

We share 'a deep concern'



Happy to be learning in an Indian school in El Estor, Guatemala, Kekchi Indian children follow a bi-lingual missionary who is teaching them to read, write and speak Spanish. This school is only one of thousands of missions helped through donations to the Society for the Propagation of the Faith on Mission Sunday, Oct. 19. See story, photos, page 7.

To the Priests, Religious and Faithful of the Archdiocese:

Next Sunday is Mission Sunday. Catholics in every part of the world will join us in prayer and sacrifice as we give world dimensions to the heart of the Church serving the missions.

For over 150 years The Society for the Propagation of the Faith has ministered to the world through the mission activities of the Church. In crowded slums, in dense jungles, in deserts and remote islands, missionaries bring the Gospel and the service of Christ to all.

Thousands of men and women labor in the world mission apostolate. We honor them especially on Mission Sunday for their dedication and zeal in the service of the Gospel. In over 900 mission dioceses The Society for the Propagation of the Faith assists these men and women.

The Mission Sunday collection for the Propagation of the Faith makes possible both emergency aid — as in the Sahel, in Bangladesh and in the Honduras disasters — as well as the essential day-to-day ordinary assistance of the missions. This "daily bread" assistance is not so glamorous, but it is the most urgently necessary. There is simply no other agency but The Society to help as regularly and as fairly as your charity makes possible.

So I beg you once again to make your Mission Sunday alms a generous sacrifice. Please let it be a sign of the vigor of our own faith and a proof of our deep concern for the salvation and service of all men in the Name of Christ.

Grateful to you for your generosity once again, I remain,

Devotedly yours in Christ,

Coleman F. Carroll
Archbishop of Miami

U.S. Rep. tells pro-lifers: don't quit

By ROBERT O'STEEN
Voice News Editor

NAPLES — Several pro-life proposals were defeated in Congress this year, but, Rep. James L. Oberstar (D-Minn.) said emphatically, "I hope that

doesn't make us give up. I hope it makes us mad, and we are going to stand up and fight and pass that amendment."

Rep. Oberstar, chief sponsor of a pro-life amendment, spoke to 150 members of

the Florida Right to Life Committee Inc. meeting here last weekend.

"The pro-life campaign starts all over again next year with the election coming up in '76," he said, emphasizing that a pro-life amendment would be won only by massive grass roots support and not just lobbying by a few dedicated workers.

HE POINTED out the example of his own election campaign against great odds in Minnesota. His opponent was from a prominent political family of office holders and had

the endorsement of the party. So Oberstar turned to support from pro-life people going door to door. Rep. Oberstar won with a 63 per cent vote.

"Pro-life has something the others don't have, a kind of zeal and enthusiasm," he said.

"You make up your mind you are going to get more votes than the other side and you can do it," the congressman concluded.

The two-day meeting was designed to help pro-life workers from all over the state to understand the various

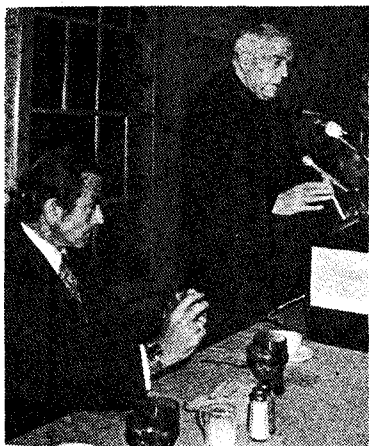
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Farewell Mass for Bp. Gracida

Pontifical Mass, in observance of the appointment of Bishop Rene H. Gracida as ordinary of the new Diocese of Pensacola-Tallahassee, will be celebrated Thursday, Oct. 23, at 6 p.m. in St. Raphael Chapel of St. John Vianney Minor Seminary.

Archbishop Coleman F. Carroll will preside, and Bishop Gracida will be principal celebrant at the concelebrated Mass, to which all priests, Religious and laity of the Archdiocese have been invited by Archbishop Carroll and the Senate of Priests.

U.S. too weak, ex-Navy chief says



Archbishop Coleman F. Carroll
Adm. Elmo Zumwalt

Following a centuries-old tradition observed annually in the Archdiocese of Miami since 1964, lawyers and judges of all faiths gathered Sunday in Gesu Church to seek God's guidance in the administration of justice at a Red Mass.

After the Mass, named for the red vestments of the clergy and the red robes which the judges wore in the past, participants attended a breakfast at which Archbishop Coleman F. Carroll and retired Navy chief Adm. Elmo Zumwalt spoke.

"I NEED not tell you the importance of straightening out the legal profession," the Arch-

bishop said. "We must have law, and all law comes from God."

He said that this year, particularly, the legal profession needs God's guidance and inspiration in the search for truth and justice.

"A society that respects

law and order is a society that can live in peace and tranquility; and those who impart justice have a great responsibility in the attainment of that end," he said.

ADM. ZUMWALT, who served as U.S. Chief of Naval

continued on page 3

Charter flight to installation

A charter flight will be leaving Miami at 6 p.m. Thursday, Nov. 6, for the installation ceremonies for Bishop Rene H. Gracida in Pensacola, and returning that same evening. Ceremonies begin at 8 p.m.

(CST). Those who wish to attend may make reservations for the charter flight by calling Msgr. John J. Donnelly at St. Mary's Cathedral, 759-4531, before Oct. 22.



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A view from the Rock

By JIM CASTELLI

From Gov. Edmund G. Brown, Jr., in California to President Ford in Washington, politicians are saying that less government is the solution to the nation's ills.

It's no secret that the Nixon-Ford Administration has as a high priority the dismantling of the New Deal, New Frontier and Great Society. But it was left for Vice President Nelson Rockefeller to reveal that the real target is the Judaeo-Christian tradition.

"ONE of the problems that we have in this country," Rockefeller said on a recent swing through Dallas, "is that we have this Judaeo-Christian heritage of wanting to help those in need.

"And this, when added to some political instincts, sometimes causes people to promise more than they can deliver. I think this nation has overpromised, underdelivered and overspent, and now we are in financial trouble.

"To the degree that I was a party

to it all, all I can say is that one learns the hard way, and that now we see what has happened and that the federal government has a deficit of \$60 million, maybe \$70 million. This can't go on."

IN CASE anyone thinks the reference to the Judaeo-Christian tradition was just a casual, offhand remark, the Vice President repeated his comments in an interview in the Oct. 13 U.S. News World Report.

Rockefeller's capsule summary of the "Judaeo-Christian philosophy" may sound too Chamber of Commerce-ish for some, but his message is clear — it is the churches and people with religious motivation for justice who are responsible for the sad state of the economy; not OPEC, big business or seven years of Nixon and Ford economics.

