, the consumer, the voter," he said.

Inflation muffles Camillus joy note

Hundreds of indigent men and, yes, women, who are probably already looking forward to a turkey dinner with all the trimmings at Miami's Camillus House may very well find themselves "without" unless South Floridians respond to a call for donations of food.

Brother Kevin, superior of the Little Brothers of the Good Shepherd who staff the refuge and who are engaged in expanding the facilities, told the Voice this week that this year has seen a big change in donations on which they could depend in other years.

"BECAUSE of the increase in the price of wheat we no longer get as many donations of bread as we used to from the bakeries," he said. "It looks as though this Thanksgiving and even on other days we'll have to start buying bread, unless people donate it. As far as Thanksgiving goes, we not only need turkeys but everything else

that goes with them for dinner.

"We're already serving more than 500 people at the noon day meal and distribute several hundred sandwiches every day for supper," Brother Kevin said. "With so many people out of work we expect the number to increase."

Camillus House, which also has an increase in "customers" as the weather grows cold up north and persons migrate to Miami, needs coffee, sugar, and other staples as well as canned vegetables, cranberry sauce, etc.

The Brothers will be glad to pick up large donations of food and may be reached at 371-1125.

New sacramentary available in U.S.

WASHINGTON — (NC) — The new sacramentary, or altar missal for priests, is now available at Catholic book stores across the country, it was announced here by the U.S. bishop's Committee on the Liturgy.

The sacramentary, the result of 10 years of gradual revision of the Mass, provides the official English translation of the Latin Roman Missal published in 1970 by the Vatican's Congregation for Divine Worship. It contains all of the official prayer texts needed by the priest celebrant at Mass.

FOUR American publishers — Catholic Book Publishing Co., The Liturgical Press, Collins-World, and Our Sunday Visitor — have prepared

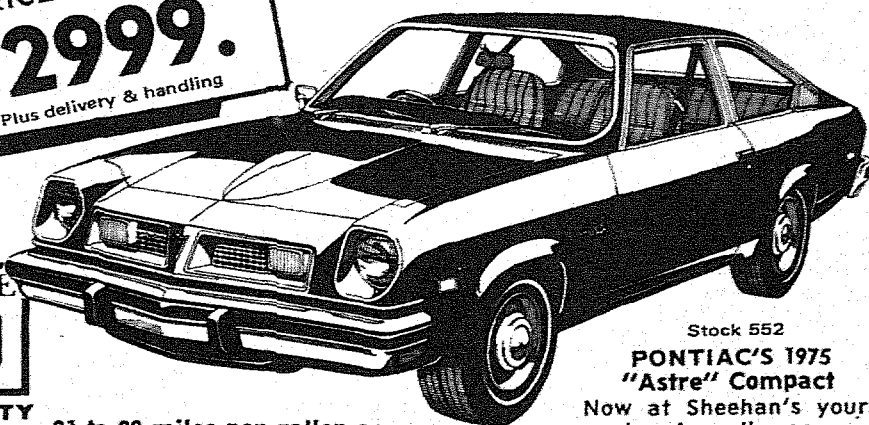
editions of the sacramentary. The content is the same in all four, but there are differences in design, layout and binding.

Bishop Walter Curtis of Bridgeport, Conn., chairman of the bishop's Committee on the Liturgy, said he is sure priests will be happy with the new book: "The format is practical. The layout is attractive. The content is rich."

The sacramentary may be used immediately, and its use is required as of Dec. 1. It does not change the order of the Mass that has been in effect since 1970, but it adds a wider variety of alternative prayers that were not available to priests in earlier, provisional books.

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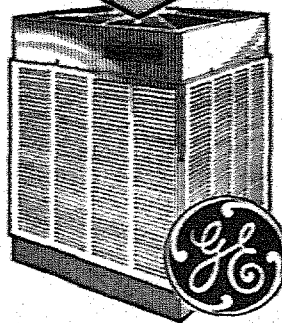
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CHRIST THE KING — That theme is illustrated from these readings from Nov. 24: First — David becomes king of the Israelites, a shepherd to his people (2 Samuel 5/7-3); Second — God has made Christ the first-born of all creatures and has given him power over all things (Col. 1/12-20); Gospel — While the people mock Christ on the cross, the criminal crucified with him recognizes him as the Messiah (Luke 23/35-43).

Here are the qualities people expect in priest

PATERSON, N.J. — (NC) far down the line were — What characteristics do "authority figure" and "final judge of morality" people look for in a priest?

Somewhere in between were "warm person," "good liturgist" and "kind confessor."

If you ask the priests themselves, the first answer you'll get is "a man of God," according to an informal survey completed recently by the Paterson diocesan priests' senate. Not far behind were "a man of prayer" and a "community builder," while

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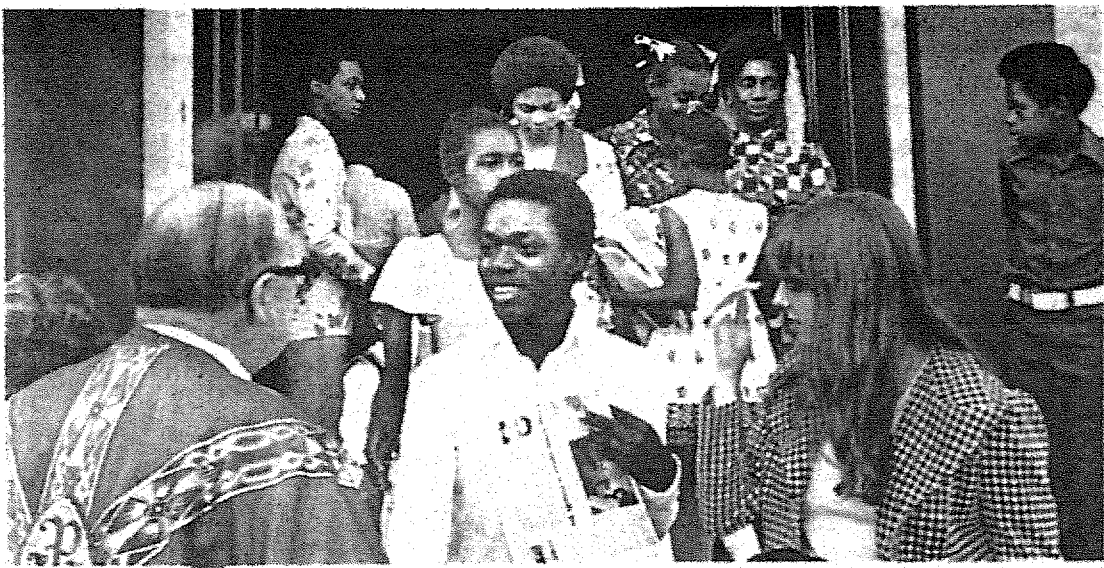
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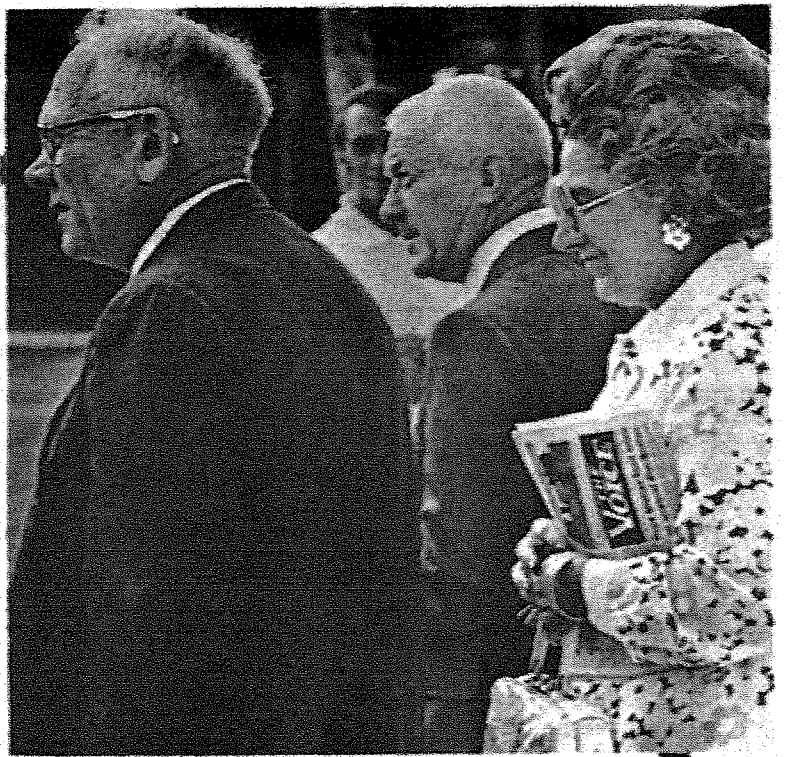
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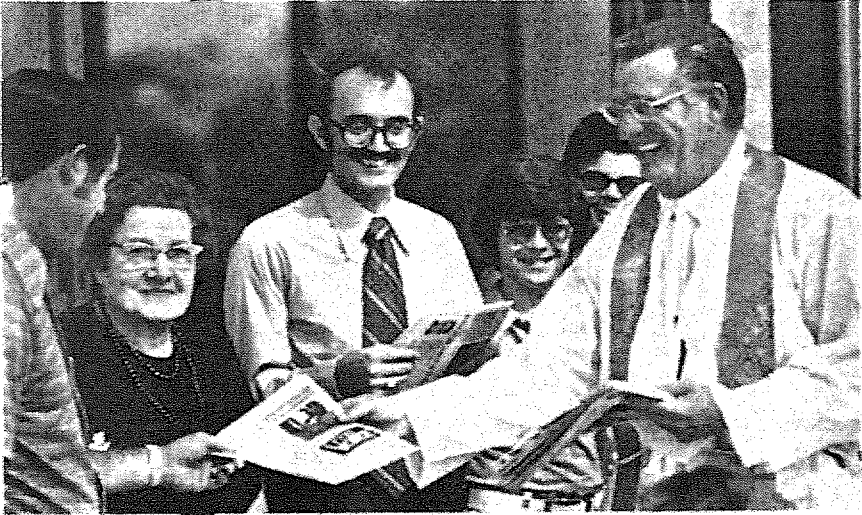
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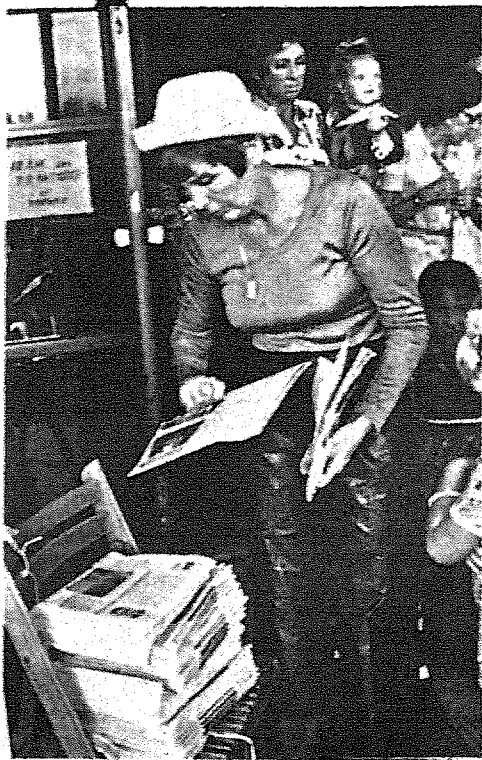


ST. JOHN FISHER CHURCH

TENS OF THOUSANDS of extra Voices were printed and distributed free at churches throughout the Archdiocese last Sunday to acquaint people who might not be getting the publication, with it, in preparation for the Archbishop's appeal that all Catholics receive the paper into their homes.



SS. PETER & PAUL CHURCH

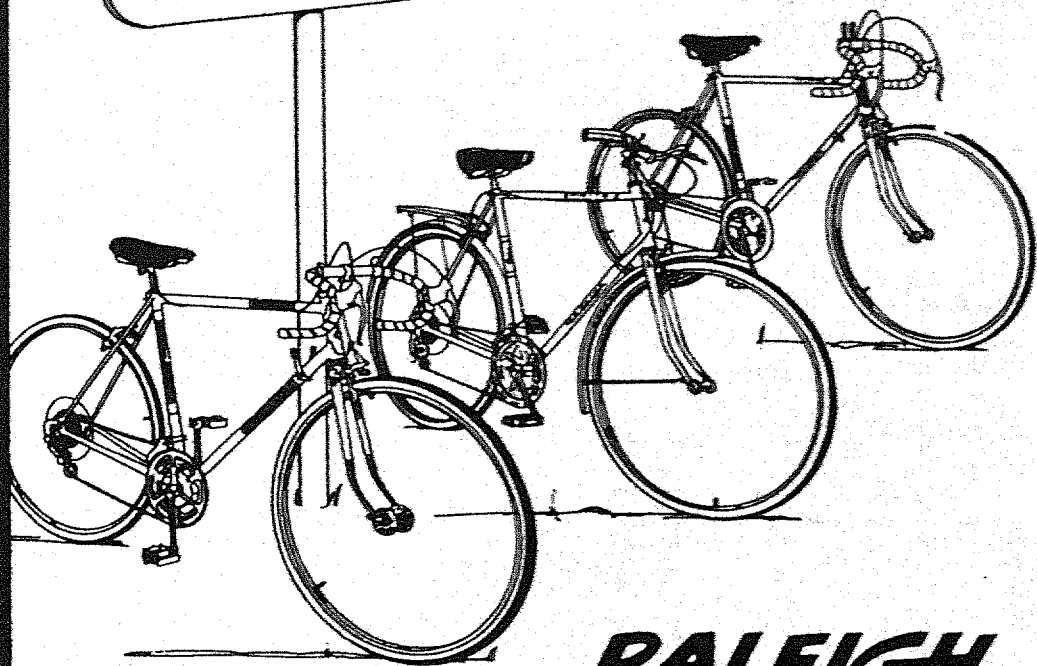


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VOICE Sunday

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 What has the World Synod of Bishops done in Rome that will affect your own parish church?
 What new priests have been appointed in your parish?

Which movies and TV shows are artistically worth seeing and morally acceptable?

What does the Pope think about the world food crisis?

What do leading Catholic journalists think about various issues confronting everyone today?

These and hundreds of other questions could be asked each week, and any Catholic interested in his faith and in the world around him would be interested in the answers. And anyone who reads *The Voice*, Florida's largest weekly newspaper, would have the answers.

THE PAPER has a wealth of information that simply can not be obtained anywhere else in one package. It contains a wide scope of material, from straight Catholic news, to analysis and opinion, to instructional and devotional information. In short, there is something for everyone.

Last week's paper contained, for instance, a four page section (as it does each week) of *Know Your Faith*, a presentation not of mere doctrine, but of valuable insights into daily living, problem solving, Church history and social concerns.

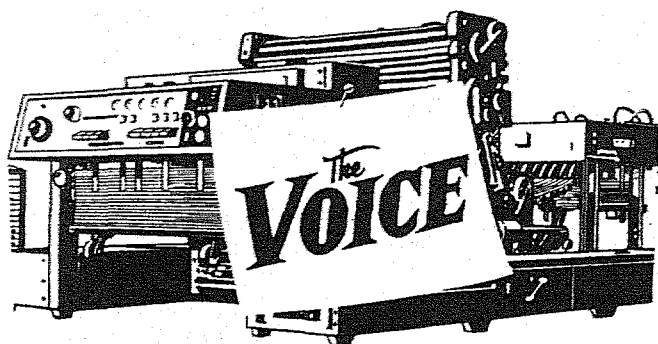
That issue told you about the Pope's views on world hunger, about the new bishop of Orlando, about a local lawyer fighting for a better environment, about a local church overflowing with lecturers, about a priest who baptized a son 26 years after baptizing the father, about why some people lose their faith, about a Sister who thinks society needs the retarded. It contained a story about a group seeking legislation to protect the unborn; also a reminder to parents of high school entrance exams; there was an item about the PLO appearance in the United Nations, and one about the Pope's symbolic opening of the Holy Door at St. Peter's to launch the Holy Year, and other items and pictures.

And all of the above was in the first six pages!

The wealth of information contained in the whole 28 pages would be too much to list. And for 25 cents a week subscription, an almost negligible tab.

We hope you will, on this Voice Sunday, renew your subscription and urge your friends to subscribe if they don't already.

The point is that the information in *The Voice* comes to you through an agency of your Church and brings with it a sense of values which you can't buy at any news stand at any price.



GIVE THANKS



'The Voice' faithful to role of stating Church's teachings

By MSGR. JAMES J. WALSH

The Catholic paper — the last 10 years — has been caught in a powerful squeeze play. And it came at a time when we thought we were heading for the golden era of the religious press. The Second Vatican Council, very slowly at first and very rapidly towards its end, had won a place for religious news on the front pages of the secular press around the world.

Non-Catholics were very interested in hearing about the Declaration on Religious Freedom and the Decree on Ecumenism. What the bishops decided on regarding the Liturgy affected the lives of all Catholics everywhere. The Decree on Priestly Formation caused seminaries almost immediately to make structural changes in their training of future priests. The Jews had been deeply concerned about the relationship of the Church to non-Christian Religions.

SO, in the mid-sixties, the stage was set, we thought, for an intense follow-up of the Council in the Catholic Press and secular newspapers. I guess we were too naive. We were also forgetful of history which indicates quite clearly that the aftermath of every Ecumenical Council was anything but serene and fruitful, as far as appearances go.

First, we had the rebellion period. The wise and necessary freedom of the bishops at the Council was now distorted out of shape. Authority became a very bad word. Some, who were hardly dry behind the ears, and others who had amassed a load of knowledge, but had taken on only a little wisdom and less maturity, felt quite at ease in defying the pope, in setting the bishops straight and making white black, just for the devil of it. At this stage, the younger priests were the torch bearers, and they seemed to have the Hollywood star itch for publicity in the papers and on TV — anywhere, in fact.

Change merely for the sake of change became a very painful and destructive force. Religious Orders began to reform their communities, as sanctioned by the Council, but again the radical element attempted to take over and change ancient structures between



MSGR. JAMES J. WALSH

Monday and Friday. It was fairly common to find that prayer was being replaced by extreme activism; there were sit-ins and pray-ins and sudden, intense concern for the underprivileged.

Today many people blame all this on the Vatican Council. They still do not seem to realize that the fever of the self-appointed reformers shot up and helped them become delirious because society itself, — the whole, wide world — was in turmoil and rebellion at one thing or another.

Our of that first powerful reaction against authority, there has now risen another. Those who sought novelty and sensation in the Church have decreased greatly in numbers, but those who do not want change of any kind for any reason have come to the fore. Many of these were rightly scandalized by news accounts of anti-authority doings in the late sixties. They were made to feel most insecure when nuns and priests gave up their calling and turned to secular work. They feared the future if more changes were to come. As a result, they have resisted changes in the liturgy especially, in our attitude of cooperation with non-Catholics, in the revision of the rites of the Sacraments.

THERE ARE others in this general group, known as ultra conservative, who so ardently are fighting against change that they, too, like the rebellious crusaders after Vatican II, are opposing both the pope and bishops, if the latter go contrary to their convictions.

The Catholic press has been caught in the middle by all of this and has been condemned by both extreme groups. It has hurt considerably and has confused the role of the Catholic paper.

The *Voice* is now attempting in a massive effort to restore the correct understanding of the role of the Catholic paper in the lives of Catholics. It wants to hammer home the conviction, as Gerald Sherry put it, "the diocesan newspaper is the only sure supporter of the local bishop in his ministry of service."

Its role, as Pope Paul said, is to serve the truth. It seeks to teach, as our Holy Father and our bishop teach. It extends the Catholic classroom into the home. It can bring one up to date on Catholic doctrine and morals, make one aware of critical moral issues which affect the lives of us all, such as abortion, euthanasia, violation of human rights. It can and must reflect the lives of our people — their spiritual needs, their material needs, their joys and sorrows and home problems.

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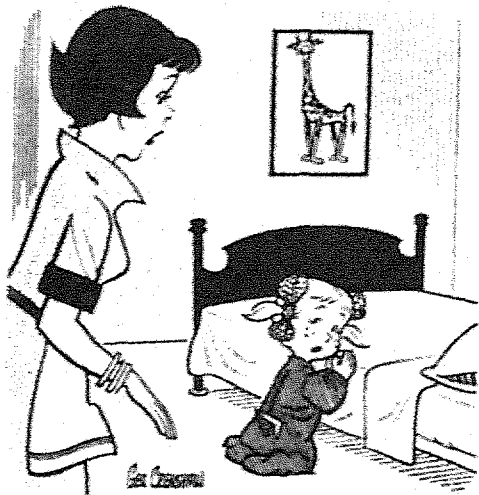
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Opinion

A decade of bright progress toward ending hoary disunity



'About the new Barbie doll, mom . . . I've decided to go over your head'.

Boxing gloves bad, handguns worse

By FATHER JOHN B. SHEERIN, C.S.P.

Muhammad Ali met George Foreman, world heavyweight champion, under an aluminum canopy in a stadium in Zaire, Africa on Oct. 30. The "Fight of the Century" apparently created a bit of a stir in Zaire. It overshadowed a national art exhibit and a week-long conference on Arab-African solidarity but it drew relatively little attention from the press in the United States.

Years ago, a major prizefight such as this would provoke numerous editorials in the secular press and scathing denunciations from columnists in the Catholic press. The columnists generally deplored slugfests between behemoths as patently barbaric and grossly immoral.

I can remember sizzling columns by Father James Gillis on professional boxing that excoriated the promoters as well as the contestants in these mauling exhibitions, and I must confess I agreed heartily with every word Father Gillis said about these jungle brawls.

THE MORAL theologians claim that the clear and direct aim of a prizefighter is to inflict as much physical injury as possible on his opponent. Such brutality might be justified if it were a means to a good end but crippling the opponent is the end of a boxer, an end that can never be

Sum and Substance

justified. In football, the player does not deliberately intend to mangle the man on the other side. His intent is to make yardage, not break a man's jaw.

The "Fight of the Century," however, drew almost no comment in the editorial pages of the secular pages and precious little in the Catholic papers. Why was this? To Catholic editors and columnists, at least, pugilistic slaughter is still slaughter but my theory is that boxing gloves are not considered the major threat to civilized conduct today. Boxing is a jungle type of violence but the most ominous threat to the peace of the community is the gun, not boxing gloves. Why get excited about two brawlers mutilating each other in Africa when the daily papers report day after day a sickening succession of murders in your own city, committed by culprits who are adept with a Saturday-night Special and who never wore a boxing glove on either hand?

THE GUN is also the chief threat to peace on the international scene. Not so much the guns that enabled China to shoot its way into the sessions of the United Nations. A great many small nations as well have made their way into the UN by means of guns. They have legitimized the nationalistic claims of their freedom-fighters by means of gunfire, and in some cases, these shooting wars have been genuine wars of liberation.

But the guns of terrorists are a different type of weapon. Terrorists focus generally on innocent civilians, not on the soldiers of an enemy army.

Fighting for freedom is one thing: Committing major crimes on innocent persons by way of terrorism is something else again. Unfortunately the UN has dealt very timorously and gently with the whole question of terrorism. As one Dutch law expert has said in regard to the UN and terrorists, "I'm afraid we have to get used to a new international level of disorder and crime."

So I guess the press is right in bypassing the problem of morality of the prizefighting at the present time. Professional boxers are rank amateurs in comparison with the murderers shooting their way into the UN Assembly.

By DALE FRANCIS

It was 10 years ago on Nov. 20 that the Council Fathers of Vatican II approved the Decree of Ecumenism by an overwhelming 2,064 to 64 vote. It was a document that opened new vistas for the hope that there might one day be Christian unity. There is a celebration of this ecumenical milestone this year, so it is well that we should look to see how the ecumenical movement goes.

To know how it goes it must be placed in a context of history, not in the context of the hopes of some enthusiasts. Viewed in the context of history there has been great progress but if it is to be judged by some enthusiasts who expected yesterday that Christian unity would come tomorrow then obviously there is disappointment.

I view it in light of my own knowledge of how things used to be. I have been committed to the cause of Christian unity all of my adult life. Back in 1957, when most people didn't even know how to pronounce the word, I entered the ecumenical movement with Operation Understanding, a newspaper designed for the clergy of other churches. It brought me into weekly dialogue with some 15,000 clergymen of all denominations. I soon was carrying on a correspondence with clergymen of many churches, visiting with them, speaking before their clergy and their people.

WHAT I discovered was that our brothers of other churches did not know us at all — and it was for the most our own fault. One clergyman reported that although he had been in cities with many Catholics all his life, he had never found an opportunity to speak with any priest. There was culpability on

both sides but we Catholics surely did little to open ourselves to our Protestant brothers.

There was generally a great ignorance of the Catholic Church on the part of Protestants but it was matched by the ignorance of Catholics concerning Protestants.

For anyone who was involved in the meeting of Protestants and Catholics in the 1950's, the change in two decades has been beyond the wildest hopes. But there were others who came to the ecumenical movement once the momentum had begun, who came on the high tide of the first exciting ecumenical developments. Not really understanding the situation as it had been, they optimistically hoped that there would be union of Christianity soon. Having come in at high tide, they now are disappointed that the high tide no longer exists and the movement is no longer moving at its early fast pace. They were deluded because the first steps were the easy ones, they didn't understand it was not possible to continue at that pace.

The movement now is slow and even some of that which seems to be movement may be illusionary. When a group of Lutheran and Catholic scholars reached some mutual conclusions earlier this year concerning the papacy, it was heralded by some unrealistically. The Lutheran agreement was not to a Catholic understanding of the papacy and much in the Catholic position included conclusions that the Magisterium of the Church was not likely to accept.

One thing that must be understood is that whatever the conclusions reached in consultations between scholars of various churches and scholars of the

Catholic Church, they do not have any effect unless they are finally ratified by the Pope and the Bishops.

AND it must be remembered that ecumenism for Catholics never involves some homogenization process. The only way any Catholic can enter into any authentic ecumenical discussion is as a Catholic, fully and completely committed to the teachings of the Catholic Church.

We were called by the Decree of Ecumenism to respect for others, for recognition of our own failures, to realization that we need to come to know our brothers of other Christian churches, that we should seek to find explanation of our beliefs that can be better understood by others.

But at the same time, the decree warned that "Nothing is so foreign to the spirit of ecumenism as a false conciliatory approach which harms the purity of Catholic doctrine and obscures its assured genuine meaning."

So the Catholic in ecumenism must always be true to what the Church teaches, he must be fully and totally a committed Catholic if he is to enter into any real ecumenical communication. Those who want the manifestations of unity before unity exists — asking inter-communion, feigning a unity, can not serve the cause of authentic ecumenism.

As the Decree of Ecumenism says, the final hope for Christian unity lies in the work of the Holy Spirit. We by our love and respect open the way for the work of the Holy Spirit. The disunity dates back centuries; we have made great progress in one decade.



Keep a sharp eye open!

On this page...

...our readers are invited to sample a variety of Catholic viewpoints which reflect opinions of the authors and are not necessarily the official position of the Church.

'Still getting to know my son'

By ANTOINETTE BOSCO

I know what I want to write about this week. Very simply, it's about something that happened to my oldest son, and so, therefore, it happened to me.

It is a varied theme — about unemployment, a social phenomenon, a college education; about expectation, injustice and devastating disappointment. Mostly, it's about the mix of ups and downs and surprises that is parenthood.

It begins with a rather sobering statistic. Some 225,000 young males in their 20's, having completed their college education, are said to be unemployed and living, according to a recent report in a national magazine, by "creating their own life style."

MY 24-year-old son, with his degree in English, is one of these statistics. For two-and-a-half years he has been "creating his own life style." Translated, that means he picks up work wherever and whenever he can. To date he has put jars in boxes in a fruit factory; spent eight-hour shifts bending paper boxes so that they wouldn't jam before feeding them into a machine; and has loaded and driven trucks.

Paul has pushed around huge pieces of foam rubber in a factory, worked in an aluminum siding warehouse, cleared out a burnt-out base-

ment for a carting company, and stacked books on a library shelf.

The only job that came close to being in line with his education was a three-month temporary position as youth director for a group of teenagers.

The young, college-bred unemployed, both male and female (the girls who can type can only find secretarial jobs) are a new phenomenon in our country. Churned out of colleges in unprecedented numbers, the holders of degrees in English, humanities, psy-

The Bottom Line

chology, ecology and other non-specific fields have found that they are the first victims of a peculiar overpopulation. There are simply too many liberal arts college graduates for a production-oriented society, finding they are all going in the same direction — poverty.

AFTER two-and-a-half years of unemployment, Paul, who lives in a grade-B-minus-movie type of apartment on the lower East Side of New York City, is getting tired of poverty. Last month he had the chance to work as a laborer for a few weeks on Long Island near our home and bunked in with us back in his old bedroom. On Saturday morning, after his first week of

work, he went back to the city to get his mail, just in case he had any responses to his job seeking.

His mail box was empty. At the post office he was told that his mailman, observing that Paul hadn't picked up his mail for a few days, took the mail out of the box and had it with him. Since the post office closed at noon on Saturday, Paul was told he couldn't wait for the mailman to come back.

On the following Friday, Paul went back to the city. He phoned to tell me the bad news. In his mail was a letter dated eight days earlier from the New York Civil Service Department, telling him to report for processing for an \$11,000 a year job — on Tuesday. The letter said if he did not report in person on that day, the job would be given to a person who had placed lower than he did and his name would be taken off the Civil Service list.

THE JOB was just what Paul wanted — a city job with good pay. He had taken the test 11 months earlier and scored high. The long wait was over and he had won — and lost.

He called the Civil Service Department. They were sorry his mail hadn't been delivered on time. Paul could possibly get reinstated to the bottom of the list, but it was all too late, the next jobs wouldn't be offered for another two years.

Around the Archdiocese

Dade County

Their annual "Glenn Miller" dance will be sponsored by members of Visitation parish on Saturday, Nov. 23 at Bayfront Park Auditorium beginning at 9 p.m. with music by Gene Roy. For tickets call 624-4162.

An arts and crafts sale begins at 9 a.m. Sunday, Nov. 24 in St. Louis parish, 7270 SW 120 St. and continues until 5 p.m. Sale is open to the public in outdoor and indoor areas.

Their annual "Gold Coast Extravaganza" will be sponsored by St. Joseph Women's Club, Surfside, on Feb. 20 at the Americana Hotel. The club operates a boutique shop every Sunday during the coffee hours after Masses.

St. Brendan Woman's Guild will sponsor a Christmas bazaar on Saturday and Sunday, Nov. 23 and 24 in the parish hall, 8725 SW 32 St.

A Family Barn Dance sponsored by the Mothers Guild of St. John the Apostle parish, Hialeah begins at 8 p.m., Sunday, Nov. 24 in the parish hall.

A Fish Fry and Birthday Night will be sponsored by Coral Gables Council, K. of C. this evening (Friday) at the clubhouse, 270 Catalonia Ave., Coral Gables.

The St. Vincent de Paul Society truck will be in the parking lot of Epiphany Church Saturday, Nov. 23 and Sunday, Nov. 24 to receive your donations of clothing and small items. For pick up of large pieces call 661-4184.

Circle 2 of St. Margaret Mary Guild of Holy Redeemer parish will meet after the 10 a.m. Mass on Sunday, Nov. 24.

A Pastor-Parent-Teacher meeting for the Religious Education Center of St. Catherine of Siena Church will begin at 8 p.m., Monday, Nov. 25 in the parish hall.

K. of C. Council No. 5110 will sponsor a festival on the grounds of St. John Bosco Church on Saturday and Sunday, Nov. 23 and 24.

Couples celebrating wedding anniversaries in November will be honored during a 10:30 a.m. Mass of Thanksgiving on Sunday, Nov. 24 in St. James Church. A social hour will follow where Scout Explorer's Troop will serve coffee and doughnuts.

Holy Redeemer parish will sponsor its annual bazaar on Wednesday, Nov. 27 on the parish grounds, 1301 NW 71 St.

Miami Beach Council K. of C. will have an open house meeting at 8 p.m., Monday, Nov. 25 in St. Patrick parish, Miami Beach. Anyone interested is invited to attend the program which will include a brief discussion entitled "Know Your Knights' Aims."

Broward County

St. Matthew Women's Club will operate a variety booth at the Hallandale Recreation Center Country Fair, on Saturday and Sunday, Nov. 23 and 24. Bric-a-brac, white elephant items and hand made articles will be featured.

A Memorial Mass for deceased members of St. Anthony Women's Club will be celebrated on Tuesday, Nov. 26 in the parish church, Fort Lauderdale. Coffee and danish will be served in the club rooms.

Young-at-Heart group to mark Thanksgiving

WEST PALM BEACH — A newly organized "Young-at-Heart" Club for senior citizens of St. John Fisher parish and Mary Immaculate Mission will sponsor a Thanksgiving party on Monday, Nov. 25 in the parish hall.

A Mass of Thanksgiving celebrated in the parish church will precede the party, which will include a sing-along of songs popular 60 years ago.

Both men and women are invited to join the group, of which Father James Cleary, O.M.I. is moderator and Mrs. Alice Meersman is secretary.

Will lecture on adoptions

WEST PALM BEACH — "The Successful Adoption" will be the topic of Robert K. Alsofrom, Ph.D. during a lecture at 8 p.m., Tuesday, Nov. 26 at the K. of C. Hall, 1166 Marine Dr.

The lecture is sponsored by the Women's Auxiliary of the local Catholic Service Bureau and is open to the public free of charge.

Refreshments will be served. Additional information may be obtained by calling 686-6890.



NAPLES WOMEN have organized St. Peter's Women's Guild. Mrs. Margaret Abbate, first president, right; and Mrs. Judy Mankowski are shown discussing plans with Father Michael Hickey, pastor. Other officers are Mrs. Marie Beck, vice president; Mrs. Ann Kaverman, recording secretary; Mrs. Terri Thatcher, corresponding secretary; and Mrs. Virginia Nolan, treasurer.

Palm Beach County

A charity card party under the auspices of Court Palm Beach, Catholic Daughters of America, begins at 2 p.m., Saturday, Nov. 23 at the CDA Hall, 537 Pine Terrace, West Palm Beach. Tickets are available by calling 585-4209.

Christmas cards are still available from the Palm Beach County Right to Life League. Call 844-3063 or 844-8212 to place your order.

A bazaar and bake sale will be conducted by the Sacred Heart Ladies Guild beginning at noon, Saturday, Nov. 23 and from 9 a.m. to 2 p.m. Sunday, Nov. 24 in Madonna Hall, 430 N. "M" St., Lake Worth.

A trip to Disney World is being organized by the Friendship Club of Holy Spirit parish, Lantana, for Dec. 10. Reservations may be made by calling 588-5042.

Father Joseph Ryan, S.J., noted author, lecturer, and expert on the Middle East, will speak at the K. of C. Hall on Marien Dr., West Palm Beach, at 8 p.m., Monday, Nov. 25. Refreshments will be served.

3-day fiesta opens in Hialeah

HIALEAH — Mass celebrated at 7:30 p.m. today (Friday) in St. Cecilia Church will mark the opening of an evening of festivities honoring the patronal saint of the parish.

An outdoor procession will follow the Mass to open a three-day festival which will feature band music, a concert, rides and entertainment on the grounds at 1040 W. 29 St.

Cuban singer Martha Perez will be heard in concert at 9 p.m. on Saturday and Sunday. Rolando Ochoa, Cuban TV personality will be master of ceremonies.

Refreshments will feature Spanish, Italian and American foods. Father Luis Perez is the pastor.

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'Evenings of appreciation' will honor parishioners

Priests in two parishes of the Archdiocese have chosen

Bishop Gracida to be guest of senior citizens

HOLLYWOOD — Auxiliary Bishop Rene H. Gracida will be guest of honor during the Second Annual Thanksgiving Eve Dinner for senior citizens and retirees sponsored on Wednesday, Nov. 27 by the priests of Nativity parish.

Mass will be celebrated at 4 p.m. in the parish church and dinner will follow in the parish hall.

Deadline for tickets, which may be obtained at the rectory, is noon today (Friday).

Thanksgiving week as the time to express their gratitude to parishioners during "Evenings of Appreciation."

Father Donald Ireland, pastor, Holy Spirit parish, Lantana, and his assistant, will be hosts during the "Evening of Appreciation" parishioners on Saturday, Nov. 23 at the Holiday Inn, 2830 S. Ocean Blvd. Dancing will begin at 9 p.m.

In Miami, Father James Reynolds, pastor, St. James Church, and his assistants, will welcome their parishioners to a similar party on Wednesday, Nov. 27 at the K. of C. Marian Council Hall, 13390 Memorial Hwy., North Miami.

Will speak on why ERA is 'unneeded'

"Why We Don't Need the ERA" will be the topic during the next in a series of lectures currently being presented by the Right-to-Life Crusade, Inc.

Mrs. Shirley Spellerberg, president, Florida Chapter of Women for Responsible Legislation, and vigorous opponent of the proposed Equal Rights Amendment, will be the guest speaker at 8 p.m., Monday, Nov. 25 in St. Thomas the Apostle Family Center, 7303 SW 64 St.

The general public is invited to attend free of charge.

Anti-ERA meet slated

The proposed Equal Rights Amendment, to be voted on during the next session of the Florida legislature, which convenes April 8, 1975 in Tallahassee will be the subject of a meeting on Tuesday, Nov. 26 at the home of Mrs. Thomas Palmer, 7351 Belle Meade Island Dr.

Members of the Miami Archdiocesan Council of Catholic Women will discuss plans to oppose ratification of the controversial ERA, beginning at 9:30 a.m.

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Sister Trinita is installed as 4th president of Barry College

Eighteen years ago Sister Mary Trinita Flood came to Barry College as an instructor of speech and drama — last Friday the Dominican nun was installed as fourth president of the college.

Archbishop Coleman F. Carroll was the principal celebrant of the Mass of Inauguration on Founders' Day, a date selected by the new president for the inaugural activities.

EMPHASIZING that Sister Trinita was assuming her duties at a time when economic conditions are not what we would like them to be, the Archbishop expressed the hope that the new president would rejoice in her new responsibilities.

"It is my responsibility," the prelate said, "to call to the attention of the members of my flock and the members of this community in which we live, the responsibility that is ours and the responsibility that is on the shoulders of a college president. We couldn't be living in a more challenging time if we do what our past judgment and our own education tells us we should do," the Archbishop stated.

The Archbishop reminded the congregation in Cor Jesu Chapel that if the faculty and the institution live up to the certain definite principles on which the college was founded, the college will make a very solid and substantial contribution to the community for the betterment of the community.

"EVERYONE at this college is daily reminded that there is a God and that we depend upon God. They are reminded of the fact that you can go anywhere, to any school and amass a lot of information — that's not education," the Archbishop continued. "Those who amass a lot of information with regard to the scientific sphere — look what's happening to us. We're deathly afraid of what our next door country-neighbor is going to do — to blow us up or give us the advantages of the good that can result from this energy."

"Not only does this college exist to give knowledge, understanding, and wisdom to its students but to the exercise of those habits which will be developed in the days ahead for you to go out into this community and make

a substantial contribution to its betterment. There's nothing the matter with the world that man didn't cause and there's nothing the matter with the world that man can't correct," the Archbishop declared.

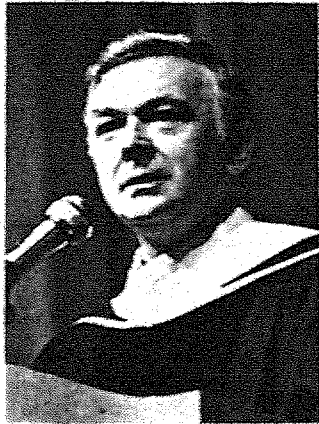
Concelebrating with the Archbishop were Msgr. Noel Fogarty, Chancellor of the Archdiocese; Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables; Father Cyril Burke, O.P.; Father Urban Voll, O.P., rector, Archdiocesan Seminary of St. Vincent de Paul; Father Ignatius Fabacher, S.J., pastor, Gesu Church; Msgr. Francis Dixon, pastor, St. Sebastian Church, Fort Lauderdale; Father Daniel Madden, O.P. and Father Val LaFrance, O.P. Masters of ceremonies were Msgr. John J. Donnelly and Father Arthur Dennison.

DURING his homily, Father Neal W. McDermott, O.P., college chaplain, recalled the founders of the college when he said, "Barry College and those of us who make it such must certainly appreciate that we stand today on the shoulders of great people, people of vision, people who dared dream."

"Inspired by his love of the young and the courage of his younger brother (Msgr. William Barry), and the devotion to education of his sister, Mother Mary Gerald, O.P., Bishop Patrick Barry with them and Jack Thompson began a venture of Catholic higher education in South Florida almost on the eve of the Second World War. Forty



NEW PRESIDENT of Barry College, Sister Mary Trinita, O.P. receives Holy Communion from Archbishop Carroll during Inauguration Mass.



INAUGURAL speaker was Dr. Clarence C. Walton, president, Catholic University of America.

SILVER MEDALLION, a gift from the college faculty, cast especially for the occasion is presented to Sister Trinita by Dr. M. Daniel Henry, Vice-president for academic affairs.



PRINCIPAL celebrant during Mass of Inauguration last Friday in Cor Jesu Chapel on the Barry Campus was Archbishop Coleman F. Carroll. Concelebrating with him were Archdiocesan secular and Religious priests.



COLLEGE TRUSTEES, civic leaders, representatives of colleges and universities in South Florida, Dominican Sisters and friends participated in the Mass of Inauguration which highlighted Founders' Day.

students and 12 Sisters, whose average age was 30, made the dream a reality. That love of

presence today bears that out, boasts over 40 Dominicans, that devotion to education has not weakened, our faculty teachers."

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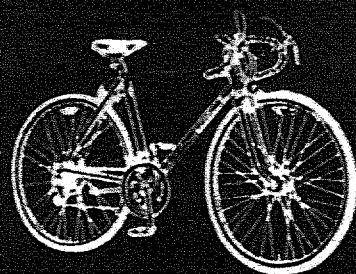
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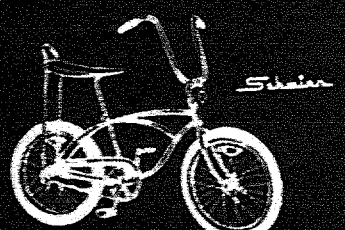


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'Merry-go-round' should make it to Broadway

By HERB BLAIS

If ever a show in the category of Legitimate Theater could be designed in ideal shape and sound for the intimate dinner theater, Don Tucker's brand new "Merry-go-round" at the Sea Ranch in Lauderdale-by-the-sea is it.

It's cantata. It's the Rolling Stones and the Mills Brothers alternately doing tune after sparkling new tune of remarkably clever satire on the American scene today.

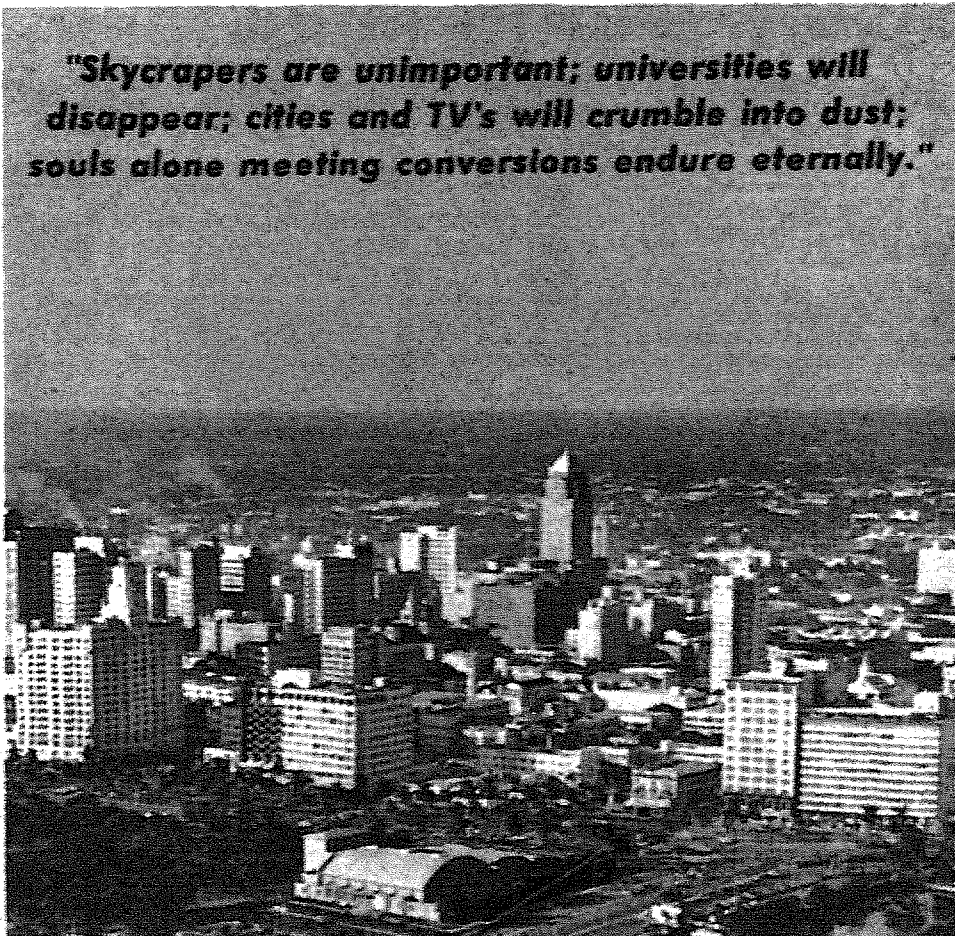
Few words are spoken in two hours of rollicking, melodious music; they're all sung. But every single word counts. So it couldn't be done in a large theater. The accoustics have to be perfect. Because Tucker's words are as rare as his music.

IF YOU saw "Don't Bother Me I Can't Cope," you'll call "Merry-go-round" a "white Cope." Except that the talented participants don't dance that much. Rather they sway rhythmically. They move around for solos, breaking the spell of continuous hilarity.

The "players" are: Lulu Downes and Tony Riva of Atlanta, Barbara King and Chris Canyon of New York, and Teri de Sario of Miami. They're the cream of more than 200 theatrical talents auditioned by Tucker and co-producer Fred Chappell.

A "musical sequence" in two acts, "Merry-go-round" is advanced hopefully as "Pre-Broadway." We think that creator Don Tucker is pre-Broadway. He's ripe for prime-time television. The harmonious quintet he selected to premiere his baby have great backgrounds and will probably each go in a different direction.