THE TIMING of the Vice President's remarks is also interesting. U.S. churches, particularly the Catholic Church, are becoming more vocal on public policy issues that affect the poor, the elderly and the

powerless. A major reason for this activity can be seen in a review of some Ford Administration actions:

— The President's statement that it is "dead wrong" to shift funds from military spending to social programs.

— The President's criticism of Congress for going over his proposed budget for school lunch and child nutrition programs by \$1.2 billion and cutting his proposed military spending budget by \$8.9 billion, down to \$112 billion.

— A proposed \$14 billion tax cut for big business.

— A \$28 billion tax cut proposal that would help the affluent more than the poor and be financed by an identical cut in federal spending.

— The Administration's efforts to blame inflation and recession in large part on federal safety and environmental regulations.

The Vice President's comments may be an indication that the Administration is concerned about the possible impact of church leadership on public debate on these and other issues.

ROCKEFELLER'S comments also seem to imply that the churches are incompetent to deal with political and civil matters. There may be some

merit to his argument insofar as American churches are somewhat limited in their resources on such matters. It can also be argued that the churches have supported imperfect legislation, but placed in the position of having to support imperfect social programs or none at all, they have supported the best they could get.

Church expertise does not extend to declaring what rate of inflation is acceptable or how the poverty level should be defined down to the last decimal point. But the "Judaeo-Christian philosophy" does hold that government exists to serve its people, not simply to perpetuate itself or small segments of its people. When the Judaeo-Christian tradition teaches that the right to life is sacred, and that that right implies a right to food, to health care, to decent housing, a decent job, and so on, it implies a vastly different society than one in which such things are regarded as luxuries.

This does not mean that government must be big or inefficient. The "Judaeo-Christian philosophy" is not incompatible with good management and does not demand governmental involvement in every area of life.



Inside the news—briefly

WITH ANALYSIS FROM VOICE EDITORS

Theme chosen for World Peace Day

"The Real Weapons of Peace" has been chosen by Pope Paul VI as the theme for World Day of Peace observances next New Year's Day. Announcing the Pope's theme for this eighth World Day of Peace, Vatican spokesman Federico Alessandrini said the Pope would draw attention to the 10 years that have elapsed since the speech he gave before the United Nations in New York on Oct. 4, 1965, by urging all chiefs of state, religious authorities, Christians and men of good will to implement peace in his Day of Peace message.

World would suffer in a nuclear war

Nations not directly involved in largescale nuclear war — and even a nuclear aggressor who escaped severe bombing — would face tragedy and destruction for generations, according to a government study.

Mankind, but not necessarily its civilizations, would survive, the report said. The study, "Long-Term Worldwide Effects of Multiple Nuclear Weapons Detonations," was conducted by the National Academy of Sciences (NAS) on a grant from the U.S. Arms Control and Disarmament Agency. The NAS study indicated that many results of large-scale explosions were unpredictable, particularly the location of possible "hot spots" of radiation with up to 30 times the average intensity and the effect of severe damage to the ozone layer in the earth's atmosphere.



Says Quinlan girl must be kept alive

New Jersey's top-ranking legal officer has joined the ranks of

those arguing against the request of the parents of Karen Ann Quinlan who want to discontinue the use of mechanical devices that have kept the young woman alive — although comatose — for six months. Disconnecting the respirator that has sustained Miss Quinlan would be murder, according to New Jersey Attorney General William F. Hyland, in a formal legal brief. Joseph and Julie Quinlan of Roxbury filed Sept. 12 claiming that doctors have determined that their adopted daughter, a patient at St. Clare Hospital, Denville, has already suffered irreparable brain damage and should be allowed the right to die "with dignity." The Quinlans, who are Catholics, have been told that their request is in accordance with the teaching of the Church that "extraordinary means" to keep a patient alive can be discontinued if there is no hope for even partial recovery.

Nobel choice praised in Vatican

The bestowal of the Nobel Peace Prize on Soviet physicist Andrei Sakharov prompted Vatican Radio to comment that respect for human dignity and human rights are the only real "arms for peace." In a broadcast Oct. 10 Vatican Radio noted: "Andrei Sakharov is considered the father of the Soviet nuclear bomb. It could seem paradoxical that a major recognition, usually given workers for peace, this time falls on a scientist who has contributed much to creating weapons of war. "But it has been known for many years that Sakharov worked to persuade his country to suspend nuclear experiments. In this, above all because it was demanded by a man who more than all others was qualified to judge the tremendous threat of nuclear weaponry, was a clear dedication to peace.

MINI-BRIEFS

Veto overridden

The House and Senate Oct. 7 overrode a presidential veto of a \$2.75 billion school lunch and child nutrition bill. Both the U.S. Catholic Conference (USCC) and the National Conference of Catholic Charities (NCCC) had called for the Congress to override President Ford's veto of the bill.

Viets get radio

The U.S. Catholic Conference (USCC), largest of the voluntary agencies currently engaged in the resettlement of Southeast Asian refugees, has been granted a license by the Federal Communications Commission to operate a new radio station at Fort Chaffee, Ark., to help the movement of Vietnamese refugees into the mainstream of U.S. society.

Immigration rights

"We hold that migration is a right, not merely a privilege," the bishops of Canada have told the Parliamentary Committee on Immigration Policy. Referring to Pope John XXIII's encyclical "Pacem in Terris," the bishops said every human being must have the right to freedom of movement and of residence in their home country, and, for just reasons, the right to emigrate to other countries and take up residence there.