Teri de Sario, for example, was a jazz vocal major at the University of Miami and has been singing professionally for five years. She has worked at the Eden Roc, the Camelot Club and the Coconut Grove Playhouse. She has recorded in New York and done college concerts all over. "Merry Go Round" is Teri's first legitimate theater engagement.



"Skycrapers are unimportant; universities will disappear; cities and TV's will crumble into dust; souls alone meeting conversions endure eternally."

Daily conversions in life viewed joyfully by priest

A TERRIBLE BEAUTY by James Carroll
Newman Press, 190 pages, \$4.50

... all changed
changed utterly
A terrible beauty is born.

W. B. Yeats

Inspired by the poem of W.B. Yeats, James Carroll with his warm poetic language illumines and deepens our attempts at being Christian in situations filled with absurdities as we glide through the honest experiences of himself in A Terrible Beauty.

BOOK REVIEW

With five previous books in less than four years, the young Paulist priest has become one of the most popular spiritual writers of our times.

Father Carroll is a poet and a political activist, poised always at the edge of the future but consciously in search of roots in the past, tough and searing in his judgments and always particular concrete in his hopes and tenderly prayerful. He reminds us that we do not "do" prayer but rather move toward it — half in its power as the morning plant life turns to the sun of necessity, of desperation! Justice is to be seen as the effect of prayer. If our prayer-life is genuine, its effectiveness will be seen through our just and merciful service to others especially in the powerful areas of politics, business, and human development. We are called to be people of prayer and justice!

A Terrible Beauty is about conversions in

prayer, politics, and imagination. Choosing seven prophets to locate conversions which confront us — conversions to gentleness, collapse, connections, immediacy, humor, a new Church and life itself. Carroll reminds us that the conversions we seek are at their root preparations for the one great change of heart in which we give ourselves to God. Our problem is not that we are incapable of the great and final conversion, but that our small and mediocre conversions in the meantime will seem unimportant. They have all the improbabilities and novelties that are involved in being human. Skycrapers are unimportant; universities will disappear; cities and TV's will crumble into dust; souls alone meeting conversions endure eternally.

Aware of the collisions, the collapses, the conversions and other drops of God's reign in his life, Father Carroll identifies beauty in each of these incongruous accidents and a thrill of laughter exuberates from him. Survival gives impact to his whole being.

Being able to tell the story of his life, since he feels that telling a story IS a conversion in itself, Father relates his experiences in gleeful mirth so that the reader recognizes that the author is a changed man after each conversion. Whenever anything died a little he died a lot. It was his way of living and he saw connections in each of his conversions.

There is hope for the world when we read that The Terrible Beauty is in great demand. It takes people like James Carroll to remind us that we take so many pictures, and gather so much baggage, that we so often miss the real beauty of the moment when it is with us in the presence of an over-protective Father guiding our conversions.

(Reviewed by Sister Celine Gorman of the Archdiocesan CCD office.)



The cast of "Tom Sawyer" gathers in costume before the first performance of the original dance version of the Mark Twain classic.

Jazz dancers create new Tom Sawyer

Tom Sawyer is coming to Miami — in the guise of the South Florida Dance Theater, a non-professional, non-profit

tap and jazz dance company.

The original production by Ron Daniels, artistic director of the group, will be performed, with several other dance numbers, by the troupe at Gusman Philharmonic Hall tonight (Friday) at 8:30.

Sponsored in their performance by the American In-

stitute of Polish Culture, the group is attempting to elevate the jazz and tap dance to a concert form, give young dancers a place to perform, and bring entertainment at a reasonable price to the entire community, according to Jim Williams, Jr., in charge of public relations for the group.

For information about the performance or about the group, call 895-1182 in Dade or 581-8510 in Broward.

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FLORIDA-1 (at Florida Plaza)
PLANTATION (at Plantation Plaza)
ULTRAVISION-1 (at UltraVision Plaza)



A MENACING gorilla captain (Robert Phillips) points the way to his patrol, in "The Legacy" episode of "Planet of the Apes" Friday, Sept. 27 (8-9 PM.) WTVJ, Channel 4.

Hooper-bloob, Sneetch

By JOSEPH GALE

It is no secret that children have the best of it on television. We might do well to forsake our time slots for theirs.

For example, Theodor (Dr. Seuss) Geisel, whose animated specials have until now been based on his world-famous children's books, has written his first story specifically for TV.

"The Hooper-Bloob Highway" will be presented later this season, joining four other Seussian classics to be broadcast on CBS during 1974-75.

The forthcoming special is an imaginative thoroughfare "from nowhere to here" — the earth — down which new humans are "dispatched" after they have been briefed on the ways of earthlings. The briefing sessions are led by Old Hooper-Bloob in the company of such critters as Mini-Moons, Bloop-Bleepers, Grew-Grusters and Plumpf.

The series will include "Dr. Seuss on the Loose," "How The Grinch Stole Christmas," "The Cat in the Hat" and "Horton Hears a Who."

THESE allegorical tales, peopled by such typical creations as Sneetches, Zax and Green Eggs and Ham, is introduced by Geisel's signature character, the Cat in the Hat, with Hans Conried as the storyteller and voice interpretations by Paul Winchell and Bob Holt. The late Allan Sherman is heard as the voice of the Cat.

The Sneetches exemplify the superficiality and short-sightedness of prejudice against fellow creatures merely because of a difference in appearance. The Zax represents obtuse stubbornness as each (there are two) refused to yield the right of way to the other on a prairie path. Green Eggs and Ham zeroes in on the foolishness of prejudgment as it follows a character with the abnormally-sounding Seussian name of Joe in his unsuccessful attempts to flee from a rather unusual-sounding meal.

"I'm really perfectly safe when I say that a Sneetch is a Sneetch," Geisel said the other day. "There's nobody around to argue the point."

THE MISERLY Grinch, that curmudgeon who out-Scrooges Scrooge, will be back again trying his elongated green hand at his annual grand larceny on "How the Grinch Stole Christmas." The holiday perennial will be broadcast Dec. 13 at 8 p.m. EST.

The Grinch tries to erase Christmas from the town of Whoville by stealing all the material symbols of the season only to discover, through the happiness of the bereft Whos, that the real Yuletide spirit is beyond his grasp. The special was originally presented Dec. 18, 1966.

The cat with the stovepipe hat and penchant for verse springs into action in "The Cat in the Hat" when the tale of the rhyme-scheming feline who has helped millions of youngsters learn to read is rebroadcast later in the season.

Horton, the couplet-spouting pachyderm who fights against elephantine odds to support his philosophy that "A person's a person no matter how small," is the star of "Horton Hears a Who," which won a Peabody Award.

IN A recent column I considered that ABC had a clever and imaginative lineup of children's shows. If you want a color booklet outlining the programs, the awards and some audience reaction, write for "Funshine Saturday" to ABC Entertainment, Children's Programming, 1330 Avenue of the Americas, New York, N.Y. 10019.

"On Death and Dying," a one-hour colorcast about coping with the fear of death and reaching an acceptance of mortality, will be aired Nov. 24 at 5 p.m. EDT, on NBC.

The program will feature an in-depth interview with Dr. Elisabeth Kubler-Ross, a pioneer in counseling the dying, who draws upon decades of experience in helping the terminally ill face death without fear.

"Lindbergh," a two-hour motion picture dramatizing the notorious kidnaping of the famed aviator's infant son is being developed as a "World Premiere" film for NBC. The film will chronicle the New Jersey kidnaping of 20-month-old Charles Augustus Lindbergh in March, 1932; the trial of his abductor, Bronx carpenter Bruno Hauptmann, and the aftermath.

FILMS: Godspell, Crusoe, Treasure

WEDNESDAY, NOV. 27

8 p.m. (ABC) — GODSPELL (1973) — Here is a sparkling translation of the long running stage musical by John-Michael Tebelak based loosely on the "Good News" Gospel according to St. Matthew. Many of the off-Broadway leads (Victor Garber, David Haskell, Gilmer McCormick, etc.) repeat their original roles, and the play's basic material is virtually the same. What makes the difference and what makes the film so full of novel spirit is the way director David Greene and cinematographer Richard Heumann have used the entire city of New York as a giant stage set — not a locale or setting, but as a collection of props. The streets are deserted, the parks glowing with color, the buildings glistening — all strikingly used for great effect. The story itself parallels that of

Christ, from his coming to his crucifixion, with Garber as the Christ figure, Haskell as a John the Baptist-Judas figure, and the others as Christ's disciples. The parables are presented in imaginative skits, many of which serve as springboards for the irresistible tunes that have made the play such a favorite. Of these, "Day By Day," sung by Robin Lamont is probably the most engaging, but just try to resist singing along or at least hand-clapping when the whole troupe starts in with "God Save the People!" (A-I)

8 p.m. (NBC) — ROBINSON CRUSOE — TV remake of the classic survival tale by Defoe, with Stanley Baker as the shipwrecked desert-island homesteader, and Ram John Holder as his adopted friend Friday. This is a quality British production, full of adventure for family viewers and well

worth your time (that is, if you can choose from among the three network offerings in this same time slot).

8 p.m. (CBS) — THE THANKSGIVING TREASURE — Rebroadcast of a fine family drama, starring Jason Robards and Mildred Natwick. Robards (as usual, it seems) plays an embittered old man whose one interest in life is his horse, Treasure. A young girl (Lisa Lucas) likes the horse, too, and gradually wins the old man's friendship and trust, thereby opening up his hermitlike life to new horizons. On the sidelines, especially in a climactic, tragic time, is the child's grandmother, played warmly by Miss Natwick. A nice show, with plenty of values for young audiences.

THURSDAY, NOV. 28

8 p.m. (NBC) — WILLY WONKA AND THE CHOCOLATE FACTORY (1971) — If you must watch TV on Thanksgiving, this is the one to see. When the mysterious owner of a fabulous candy factory includes five golden passes to his chocolate-flavored fantasies inside his wondrous Wonka bars, the whole world goes wild trying to eat its way to sweet-toothed bliss. Some people buy thousands, even millions of the candies in hopes of winning the ultimate trip, but poor little Charlie (Peter Ostrum) can't afford even one. But, being the hero, Charlie finally manages to come up with a passport to paradise. As Willy Wonka himself (Gene Wilder) conducts the electrifying tour, the five lucky winners learn that greed and selfishness can be their own reward. Even the punishments, occasionally a bit gruesome for younger children, are in good fun. Reluctant chaperones will rejoice over Roald Dahl's deft screenplay from his popular children's favorite, since it manages to avoid the cloying sentimentality of most similar works. If the factory is never quite magical as one would have hoped and if the Leslie Bricusse score is just as dull as his previous flat efforts, still WILLY WONKA should provide a tasty treat for all ages. (A-I)

'Laugh,' says Shirley

At a time when many persons are concerned with multiple problems, Shirley MacLaine has turned to laughter, to song and to kicking up her heels.

That is the message that comes through in her exuberant hour-long special, "Shirley MacLaine . . . If They Could See Me Now," to be presented Thursday, Nov. 28 (10-11 PM.) on WTVJ, Channel 4.

"I'M NOT downgrading today's problems," says the candid performer. "Quite the opposite. I'm not talking about laughing at the troubles — I'm talking about laughing in spite of them, and in the process discovering the small things that can make us smile, the things we blot out with our tensions. Life should be more pleasing, more comfortable, more fun. We should enjoy what's there within us, not count on outside things like money, position, possessions."

Miss MacLaine's special, which is partly a reprise of her new nightclub act, which marks her first club appearance and her first musical-stage performance in almost 20 years, reflects that philosophy.

"I realized one day that I had lost my

sense of humor, that I was all bound up in doing things I didn't really enjoy," she says.

It was at that point, following several disappointing roles after her three Oscar-nomination triumphs, that Miss MacLaine put her film career behind her.

THE subsequent year was an active one. She wrote two books, continued to be an activist in various causes and planned the stage revue that ultimately opened to rave notices in Las Vegas.

Miss MacLaine returned to the stage (where she began her career as a chorus girl in top Broadway musicals before replacing the then ailing Carol Haney as star of "The Pajama Game") because, as she puts it, "I had a need for the kind of direct communication with an audience that only the 'live' theater can offer."

"I wanted to do all the things I knew I could do," she continues. "I've gone through several identities in the past few years, and among the things I've learned is that you gotta have a belly laugh once in a while, or everything is just plain dreary."

Nuns in cane

NEW YORK — (NC) — A television documentary examining the life of Louisiana sugar cane workers will be broadcast on the CBS-TV Look Up and Live series on Sunday, Nov. 24.

"The Green Cage," shot on location in southern Louisiana, focuses on the work of Dominican Sister Anne Chatherine Bizalion, director of the Southern Mutual Help Association.

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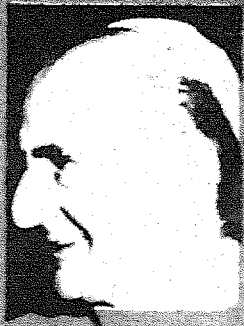
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It is the hour of faith, the hour of grace, the hour of hope

Men of tomorrow, Christians of today

The young are not only the men of tomorrow, but the Christians of today, who with their intuition, strength and gaiety, and even their healthy criticism, full of hope, are a ferment in your society. They are waiting to have proposed to them, not an unattainable utopia, but the living reality of something that must be perfected and that is already among us: the kingdom of Christ with its call to justice, love and peace.

— Paul VI to XV Assembly of CELAM

'Goodness is of value'

Goodness is of value, brothers, that goodness of which the Gospel speaks, and which gives new value also, and especially, to poverty, purity and suffering, by means of that infusion of the Spirit, who right now associates our present state with the life of Christ, with divine Charity that does not die.

It is this . . . union with Christ of our lowly and naturally short-lived being that is important above all, and which authorizes us right now to have a foretaste of the "communion of Saints" that is, a participation in the society of the redeemed, the saved, our immortal brothers, already living in the "City of God," in the heavenly Jerusalem, in the Church of Paradise.

It is not a dream, brothers, it is not a myth; it is the plan of God's mind in operation, it is the conclusion of our salvation.

— Paul VI, Nov. 1, 1974

Holy Spirit is present

In this hour of grace, the Holy Spirit, the Soul of the Church, continues to be present and operating in her. It is He who gives her the forces necessary to arrive at constant renewal and growing faithfulness to her Divine Founder. It is the hour of faith. It is the hour of hope, which will not remain unanswered.

— Paul VI addressing XV Assembly of CELAM

Church — Christ's bride

Love demands faithfulness. To such an extent that the Church, that is, humanity absorbed in the evangelical economy of love, installed by Christ, is described in Holy Scripture as the Bride of Christ, just because of the virginal and fruitful faithfulness that unites her to Him, and whom Christ himself, as the evangelist John testifies, claims with touching insistence: "live on, then, in my love."

— Paul VI in General Audience, Oct. 11, 1972

Consistency brings good

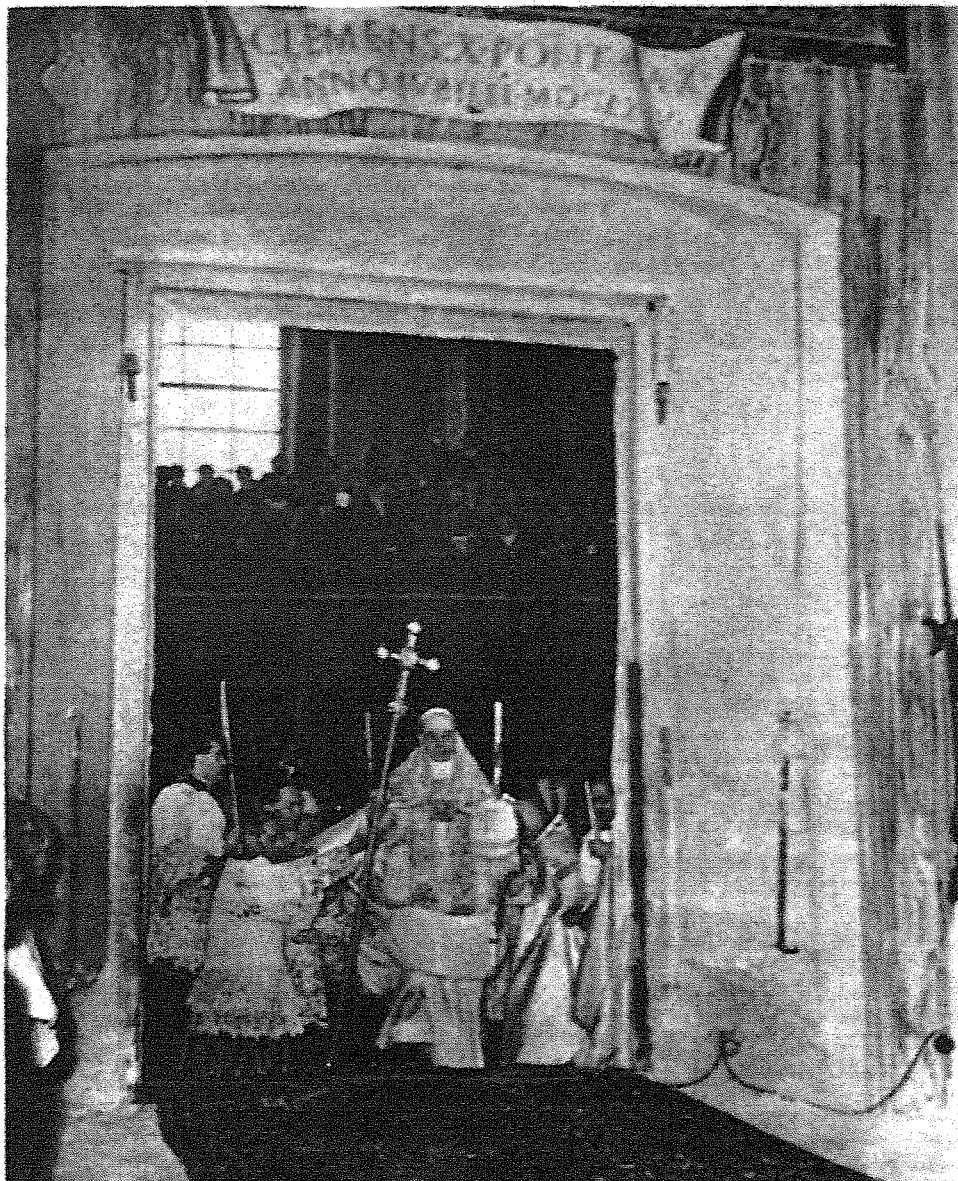
From this consistency between faith and life, between Christian thought and practical action, between the firmness and fruitfulness of the principles derived from the Gospel and straightforwardness of conduct, that is, from Christian faithfulness, are born so many good and generous things, which the Church needs particularly today and with all her sons: beginning with immunity and critical wisdom with regard to the power of suggestion and fascination of erring movements of thought and morals, widespread today, that is, to conformism, illogical but useful for precarious success; and then arriving at the real inner freedom of men, strong in conscience and character, and at the courage of militant and missionary testimony, and at constancy and enjoyment of loyalty to Christ and to the community in the generous and self-sacrificing fulfillment of one's promises to Christ's ever urgent Love.

— Paul VI in General Audience, Oct. 11, 1972

Reconciliation — possible!

We have never equalled with the completeness of our responses, with the totality of our love, the Love that God offers us. We are ungrateful, we are debtors! In fact we would be lost if Christ had not come to save us. And so? So now there is the pressing necessity to become reconciled with God: "reconciliamini Deo!"

And here is the amazing good fortune!



Holy Door 1949

CARRYING a candle and a cross, Pope Pius XII crosses the threshold of St. Peter's Basilica Dec. 24, 1949, during ceremonies opening the 1950 Holy Year. The Pope entered after taking part in traditional ceremonies during which the door was unsealed and removed temporarily. The door, which was sealed a year later, will be opened by Pope Paul VI on Dec. 24 this year. The ceremony will be televised globally.

Reconciliation is possible! This is the announcement that the Holy Year echoes in the world and in our conscience: it is possible! May this announcement reach the bottom of our hearts!

— Paul VI, General Audience, Oct. 31, 1973

How to win these sons?

There is a point that particularly interests our pastoral and apostolic spirit: reconciliation in the Church, with the sons of the Church who, without declaring a canonical, official break with the Church are nevertheless in an abnormal state with regard to her. They wish to be still in communion with the Church, and God grant it were really so, but they wish to adopt an attitude of

criticism, contestation, free examination and even freer polemics . . .

How can we win back these sons who are embarking on such dangerous paths, how can we re-establish with them a relationship of joyful and harmonious communion? . . . We would like . . . to think that the loving teaching of the Church, aimed at reconciliation, will succeed in finding the art of reconstituting relations of association sufficient to strengthen interior and exterior communion, so that the Church is seen to be what she is and must be: the social and Mystical Body of Christ. We would like the Holy Year to give us once more a new experience of this communion.

— Paul VI, General Audience, Nov. 28, 1973

'Church needs to be loved'

Following is the text of Pope Paul VI's address during the general audience of Nov. 6.

Once more we raise the question: what does the Church need today? And this time we answer: the Church needs to be loved!

The subject requires discussion at different levels. At the level, first of all, of those who oppose the Church a priori, out of prejudice, almost out of instinctive repulsion; and these are already legion. And there flow from them waves of aversion, negation, atheism, anticlericalism, or, as is said today, secularism.

Certainly not love, but antipathy, even hatred, as if the Church were a disease, a danger for humanity. And the pathology of this attitude ranges from the typical Voltairian Mr. Hornais (of Flaubert) to the anonymous fanatic of whom Jesus Himself speaks to us, and to whom is attributed the conviction that he is offering service to God by killing Christ's followers (Jn 16, 2).

THIS HOSTILITY towards Christ's followers, towards the Church, has an unending history, parallel to secular history. It is the history of persecutions: it is the destiny meted out to the Son of God, who became a fellow citizen of mankind, and was made by the latter, who rebelled against Him, a target of contradiction: signum cui contradicetur (Lk 2, 34). It is a destiny that is extended from the Head to the members, that is, to the faithful who com-

pose the Mystical Body of Christ (cf. Col 1, 24).

Must we despair, therefore, of a sign of repentance, justice and love ever coming to the Church from this mass of enemies? Will the need, we might say the right, to be recognized for what she is and for what she does, with regard to the glory of God and the good of mankind, never be satisfied? No, we must not despair. Let us think of the case, the first model among so many others, of St. Paul, whose conversion teaches us how powerful and felicitous the action of grace may be, so much so that he is induced to write of himself: "I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God" (1 Cor 15, 9; 1 Tim 1, 15; Gal 1, 13; Acts 26, 9-20). And he himself gives this further testimony of himself: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal 2, 19-20); and again he gives us an autobiographical apologia of himself, which has no equal (cf. 2 Cor 11, 22-33).