THE VOICE

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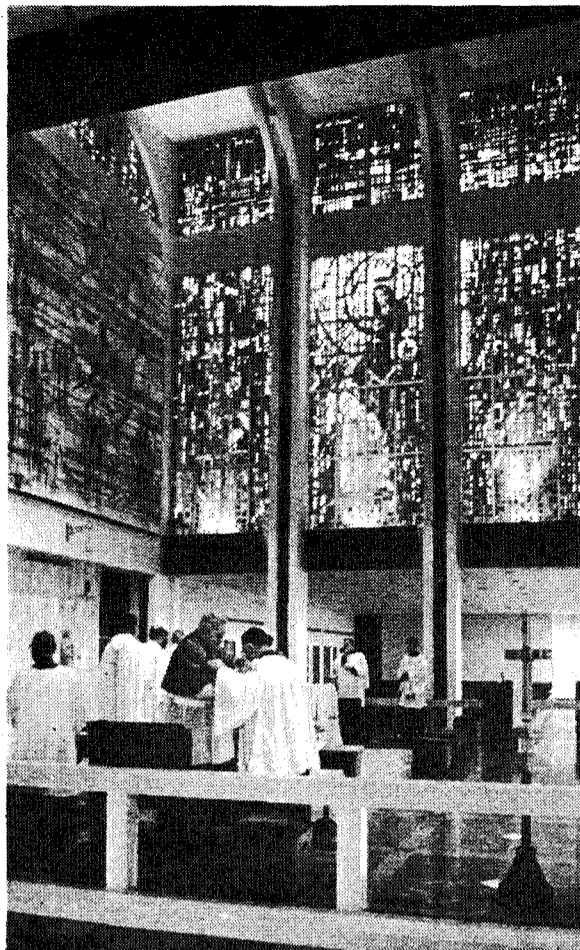
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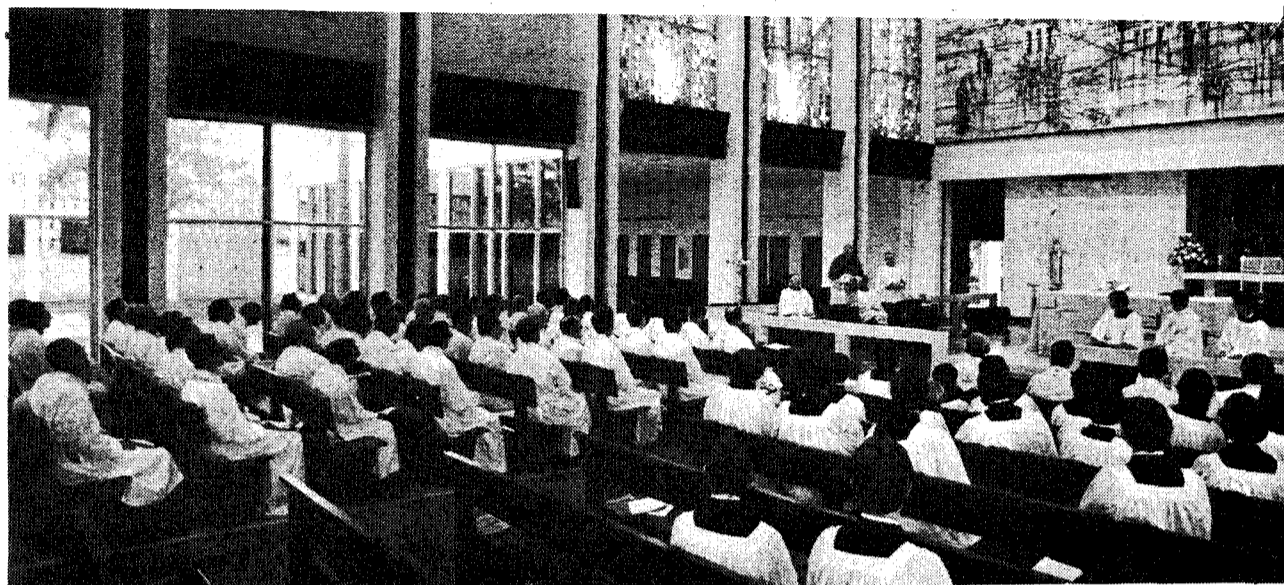
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Mass marks Holy Rosary, anniversary

St. Raphael Chapel on the grounds of St. John Vianney Minor Seminary was the scene of a special concelebrated Mass on the feast of Our Lady of the Holy Rosary. Archbishop Coleman F. Carroll, shown left, presided at the Mass which

also marked the 17th anniversary of his installation as First Bishop of Miami. Below, a large delegation of priests and seminarians participated in the Mass of which Bishop Rene H. Gracida was the principal celebrant.



Evangelize children, school leaders told

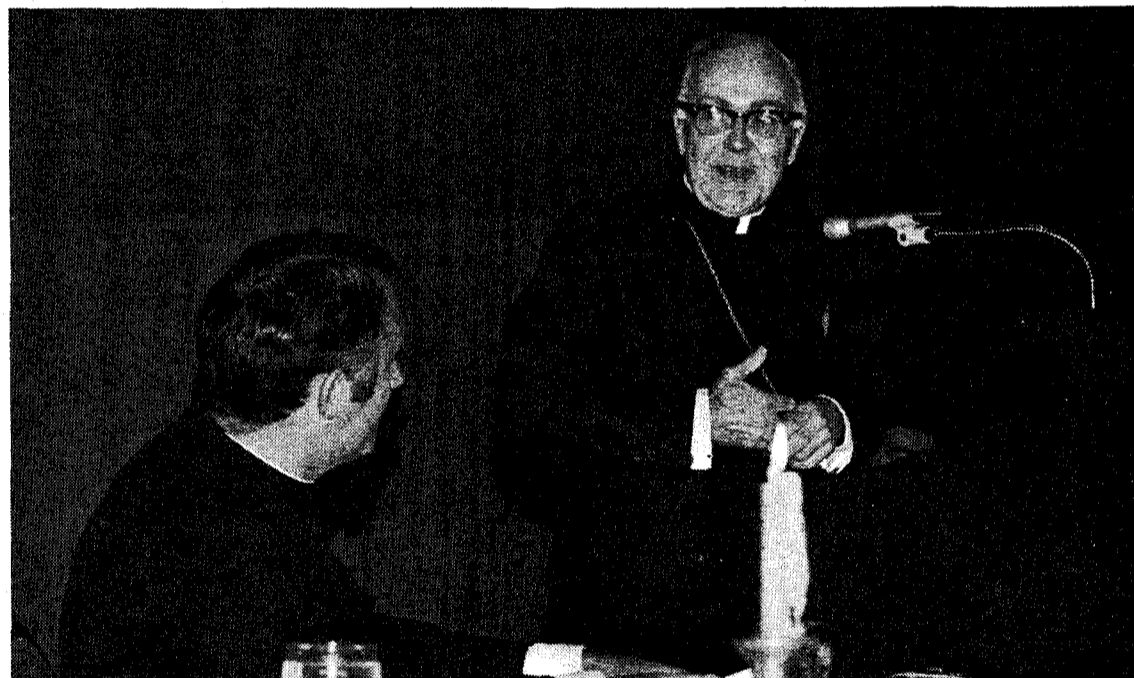
HOLLYWOOD BEACH — Evangelization of children is the primary purpose for Catholic education — to make the child what he really is, a child of God and a person of faith, more than 200 administrators and educators from Catholic dioceses in Florida were told here last week.

Bishop John McDowell, Vicar of Education in the Diocese of Pittsburgh, gave the keynote address at the annual Administrators' Conference during which the Archdiocese of Miami Dept. of Education was host.

"EVANGELIZATION and the School" was the theme of the threeday meeting which Father Vincent Kelly, Acting Superintendent of Education in the Archdiocese of Miami, described as one of the best annual meetings held since the sessions were inaugurated.

In addition to Father Kelly, other Superintendents of Education participating were Sister Virginia Dunn, S.N. J.M., Diocese of St. Petersburg; Dr. Ray Noll, Diocese of Orlando; and Msgr. Mortimer Danaher, Diocese of St. Augustine. Sister Marie Therese, Assistant Superintendent of Education in the Diocese of St. Augustine also attended.

Reflecting on the subject of evangelization and Catholic schools Bishop McDowell remarked that "far too many of our youngsters, although baptized, have never really been converted. They have never really accepted the faith as a way of life. We are dealing with people who need to be committed to Jesus Christ, who need to be converted, who need to take that free gift which God has given them and respond to



BISHOP JOHN MCDOWELL CHATS WITH FATHER VINCENT KELLY

it and live it, not in some isolated way but throughout their entire life."

THE PRELATE, who is widely experienced in the field of school administration emphasized five recommendations to assist administrators in achieving this goal, declaring that first youngsters must receive "authentic, official Catholic teaching in the classroom. A teacher does not walk into a classroom to present their own opinions," he stated. "They are there to present the official teaching of the Church.

Admittedly there are many different teachings available today, he continued, but the Bishop reiterated that that choice is not the choice of the teacher who represents the Catholic community in the classroom and who must form the basis of the Catholic philosophy of education per-

meating the curriculum with the Catholic philosophy of life.

"Upon this philosophy, upon our Faith we must develop a Faith community," Bishop McDowell added. "We

are not on a one to one basis with God. When we start talking about a Faith community somehow through the school we have to develop a community based on the

teachings of our Faith and our Catholic philosophy of life and the truths that we are to evangelize. That is why the liturgy plays, or should play such a tremendous role in our schools. It would be inconceivable to have a Faith community without liturgy playing a principal role. It would also be inconceivable to have a community based on these truths and philosophies in which the staff does not form a community."

BISHOP MCDOWELL also stressed the importance of teachers "communicating" the message reminding that teachers are teaching by example even when they are not teaching, and that by example they inspire children.

In closing, the educator pointed out that evangelization of children "without looking outside the doors of the school" is impossible. "The worst thing about Catholic education is that we have been strong on the idea of the role of parents in our education program and weak on the function. We haven't backed up everything we say."

U.S. too weak, lawyers told

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Operations from 1970 to 1974, spoke of the failure of detente, because, he said, the United States had observed it faithfully while the Soviet Union was using it to increase its arms considerably.

He reminded the group, which included 54 members of the Consular Corps, that in the Cuban missile crisis of Oct. 1962, the Russians were forced to back down because of the ten-to-one nuclear superiority of the United States.

BUT AFTER the crisis, he said, the Soviet Union began three programs: agreeing to detente while at the same time preparing a strong war fleet; increasing their nuclear warhead arsenals; and multiplying their MIRVs, nuclear warheads containing several bombs which can be independently targeted.

In a conventional war with the Soviet Union, the United States would lose at this time, Adm. Zumwalt said, and it will take five years for the nation to rebuild its superiority over the Russians.

During the Mass, Bishop Rene H. Gracida implored the congregation to seek "the tranquility of order," an order that cannot exist without justice. Finding the tranquility envisioned by America's founding fathers, he said, should be the focus of the nation's attention as the Bicentennial approaches.

He linked terrorism in many nations to attempts to right long-standing inequities, and pointed out that those inequities can only be corrected if the world moves toward international peace.

Parish Pacesetters

St. Catherine of Siena Parish

By **MARJORIE L. FILLYAW**
Local News Editor

Since so many of his waking hours are spent in support of the pro-life movement many would call him "Mr. Right to Life" yet airline pilot Tom Endter also finds time to be active in his parish community of St. Catherine of Siena.

Residents of the South Dade area "on and off" for the past 19 years, Tom and his wife Viola, who prefers to be called simply "Vi," formerly were members of St. Thomas the Apostle parish where he served two terms as vice president of the Home and School Assn. In following years, the Endter family who used to call Milwaukee "home," have lived

in San Antonio, Texas; Atlanta, and Hartsville, S.C. But they always return to South Florida because "we like it best here," Tom said.

Reelected vice president of the Florida Right to Life Committee during its convention last weekend in Naples, Tom is in charge of the once-a-week games night in St. Catherine parish, and is also a commentator. Formerly a CCD teacher he has now turned those duties over to two of his four daughters who range in age from six to 18. Mary and Elizabeth are now volunteer religious ed instructors and "Susan, who is now studying nursing at Marquette University would be teaching too, if she were home," Tom explains.

Some years ago Tom was instrumental in founding St. Catherine Women's Club of which his wife is a charter member and now serves as secretary. He's also a Cursillista who has been both professor and director at Cursillos (Little Courses in Christianity).

With so many activities calling on his time in addition to airline flights which naturally take him away from home several days at a time, how did Tom get so engrossed in the Right to Life movement?

"It all began," he points out, "when Julio Llaguno, whose wife Magaly was first president of the Comite Pro Vida (Spanish-speaking Right to Life group) called and asked me to do him a favor. He didn't

explain to me what it was but when I met him the next day he wanted me to pass out some pro-life petitions. I was like a lot of people — I really wasn't aware of the impact of liberalized abortion — of what it would mean.

"Now I consider this pro-life work as my apostolic work as a Cursillista and I do it for no other reason than to work for God and to get this whole abortion notion turned around."

Now president of the Right to Life Crusade in South Dade, Tom also edits a monthly pro-life newsletter which is mailed to thousands of persons. He's attended all three national Right to Life conventions in Detroit, Denver and Washington, and for a time



TOM ENDTER

served as a coordinator of the Florida Committee.

Tom is quick to emphasize that he couldn't accomplish any of his volunteer work without complete cooperation and support from his wife, with whom he'll celebrate 20 years of marriage next June.

"My family is of course my first consideration but Vi fills in the gaps, and does what I should be doing at home," he declared.

Says parish in the making

'The Church is us'

By the noise of the water, you'd think you are approaching the Niagara Falls, yet it's only the water fountains at the entrance of the Fontainebleau Park in West Flagler St. and 87th Ave.

The fountains have become a landmark for the hundreds of Catholics who weekly attend Sunday Mass there.

They are the faithful of Our Lady of Divine Providence Church, a young parish still without a building of its own.

"We've been very lucky to start this way. We have come to better understand that the Church is us," says the pastor Father Ernesto Garcia Rubio.

"When I came here in June, I didn't know much about this area. Now thanks to the census, done by the parish Legion of Mary, I know we are a community of about 2,000 families — young couples for the most part.

"WE HAVE five or six baptisms every Sunday," he commented to illustrate the rapid growth of this parish which was established in May of 1973.

Masses were then celebrated by its first pastor, Father Neil McGrath, at



Our Lady of Divine Providence parishioners hold their Sunday Liturgies at the Fontainebleau Park recreation Center. During weekdays, children in the afterschool program, play on a nearby park under the supervision of one of the Sisters.

Seminole Elementary School, opposite Midway Mall.

Several months after his appointment in July of this year, Father Garcia Rubio started to celebrate Sunday Masses in one of the housing development's recreation rooms. Three in English and

two in Spanish, with one more started lately to better serve the Spanish speaking community which comprises 87 per cent of the total parish community.