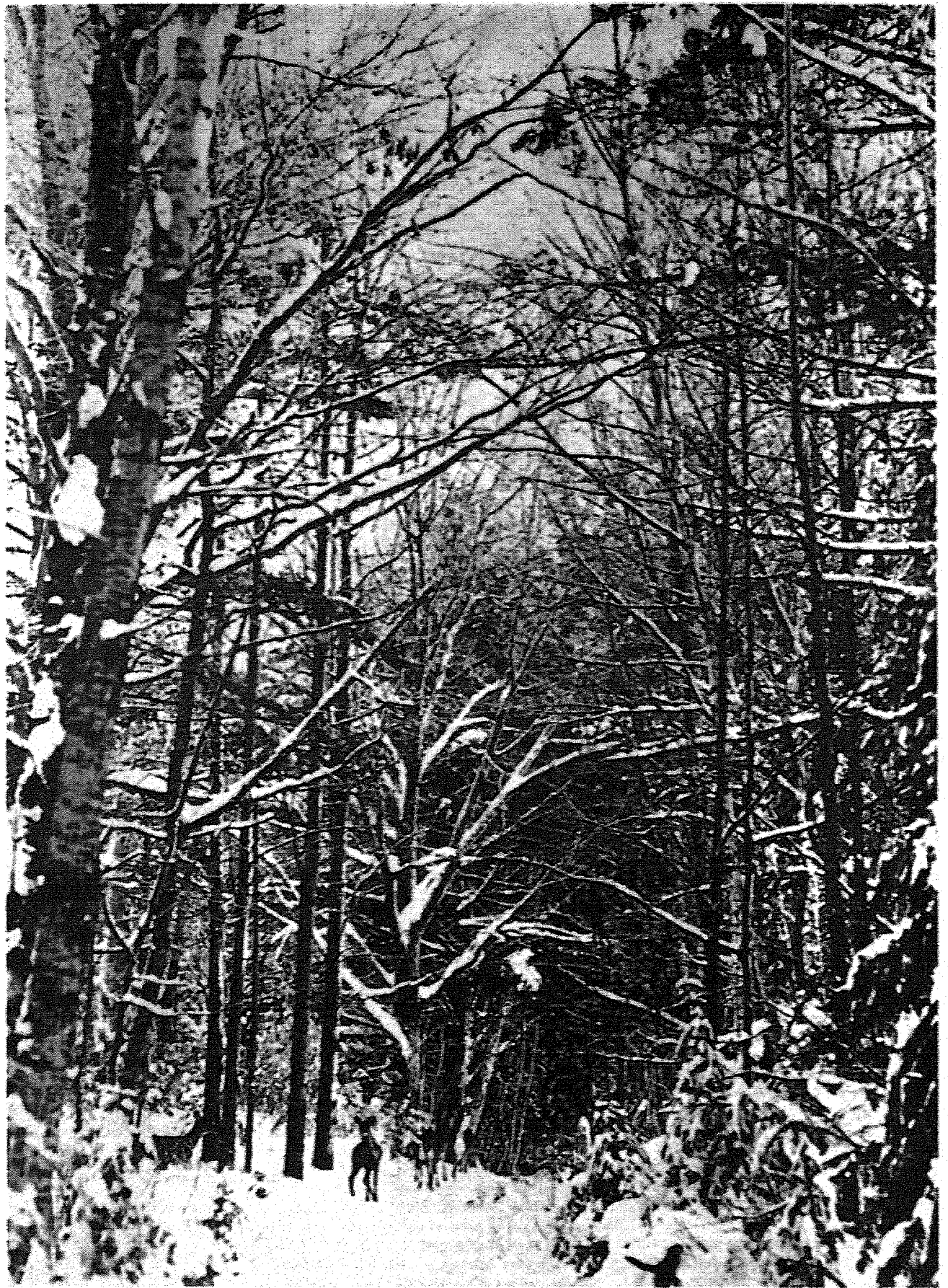
BUT NOW we turn to a very different host of interlocutors, those Christians, in fact those Catholics, and those brothers, who seem forgetful of the Church's need, especially today, pilgrim and patient, as she is, to be loved with filial fidelity. They are heedless of the privileged duty that is theirs, by education, friendship and vocation, to show the Church, far more clearly

than they now do, their love, an overwhelming love, for which they are, after all, candidates. They are those brothers who have left empty the place assigned to them in the Lord's house; brothers and sons who have transformed the positive testimony, which the People of God expected from them, into the arrogant function of judges and critics of God's holy Church, as she still is. Sometimes, usurping the faculty of freely examining her doctrine and her life, they have tranquilly aligned themselves in the ranks opposing their own, from which they have silently drawn away, with bitterness, no longer with love, protesting perhaps that they wish to remain in the ecclesial fellowship, but no longer to share its joys and sorrows, but to reform it, or rather to disintegrate its structure in their own way.

WE MUST ALL increase our love for the Church, so that she will be worthy of being loved by those who do not know her, or know her human defects, and ignore her effort of faithfulness to the Gospel, her sufferings and her needs, and above all are unable to glimpse in her earthly countenance the divine mystery contained therein, and which, reflecting the beauty of Christ, attracts the love of Christ himself. . . . "Christ loved the Church and gave himself up for her" (Eph 5, 25-26). Loved in this way, she merits a title and it is a title of love, the title of Christ's Bride (cf. 2 Cor 11, 1-3; Eph 5, 21-22; Apoc 19; 21).

N A T U R E

Can we live with it?



**"And everything that lives...
images the God who is Life.
Nature is sacred in its own
right, even apart from man."**

By REV. WALTER J. BURGHARDT, S.J.

Last week, I defined the rupture between man and nature, between man and things.

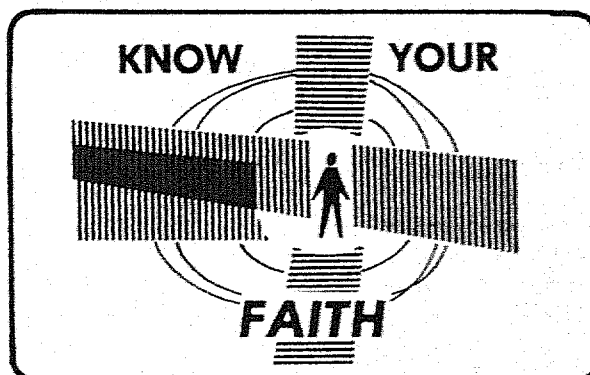
Today I go on to the next step: What does this rupture ask of us? Obviously, reconciliation. But how do we achieve reconciliation? The answer is not easy, because the problem is complex; and the problem is particularly complex because it is not clear how we have come to this unpretty pass.

For some experts, we are where we are because of an American mentality, an American attitude, an American value system. We see the material world as a giant cookie jar. The world is a commodity and we are consumers. Since this life is either all there is or a vale of tears while we wait for a better life, it makes sense to raid the cookie jar. And so we profit, we pleasure, we pollute (Cf. J. Barrie Shepherd, "Theology for Ecology," Catholic World 211 (1970) 172-75).

OTHER experts point to a dilemma that has confused American society since the 19th century: We worship nature, yet we exploit it. On the one hand, there is the religion of nature. Many work in the city while dreaming of the country; they work on supersonic transports and live in ranch houses to escape the city's noise. In communion with nature, they seek deity, virtue, vitality; finding God in the woods, they let the city stew in its sin. On the other hand, there is the religion of civilization. It was symbolized by the steam locomotive: We sang about it, its ability to leap rivers, grind rocks into powder, trample down hills. Here nature is defined by its openness to manipulation and exploitation (Cf. H. Paul Santmire, "Ecology and Schizophrenia: Historical Dimension of the American Crisis," Dialog 9 (1970) 175-92).

Others take us back a giant step. They blame

our ecological crisis on the Christian understanding of the Old Testament. As they see it, the scientific stance of the Western world goes back to the first page of Scripture: "God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth'" (Gn



1:27-28). Subdue . . . dominion. Christianity (so the charge runs) sees in man the one center of the universe. All else — soil and sea and sky, blue marlin or bird of paradise, oil or coal or natural gas — all that is not man has for purpose, for destiny, to serve men, to serve his purpose, to serve this pleasure. Man is not part of nature; somewhat like God, he transcends nature. Man not only differs from the subhuman; the subhuman is his slave.

And Western man has lived his theology, has played his role of master, with a vengeance. In

laboratory and forest, in factory and refectory, we pillage and we rape, we devour and we waste. Why not? It is I who am God's image, master of all I survey — king of the earth (said some early Christian writers) as God is King of the universe. Man will be utterly one with nature only when "things" no longer resist man's will, no longer struggle against him.

FINALLY, a perceptive Protestant ethicist, Joseph Sittler, insists that our basic ecological error is that we Christians have separated creation and redemption. The reason that we can worship nature in Vermont and at the same time manipulate nature in New York is because, in our view, the redemption wrought by Christ leaves untouched the creation wrought by God. And once we wrench redemption from creation, once we put nature out there and grace in here, as long as we omit from our theology of grace man's transaction with nature, it is irrelevant to Christians whether we reverence the earth or ravish it (Cf. Joseph Sittler, "Ecological Commitment as Theological Responsibility," *Idoc.* Sept. 12, 1970, pp. 75-85; also his remarks in John H. Miller, C.S.C., ed., *Vatican II: An Interfaith Appraisal* (Notre Dame: Univ. of Notre Dame Press, 1966) pp. 426-27).

Now each of these analyses says something important about man's rupture from nature, how that rupture came to be; and so each suggests in its own way how the rupture may be repaired, how man can be reconciled with his earth. But from all these analyses one word emerges as a critical corrective: responsibility. I am responsible for my earth. But if responsibility is to be real, is to lead to reconciliation, I must frame a fresh attitude to the earth, to all that is not human. How?

Continued on page 14



A meditation...

By FATHER CARL F. PFEIFER, S.J.

An attractive young woman and a sweet-scented magnolia blossom . . . a human being captivated by the beauty and scent of a flower . . . a face and a blossom standing out from a dark background . . . highlight their interrelationship . . . a woman and a flower . . . a momentary bond . . . suggesting a profoundly mysterious relationship . . . between humanity and nature . . . a relationship pregnant with pleasure and pain . . . a relationship whose depths open out to the Creator.

A flower . . . a sacrament? . . . revealing the hidden beauty of God . . . making present His attractiveness . . . stirring a life-expanding joy in the heart of someone sensitive enough to notice . . . Men and women of faith . . . so the Bible tells us . . . noticed in the stars the awesome attractiveness of God . . . They sensed His calming presence in the still quiet breeze . . . The sun and moon revealed His faithfulness . . . His absolutely dependable love . . . The mighty storm winds spoke of His powerful presence . . . Cool refreshing waters were a

sign of His life-giving Spirit . . . They caught sight of Him in the beauty of nature . . . a constant reminder of the transcendent, mighty gentle Creator . . . intimately present . . . In the world He shaped . . . a lovingly loving . . . enticingly attractive . . . mysteriously powerful Person.

God is so close . . . His presence is almost sensed . . . glimpsed . . . touched in the mysterious beauty and power of nature . . . Yet we tend to be blind . . . deaf . . . insensitive . . . to His presence . . . We fail to notice . . . taken up with ourselves . . . our works . . . We are busy . . . controlling . . . using . . . even destroying nature . . . We need God's help to open our eyes . . . to sensitize our heart . . . our mind . . . so we can stand in awe . . . or stop to enjoy . . . or pause in wonder . . . or thrill to a fresh experience . . . If only we are open to Him . . . God's Spirit can gently renew our senses and spirit . . . to notice and respond to the Creator . . . trying to catch our attention . . . in the daily miracles, great and small . . . that fill the world.

A woman . . . a flower . . . humanity . . . nature . . . and God . . . "Lord that I may see!"

Seminarists show their benign dominion over a 12-foot boa constrictor from the biology lab and share their loving experience with someone at first repelled by this awesome example of creation.



Jim Critell and John Acra persuade Mary Kay Kowalski of the boa's friendliness at a picnic in St. Gregory seminary picnic, Cincinnati.

DEEDS COUNT

Poems made her realize words aren't enough

By ANTOINETTE BOSCO

I was in the third grade when the truth first struck home that "What you are and do speaks so loud. I can't hear what you say."

We had been given a poem to read in class. It was about a family of young children who claimed to love their mother. Each line of the poem started out, "I love you, mother," spoken by one of the children, who then proceeded to go out and play, or do something else strictly in his own interest.

The last couplet was different. "I love you, mother, said little Nan. Today I'll help you all I can." The poem then went on to ask, "Which one of the children do you think loved their mother best?"

The poem did something striking for me personally. It unlocked an awareness at a very early age that the mouth can be sounding brass and tinkling symbols if the words it generates aren't orchestrated in action.

IN EVERY aspect of life, we communicate more truly by what we do than by what we say. A classic example in my memory is a Saturday afternoon about five years ago when I was marching in a picket line with about 20 friends, most of us from our Diocesan Catholic Interracial Council. We were protesting an all-volunteer fire department's refusal to let a black man, a respected community member join the fire department.

As we went back and forth in parallels in front of the firehouse, carrying our "equality" signs, the firemen drove the trucks out the doors, parked them between us and the building, took out the fire hoses and began to wash the fire trucks.

Naturally, most of the water washed us. Over the roar of water rushing, the firemen loudly apologized, saying our getting wet was an "unfortunate accident." Ironically, the next morning was the firemen's annual Communion Sunday. A good number of the men who had not turned hoses on us — at least that was what they claimed — received communion in a body. I wondered if any of them even considered the hose-incident, to say nothing of the prejudice-issue, a matter of faith and conscience?

IN FAMILIES, deeds and non-deeds are on a smaller scale by setting, but magnified by proximity. In a family, words can't patch up reality. To say "I love you" while husbands, wives and children assault one another in a variety of subtle ways, is blowin' in the wind.

One father I knew was a classic sweet-talker. He'd make all kinds of promises to his kids like, "I'm going to take you fishing, or to the beach, or to a concert." But they'd never get where he promised to take them. He'd always end up finding something he said was more "interesting" for him to do — alone. After a while, his children turned him off. He was well characterized by his

oldest son at age 18: "The only thing consistent about Dad is his inconsistency."

In recent years, a new expression has gained popularity — body language. It means that every gesture, motion, expression, and even breath communicates the way we really feel about someone else. Body language is just another recognition of how clearly we speak without words, and how empty words are if not backed up with a substance.

MANY YEARS after I had left third grade, I came upon another poem which pushed my response network. It was the same message as that early one which so impressed me, but on a level now in keeping with my age and developed sense of responsibility to others as a Christian. I pass it on to challenge you, as it has challenged me . . .

I was hungry — and you formed a humanities club and discussed my hunger.

I was imprisoned and you crept off quietly to your chapel and prayed for my release.

I was naked — and in your mind you debated the morality of my appearance.

I was sick — and you knelt and thanked God for your health.

I was homeless — and you preached to me of the spiritual shelter of the love of God.

I was lonely — and you left me alone to pray for me.

You seem so holy;

so close to God;

But I'm still very hungry,

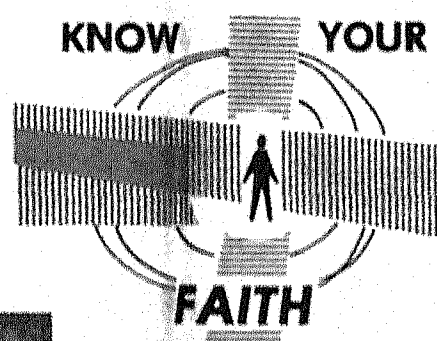
and lonely,

and cold.

Anon.



"It was a time of looking and appreciating what God gave us whether it be chipmunk perched boldly on a close tree trunk, . . . or the gale-like winds. . ."



Living a quiet, unhurried life camping

By TOM LORSUNG

Wisconsin's August sun made the wait deliciously warm. Sitting in body-molded sand at the mouth of the lagoon, I propped up the camera with its long lens and held it steady with a shoulder pad.

Twisting the lens barrel to its ultimate length, I squinted into the viewfinder and brought the scene into focus. There they were, only small images in the frame, but discernable. Herons. Great Blue Herons.

Using slightly more powerful binoculars, my wife verified my sighting. The herons which our appearance had scared away a half an hour earlier had returned, one by one, until now there were seven.

The birds were, by my certified reckoning, several blocks away, but by concentrating on their images made wobbly by the telescopic devices, we could observe their every move.

THEY STRUTTED regally at the marsh's edge, occasionally striking sharply into the water to find fish. At one point, one of the herons hit aquatic gold. It caught a huge fish, even visible from a great distance, then struggled uncertainly trying to find how to consume it. Finally the bird made its way out of the water and onto the sand where it pecked out a filling meal.

Perhaps the heron's meal reminded us, but soon we noticed our own hunger and walked back down to the lakefront cottage for lunch.

This was my family's approach to reconciliation with nature and it was repeated by all of us during our near-month on Deer Island on the Mississippi River.

It was a time of looking and appreciating what God gave us whether it be a chipmunk perched boldly on a close tree trunk a hogsnake slithering under cover among tree roots, a green heron stalking among lily pads, a sandpiper crying out in flight, or the gale-like winds churning calm waters into leaping whitecapped waves.

My family's interest in this kind of reconciling experience is not unusual these days. Communication with nature is the basis for the skyrocketing popularity of camping. In fact, this has become so popular that campgrounds can get as crowded as cities.

BUT THERE ARE still times during a summer week or in late fall or early spring that a camping family can stake out its tent and live a quiet, genuinely simple life. They can discover that an evening breeze cools more comfortably than an air conditioner and consume no energy; they can experience a really dark night with no street-lights interfering so that they can see a sky full of stars; or they can find that a forest floor covered with pine cones is a happier playground for children than a carnival midway.

And a family which establishes this kind of relationship with nature may also be among those who have decided to do

something to help preserve forests by stacking up newspapers in their basement and bringing them to local centers where they can be recycled into new paper products.

At a parish Family Religious Education program recently we discussed how God created the world, but the discussion involved another element which made us think more deeply. We wondered, "How can we share in

creation?" Recycling and other environmentally protective approaches are part of the answer. If we protect what God gave us and do not abuse His creation, we do, in our limited way, share in the work.

But those are steps that should follow a first step — looking at our covenant with nature as a path to a greater reconciliation — a reconciliation with nature's source.

By a deathbed

By FATHER JOSEPH M. CHAMPLIN

Deathly ill persons often hear and understand more than visitors realize.

Ken Herbert, a pseudonym for an elderly, dying man in our community, personally has underscored this truth I was taught in my seminary days.

I first met Mr. Herbert only a few weeks ago, but in that short time I have become extremely close to this noble individual.

Our initial encounters came in the local hospital where doctors and nurses were trying with oxygen tubes to pour new life into his diseased lungs. A Catholic relative asked me to visit him, to pray over a man whose past religious background was uncertain and present practice, minimal. I did so gladly, but the visits were short, the prayers brief and, in his weakened condition, I judged he scarcely grasped who I was or what I did.

Mr. Herbert's state soon improved slightly, enough at least to send him home.

SEVERAL DAYS later a son-in-law left a message at the rectory that the old man was calling for me. I stopped in the evening at his house, not expecting to do much more than show by my presence and prayers some interest and concern.

Ken's verbal communications now were but painful, gasping whispers uttered at lengthy intervals.

To my surprise, he recognized my voice and touch and to my shock, said he had, since teenage days, always wanted to be a Catholic. A few simple questions indicated this was not the confused wish of a dying person, but the life-long desire of an individual near death.

I conditionally baptized him, anointed forehead and hands with oil of the sick, bestowed the apostolic blessing and spoke a few final prayers in his ear. Afterwards he slowly responded, "Thank you very very very

much."

WITHIN days Mr. Herbert returned to the hospital and the specialized care it offers.

After confessions last Saturday night I made my customary evening rounds at the hospital. As I walked into Ken's room he spoke a word of recognition despite his rapidly failing health and vision.

We prayed together using the new "Rite of Anointing and Pastoral Care of the Sick."

"Father . . . would you say . . . that prayer . . . about green pastures?"

"Of course, Ken . . . The Lord is my shepherd; I shall not want. In green pastures he gives me repose . . ."

"That's . . . such . . . a beautiful . . . prayer . . ."

"Ken, I am going to whisper a few brief phrases from the Bible into your ear. All right?"

He nodded approval and closed his eyes.

"What can come between us and the love of Christ? . . . What can come between us and the love of Christ?"

"Nothing . . . nothing, Father."

This marvelous, unsolicited response stunned me and almost brought tears to my eyes.

"We shall see God as He really is. We shall see God as He really is. . ."

"Father . . . how wonderful . . . it will be . . . when I kneel . . . before Him in heaven . . ."

Before leaving, I gently stroked his hand for a few moments only to have him lift my fingers to his lips and kiss them.

Nature—reconciliation with it is a difficult task in present world

Continued from page 13

First, I dare not interpret the Genesis command "subdue the earth" to mean that God has given man unrestricted power to do with the earth whatever he will. God gives man not despotism but stewardship. And a steward is one who manages what is someone else's. A steward cares, is concerned, agonizes; he may not plunder or waste; he is responsible, can be called to account for his stewardship. "The earth is the Lord's" (Ps 24:1).

Second, we shall not be responsible stewards unless we shake off the consumer mentality. More things equals better persons. How difficult this is, the energy crisis reveals. We Americans, six percent of the world's population, have been consuming 30 percent of its energy. Our government's initial solution to the sudden shortage? For a short time, sacrifice, less consumption.

Third, we shall not be responsible stewards unless we sense the intimate unity, the inescapable solidarity, that links man to nature. We must take seriously the mystery-laden affirmation of St. Paul: When man in Christ is finally restored to his true nature and destiny, "the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom 8:21). Man and his world are intended by God to grow together, to be redeemed together; they share a common destiny.

THIS means, fourth, an awareness that the

subhuman is sacred. Everything that exists, from ocean floor to outer space, is precious because it reflects the God whose whole being is summed up thus: He is. And everything that lives, from the simple amoeba through a field of wheat to the sulphur-bottom whale, is more precious still, because it images the God who is Life. Nature is sacred in its own right, even apart from man.

Responsible stewardship means, fifth, a realization that the earth belongs to all men. I do not deny your right to private property; but private property is not an absolute. It is subordinate to core personal rights: the right to life, to human dignity, to bodily integrity.

America is not entitled to keep or consume everything it can produce or purchase. It is through the things of earth, from water to atomic

energy, that man becomes human or inhuman; it is largely by his use of God's creation that man is saved or damned. And so it is frightening that two out of every five human beings fall asleep hungry each night; it is frightening that, despite the dollars pouring into Latin America, the rich get richer and the poor get poorer. Each man, each woman, each child was a strict right to as much of this earth's resources as they need to live a human existence in union with God. The earth is man's.

I have spent much space on attitudes, because only a new attitude can change America from rapist to steward. Only a fresh vision can change enemies into partners, reconcile man and his earth. But if love will not change us — love of God, of God's image, of God's creation — perhaps fear will. Raping the earth may destroy us, here and hereafter.

What is nature of Jesus' Kingship?

(2 Samuel 5:1-3; Colossians 1:12-20; Luke 23:35-43.)