Through his personal contacts and his reaching, the pastor has tried to convey to all the idea that a parish is a "community of love that seeks to serve others.

"I made a general invitation to serve through the

ministry of teaching, and now I have 32 catechists, besides the Mission and the post-Mission teams," he said.

As he explained, the parish religious instruction program, still in its first steps, attempts to make of the parish a "community of communities."

"First we tried to form a Christian community among the teaching. We spent a

whole weekend in spirit of sharing and prayer, setting the goals for the whole year," he said.

THE PASTORAL work of the parish is supervised by the pastor and Sisters of Charity, Evangelina Subias and Rafaela Gonzalez.

In order to assess the needs of the parish community, a mission team was formed which visited the different neighborhoods to establish contact with everyone.

"We try to detect the natural leaders so they themselves may be trained to lead the adult catechesis in their neighborhoods."

The program started the first week of October with a visit of some 150 parishioners — parents, children and teachers — to the Shrine of Our Lady of Charity. There, they had a bilingual celebration of the Liturgy of the Word led by the pastor.

Classes now take place in six different locations, every day of the week, so that the students through the sixth grade may select the place and day most convenient to them.

RELIGIOUS instruction for the teenagers is led by the pastor himself who weekly meets with them in the rectory at 10420 S.W. Fourth St.

Parish of the Week

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Pro-lifers hear legal details

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aspects of their legal fight to end abortion and to put forward a coordinated campaign to amend the U.S. Constitution to protect the life of the unborn.

THE MEETING included several workshops on subjects such as lobbying, child abuse, emergency pregnancy services, medical aspects of abortion and child rearing, as well as previews of films available on pro-life subjects.

Dr. Edward Lenoski, noted child abuse researcher and professor of pediatrics at the University of Southern California held his audience in rapt attention with talks on child abuse and on getting along with children.

The most prominent of Dr. Lenoski's findings in child abuse is the fact that abortion — contrary to the usual claim — does not reduce child abuse. Proof of that, according to Lenoski, is his study of thousands of cases which show that 91 per cent of abused children were "wanted" babies. Many of the babies were named after the mother or father, he added.

The physician went on to identify the factors which do

lead to abuse, such as unrealistic expectations of the child. Many abusive parents have other children they treat normally but one is singled out for one reason or another and the parent, who usually came from a harsh and abusive home as a child, reacts abusively toward that child in frustration. Then other secondary factors such as job frustration or the economy lead to abuse of the child.

Only 10 per cent of child abusers are psychotic, he said, and the others are average, voting, church-going people.

Dealing with the practical problems of reaching legislators was a panel headed by Thomas Horkan, director of the Florida Catholic Conference and including Sen. Philip Lewis, Charles Weber and Judy Glocker.

SEN. LEWIS said that as one who has been lobbied he felt the need for lobbyists to have their facts straight and to use a smooth approach. Mrs. Glocker said the gentle approach actually had "shock value" for legislators who are accustomed to being pressured. Weber said timing was important and that

most legislators already know how the vote is going to go before the vote is ever taken and persuasion must go on year round, not the day before the vote.

The ERA was discussed concerning its effects on passage of a pro-life amendment. The consensus was that

no one was really sure what effects the ERA would have if it passes. Horkan said history showed that until a law is put into practice and interpreted by the courts no one could be sure what its effects would be. But all agreed it would not help the pro-life movement.

The organization also

elected officers. Mrs. Jane Doyle of Maitland was reelected president of the statewide group, Tom Endter of Miami was reelected vice president, Marilyn Lucas, R.N., was elected secretary and Dutch Roenfeldt, treasurer.



EXAMINING the Dade Right to Life Crusade display at the Beach Club Hotel in Naples are Mrs. Jackie Helsema, Paul Peppler, Tom Endter (Dade president), Father James Reynolds (Archdiocesan director of pro-life activities) and Xavier Suarez.

'Bicentennial . . . 1.5 million put to death'

NAPLES — "I don't know about you, but I can't get psyched up about the Bicentennial. I can't wave a flag when 1.5 million very young Americans are put to death legally each year," said Dr. Gloria Heffernan of Fort Lauderdale in a hard-hitting speech to the convention of the Florida Right to Life Committee here last weekend.

Dr. Heffernan, author of "Abortion Exploits Women," spoke on the causes of the abortion explosion in America, and cited these reasons:

- The sexual revolution.
- The courts.
- The media.
- Dishonesty of physicians.
- Women's lib.
- Certain sex education programs.
- Weak moral teachings.

The foremost factor, she said, is the "so-called sexual revolution and the reluctance to assume responsibility for one's actions." The effects of this "copulation explosion," she said, are 40,000 new cases of venereal disease reported each week, a 1,000 per cent increase in illegitimate pregnancies in the past 5 years, and "the most important statistic: 70 per cent of women having abortions are

unmarried and between the ages of 12 and 24."

"WOMEN ARE being exploited by the so called new morality," Dr. Heffernan said. "Momentary faithfulness is a cruel fraud perpetrated on women." She said women are designed to have complex and total relationships sexually, whereas men's sexual expression is more physically oriented.

Proof of this was seen in the telling study at a midwestern college showing that in premarital sexual relationships 80 per cent of the women hoped to marry their partner but only 12 per cent of the men had that expectation.

She said parents have also been propagandized into accepting the "sexually active" teenager "like it was some sort of sacred concept." This ignores the basic human need for love, faithfulness, exclusiveness and non-exploitativeness, she said.

"Social workers talk of the plight of the out-of-wedlock father but this is a myth and will be until men become pregnant," she said.

The Supreme Court, she said, has questioned the extremism of the death penalty as a denial of humanity, but the media never see the schizophrenia in the reasoning that questions the death of a murderer and then allows killing of the unborn.

CRITICIZING the medical profession, she accused the AMA and

the American College of Obstetricians and Gynecologists of a conspiracy in not telling women about the risks of abortion though it is the second most common surgical procedure, next to tonsillectomies.

She cited an article in a medical journal reporting a 42 per cent complication rate after abortion past the 14th week.

"I ask you," she said, "where else in medicine could you get away with performing a surgical procedure on a healthy woman that has a 42 per cent complication rate?"

"My guess is that they (the AMA and Health Service) have all been thoroughly indoctrinated by the Fascist viewpoint of Margaret Sanger and Allan Guttmacher that 'there is but one crime and that is to bring into the world an unwanted child.'" It is no surprise that doctors have moved on to experimenting on live fetuses, she added.

DR. HEFFERNAN pointed out that women's lib has raised the awareness of women's dignity but has "generally downgraded marriage and the family as obstacles to self-fulfillment. And I never read anything about responsibility in their literature.

"All that talk about freedom of choice for the pregnant woman, that she should be able to decide whether or not to have her baby is absurd — she already has her baby!"