By REV. EUGENE H. MALY

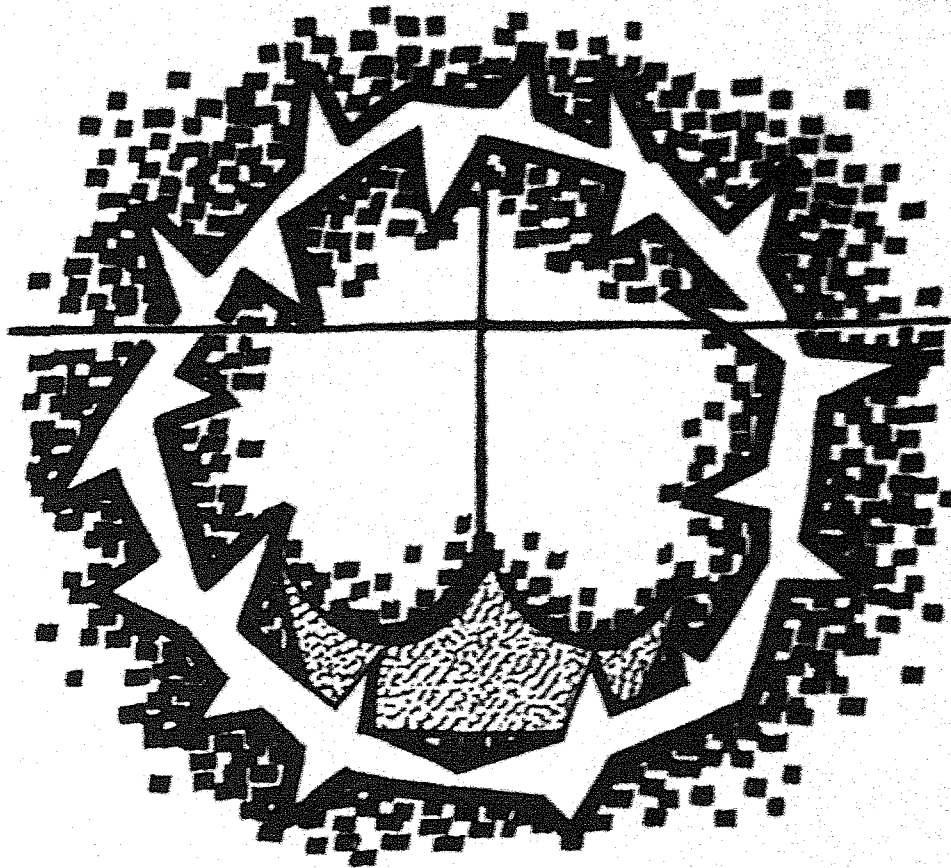
Basic to Luke's theology is that the poor and the persecuted, the outcasts of society in general, take pride of place in the Kingdom. They are the special object of God's love. This is quite consistent with an Old Testament theme extolling the "poor of Yahweh." It is a "constant" of biblical religion.

Luke emphasizes this theme in his treatment of the kingship of Jesus. He is the only evangelist who includes this scene of the confession of the criminal and the consequent blessing of Jesus. It is his way of associating once again the Kingdom with the "poor of Yahweh."

In several ways does Luke underline the kingship of Jesus. First of all, both at the beginning and at the end of the brief passage, is that kingship referred to. This is known as an inclusion, literary device that tells the reader what the major emphasis of the passage is meant to be.

Secondly, the inscription over Jesus' head, in Luke's Gospel, reads literally in the Greek, "The king of the Jews is this one." Despite the jeering of the leaders and despite the tragic situation in which Jesus finds Himself, this man, paradoxically, is the king of the Jews.

Thirdly, the confession of kingship by the one criminal is contrasted with the blasphemous re-



mark of the other. The contrast serves to highlight the faith conviction of the one who believes and acts accordingly.

TWO questions pose themselves. The first concerns the origin of the concept of kingship. Why would the Messiah be looked upon as a king? The answer is to be found in the first reading. About a thousand years before Jesus, David had been

anointed king of Israel. And so successful was his reign that he became the model of what Israel's ideal ruler would be.

Thus, when the prophets began to speak about the fullest manifestation of God's saving power in the future, they used David's kingship as the medium of their oracles. God would send another David, a royal prince to save His people. The New

Testament saw those oracles fulfilled in Jesus of Nazareth.

The ironical part of it all is, of course, that Jesus is acknowledged as king precisely as a crucified criminal. This is why the leaders jeered at Him and the soldiers made fun of Him. To accept Him as king required a depth of faith that was beyond these groups. Only another outcast like Him could attain that faith.

THIS tells us, too, that Jesus' kingship was not a political one like David's. If it were, it would have to be exercised in earthly power and glory. But then it would not require faith to accept it. Such a kingship would have been gladly accepted by the leaders and the soldiers.

This brings us to the second question. What is the nature of Jesus' kingship? In what does it consist? The second reading, from Paul's letter to the Colossians, tells us that it is a cosmic lordship over all creation. While it embraces the earthly, it also far transcends it. That is why it can not be equated with merely political kingship.

Let us concentrate on just one point of the hymn. A major task of any king is to bring peace to his people. The hymn declares that Jesus has brought peace to all creation, reconciling "everything in his person, both on earth and in the heavens, making peace through the blood of the cross."

It is by His death that Jesus has restored all things to God. By emptying Himself, He has fulfilled all. It required the faith of an outcast to recognize this. It still requires the same kind of faith today.

What is Church saying to poor of the world?

By FATHER JOHN T. CATOIR

The Church is Christ. It is an extension of Christ's Incarnation living on in history. We are tempted to think of the Church as an organization or an institution, but the Second Vatican Council emphasized the Church as a people. We are the Church. We are Christ living in the present day.

The Gospels are filled with stories about the love

Jesus had for the poor. "What you do for the least of my brethren you do for me." The poor are all around us today in our cities, and we must be something for them. What is the Church saying to the poor of our cities? Are we really interested enough to say something? Do we tell them we are evacuating the city for greener pastures; or do we maintain a viable presence?

WHEN a woodland area in outer-suburbia is newly developed, and homes go up at a rapid pace, we show concern, we rush to the rescue. A new parish is considered. The personnel to staff the new parish is found. Meanwhile, back in the city the old solid parishes of past ages are slowly dying. Surrounded by neighborhoods teeming with human beings, the poor, the disenfranchised, the under-privileged of the minorities, these parishes are allowed to die a slow, painful death. Is this what the Church is all about? Is this what we want to say to the poor?

True — the poor do not contribute enough to upkeep their parishes. True — many among the poor do not share our faith. So we are tempted to abandon them. But what are we saying to the world, to the poor,



when we do that? What are the people of God saying? Are we speaking for Christ today, in the 1970's? What are we to say when some priests, sisters and laity openly express their fear of serving the poor in our cities? "It's not my bag." "Close the place down: what good is it?" "Ask somebody else." How do we deal with such fears? Certainly we understand them. But we can not let them speak for the Church.

Thank God a nucleus of dedicated men and women still show the holy face of Christ to the poor in our cities. At a great personal cost to themselves, they carry on, knowing how Christ loved the poor and how He served the poor. Obviously, not everyone is called to work directly with the people in our modern cities, we understand that, but all of us should care about what the Church is saying, i.e., what we the people of God are saying to the men, women and children of our large cities.

We are a privileged people. We have Christ to raise up before the world. We have much to teach the children of this world. We have hope, the gift of eternal life. Let us turn to the poor and not forget them.

Prayer of the Faithful

Feast of Christ, the King

Nov. 24, 1974

CELEBRANT: Jesus, who was born, died and rose from the dead for us, must reign as King in our lives. May our prayers deepen our loyalty to this divine Ruler.

COMMENTATOR: The response today: Lord, your kingdom come.

COMMENTATOR: That the reign of Jesus may extend to all nations, let us pray:

PEOPLE: Lord, your kingdom come.

COMMENTATOR: That His gift of peace to the apostles may be shared by people everywhere, let us pray:

PEOPLE: Lord, your kingdom come.

COMMENTATOR: That all who have rebelled against this merciful King may seek His pardon, let us pray:

PEOPLE: Lord, your kingdom come.

COMMENTATOR: That the poor and downtrodden, the handicapped and the aged, may be consoled by the truth they are loved by this divine King, let us pray:

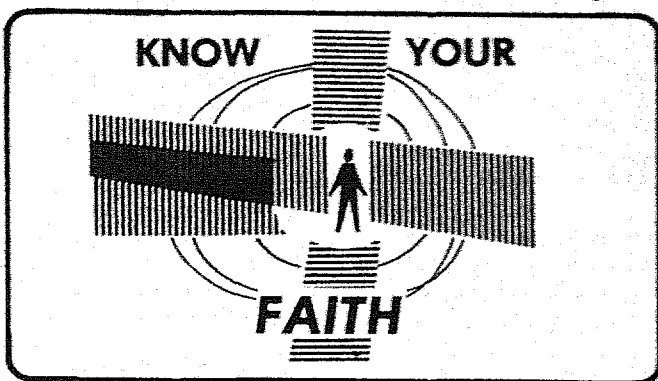
PEOPLE: Lord, your kingdom come.

COMMENTATOR: That each of us may daily bear witness to His primacy by every word and deed, let us pray:

PEOPLE: Lord, your kingdom come.

CELEBRANT: Our Father, grant that your Son will always rule in our hearts and that His principles of charity and justice may dominate our country's judgments and decisions. We ask this in the Name of Jesus, our King.

PEOPLE: Amen.



'Priests have intense desire to be better'

PHILADELPHIA — (NC) — Archbishop Fulton J. Sheen told a gathering of more than 400 priests at St. Charles Borromeo's seminary here that "there has never been in the priesthood such an intense desire to be better as there is now."

Speaking at a special Holy Year holy hour, Archbishop Sheen, retired bishop of Rochester, N.Y., said that society can be reformed only by individual persons who are "anchored in God."

Citing the example of individuals who have had a profound impact on history — Caesar, Mohammed, Confucius, St. Paul — the 80-year-old archbishop said that the greatest work in the history of the world had been done by those who had withdrawn from intense activity for a time of reflection.

The archbishop, well known especially for his appearances on television in the 1950's, has begun a series of sermons on educational television.

He said that the work of evangelizing can only be

done by holy individuals whose lives are rooted in God and can only be done effectively by those "whose lives are recognized as a little bit different."

Schedule of Serra Clubs

Serra Club of Miami

Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County

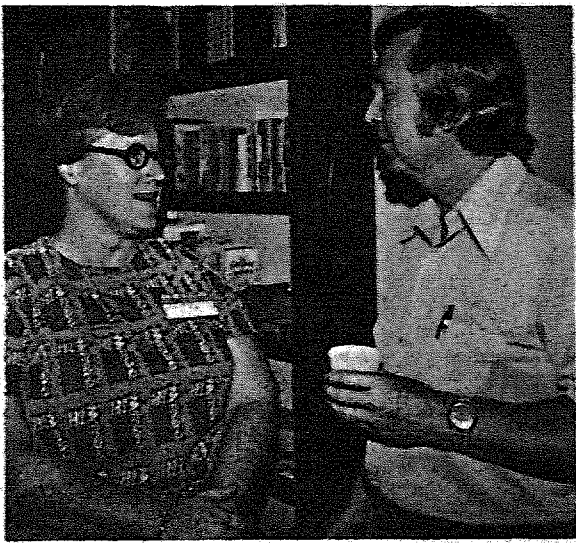
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

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Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

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WEST PALM BEACH — Maurawood residence for Unwed Mothers located here adjacent to St. Mary Hospital recently sponsored an open house for physicians, nurses, social workers, etc., in Palm Beach County.

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Carol Hampton, Sister Eleanor, Elaine Dean



Glenda Tydings, Peggy Haretos, Diane Fedak

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Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church.

SOMEONE WHO Take fifteen minutes to visit someone in the hospital.

HAS Have someone who eats alone join your family for turkey and all the trimmings.

NOBODY Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they're overseas.

We know they're there, however.

Can we ignore them, let them starve?

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\$100 will feed ten families.

\$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

\$10,000 will enable Archbishop Mar Gregorios to give a churchless village a church, school, rectory and convent. Name the parish for your favorite saint, in memory of your loved ones. The Archbishop will write to you.

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What are the feelings that make an alcoholic?



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

Many theories go into the question of what causes alcoholism.

The one advanced by the American Medical Association (AMA) is that alcoholism is the result of early emotional disturbances with a resulting emotional immaturity. The feelings of anxiety, hostility, inferiority and depression can be relieved by drinking. The feelings hide much deeper thoughts usually unrecognized by the alcoholic, but he does recognize that the use of the alcohol gives temporary relief and is prone to seek it out to secure this temporary relief. There are many other factors too medically complicated to present here — but this is a good short introduction to understanding.

The satisfaction obtained from the use and effects to alcohol represents an escape from reality. Ordinarily adults live together, and observe certain rules of conduct. Alcohol causes the loss of the restrictions of these rules — when drunk it permits acting out, and it also frequently causes an increase in self esteem and elevates the morale.

ANALYSTS tell us that alcoholism is a self-destructive thing and that it can also be viewed as having features in it to "get even." Self-destruction urges are thought to begin with the person's unreorganized childhood belief that his parents have failed him. Because of the conflict to "get even" with his parents and his fear of losing them, he becomes angry at himself; this leads to feelings of guilt and worthlessness and a need for self punishment — and in the end, self destruction.

Other persons or objects later replace the parents as the offenders and the ones to hate; and the cycle repeats itself. Analysts consider the alcoholic's family as very significant. Some have found that the pattern of the parents' behavior, varying from inconsistent to overprotective, contribute towards the learning of adequate self controls.

Some say that the drinking of the alcohol will relieve anxiety and fears very quickly — more so than any other way. This sets out an emotional reward in the reduction of these problems by meeting a crisis through the help of alcohol and since it works so quickly and easily, why not use it? Therefore, we find ourselves with a pattern of behavior whereby drinking abolishes stress — therefore, the continual drinking.

Society has feelings toward alcoholism which range from social permissiveness in certain groups to total abstinence in other groups. Standards of acceptability applied to the manner or pattern of drinking vary according to the occasion, age, sex, cultural background and social class. The point is that social factors have a marked influence on the use of alcohol and are important considerations in the cause and development of alcoholism as well as in the treatment of alcoholic patients.

ATTITUDES about the use of alcohol will fall into four general types. The first is total abstinence by virtue of religious principles, other convictions or traditional concepts. Drinking of alcoholic beverages is regarded as a most serious anti-social act, without justification, and immoral and sinful. Exceptions are not tolerated and infractions are completely unacceptable and strongly condemned. This group feels that the social drinker is the same as the drunkard; the social drinker is regarded as initially becoming the drunkard.

Alcoholism is fairly common when there is a mixing of the social groups — the permissive and the abstinent groups. It is not unusual for a person who comes from a strongly abstinent background to act out his frustrations through drinking and use alcohol as a symptom of rebellion — here there is always a strong guilt feeling which reinforces the progression of alcoholism.

When there is permissiveness in the background such as the family's early exposure to the use and drinking of alcohol in family circles or according to custom or tradition, here again we must consider permissiveness within the framework of specific settings and circumstances.

The incidence of alcoholism among these groups varies, tending to be low in those with strict controls for use and against excesses and more frequent when this is not the case.

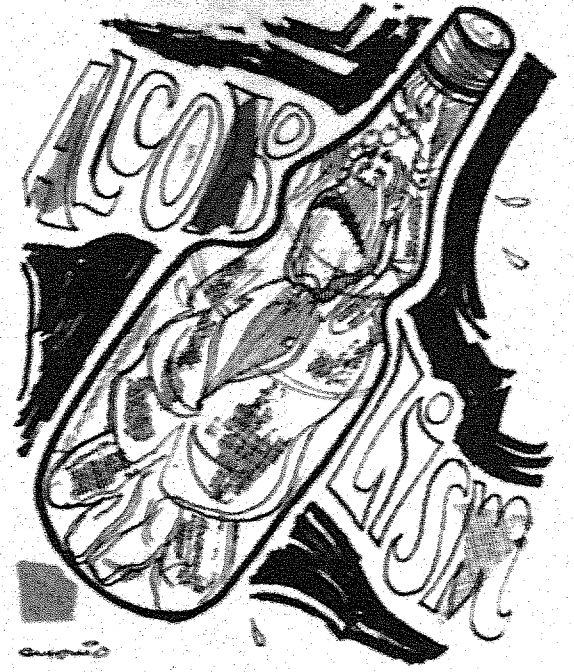
Total permissiveness towards the use of alcohol probably does not exist by itself, but some attitudes approach it. Here we find people who believe that alcohol, not the user, is the offender. Here we say alcoholism is prevalent.

It is naive to assume that early introduction to alcohol by itself immunizes the child against alcohol, or to suggest that it should be condoned in every form. On the other hand some observers believe that laws in the United States which say sharply as to when a person may begin drinking at all are not only unrealistic, but also increase for many adolescents the attractiveness of illegal, unsupervised, and often very excessive drinking.

THEY claim that this enforced kind of hidden introduction with the emphasis on its being a forbidden pleasure, makes it a handy means by which the young can indicate independence and express rebellion against authority, and can be expected to affect future drinking patterns the wrong way, possibly with serious consequences long after adolescence has passed.

As far as the sexes are concerned, in spite of our increasing social tolerances, most of us react more strongly when seeing a woman severely intoxicated. Such rules and reactions may in part account for what appears to be the greater secrecy in women's drinking and illustrates the differences and role of gender-inspired standards.

Again in spite of our desire to think of all citizens in the



country as entitled legally and otherwise to equal treatment, we must admit that one's position in life has great bearing in most situations. As a case in point, the skid row inhabitant won't receive the same treatment when met by the legal enforcers as will a wealthy business executive of local renown. Similarly, a valued and trusted professional staff person who shows signs of alcoholism can expect greater consideration from an employer than can a laborer.

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'No meat Fridays, no-shop Sundays'

ST. CLOUD, Minn. — (NC) — Catholics in the St. Cloud diocese have been asked to abstain from meat on Fridays and not to shop on Sundays by Bishop George Speltz of St. Cloud.

Bishop Speltz recalled the Holy Year theme of renewal and reconciliation to the injustices committed against the peoples of underdeveloped nations by saying: "We cannot hope for reconciliation with God until we have sacrificed for the needy and starving."

THE BISHOP said the recent Synod of Bishops cited the need for the Church to "raise its voice on behalf of the voiceless victims of injustice."

It is a "sham," Bishop Speltz said, "to wish peace and reconciliation to a hungry person without turning a hand to provide food."

He cited statistics that indicate that one-third to one-

half of the human race suffers from an inadequate diet that is damaging to health and causes irreparable brain damage in children.

OTHER statistics, he said, show that the six percent of the world's population which resides in the United States consumes 40 percent of the world's energy.

"Make no mistake about it, we, the affluent 'haves' of the Western world around the Atlantic are starving the 'have-nots' — a billion and one-half of them," the bishop said. "For us to say to these people, 'go in peace, be warmed and filled,' is a mockery for which we shall be accountable to Christ on the last day."

Bishop Speltz based his request to abstain from meat on Fridays on a study which indicates that if Americans cut back 10 percent on their meat intake, they could make a substantial contribution to solving the global food crisis.

New clinic at Spanish Center to be blessed next Wednesday



NEW CLINIC at Centro Hispano Catolico in downtown Miami will be blessed at noon, Wednesday, Nov. 27 by Archbishop Coleman F. Carroll.

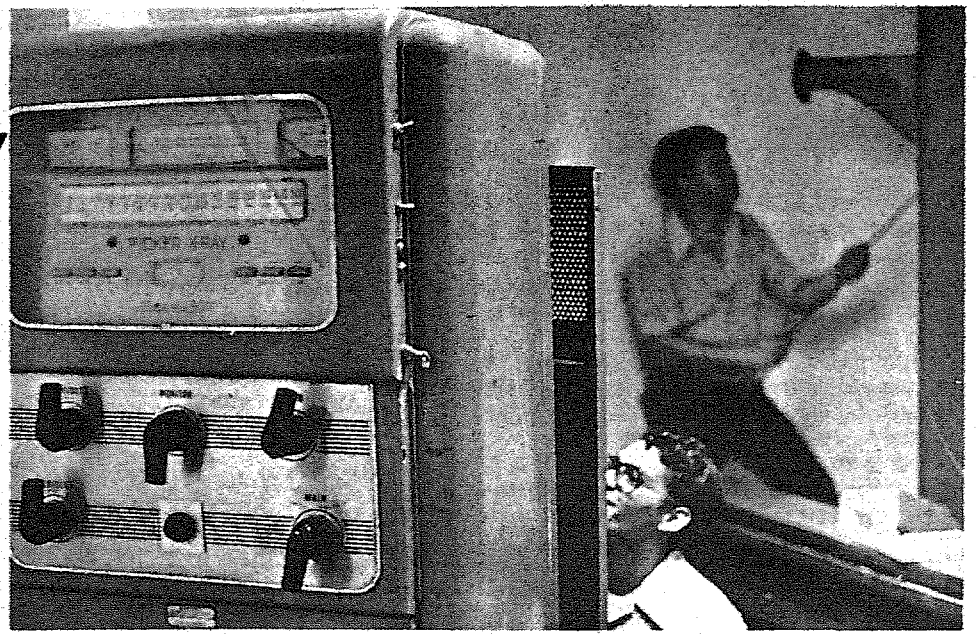
Continued from page 13

department. "The cost of the X-Ray unit and the mammographic unit alone would have been over \$80,000," Msgr. Fernandez said. "But the ladies in the auxiliary secured the cooperation of medical supplies centers in Miami as well as an anonymous donation."

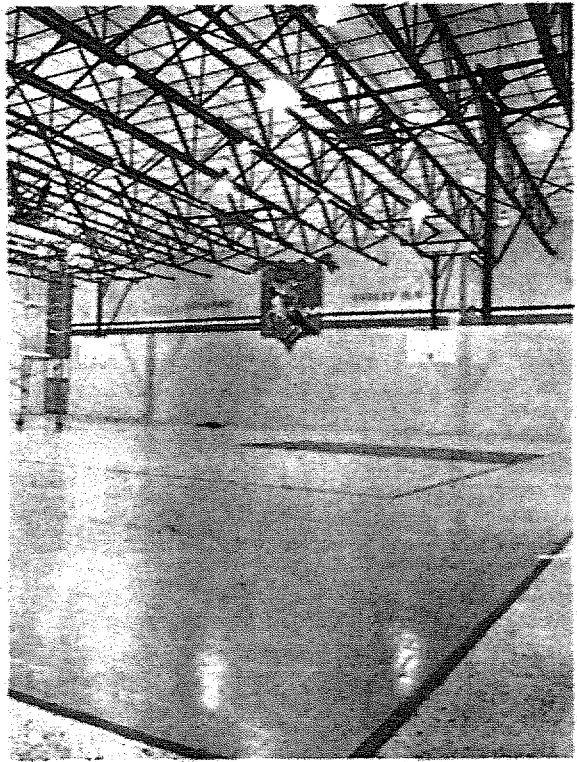
The respiratory unit includes Intermittent Positive Pressure Ventilation equipment for special treatment of acute lung infections such as asthma and emphysema. Other new equipment provided includes a Sphygmomanometer (Blood Pressure apparatus) an electrocardiogram unit, an ultra-sound electrical stimulator and an autoclave for sterilization.

Future plans call for the acquisition of Physiotherapy equipment for cervical and lumbar traction, heat, and massage.