The physician scored sex

education programs which deal with sex as a recreational or purely physical activity rather than teaching that it is a part of a total marriage relationship with deep affection and emotional and spiritual dimensions. She displayed books used in schools with cartoon drawings telling "how to" do everything sexually but containing not one word about self control or love.

"TO BE A WOMAN," she said, "is to have interests and duties raying out in all directions from a central maternal core. The pattern of our lives is essentially circular in that we should be open to the needs of our husbands, our children, our friends and the community.

"It is in this openness, this service to others that women concomitantly achieve self-actualization. Liberation must mean . . . the freedom to grow into the unique physical, psychological and spiritual person he or she is capable of being," said Dr. Heffernan.

"Who will open their arms to life if women close theirs?"

Unless there is a change in the self-indulgence and anti-life trends, she said, the American Republic will fall. This change is the Bicentennial challenge.

"For some people this is a burdensome task, for others it is a summons to greatness, to illumine our times with a reverence for life."

Give, that others may share...

"That others might share more fully in the life and love of Christ" —this is why you and every Catholic the world over are asked to pray and sacrifice on Mission Sunday (Oct. 19th this year).

How do your prayers and sacrifices on Mission Sunday make this sharing possible? First and most basically, your Mission Sunday offerings through The Society for the Propagation of the Faith help guarantee the presence of the Church in Africa, Asia, Oceania, and Latin America. To be sure, the presence of the Church depends on the action of the Holy Spirit in the lives

of people (people ARE the Church), and not on dollars and cents. But this does not discredit the value of material assistance; rather it heightens this value and gives it a spiritual dimension.

The money collected worldwide on Mission Sunday, then, helps the local Church to sustain, feed and support its missionary personnel; it is this help which assures their on-going presence . . . a help of vast importance, for if the Church is not first present in a place, it cannot teach, heal, feed, save and serve.

Secondly, your Mission Sunday offerings

make possible the formation and training of the future personnel of the Mission Church. All over the missionary world, young men and women are answering the call of the Lord in amazing numbers. They are intelligent, hard-working, highly motivated, and —so very important —they are native to the peoples they will one day serve as Sisters, Brothers, lay catechists, and priests.

And thirdly, whenever emergencies occur, whenever new opportunities present themselves, whenever there is the chance to plant the Church in new areas, it is to The Society for the

Propagation of the Faith that the Mission Church must turn. Each year emergencies are met; chapels are provided; schools are begun; clinics are started —all because YOU help!

This is not a haphazard and helter-skelter type of aid. It is a planned, orderly and efficient use of your contributions where they are most needed to serve the poor Church in the service of the poor of the world. Where the Church is present, Christ is truly present among us: help us tell the world —especially on Mission Sunday, Oct. 19th!



By
Msgr.
James
J. Walsh

Sacrament of the moment — an everyday thing

Some months ago a column appeared here on the Christian's obligation to try to see the hand of God in everything in life. Several people have asked me to develop that idea a little more. Let's try it this way.

Spiritual writers in the past used to refer constantly to "the sacrament of the moment." They did not mean the seven sacraments instituted by Christ, which meet us at the beginning and end of life; some of which abide with us, constantly bringing divine help, throughout our lives.

THE HAD in mind rather the events of daily life—all of them. Each of these is a sign, each allowed or sent by God, each a means of transmitting the grace God desires us to have at that moment. The sacrament of the moment.

It takes some practice to get this in focus. From where we stand on earth, we cannot see what God has in mind. He surely seems to let things happen which hurt us, even at times crush us. We try to believe that even these things in his long range plan, taking in earth and the next world, make sense to Him. But they don't to us. Our vision is so limited. We can hardly see clearly for this day.

All this is a matter of faith and confidence. I believe that God can bring good out of the apparently insignificant things, and I trust He will give me the strength to use it rightly . . . for my own good, and that of

others. Here comes a disappointment. I can be bitter about it and resent God's allowing it, or I can put it in the Christian view and see something spiritually beneficial in it. If I react with a product of faith known as resignation, I am using the sacrament of the moment, and this changes for the good, perhaps ever so slightly, the relationship of God and myself.

THIS SACRAMENT of the moment is not just for great crises. It can be for the "dumb things" that we always complain about, the trivial irritations that we want to brush off like flies. You could draw up a list as long as your arm and you would find such things as these: a harsh remark, missed the bus, wrong phone number, lost key, pen runs dry at the worst time, awakened at night by a drunk, caught in the rain, having to listen constantly to a bore who thinks you find conversation charming, electricity goes off, car won't start, tire blows, a home cooked dinner out which will drive you to the medicine chest. And so on and on.

Can we muster up enough faith to realize that all of these tiny threads in our daily life can shape us in some mysterious way? For good or ill. Not one of these represents a break with God or a strong rebellion against His will or a test of faith which may see us end up outside the Church.

Nothing king-size here at all. The daily round of little things. But these make up most of our days, most of our life. When our faith reaches beyond

memorizing catechism truths and we apply it to this very moment of life, we must realize nothing that happens is an accident. Nothing comes as a surprise to God. Frequently what appeared to be a chance decision to go in this direction or that, to do this or that, turned out to be later a cross-road in our existence. So each so-called trivial thing has a great potential. The sacrament of the moment, a sign given us by God, intended to draw us closer to Him.

I OFTEN think of St. Joseph first when discussing

this matter. Joseph had, humanly speaking, a greater right than anybody to voice complaints or beg explanations. He is visited by an angel, but why in the middle of the night? The angel had said Jesus is to save the people from their sins, so why could not Mary have brought her baby into the world in the comfort of a house? Why have to walk all the way to Bethlehem? Why a crude stable for so great an event?

And since the heavens parted at His birth and showed the power of God, why fear a puppet, corrupt king? Why flee

when legions could come? And why Egypt? And why did the Magi make so many dumb mistakes, going to the wrong place, seeing the wrong man, at the wrong time?

Fortunately for us Joseph, who had never had an hour at that time of Christian instruction, used the sacrament of the moment. He gained strength and peace and endurance thereby. The same benefits which come to us who develop the habit of believing all is good according to God's plan.

Is Interracial Marriage OK?

Q.— A friend of mine is considering marriage to a black man. She asked me whether the Church has any views on marriage between blacks and whites. Can you enlighten me?

A.— The Church has no views opposing interracial marriages, since color is something accidental and has

particular cultural difference between partners, but none from a doctrinal standpoint on the part of the Church.

Q.— What authority does a pastor have in refusing a Christian burial?

A.— There are dioceses that did once refuse Christian burial to people married outside the Church or guilty of some other public sin even though they repented before death and received the sacraments.

Even before Vatican Council I, the Church officially ruled against such an interpretation. In 1887 the Holy Office was asked whether an excommunicated person who was a public and notorious sinner, and who was either dead or unconscious when the priest arrives, may be given ecclesiastical burial when the relatives or friends who called the priest assert that he wanted

the priest, or that he gave signs of repentance by kissing the crucifix or by other manifestations of devotion.