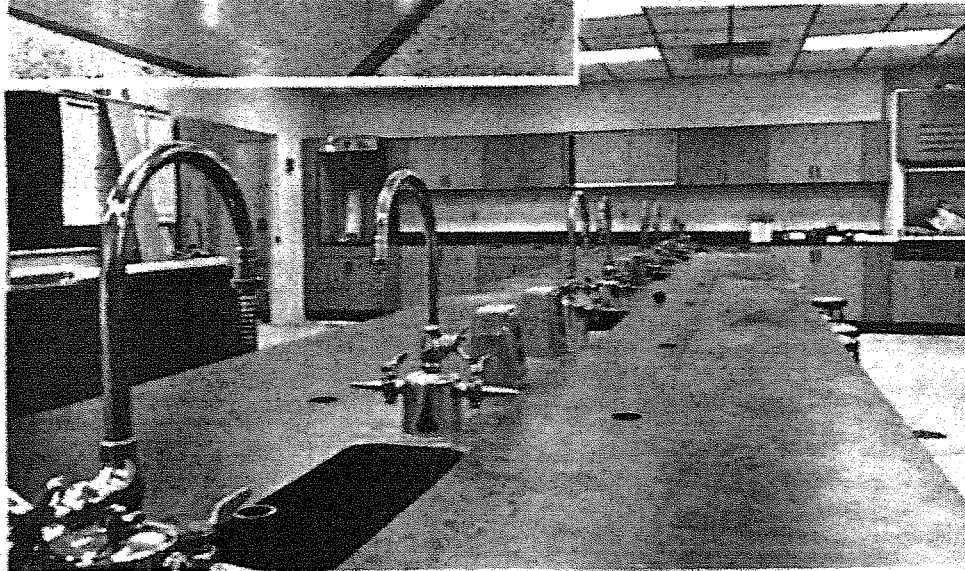
Last year the Centro Clinic treated 8,546 patients some of whom donated from 50 cents to \$1 while others received medical attention free of charge.



MODERN equipment valued at more than \$80,000 is provided in the new clinic which treats thousands of patients annually free of charge. At right Sister Edita Rojo, M.D. checks some of the incoming units.



NEW ADDITION at Archbishop Curley High School will be blessed at 5:30 p.m. today and includes multi-purpose gymnasium, shown at left; and science building, below.



Be thankful.

And giving.

As you bow your head in prayer this Thanksgiving in gratitude for God's many gifts, remember those all over the world who know nothing but poverty and loneliness. Homeless and helpless, they hunger not only for food, but for the knowledge of God and the blessings of His teachings. In appreciation of God's love, and of His many gifts to you, we beseech you at this special time to send your help.



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Pope's 'Rights' stand backed

WASHINGTON — (NC) — The U.S. bishops meeting here unanimously passed a resolution to promote the study and dissemination of a statement on human rights that Pope Paul VI issued in October in union with the world Synod of Bishops that was meeting in Rome at that time.

The resolution was presented to the bishops Nov. 18 by the U.S. Catholic Conference Social Development and World Peace Committee, chaired by Auxiliary Bishop John Dougherty of Newark, N.J.

Bishop Dougherty asked the bishops to send a special expression of gratitude to the Pope for the statement.

Cardinal John Dearden of Detroit said the document had not received sufficient attention in the media. It is an unusual document, the cardinal said, in that it was drafted by a

group of bishops at the synod, under the leadership of Cardinal John Krol of Philadelphia, and then Pope Paul personally asked to join in issuing it as a statement.

The document, entitled "Human Rights and Reconciliation," recalls that "human dignity requires the defense and promotion of human rights."

Special Report

It spells out especially what must be done to guarantee certain specific rights in danger today: the right to life, the right to eat, socio-economic rights, politico-cultural rights, and the right of religious liberty.



ARCHBISHOP Joseph Bernardin of Cincinnati (left) was elected president of the National Conference of Catholic Bishops and the U.S. Catholic Conference and Cardinal John Carberry of St. Louis (right) was elected vice president.



Program upholds new sense of moral values

WASHINGTON — (NC) — With virtually no debate the U.S. bishops voted Nov. 19 to receive a lengthy statement on moral values and to implement a multi-pronged program to promote a new sense of moral values in today's society.

Chief elements of the program the bishops backed included:

- Building a strong value orientation in religious education, particularly through the National Catechetical Directory now being prepared by the U.S. bishops.
 - Emphasis on value education in adult and continuing education.
 - The same emphasis in continuing education for priests.
 - Communications programs in all types of media.
 - Family life programs.
 - Spiritual formation programs for Religious, seminarians and clergy.
 - Focusing on prayer and suffering for better values, particularly by people in homes for the aged or incurable.
 - Focusing on the role of the liturgy, particularly homilies at Mass, in developing and strengthening value formation.
- The bishops also backed a number of extraordinary programs "to call attention to the problem and point the way to its solution."

Abp. Bernardin heads bishops

(Continued from page 1)

cond Vatican Council's Decree on Ecumenism. Representatives of several faiths and interfaith groups led the service, and Cardinal Jan Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity, addressed the group.

The American bishops' ties with the Universal Church were in evidence as Cardinal John Krol of Philadelphia, outgoing NCCB-USCC president, reported on the recent World Synod of Bishops in Rome, and as Archbishop Jean Jadot, apostolic delegate in the United States, addressed the body of bishops. The Vatican representative praised the American Church for its concern for social justice and for the degree of lay involvement in the Church.

The bishops heard progress reports over the first two days on priestly formation, the permanent diaconate, vocations, priestly life and ministry, pro-life activities, and liaison work with men and women Religious.

They agreed to a 1975 budget of \$3,259,500 for the USCC and the NCCB national staff, and they heard a report on a reorganization of the USCC designed to stay within that budget limitation, despite inflation, without cutting

back on services.

In other actions:

• A brief resolution calling for decent housing and more attention to urban financial needs was passed.

• The bishops discussed a committee report that gives encouragement and support to the charismatic renewal movement but also warns about some dangers in the movement.

• They agreed to pastoral flexibility regarding the place for the reception of the sacrament of Penance and regarding the external sign of penitence in the unusual circumstances when general absolution is given; but they indicated a desire for national guidelines to describe more carefully the circumstances under which general absolution can be given without private confession.

• They amended their Ethical and Religious Directives for Catholic Health Care to adjust to newer directives for the administering of the Sacrament of the Anointing of the Sick.

• They called for wider attention to a statement on human rights made recently by Pope Paul VI in union with the World Synod of Bishops.

Abp. Bernardin cites priorities

WASHINGTON — (NC) — Archbishop Joseph L. Bernardin of Cincinnati, newly elected president of the National Conference of Catholic Bishops and United States Catholic Conference (NCCB-USCC), said there are

three "priority items" he sees for the U.S. Church today:

- "Seeking new ways of fostering among our people a renewal of faith."
- "Restoring a sense of moral values in everyday life."
- "The role of the Church in promoting social justice."

At a press conference Archbishop Bernardin also said, in response to questions from newsmen, that his attitude toward the Catholic charismatic movement is "basically positive" and that he sees a "renewed interest" in priestly vocations in many parts of the country.

Concern on housing, rates of interest

WASHINGTON — (NC) — The U.S. Catholic bishops passed a resolution expressing their concern about the U.S. housing crisis and high interest rates.

The resolution also called on the Social Development and World Peace Committee of the U.S. Catholic Conference (USCC) to complete a "back-up paper" spelling out specifics before the next meeting of the USCC Administrative Board in February and to be issued publicly "at an appropriate time."

THE ACTION followed more than an hour's discussion over two days on a statement proposed by the Social Development and World Peace Committee.

An ad hoc committee of five bishops rewrote the state-

ment, but there were a number of objections that the statement was "immature" and not sufficiently complete.

The draft statement sent back for further work made three basic proposals with some specific recommendations:

- Government should do everything possible to make "a decent home for every American" a reality.
- Private financial institutions should invest more money in cities and place a greater emphasis on long-term human benefits and less on short-term earnings reports.
- Commit the Church to be more active in community organization and neighborhood development.

Study distribution of clergy — Bp. Grady

WASHINGTON — (NC) — The chairman of the Bishops' Committee on Priestly Life and Ministry has called on the U.S. bishops to set up a committee to study the problem of clergy distribution in this country.

Bishop Thomas Grady, newly named to head the Orlando diocese, told the annual general meeting of the National Conference of Catholic Bishops that such a study is necessary because of "an existing and increasing shortage of priests," fewer vocations to the priesthood, lower "perseverance rates" for seminarians and a growing Catholic and world population.

BISHOP Grady also said the modern priest needs support from fellow priests and the laity. Priests years ago were trained to be "strong, independent individuals," he said, but now realize there is a need "for other people, for a need for affirmation, a need for support."

"The minister needs to be ministered to," he said. "This is not a sign of weakness but a healthy recognition of the social nature of man and the ecclesial nature of priesthood."

Bishop Grady recommended:

- Greater support by the laity for the parish priest;
- The availability of "competent spiritual directors" for priests;
- Opportunities for regular confession for priests;
- A diocesan spiritual directory including helpful persons or resources;
- More gatherings of priests and bishops.



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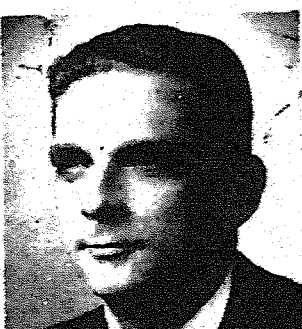


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Bishops plan pastoral on food crisis

By JIM CASTELLI

WASHINGTON — (NC) — The U.S. Catholic bishops voted unanimously Nov. 18 to form an ad hoc committee to develop a pastoral response to the world food crisis by the end of their annual general meeting, Nov. 22.

The committee will be headed by Cardinal Terence Cooke of New York and will include Cardinal John Cody of Chicago, Bishop Edward O'Rourke of Peoria, Bishop Edward Swanson, executive director of Catholic Relief Services, the overseas relief agency of American Catholics, and Bishop Ignatius Strecker of Kansas City, Kans., president of the National Catholic Rural Life Conference.

The vote was taken following a background presentation on the food crisis by Father J. Bryan Hehir, associate secretary for International Justice and Peace of the U.S. Catholic Conference.

Father Hehir outlined a three-point Church response to the hunger crisis, including public policy, education, and pastoral care.

HE SAID that the Church should attempt to influence U.S. legislative policy to obtain increased emergency food aid to hungry nations, develop a stockpile of grain reserves and take domestic measures to insure that those who can least afford it — the poor, the elderly, the farmers — are not made to pay the entire cost of the increased aid.

feeding them.

Also, he said, the Church can encourage those who are more affluent to change their lifestyle to reduce consumption and share more.

Citing the unique American position in the food situation because of its power, influence and agricultural production, Father Hehir said that the United States has treated hunger as a "charity" issue, when it is really a "justice" issue.

Treating it as a charity issue, he said, means people think the United States has already met its moral obligations and that the only question is whether or by how much to increase humanitarian aid.

But hunger is really a justice issue, he said, demanding that we share even when we do not have the surpluses which we had in earlier years and which we exported as humanitarian aid in order to help the American economy.

Special Report

In the area of pastoral care, he said, the Church must minister to the hungry by finding out where they are and

Bishops spend day praying and reflecting

WASHINGTON — (NC) — More than 150 U.S. bishops met here Nov. 17 to pray, study and reflect on "The Renewal of Faith" as a preparation for their five-day annual meeting Nov. 18-22.

Archbishop John Quinn of Oklahoma City, Okla., chairman of the bishops' Pastoral Research and Practices Committee, who coordinated the day of reflection, said in a press conference that to his knowledge it was the first time the U.S. bishops have met for a day of prayer and reflection since their annual meetings were started in 1919.

THE BISHOPS opened the day at 11:30 a.m. by concelebrating Mass at the Statler-Hilton Hotel, where they would be meeting for the next five days.

Archbishop Quinn, the chief concelebrant, reminded his fellow bishops in his homily that the challenges they face in the social upheavals today are not unlike the challenges the Apostles faced when Christ told them that Jerusalem would fall and the temple in Jerusalem would be reduced to rubble.

"The Apostles' question to Christ," the archbishop said, "was, How do we react to all these challenges and upheavals? Isn't this the same question that is facing us today?"

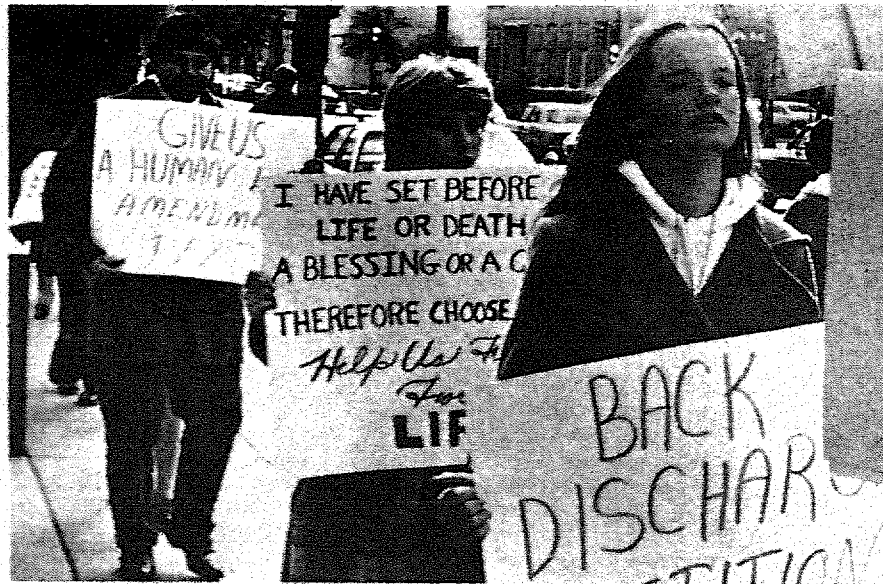
God's word in Scripture offers several suggestions, Archbishop Quinn said.

"The first thing we are not to do, as St. Paul tells the Thessalonians, we are not to sit down and fold our hands and wait for the inevitable. We are to run the race, with all endurance, fixing our eyes on Jesus. If we do this, then we will not become fainthearted in the face of these challenges."

IN THE afternoon several speakers and panelists told the bishops what they see as critical concerns of faith today and what they feel the bishops must do to exercise leadership in the face of a "turning point in Western history."

The bishops closed the day of reflection at 4:30 with a community recitation of the Church's evening prayer, Vespers.

Archbishop Quinn told reporters at a press conference afterwards that he would like to see the idea of a day of prayer and reflection preceding the bishops' annual meeting become a regular event.



Outside the Washington, D.C. hotel where the U.S. bishops are holding their annual general meeting, pro-life picketers urge the bishops to back a discharge petition which would move a human life amendment out of a congressional committee.

Pickers urge speed for 'human life' amendment

WASHINGTON — (NC) — Anti-abortionists picketed the U.S. Catholic bishops here Nov. 17, the day before they were to open their annual national meeting.

While 160 bishops met inside for a day of prayer and reflection, a group of about 30 men, women and children walked quietly in front of their meeting place, the Statler-Hilton Hotel, in downtown Washington. They carried signs with messages like "Number one social priority — a human life amendment."

"We have three aims," Mrs. Rita Grady, a spokeswoman for the group, told NC News:

- "We want the bishops to choose a definite human life amendment text that they will endorse, such as the Hogan Amendment (an amendment to protect the unborn that has been introduced into the U.S. House of Representatives by Rep. Lawrence Hogan, a Maryland Republican).

- "We want them (the bishops) to come out in favor of the discharge tactics in Congress.

- "We want them to correct the erroneous writings about abortion by some Catholic authors."

Most of the picketers came down to Washington from New Jersey.

Mrs. Grady, who described herself as a member of two grassroots pro-life organizations — the South Plainfield (N.J.) Right-to-Life and Voters for Life — said other contingents from neighboring states were expected to arrive later in the week and picket.

THEIR chief complaint, she said, is that "politicians have used the fact that the bishops haven't endorsed a specific amendment" as an excuse of inaction on the abortion issue.

She said the pro-lifers hoped to meet with individual bishops at various times and discuss their concerns.

Bishop Warren Boudreaux of Beaumont, Tex., who has met formally with many pro-life groups in his capacity as chairman of the bishops' Committee for Liaison with with Priests, Religious and Laity, said he did not think the bishops would act yet to support a specific amendment or a discharge petition, which would bring an amendment directly to the floor of the did not think the bishops would act yet to support a specific amendment or a discharge petition, which would bring an amendment directly to the floor of the House of Senate without prior committee recommendations.

Lauds Church for backing social justice

WASHINGTON — (NC) — Praising what he called the growing concern of the American Catholic Church with international social justice, Archbishop Jean Jadot, apostolic delegate in the United States suggested that "the ministry of justice must also be directed to social, political and economic leasers — to those who themselves do not suffer injustice or who may be the cause of the sufferings of others."

"Perhaps," he continued, "we need a special pastoral approach toward those who are privileged because of their wealth, education and influence."

HE MADE his remarks Nov. 18 at the annual general meeting of the National Conference of Catholic Bishops (NCCB).

Commenting on what he has seen of the American Church in a little more than a year here, he said that "the most encouraging impression" he has received has come from letters from "priests, Religious and laity in response to our inquiries concerning the selection of bishops."

In almost every letter, he said, "the same desire is expressed, but perhaps most vividly by lay people and Sisters: 'We need a bishop who is a man of God.'"

He also said that he was "deeply impressed" with the Catholic laity in this country.

THE apostolic delegate said that when Pope Paul VI received him in audience in July 1973 before his departure for Washington, he told him that in America he would meet "a great number of active lay men and women, thoroughly dedicated to Christ and His Church."

"I confess that the reality is far above my expectation," Archbishop Jadot said.

Noting that "the involvement of the laity in the total life of the Church raises some delicate problems," he said that we can not expect answers to them "without that learning that comes from experiences."

In particular, he said, "bishops, priests and lay people all have to learn how to make pastoral and parish councils work."

Commenting on priestly formation in the United States, Archbishop Jadot called for a greater emphasis on theology and philosophy in seminary training.

Will seek influence on public school policy

WASHINGTON — (NC) — The Education Department of the U.S. Catholic Conference (USCC) will place a new emphasis on influencing public school policy, the American bishops were told at their annual meeting here.

Archbishop William Borders of Baltimore, chairman of the USCC education committee also told the bishops that the Education Department will make special efforts to be sensitive to other cultures and languages in all its educational work.

HE SAID the department will continue to focus on family life education under the new organization of the USCC, although the "respect-life" and anti-abortion legislative efforts of the old Family Life Division have been moved to a secretariat of the National Conference of Catholic Bishops (NCCB).

Several bishops rose to praise the decision to focus on public education as a departmental priority, a decision that Archbishop Borders characterized as a "new approach."

The report that Archbishop Borders presented to the bishops set out five major concerns that the Church has in public education:

- "The universality of the right to education."
- "A positive and prudent sexual education."
- "Training in social skills."
- "The right of all children to be motivated to appraise moral values with a right conscience and to embrace them with a personal adherence, together with a deeper knowledge and love of God."

The obligation of Christians "to give their attention with generosity to the entire field of education."

ON THE question of meeting and the needs of minority groups with cultural and perhaps language differences, the archbishop reported that the Education Department and the USCC Division for Spanish Speaking have initiated a four-phase plan, "Operation: Difference," to survey the present situation in Catholic educational programs, to study, evaluate and develop recommendations from the survey data, to communicate the results of their study, and to work for effective implementation of their recommendations at the local level throughout the country.

The Bishops speak



"There would seem no task more urgent, no need more immediate, and, in fact, no work more meritorious than that of guaranteeing to infants for generations to come the sacred God-given right to life."

Cardinal John Krol, outgoing president of the NCCB.

"We need priests with a deep theological culture, accustomed to serious thinking, trained to grasp not only the 'how' but even more the 'why' of human events in the light of revelation."

Archbishop Jean Jadot, apostolic delegate in the U.S., to the assembled U.S. Bishops



"We are not to sit down and fold our hands and wait for the inevitable. We are to run the race, with all endurance, fixing our eyes on Jesus. If we do this, we will not become fainthearted in the face of these challenges."

Archbishop John Quinn of Oklahoma City, Okla., at a Mass opening the NCCB meeting

Girls' volleyball on the go

For the first time the state of Florida has a girls' volleyball championship tournament and there is a good chance that an Archdiocesan high school could walk away with the championship.

Cardinal Gibbons and Monsignor Pace high schools are two of the nine district representatives from around the state who will meet in Gainesville tonight (Friday) during the two-day competition. They were the winners in the Districts 7 and 8 competitions respectively while Our Lady of Lourdes got all the way to the semifinals in the District 9 event before losing to Palmetto, the eventual winner.

In the Archdiocesan Girls Volleyball League, Lourdes and Pace tied with 9-1 records but Pace won the title in a playoff. Pace then hosted the league tournament which Lourdes won for the third consecutive year. Pace's only two losses in the double elimination tournament came at the hands of the Lourdes team. Monica Salazar of Lourdes was the tournament's Most Valuable Player.

If Gibbons and Pace meet in the state competition it will ensure a parochial victor. The two schools are in op-

posite brackets, which means they could meet only in the final. The tournament is being held at Gainesville's East Side High School gym.

Miss Louise Crocco's Gibbons team that will be traveling to Gainesville is composed of: Pam Giblin, Kathy Gluth, Janet Buchner, Judy Williams, Colleen Bulfin, Becky Bolender, Tammy McGinty, Denise Sanscraint, Peggy Paduda, Cecilia Meredith and Jean and Joan Vollman.

Hoping to meet them in the final is the Pace contingent: Aggie Skalski, Cookie Elias, Kitty Muller, Joanne Locke, Ana Garcia, Mary Pearsall, Diane Raymond, Sandy Brugnetti, Jeanne Herdegan, Diane Pellman, Margie Wessell and Jacie Le Bel. Miss Maryellen Kirwin is the coach.

When Lourdes won the Archdiocesan Tournament for the third straight time, it retired the trophy Mrs. Cheryl Lentz's team was: Margie Alexander, Mary Cagni, Onelia Cano, Maria Castanada, Anne Harris, Cathy Harris, Jeanne McTague, Lisa Monda, Tere Perez, Mary Jane Roberts, Monica Salazar, Judy Kadera and Marianne Gordon.



CHEERLEADERS Diane Nouss (left) and Sue Drury, from Cardinal Gibbons High School clown around with "Bozo," Jerry Schwantes, in preparation for the Gibbons Thanksgiving Carnival, Nov. 28-Dec. 1.

Sports champions to be picked Sun.

Three Archdiocesan CYO titles will be decided this Sunday in volleyball, touch football and soccer.

In volleyball, defending champ St. Timothy parish will take on either St. Stephen or St. Vincent Ferrer parish team at the St. Stephen courts at 12:30 p.m. St. Stephen parish takes on St. Vincent on Saturday to determine the championship berth.

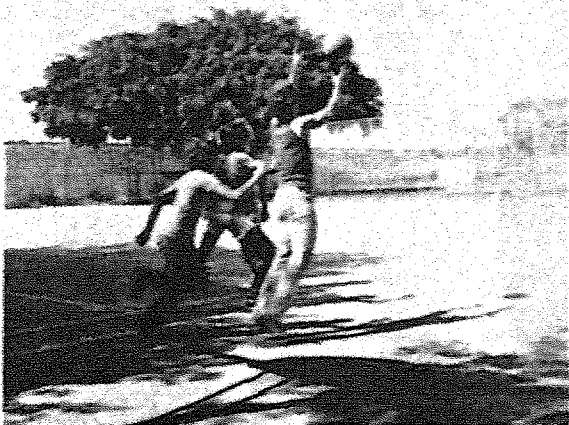
Soccer has still another defending champ trying to retain the crown, as undefeated St. Monica battles St. Thomas the Apostle. St. Monica parish's team has outscored its last two opponents by a score of 25-0, while the St. Thomas team pulled out an overtime thriller against Holy Rosary last week in a game eventually decided on penalty kicks 4-3. The championship game will be played at 1 p.m. at Miami Dade Community College's South Campus.

St. Rose of Lima took advantage of an extra point to

end the St. James team's threat of a second straight football title, winning 13-12 last week. St. Timothy parish maintained its unblemished record by defeating Epiphany. St. Rose and St. Timothy teams square off at 1:45 p.m. at Scott Park in North Miami.



CIRCLE 1223 Chief Squire Mike Yoham (left) demonstrates the relay hand-off as other Gables Squires practice for the basketball competition set for the State athletic event.



Squires' athletic event planned for Thanksgiving

From set-up to clean-up, from the 100-yard dash to the swimming competition, boys from throughout the state will keep busy over Thanksgiving weekend at the Third Annual Athletic Event of the Columbian Squires.

Boys ages 13-18, from seven of the 10 active Florida circles of the junior order of the Knights of Columbus, will gather at St. Vincent de Paul Major Seminary, Boynton Beach, for the event Nov. 29-Dec. 1, which features athletic competition, camping, Mass and awards presentation.

Friday will be spent in preparation of the grounds by the sponsoring Coral Gables Circle 1223. Saturday, the 100-yard dash, mile relay, two-on-two basketball, broad jump and swimming competitions will yield to a cookout Saturday night with seminarians.

A liturgy Sunday morning, celebrated by the Squires' State Father Prior Daniel Dorrity, will be followed by breakfast and presentation of awards to the victorious athletes.

Frogs, frog-kissers — where are you?

By JOAN BARTLETT

• Sacred Heart Parish CYO in Lake Worth is preparing Thanksgiving baskets for migrants. Now everybody knows that in order to prepare a Thanksgiving basket, you have to have something to put into it: so . . . canned goods or other foods may be left in the Reading Room of the School this Saturday, Nov. 23.

• Could a fashion show at Pace High School echo in a foreign land? It can and will when it's sponsored by ECHO, Every Christian Helping Others, Pace's service club, this evening (Friday) at 7:30 p.m. Donations will be sent to the missions.

• Another new youth group is forming out on Key Biscayne. A cook-out last Sunday introduced the new group

YOUR CORNER

from St. Agnes Parish. There will be an organizational meeting this Sunday evening at 7:30 in the Parish Hall, for nominations and election of officers.

• C.O.O.L. group of Our Lady of the Lakes Parish will visit a local migrant workers' camp next weekend for a service project. The gang will leave the parish center at 8 a.m. Saturday, Nov. 30 and return at 3 p.m. Dress for work and play, bring a large plastic bag — and come with your appetite for a picnic lunch with the kids.

• High school juniors and up, are you Searching? The December Search schedule is as follows:

- Dec. 6-8 St. Clement Parish, Ft. Lauderdale
- Dec. 13-15 Boystown, South Miami
- Dec. 20-22 St. Rose of Lima Parish

For applications and information, contact the Youth Activities Office, 757-6241.

For ninth and tenth graders, the Insight Program will also be in action before Christmas. More details later in this column, or contact YA.

• At last — the secret of the Frogs is to be revealed! (Have you been losing sleep nights trying to decide whether you're a frog or a frog-kisser?) Its all about a renewal move-

ment within the Church, based on small group dynamics. The Frog Kissin' Serendipity Workshop to be held in Tampa on Jan. 11 will be a teaching session for persons interested in renewing the life style of the Church on a local level. This is an excellent opportunity to develop skills in small-group communications that can release your God-given creative potential. In every frog there is a prince waiting to be called forth. Learn how it's done at the workshop!

A number of persons from South Florida have already expressed interest in attending. If a large enough group can be gathered, there's a possibility of chartering a bus for the day. Contact Youth Activities for details.

• Have you ever wished you had a little brother or sister? You can "adopt" one simply by being a Big Brother or Big Sister. The Division of Youth Services in Key West has a critical need for volunteers in their Program. If you can help please call Mr. Weintraub at 294-5136 or 294-5127 (Key West).

• Who's Who Among Students in American Universities and Colleges? A Plantation senior at the College of St. Teresa in Winona, Minnesota, Kathleen Houle Gent, has been nominated and approved by the National Office for this honor. Kathleen's parents are Mr. and Mrs. Charles A. Houle of Plantation. Congratulations to them and to her!

• A reminder about the nostalgic 1950's Sock Hop this Saturday at MIHS Cafeteria, from 9-12 p.m. If you've never been to a sock hop, here's some advice: wear old socks, and bring an extra pair! For more info, contact Julie Moore at 4-1975 in Key West.

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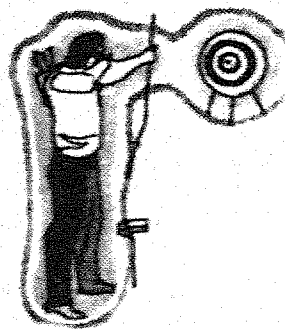
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Nuevos locales y equipos en la Clínica del Centro Hispano

La clínica médica del Centro Hispano Católico contará con un nuevo local más amplio y mejor equipado, el que será inaugurado el miércoles, día 27 al mediodía, por el Arzobispo Coleman F. Carroll.

Fundada en 1960 en el Edificio del Centro Hispano Católico, 130 NE 2 Avenue, la clínica ha venido funcionando en un reducido local en la segunda planta de ese edificio.

Las innovaciones consisten en un local mucho más amplio en la primera planta del mismo edificio, que incluirá cuatro consultorios médicos, un laboratorio clínico, un salón de radiografía, con mesa de Rayos X y equipo de mamografía (para la detección de cáncer del seno), un salón para el tratamiento de afecciones respiratorias, dos oficinas ejecutivas para la directora y la organización, un salón de recepción, farmacia y sala para médicos y enfermeras.

"Esta obra se ha podido realizar y todos estos equipos tan necesarios y tan costosos se han podido adquirir gracias a la cooperación de la Liga de Damas Auxiliares del Centro Hispano Católico que preside la señora Gloria Morales Gómez y de la que es tesorera, la señora del Dr. Bienvenido Benach," dijo el Vicario Episcopal, Monseñor Orlando Fernández, director ejecutivo del CHC.

"El salón para afecciones respiratorias contará con nuevos equipos para la aplicación de aerosol en casos agudos de asma y enfisema. Se han adquirido también nuevos equipos para tomar la presión arterial, una autoclave para la esterilización y los más importantes los equipos de radiología con la unidad mamográfica." Destacó la Hermana Edita Rojo, religiosa filipense que es graduada de la Escuela de Medicina de la Universidad de La Habana y que hace varios años obtuvo la licencia para la práctica de la medicina en la Florida, después de hacer su internado en el hospital St. Francis.

El año pasado la clínica médica del Centro Hispano Católico atendió a 8,546 pacientes. La donación por consulta es voluntaria y fluctúa entre 50 centavos y un dólar. Muchos pacientes son atendidos gratuitamente, dependiendo de su situación económica.

La clínica cuenta con un

amplio cuerpo médico, sus servicios voluntarios muchos de los cuales ofrecen mente. Los doctores Sergio



La Hermana-Doctora Edita Rojo, directora médica de la Clínica del Centro Hispano Católico recibiendo los nuevos equipos. En la foto uno de los equipos de ventilación intermitente a presión para el tratamiento de afecciones pulmonares.



Nuevas mesas de reconocimiento en cada uno de los cuatro consultorios son instaladas por Jorge R. Collazo y Roberto Jarro.

Martí, psiquiatra y Mario Garcini, ginecólogo, comparten con la Hermana-Doctora Edita Rojo la responsabilidad de la clínica.

También en el cuerpo médico figuran nombres de alto prestigio profesional como los doctores Bernardo Milanés, circulación periférica; Adolfo Villasuso, Pediatra; Rodolfo García Navarro, ginecólogo; Oscar Romero, piel; Tulio Figarola, Cardiología, Manuel Lubián, oculista.

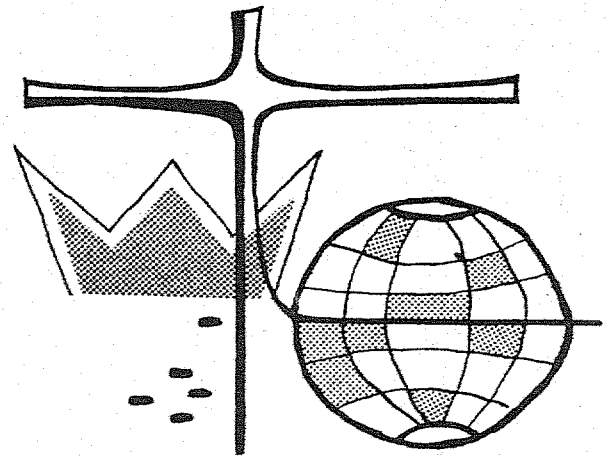
Gloria Ravelo, secretaria clínica, informa que los nuevos locales darán más amplitud para los archivos de historias médicas de los pacientes y más comodidad y espacio para visitantes y médicos.

"La ceremonia del miércoles próximo al mediodía viene a ser una culminación de la obra realizada este año por la Liga de Damas Auxiliares", dijo Monseñor Fernández.

"Pero todavía dentro de la misma clínica queda mucho por adquirir y por hacer. Sor Edita quiere tener una clínica bien equipada y sé que entre sus planes está la adquisición de un equipo de fisioterapia para tracción cervical y lumbar, calor y masajes.

La clínica dental del Centro Hispano Católico funciona actualmente separada de la Clínica Médica y al igual atiende varios miles de casos al año, con tres dentistas que prestan sus servicios a personas necesitadas.

"En un futuro queremos adquirir también mejores equipos para la clínica dental. La guardería infantil (nursery) ha sido remozada y redecorada, la cafetería para el almuerzo de los niños es alegre y brillante. Se han adquirido nuevos equipos para la cocina del nursery, donde la Hermana Praxedis dirige el cuidado de más de un centenar de niños de edad pre-escolar. Otra obra que queremos ampliar y mejorar es el "day care Center" para nuestros Ancianos, que ya en la actualidad sirve a más de un centenar de ancianos. A través del programa de alimentos calientes del Little Havana Activities Center, que dirige el Dr. Rafael Villaverde, se sirva almuerzo a más de un centenar de personas. Queremos ampliar y remodelar el comedor y salón de juegos y equiparlo con aire acondicionado," añadió Mons. Fernández.



Jesucristo, Rey

"Entró Pilato de nuevo en el pretorio y llamando a Jesús, le dijo: ¿eres tu el rey de los judíos? Respondió Jesús: ¿por tu cuenta dices tú eso o te lo han dicho otros de mí? Pilato contestó: ¿soy yo judío por ventura? ¿Tu nación y los pontífices te han entregado a mí; que has hecho? Jesús respondió: MI REINO NO ES DE ESTE MUNDO; si de este mundo fuera mi reino, mis ministros habrían luchado para que no fuese entregado a los judíos; pero mi reino no es de aquí. Le dijo entonces Pilato: ¿LUEGO TU ERES REY? Respondió Jesús: TU DICES QUE SOY REY. Yo para esto he venido al mundo, para dar testimonio de la verdad; todo el que es de la verdad oye mi voz" (Juan XVIII, 33-37).

Los profetas del Antiguo Testamento habían descrito al Mesías como un gobernante que establecería un reino. Jesucristo cumplió esas profecías, pero de manera diferente a la que esperaban sus discípulos. Mi reino dijo no es de este mundo. Su reino es de orden espiritual, fundado en el grande amor y en la gran misericordia de Dios. Cristo es el Rey que gobierna ahora el reino de Dios en la tierra, la Iglesia, y que está sentado a la diestra del Padre, reinando triunfalmente en el Cielo. Un día volverá a la tierra como Rey, para juzgar a todos los hombres.

Como Dios, Cristo es Rey de los cielos y de la tierra, porque todas las cosas le pertenecen: "Todas las cosas fueron hechas por El y sin El no se hizo nada de cuanto ha sido hecho" (Juan I:3).

Como hombre, Cristo es Rey. El Padre le dió a todos los hombres como súbditos. "A El sujetó todas las cosas bajo su piés" (Efes. I:19-22).

Cristo es Rey de todos los hombres porque los redimió. Como miembros de una raza caída, habíamos estado bajo el dominio de Satanás. Cristo pagó el precio por nosotros: nos compró al precio de su sangre.

Aún durante su vida terrena fue confirmada esta realeza. Siendo niño, Jesús recibió el homenaje de los Reyes Magos, que vinieron del Oriente y le buscaron como al Rey de los Judíos que acababa de nacer" (cf. Mat. II:13).

El Domingo de Ramos en su entrada triunfal a Jerusalén, fue proclamado "Rey de Israel" (Juan XII:13).

Al comparecer ante Pilatos declaró públicamente ser Rey. Pero poco antes de su Ascensión a los Cielos se atribuyó poderes reales: "Me ha sido dada toda potestad en el cielo y en la tierra" (Mat. XXVIII: 18).

Jesús empleó muchas parábolas con el propósito de enseñar a sus oyentes lo que era en realidad su reino: un reino espiritual que debía extenderse más allá del pueblo judío, al mundo entero. Al hablar del reino de los cielos y del reino de Dios, Jesús habla de la Iglesia, con El mismo como cabeza y todos los hombres del mundo como miembros de este REINO ETERNO Y UNIVERSAL.

ERNESTO MOLANO

Festivales en Hialeah y Opa-Locka

Procesión, festival y Conciertos en S. Cecilia

Hoy viernes se celebra la festividad de Santa Cecilia, patrona de los músicos y los amantes de la música, y con ese motivo la parroquia que lleva el nombre de la santa comenzará tres días de celebraciones con una misa concelebrada y una procesión que recorrerá las calles de Hialeah.

A las 7:30 p.m. en la iglesia de Santa Cecilia, 1040 W. 29 St. se oficiará la misa e inmediatamente después se efectuará la procesión que irá por la calle 29 hasta la 10 Ave., y por ésta hasta la Calle 27, a tomar la 11 Ave. por donde irá hasta la calle 32 hasta la 9 Ave., regresando

por ella hasta la 29 Avenida.

Inmediatamente después comenzará el festival que durará hasta el domingo a las 11:30 p.m. y que contará con valiosas sorpresas para los asistentes así como entretenimientos para toda la familia según anunció el párroco, Padre Luis Pérez.

Por tratarse de la Patrona de la Música el festival de Santa Cecilia ofrecerá dos conciertos, uno el sábado y otro el domingo, con la participación de renombrados artistas entre los que figuran Marta Pérez y Ana Margarita Martínez Casado.

El acompañamiento al piano estará a cargo del

Padre Manuel Rodríguez, sacerdote cubano que ha ofrecido conciertos en Cuba, Colombia, Puerto Rico y otros países, conquistando una reputación como pianista que lo hace conocido continentalmente.

La animación estará a cargo de la popular figura de la televisión y el teatro de Cuba, Rolando Ochoa, y la participación de artistas del calibre de Pepa Berrio. Como los lectores saben Rolando y Pepa son un matrimonio unido y feliz y la familia Ochoa estará representada en el festival ampliamente, ya que también actuará Rolando Ochoa Jr.

La parroquia de Santa Mónica, Opa Locka, también celebra su festival este fin de semana. Comenzó este jueves, de 6 a 12 p.m. Hoy, viernes, de 8 a 12 p.m. y el sábado y domingo de la 1 del día a las 12 de la noche.

En los terrenos parroquiales, 3490 NW 191 St. El Padre José L. Cliff, párroco, y el Padre José L. Hernando, asistente, invitan a la comunidad hispana a participar en un festival que anuncia pleno de entretenimientos para grandes y chicos. El presidente del comité organizador del festival, Ricardo Yécora, anuncia que el domingo, a las 3 p.m. la Coral de Santa Mónica, dirigida por el Padre Cliff, ofrecerá un concierto de canciones cubanas.

Respeto a la Vida

El derecho a comer

Por el

DR. MANOLO REYES

Cuando se le da de comer al hambriento, se está alimentando a Cristo.

Hemos dicho, y no nos cansaremos de repetir que Jesucristo trajo a la tierra un nuevo y único Mandamiento: El Amor.

Un Mandamiento sublime mediante el cual los seres humanos abrian de unirse más, no por temor, sino por amor.

AMOR QUE en definitiva los haría mejor, los haría caritativos, y los que es fundamental, los haría libres. Quizás uno de los episodios más grandiosos de la vida de Jesucristo es el de la Samaritana. Cuando todos se negaban a hablarle a los Samaritanos, Cristo, junto a un pozo, le pidió agua a una Samaritana. Ella asombrada calmó su sed.

Para El, Hijo de Dios, no había distinciones de razas, ciudadanías, clases sociales, ni tampoco había reservas mentales anteriores. Eran ellos dos seres humanos, eran dos hermanos, y Cristo le habló y le pidió agua, en uno de los ejemplos más sublimes de comprensión humana.

Allí el sediento calmó su sed. Y nosotros preguntamos: Cuántos hay alrededor del mundo que en estos momentos, a veinte siglos de distancia de aquel sublime ejemplo... hoy están sedientos, y cuántos miles más, están hambrientos, temerosos de morir por inanición?

El ser humano en su avance tecnológico ha llegado a conquistar otros mundos. Pero a pesar de ese tremendo progreso no ha podido llenar el estómago de muchos seres humanos aquí en la propia tierra.

Toda persona tiene derecho a comer. Por así decirlo, esto es un derecho humano.

La doctrina Católica sobre derechos humanos es producto de una larga tradición, cultivada con gran urgencia en los últimos treinta años, en las enseñanzas de los Papas Pio XII, Juan XXIII, Paulo VI y el Concilio Vaticano número dos.

La sustancia de esta doctrina Católica es que el respeto a los derechos de otros es la forma principal de llenar el Gran Mandamiento del Amor, enseñado por Jesucristo en su corto viaje a la tierra.

El respeto a los derechos de otros — que no es solamente el no hacer daño a los demás sino el mantener una actitud constante de preocupación y acción por el bienestar de los demás — es la forma de llenar las demandas mínimas para tratar de conseguir una justicia humana.

Sin justicia no puede haber amor.

Y repetimos, el derecho a comer es parte de la justicia humana.

EL ALCANCE del respeto a los derechos humanos, como es el tener el pan nuestro de cada día, se extiende a todos los que las Sagradas Escrituras estatuyen como derechos de nuestros vecinos.

De ahí, la grandeza de ejemplo de Jesucristo y la Samaritana.

Tradicionalmente el respeto a los derechos humanos estaban circunscritos, hace siglos, a la



"Que el pan nuestro de cada día, a más de ser una oración, sea también una realidad para todos..."

familia y al vecino más inmediato.

Pero con el progreso de la humanidad, con el aumento de los medios de comunicación y de transporte, ya hoy en día el respeto a esos derechos traspasan los límites localistas del barrio o vecindario y se proyectan a la comunidad internacional.

Y en este mundo de hoy... hay mucha hambre... hambre de alimento espiritual. Y hambre de alimento material. En este mundo de hoy hay un gran problema moral y el mismo nace del hecho que la comida, recurso esencial que cada cual necesita para vivir, está ahora escasa.

El Secretario General de las Naciones Unidas, Kurt Waldheim, hizo uso de la palabra en Abril de este año ante una Asamblea General del organismo mundial reunida en Sesión Especial, y dijo: "Jamás en décadas recientes las reservas mundiales de alimentos han estado tan temerosamente bajas como ahora. La producción de comida suficiente para alimentar aunque sea razonablemente a los pueblos del mundo... representa la más fuerte presión individual en los recursos naturales de la humanidad."

Hay dos presiones fundamentales en los abastecimientos de comidas que están a su vez complementadas con muchos otros factores pero de naturaleza transitoria y localista.

Los factores transitorios son las condiciones climáticas que han producido grandes sequías a través del mundo, principalmente en Africa.

Y el otro factor importantísimo es el aumento tan enorme y drástico del precio del petróleo... con su natural impacto en los alimentos y los costos de los fertilizantes.

OTROS FACTORES esenciales son el rápido crecimiento de la población mundial... y sus hábitos de alimentación. ¿Cómo se relacionan los problemas de alimentos, población y consumo? En términos muy generales... el índice de aumento global de población

en el mundo es de un 2% por año. Con este incremento, manteniendo simplemente el nivel de alimentos per cápita que hay hoy en día, se requerirá el doble de la producción alimenticia mundial en los próximos veinte años.

Digase que el índice de crecimiento de población varía según las secciones del mundo. Hay lugares que ese por ciento anual aumenta en un tres... y en otros sectores del globo terráqueo es prácticamente cero.

Digase también que la población de Estados Unidos, nación líder del orbe, es el 6% de la población mundial. Y esta nación consume casi el 40% de sus recursos.

Un hecho de gran importancia reviste el consumo de granos.

El consumo per cápita de los granos en las naciones desarrolladas es 400 libras por año. En Estados Unidos y el Canadá el consumo anual per cápita se acerca a las mil libras.

Además, el costo de éstos granos en otros alimentos básicos, es muy alto. Se necesitan ocho libras de granos para producir una libra de carne. En los Estados Unidos el aumento del consumo de carne per cápita ha sido de 55 libras en 1940 a 117 libras en 1972.

Hace dos años la Unión Soviética, muy silenciosamente, compró el 20% de toda la cosecha de trigo de los Estados Unidos. Este acuerdo — 400 millones de bushels — causó la subida de los precios en Estados Unidos.

En Enero de 1973 un pan de 16 onzas valía 33 centavos en este país. Hoy las mismas 16 onzas valen 46 centavos.

La venta de trigo de Estados Unidos a Rusia barrió también con las reservas del precioso alimento en esta nación.

No obstante ello Estados Unidos ha decidido venderle 300-mil toneladas de trigo a Egipto a un costo de 56 millones de dólares.

En síntesis... la situación alimenticia mundial es grave.

Las reservas se están acabando. Y a esos efectos se ha hecho una urgente reunión mundial en Roma a fin de del mundo.

analizar el creciente problema de la alimentación a través del mundo.

Digase que hay secciones enteras de la humanidad que están amenazadas de morir de hambre.

LA REVISTA Newsweek recientemente publicó un reportaje en este mes de Noviembre de 1974 en que se afirmaba que 10 millones de seres humanos morirían este año — muchos de ellos niños menores de cinco años.

Otra fuente señaló que un billón y medio de personas están amenazadas de morir de hambre a través del mundo. Entre otras razones se citan: las inundaciones, las sequías y el mal tiempo alrededor del mundo.

Para finalizar digase que es deber de todo católico, de todo cristiano, procurar ayuda a los demás, sea o no vecino.


Cada persona tiene derecho a comer.

Y cada persona tiene el deber de procurar que el pan nuestro de cada día, a más de ser una oración, sea también una realidad para todos.



Cena de 'Thanksgiving'

Centenares de hombres y mujeres indigentes tendrán una cena de 'Thanksgiving' sólo si los hermanos de Cillius House reciben donaciones suficientes para comprar pavos y otras comidas típicas de ese día tan arraigado en la tradición americana. En la actualidad Camillus House, en el 'downtown' de Miami sirve almuerzo diariamente a más de quinientas personas, así como sandwiches por la noche o otros centenares de necesitados. La obra que realizan esos hermanos en medio de una de las zonas más pobres del centro de la ciudad merece el apoyo de todos, dijo Monseñor Orlando Fernández, Vicario Episcopal de la Comunidad Hispana. "Exhortó a comerciantes y familias hispanas a cooperar a esa obra." Los hermanos recogerán personalmente cualquier donación grande de alimentos. Puede llamarseles al 371-1125. Camillus House está situada en el 725 NE Primera Avenida.