The Sacred Congregation answered that ecclesiastical burial may be given to him, but that ecclesiastical pomp and solemnity must be avoided at the funeral.

There is an important principle of Church law which states that laws that restrict the free exercise of one's rights must be interpreted in a strict sense. A person has a right to Christian burial unless it is absolutely certain that he or she had done something that makes it impossible for the Church to grant Christian burial. If in the light of this principle a pastor still does not know what to do, he must submit the case to his bishop for a decision.

What is your question?

no effect on doctrine.

Christianity teaches that all men are children of the same Father, whatever the race. Therefore we can say that Church teaching is concerned with the dignity of the human person, is opposed to racial prejudice and stresses equal justice and rights for all.

Practical problems may sometimes arise, caused by a

MISSION SUNDAY: Your generosity needed in missions of the world

"Christ lives among us . . . help us tell the world" is the theme of this year's Mission Sunday Appeal on Oct. 19th," according to Msgr. John J. Donnelly, Archdiocesan Director of the Society for the Propagation of the Faith.

Under the jurisdiction of Pope Paul, the Society for the Propagation of the Faith is designated as the principal mission aid society for the Church universal; Mission Sunday, itself, is observed worldwide.

"This theme," Msgr. Donnelly said, "is twofold. How many ways could we illustrate the truth of Christ's presence among us! We need only become aware of the activity of good in our lives to witness to the activity of God beneath the outward appearances.

"But more than 'Christ living among us,'" he said, "Christ is within each of us . . . Christ not only lives within us. He is the life, the spirit, and substance of our being!"

"The second part of our Mission Sunday theme: 'help us tell the world,'" Msgr. Donnelly continued, "is but the natural response to the realization of the first. Our Christ-life, when lived abundantly, will naturally overflow wherever we 'live and move and have our being.'

"Missionaries, realistically and simply, are men and women filled and overflowing with the Good News of 'abundant living' to be shared with others. This sharing," Father said, "may take many forms of action: teaching; caring for the sick, the elderly, the orphan; or witnessing to the mysteries of faith as the Church community communicates God's presence among us.

"On the practical side," Father went on, "these expressions of service need material assistance.

"On Mission Sunday, then," Msgr. Donnelly said in conclusion, "the Church, as the

living community of the faithful, prays and offers material support for the many needs it encounters each day through the service of its missionaries. The outpouring of the Holy Spirit is an outpouring that

happens in each of us whenever we reach out in love to others. May Mission Sunday be such a day for you. Please pray and give generously according to the 'abundance' of Christ's life in you."



Healing the body and spirit, the missionary expresses the healing power and presence of God within each person. This missionary priest in Macao administers the Sacrament of the Sick to a patient in one of over 1,000 mission hospitals and clinics supported by the Local Churches in mission countries.



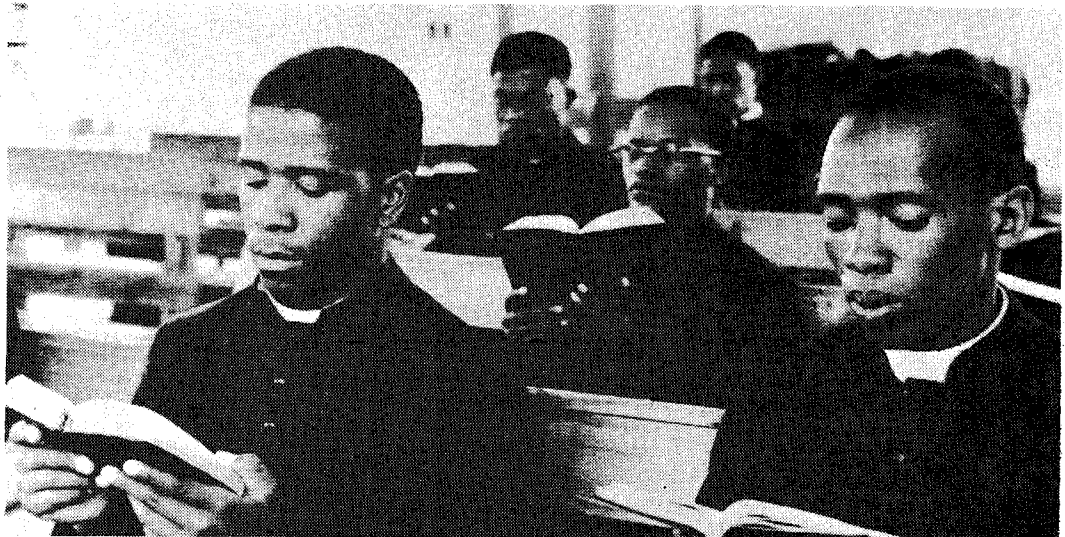
Serving the many needs of the aged is a necessary part of all missionary activity. This Catholic Home for the Aged in Korea, one of nearly 1,000 homes run by missionaries, shares in the help you give on Mission Sunday through The Society for the Propagation of the Faith.



Teaching is a missionary activity vital to development and self-help. This missionary Sister teaches in a girls' high school in Africa where the Church plays a prominent role in the spiritual and intellectual growth of millions of impoverished peoples.



The missionary, be he priest, Religious or layperson — be he teacher, doctor or social worker — is Christ the friend of the lonely; the Lover of the unloved; the Joy of children; and the Richness of the poor. Here a missionary visits a mission orphanage and takes time out to delight the children with tossing the football.