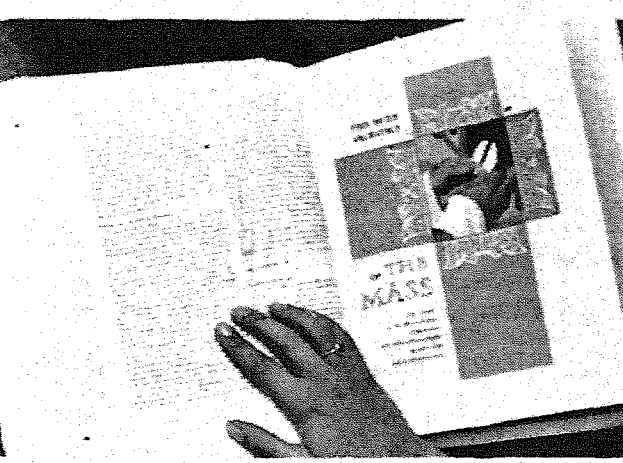


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ULTIMAMENTE dijo el PAPA



LIBERACION, NO ODIOS

El Papa Paulo VI se reunió con los delegados del Consejo Episcopal Latinoamericano (CELAM) durante su encuentro en Roma, y afirmó que la Iglesia ha tomado para sí "la hermosa palabra de liberación, que aprecia altamente... como hechura del Evangelio," pero nunca como vía de odio o violencia. En una audiencia en la Plaza de San Pedro el Papa habló "del gran consuelo y de la magnífica impresión" que recibió de los obispos del CELAM. Mencionó la urgencia de cambios sociales en América Latina y otros países en desarrollo "para llevarlos a un nivel de igualdad... y dignidad humana."

católicos, que olvidaron que a la Iglesia peregrina la mueve el amor, y se han vuelto críticos arrogantes de su misma Madre."

DERECHOS DE LA MUJER

El Papa Paulo VI alentó los esfuerzos que se hacen por promover el reconocimiento a los derechos de la mujer como tal, y los llamó "un llamado del Espíritu." Hablaba con Helvi Sipilä, de las Naciones Unidas, encargada de promover el año Mundial de la Mujer. Esos derechos, continuó diciendo el Papa, se fundan "en la dignidad de la persona humana, sea hombre o mujer, en su relación filial con Dios." Habló además de la contribución que la mujer hace a la sociedad por vocación de su propio ser. Recordó que la Iglesia ha exaltado tradicionalmente a la mujer en la persona de la Virgen María.

El Papa Paulo VI se unió a la Academia Pontificia de Ciencias para honrar la memoria del inventor Guillermo Marconi, quien entre otras cosas ayudó a montar Radio Vaticana en 1931 como gesto de amistad y fe en tiempos del Papa Pío XI.

NECESITAMOS AMOR...

Tanto agnósticos o incrédulos, como los cristianos tibios, olvidan que lo que más necesita la Iglesia hoy es amor, dijo el Papa Paulo VI en su audiencia semanal. "Hay la legión de los que de antemano muestran repulsión contra la Iglesia y alientan el secularismo y las persecuciones a través de la historia... Pero hay también cristianos, hasta hermanos



El Movimiento Familiar Cristiano celebró su novena asamblea diocesana con una comida en el Hotel Everglades con la participación de más de 300 matrimonios. Durante la asamblea tomó posesión la nueva directiva presidida por los esposos Rafael y Haydee De la Rosa, que aparecen en la foto, al centro. Durante la asamblea el Vicario Episcopal Mons. Orlando Fernández

destacó la importancia del apostolado de la familia y exhortó a los matrimonios a ayudar en el apostolado de la juventud, futuro de la Iglesia. La semana próxima publicaremos en forma de artículo, extractos de las palabras pronunciadas por el P. Angel Villaronga, director del MFC.

LA CRISIS DEL HAMBRE

El Papa Paulo VI dijo a la Conferencia Mundial de Alimentos reunida en Roma, que la crisis del hambre se debe a la falta de voluntad para corregir la injusticia en la distribución de los recursos mundiales, y al excesivo énfasis que las naciones han puesto en la industrialización. En su discurso a los 3,000 delegados el Papa agregó que

BREVES

Miami y el Mundo

la alarma sobre una explosión demográfica es un pretexto para ocultar las verdaderas causas de la crisis de alimentos, y los esfuerzos por limitar la población artificialmente, "una nueva forma de guerra" contra los países pobres, para privarlos "de la justa participación en los bienes de la tierra."

El Dr. Philip Potter, secretario del Consejo Mundial de Iglesias (protestantes) dijo ante la Conferencia de Alimentos en Roma que tratar de remediar la crisis del hambre con programas de limitación de la población "es un ejercicio fútil o demagógico." La experiencia demuestra que lo que importa es fomentar el desarrollo social y económico de las poblaciones y nivelar ingresos, como vía natural para alcanzar un equilibrio de población, agregó.

El nuevo edificio para gimnasio y laboratorio de ciencias del Archbishop Curley High School 300 N.E. 50 St. será inaugurado por el Arzobispo Coleman F. Carroll hoy, viernes, a las 5:30.

La parroquia de Holy Redeemer, 1301 NW 71 St., efectuará su bazaar el High School, el sábado 30 de miércoles 27 de noviembre.

Monseñor Agustín Román, director de la Ermita de la Caridad, figura entre las personas que recibirán el Premio Juan J. Remos Doré y muchos más. La institución por Cruzada Educativa Cubana en

memoria del desaparecido educador y periodista. Domingo 24, 8 p.m. Hotel McAllister. Invitan los organizadores Dr. Vicente Cauze y Dra. María Gómez-Carbonell.

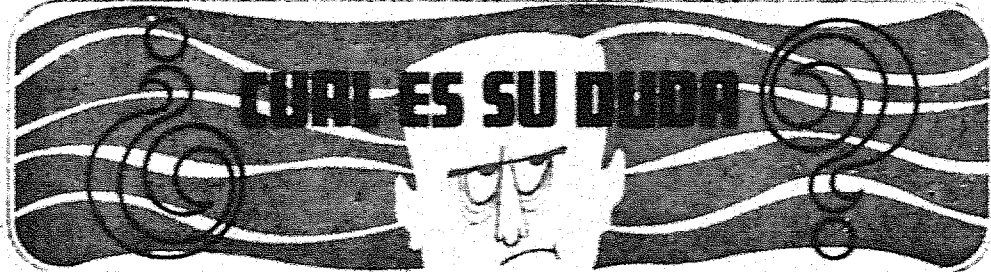
FUNCION TEATRAL

La comunidad de matrimonios de la parroquia de San Juan Bosco está organizando la presentación de la obra teatral Canción de Cuna de Martínez Sierra en el Auditorium del Ada Merrit High School, el sábado 30 de noviembre, a las 8 p.m.

tomando parte destacadas figuras del arte como de la Caridad, figura entre las Griselda Noguera, Rosa personas que recibirán el Felipe. Mary Munné, Sergio Premio Juan J. Remos Doré y muchos más. La institución por Cruzada Educativa Cubana en donación es de \$3.00. Reservas e informes: 649-5464.

ACCION DE GRACIAS

"Debemos compartir con los que no tienen las bendiciones de nuestra abundancia," dice Mons. James Rausch, secretario de la U.S. Catholic Conference, en su mensaje para el Día de Acción de Gracias (Nov. 28). Agregó que pese a los problemas de inflación, el desempleo y otras tensiones, los norteamericanos deben meditar en su condición de minoría privilegiada "en un mundo plagado de hambre y privaciones." Exhortó a sus compatriotas a iniciar programas concretos de ayuda a ese mundo de desposeídos.



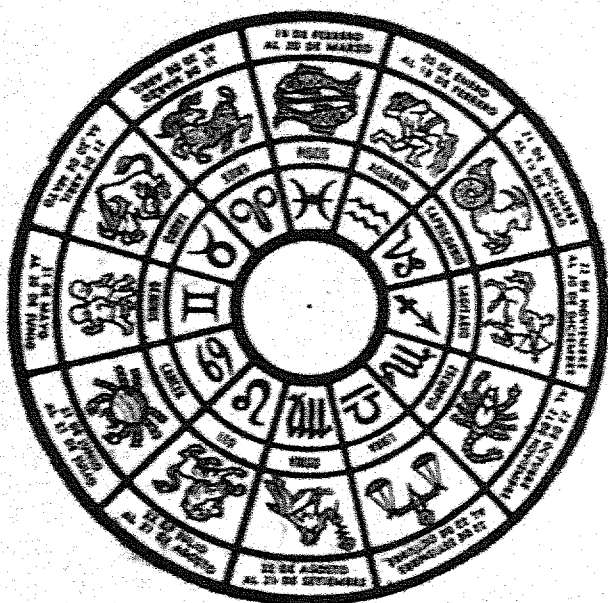
La suya o la que — siempre en orden moral — se suscite en su medio hallará aquí nuestra respuesta. En su consulta no omita nombre y apellido, dar la residencia y documento personal. Si lo prefiere, contestaremos al seudónimo que nos indique. Escriba a: Voice, P.O. Box 38-1059.

Yo, católico, ¿puedo hacerme un horóscopo?

Mi duda es ésta: Dios creó en el hombre la razón y la fe, ambas compatibles. Pero la religión católica, el cristianismo, no da respuestas a través de la religión a muchas cosas que el hombre busca, por ejemplo, a la vieja creencia en la astrología, teoría aparentemente demostrada. Como católico quiero una respuesta, porque si cada uno es lo que es, o elige lo que elige, por la posición de los astros, todo cristiano debe hacerse un replanteo. ¿Dónde y con quién convendría que me hiciera mi horóscopo personal, dado que soy católico? L. R.

Directamente, la religión nunca le dará la solución a problemas científicos, porque aunque ciencia y fe son compatibles — dado que la verdad no puede contradecir a otra verdad — tienen como objeto de investigación distintos aspectos. La ciencia investiga las leyes de la naturaleza; la religión investiga la relación entre Dios y el hombre valiéndose de la razón.

Pero indirectamente, la religión sí puede arrojar alguna luz en ciertos problemas científicos. En el caso de la astrología, por ejemplo, la fe señala ciertos límites a esta pretendida ciencia. Sabemos, por la fe la revelación, que el hombre es perfectamente libre para elegir entre el bien y el mal, y entre dos bienes el que crea más conveniente. Es lo que se llama libertad de elección o libre albedrío. Esto nos indica con absoluta seguridad que no hay ningún influjo planetario que pueda torcer la voluntad del hombre. Que los astros influyan o no, el averiguarlo pertenece a la ciencia, no a la religión. Que el hombre es un ser responsable de sus actos, cualidad que emana de su libre albedrío, es lo que un cristiano debe creer. Hemos leído hace varios meses, el



artículo de Selecciones que usted cita, y en realidad los textos citados nada prueban a favor de la ciencia astrológica. A lo más, pretende probar que mucha gente cree en la astrología. Ese psicólogo citado en el artículo de marras evidencia una profunda ignorancia religiosa cuando supone que lo esencial para elegir la vocación sacerdotal es el optimismo (influjo de Júpiter). ¿Acaso no puede ser optimista un científico, un hombre de negocios, etc.? Otras preguntas: ¿Por qué

Júpiter infunde optimismo? ¿Por qué Marte inyecta belicoidad? Se trata de afirmaciones totalmente gratuitas, sin ningún fundamento científico, derivadas de la mitología griega y latina, que tenía de todo menos de científico. Entonces le sugerimos que para conocer sus aptitudes y el modo de afrontar su futuro se haga hacer un estudio psicológico por algún especialista competente. Le hará más provecho que todos los horóscopos del mundo.

EXPOSICION DE ARTE

El Instituto de Cultura Hispánica, de Miami, invita a todas las personas interesadas en el arte y la cultura a la exposición de óleos del pintor brasileño Durval Pereira, que se presentará en cooperación con la Cámara de Comercio Latina y Gables Art Gallery. Uno de los más conocidos y admirados impresionistas del momento, Pereira exhibirá sus obras en Miami el viernes 22 de noviembre, de 8 a 10 de la noche, en los salones de la Cámara de Comercio Latina, 601 N.W. Avenida 22.

"Pereira se ha situado entre los artistas de renombre de América y Europa y sus obras forman parte de colecciones famosas en los Estados Unidos," detalla Manolo Canteno, presidente del Instituto. "Entre los 67 premios y medallas que ha conquistado, se cuenta la medalla de oro en la Exposición Paulista Nacional de Bellas Artes."

Wilfredo Alcover, pintor también de reconocidos méritos y director de cultura de la Cámara de Comercio Latina, tendrá a su cargo las palabras de presentación. La entrada al acto es gratuita.

CABALLEROS DE COLON

El Consejo de Caballeros de Colón Nuestra Señora de la Caridad, celebrará un festival mañana sábado y el domingo, días 23 y 24 a fin de recaudar fondos para la adquisición de su local social. Habrá valiosos obsequios y entretenimientos.

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Funeral liturgy offered for sister of priest

BOSTON — The Funeral Liturgy was concelebrated here in St. Theresa Church for Mrs. Anne Kenney, whose brother is a priest of the Archdiocese of Miami.

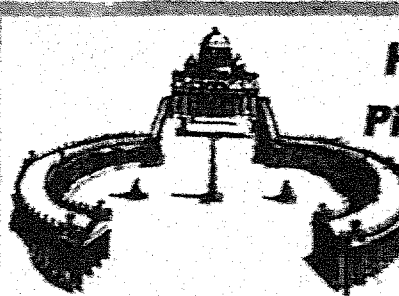
Father Thomas Barry, pastor, St. Benedict Church, Hialeah, was the principal celebrant of the Mass for his sister, who died after a short illness at the age of 49.

Concelebrating with him were Father Neil McGrath, pastor, Our Lady of Providence parish, Miami; Father

Robert Burke, S.J., Holy Cross College, Worcester, and Father Robert Drinan, S.J., U.S. Congress.

Mrs. Kenney is also survived by her husband, Charles C.; six sons: Charles III, Michael, Thomas, Patrick, John and Timothy; her mother, Mrs. Elizabeth Barry; a sister, Mrs. Dorothy McNamara; and two other brothers, George and Robert Barry, all of Boston.

Burial was in St. Joseph Cemetery.



Holy Year Pilgrimages

ST. JAMES CHURCH parishioners will make a Holy Year pilgrimage to the Cathedral of St. Mary at 3 p.m., Sunday, Nov. 24.

The pilgrimage ceremonies will begin in St. James Church at 2:15 p.m. with brief prayers on "Reconciliation and Renewal," the theme of the Holy Year.

Arrival at the Cathedral will be followed by a Bible Service and Benediction.

3—Cemetery Lots

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Ratings Of Movies On TV This Week

FRIDAY, NOV. 22

1 p.m. (14) Hunchback of Notre Dame (No classification)

3:30 p.m. (18) Let's Do It Again (Objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; suggestive situations, dialogue and costuming

4 p.m. (15) Come September, Part II (Unobjectionable for adults)

8 p.m. (16) Rains of Ranchipur (Unobjectionable for adults and adolescents)

8 p.m. (12) The Key (Unobjectionable for adults)

9 p.m. (4) C.C. and Company (No classification)

11:30 p.m. (4) Speedway (Unobjectionable for adults and adolescents)

SATURDAY, NOV. 23

1 p.m. (14) Children's Film Festival

2 p.m. (15) To Kill A Mockingbird (Unobjectionable for adults and adolescents)

2 p.m. (16) Horror Island (Family); followed by Taranhula (Family)

3 p.m. (14) Swordsmen of Sienna (Family)

9 p.m. (15 & 7) Zeppelin (No classification)

11 p.m. (16) Ghost of Frankenstein (Unobjectionable for adults and adolescents)

11:30 p.m. (14) The Hook (Unobjectionable for adults and adolescents)

11:30 p.m. (10) War Gods of the Deep (No classification)

11:30 p.m. (7) Mr. Hobbs Takes A Vacation (Family)

11:30 p.m. (12) The Mummy (Unobjectionable for adults and adolescents)

SUNDAY, NOV. 24

11:30 a.m. (16) World of Abbott and Costello (Family)

1 p.m. (16) Seven Cities of Gold (Family)

2:30 p.m. (10) Quest For Love (No classification)

3 p.m. (16) White Feather (Unobjectionable for adults and adolescents)

4 p.m. (15) Sword of Ali Baba (Family)

4 p.m. (10) Girls! Girls! Girls! (Unobjectionable for adults and adolescents)

4 p.m. (12) 711 Ocean Drive (Unobjectionable for adults and adolescents)

9 p.m. (12) Reflections of Murder (No classification)

11:30 p.m. (4) The Opposite Sex (Objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce together with a light treatment of marriage; suggestive costuming, dialogue and situations

MONDAY, NOV. 25

1 p.m. (16) Confess (Unobjectionable for adults and adolescents)

1 p.m. (16) Confess (Unobjectionable for adults and adolescents)

3:30 p.m. (10) The Wild One (Objectionable in part for all)

OBJECTION: Excessive brutality; insufficient moral compensation; suggestive costuming

4 p.m. (15) The Joke Is Wild, Part I (Objectionable in part for all)

OBJECTION: Suggestive costuming and situations; light treatment of marriage

8 p.m. (16) Seven Year Itch (Objectionable in part for all)

OBJECTION: This film treats in a flippant and farcical manner marital fidelity and is suggestive in costuming, dialogue and situations

Mrs. Marguerite Totty

DANIA — The Funeral Liturgy was celebrated Tuesday evening in the Church of the Resurrection for Mrs. Marguerite E. Totty whose priest-son is assistant pastor of St. Augustine parish, Coral Gables.

Father Jack L. Totty offered the Mass for his mother,

who died last Saturday in a local hospital at the age of 78.

A native of Hancock, N.Y., she came to South Florida 35 years ago. She is also survived by two sisters in Canada.

Burial was in Queen of Heaven Cemetery, Fort Lauderdale.

RELIGIOUS PROGRAMS

SATURDAY 3 p.m. THE TV MASS — (Spanish) — Ch. 23 WLTY Celebrant Father Ricardo Castellanos

SUNDAY 7 a.m. THE CHRISTOPHERS — Ch. 11 WINK

9 a.m. CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Catholic America: A People of Peoples," Fr. James Flavin, guests

10:30 a.m. THE TV MASS — Ch. 10 WPLG — Fr. John McLaughlin

2 p.m. INSIGHT — (Film) WINK Ch. 11

RADIO Sunday 6:30 a.m. CROSSROADS — WSHE-FM, 1235 ac., Miami

5:30 a.m. SACRED HEART — WGBS, 760 ac., Miami

8 a.m. SACRED HEART — WINK, 910 ac., Miami

10 a.m. CROSSROADS — WJNO, 1230 ac., W Palm Beach

MARIAN HOUR — WSRB, 740 ac., Boca Raton

8:35 p.m. GUIDELINES — WIOD, 610 ac., Miami

21—Misc. for Rent Business Off. Machines

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22—Airconditioners for Sale

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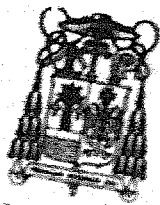
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"We live in an era of change"

...the Church needs a laity well informed"

The Voice stands as an indispensable instrument of continuing education in the life of the Church



Office of the Archbishop

Archdiocese of Miami
6301 Biscayne Boulevard
Miami, Florida 33138

My dear parishioner,

We live in an era of change. Since the Diocese of Miami was founded sixteen years ago, we have witnessed great changes in the Church, in our country and, indeed, in the world. As Christians, we are called to bring the Good News of the Gospel to this ever changing world around us. Thus, the Church today, as always, needs a laity well-informed in their Faith and in the activities of their local Church.

In this spirit, I am writing to you about our Archdiocesan newspaper, The Voice. I would hope it would aid all of us in that constant learning process which is so necessary if we are to continue our search for knowledge and bring the implications of our Faith to South Florida. The Voice stands as an indispensable instrument of continuing education in the life of the Church; and, for this reason, it is my expressed wish that our weekly paper be in every home in the Archdiocese. When the members of a Catholic family read The Voice, they gain a better understanding of the role of the Faith in their lives and in the world around them.

Unfortunately, the secular press sometimes distorts developments in the Church or takes editorial positions contrary to the teachings of our Catholic Faith. The Voice offers us a constructive alternative in adult education. Surely we all benefit not only from factual reporting, but also from the interpretation, perspective and mature opinion of Catholic writers.

We can all take pride in our Archdiocesan newspaper as it continues to achieve new journalistic excellence while offering religious education in an enjoyable and attractive format.

For all these reasons, I ask your support for The Voice so that we might all better know and love our Church.

Imparting to you my paternal blessing, I remain

Sincerely yours in Christ,

Coleman F. Carroll
Most Rev. Coleman F. Carroll
Archbishop of Miami

Archdiocese of Miami
6301 Biscayne Boulevard
Miami, Florida 33138



Office of the Archbishop

Mi querido feligrés,

Vivimos en una era de cambios. Desde que se fundó la Diócesis de Miami hace 16 años hemos presenciado grandes cambios en la Iglesia, en la nación y en el mundo. Como cristianos estamos llamados a traer las Buenas Nuevas del Evangelio a este mundo nuestro, siempre en proceso de cambio. Por eso, la Iglesia necesita hoy, como siempre, que los laicos estén bien informados en su fe y en las actividades de su Iglesia local.

En este espíritu os estoy escribiendo sobre nuestro periódico arquidiocesano, The Voice - La Voz. Creo que ese periódico nos puede ayudar a todos en ese proceso constante de educación en la fe, tan necesario si vamos a continuar nuestra búsqueda del conocimiento y queremos que lo que significa e implica nuestra fe tenga eco en nuestros ambientes en el Sur de la Florida. The Voice - La Voz es un instrumento indispensable para continuar nuestra educación en la fe y en la vida de la Iglesia y, por esa razón, quiero expresar el deseo de que nuestro semanario esté presente en cada hogar de la Arquidiócesis. Cuando los miembros de una familia católica leen The Voice, obtienen una mejor comprensión de la función de la fe en sus vidas y en el mundo que les rodea.

Desafortunadamente la prensa secular a veces tergiversa lo que pasa en la Iglesia o toma posiciones editoriales contrarias a las enseñanzas de nuestra fe católica. The Voice (la única publicación bilingüe en la Florida) nos ofrece una alternativa constructiva para la educación de adultos. Ciertamente a todos nos viene bien no sólo la información objetiva, sino también la interpretación y perspectiva, así como la madura opinión de escritores católicos.

Todos podemos sentirnos orgullosos de nuestro periódico católico, que continúa alcanzando nuevos éxitos periodísticos mientras nos ofrece educación religiosa en un formato atractivo.

Por todas esas razones os pido que apoyéis a The Voice para que así todos conozcamos y amemos más a nuestra Iglesia.

Impartiéndooos mi paternal bendición,

Sinceramente vuestro en Cristo,
Coleman F. Carroll
Muy Reverendo Coleman F. Carroll
Arzobispo de Miami

"LA VOZ, instrumento indispensable para nuestra educación en la fe"

THE VOICE — LA VOZ

Miami habla dos idiomas. También The Voice los habla. La única publicación bilingüe y bicultural, como Miami. El mayor semanario de la Florida.

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