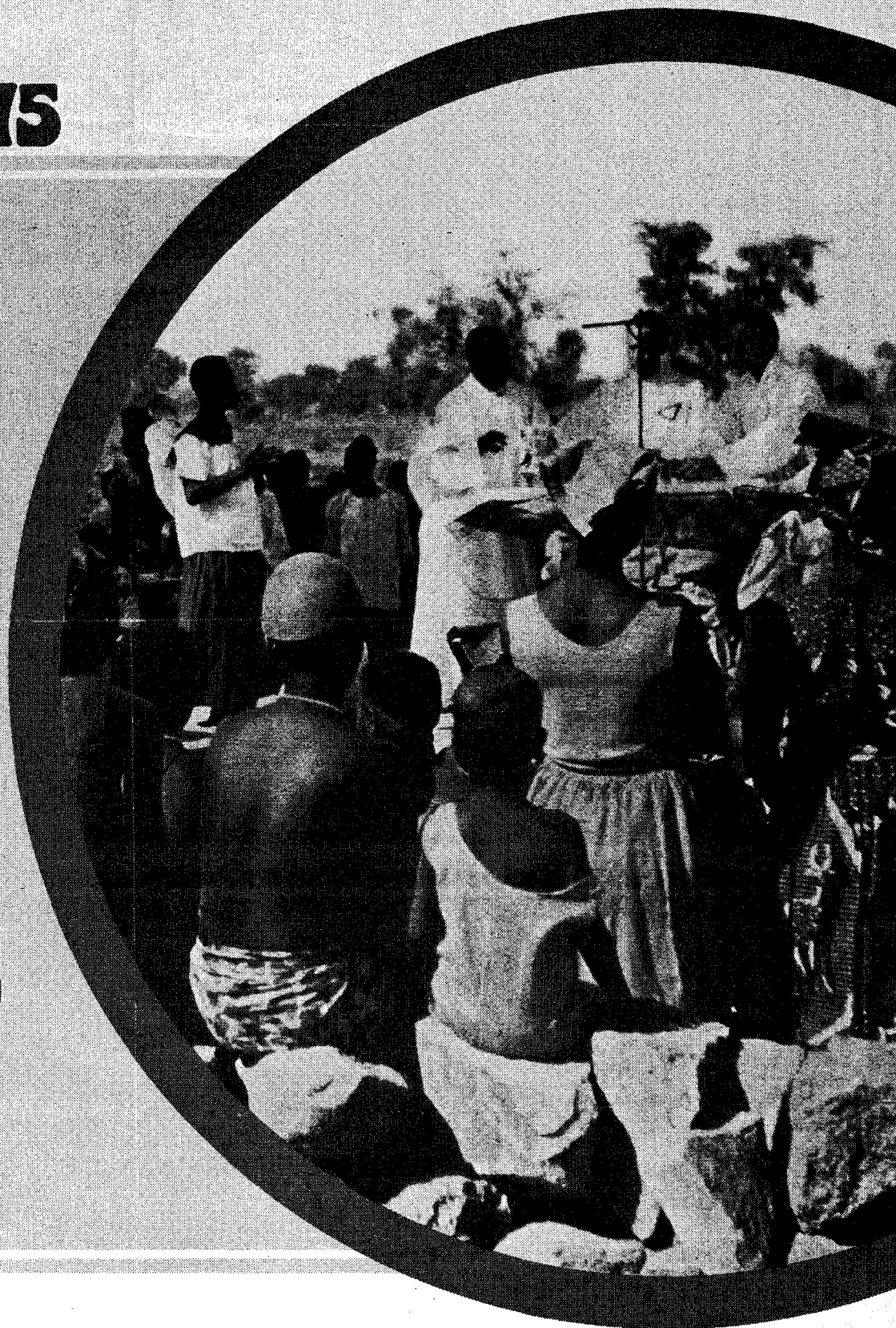


Praying together each morning, these African seminarians live a life of Christian Community while preparing to be priests of their local Churches. Some 48,000 native-born seminarians are praying for you each day too, because your generosity helps make their years in the seminary (and the priesthood) possible.

MISSION SUNDAY

OCTOBER 19, 1975

**CHRIST
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AMONG
US...
HELP US
TELL THE
WORLD.**



THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Msgr. John J. Donnelly, Archdiocesan Director - 6301 Biscayne, Blvd., Miami 33138

True story of priest and his homeless boys

A HOME OF OUR OWN airs on Sunday, Oct. 19, as a Bell System Family Theater special, 8:00-10:00 p.m., on Channel 4 in Miami.

The trouble with most people who complain about TV is that their attention is too often focused on the wrong programs. A case in point is the "Bell System Family Theatre" special, A HOME OF OUR OWN. It is family entertainment of high order and a clear alternative to the empty diversions dominating much of the regular schedule.

HOME delivers on its promise to be something special: a satisfying story about a dedicated individual and the poor, homeless boys for whom he becomes responsible, a sensitive performance by Jason Miller in a role that offers much more than his acting in THE EXORCIST, and finally, an undisguised appeal to the viewer's own sense of caring for and sharing with others.

A HOME OF OUR OWN is a dramatization based on the work of Father William Wasson, an Arizona-born priest who found himself providing a haven for an ever-growing number of destitute children in Mexico, "a poor country but rich in orphans."

Fr. Wasson decided to take custody of a young orphan who had robbed the poor box of his Cuernavaca market-district chapel in 1954. The sight of eight other homeless boys in the local jail compelled him to take them in also. By the end of that year, he was caring for 32 orphans, by 1965 there were 400, and today Nuestros Pequeños Hermanos (Our Little

Brothers and Sisters) is home for more than 1200 children, in three sites near Mexico City.

The emphasis in this television film is on how Fr. Wasson—the "crazy gringo priest" as one of the characters describes him—overcomes each of the difficulties that stands in the way of his family of orphans. His story is that of a man who is not ashamed to beg for others and who truly believes that the worst sin of all is indifference to injustice.

As played by Jason Miller, Fr. Wasson comes across as a credible man of faith, single-minded in purpose but entirely likeable as a human being. There is no grand exterior action—the character is built from within. Miller brings it off because he assumes the part: intense and forceful yet gentle and sensitive. Whereas another actor might have conveyed a sense of weakness in this role, Miller is completely convincing as a strong individual.

The film is episodic, using its sequences to illustrate key events in the twenty-year growth of Nuestros Pequeños Hermanos. The story is placed in the frame of a young doctor—the first boy Fr. Wasson had taken in—who returns to the home to give a year of service there.

This program may not be as "exciting" as CHER or KOJAK (the programs it pre-empts for this one evening), but it has something more substantial to offer those who watch it. A HOME OF OUR OWN makes real our Christian belief that charity extends beyond our immediate neighbor and knows no national boundary.



Jason Miller (L) and Guillermo San Juan, in "A Home of Our Own."

television

RELIGIOUS PROGRAMS

SUNDAY
 7 a.m. — Ch. 11 WINK.
THE CHRISTOPHERS — Ch. 11 WINK.
 9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT. "Witness for Christ," with Father Robert Palmer.
 10:30 a.m.
THE TV MASS — Fr. 10 WPLG. Fr. William Allen of St. Joseph's.
 2 p.m.
INSIGHT — (film) WINK Ch. 11.
 4:30 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV.
RADIO
MARIAN HOUR — WSRB, 740 k.c., Boca Raton.
 5:30 a.m.
CROSSROADS — WJNO 1230 k.c., W. Palm Beach.
 8:35 p.m.
GUIDELINES — WIOD, 610 k.c., Miami.

Why did Bishops write letter?

NEW YORK—(NC)—CBS News will broadcast a two-part documentary Oct. 19 and 26 about Appalachia based on a pastoral letter of the bishops of the region entitled "This Land is Home to Me".

The program, a part of "Look up and Live" on Channel 4 at 10:30 a.m., will investigate why in an area where Catholics number fewer than one percent of the population, the bishops felt called upon to write such a document.

Part one is a visual essay on the document itself compiled out of an extraordinary montage of moving color stills illustrating excerpts from the text of "This Land is Home to Me."

The program is introduced by Bishop Walter Sullivan of Richmond, Va., one of the signers of the letter.

Part two is a documentary shot in the center of the coal-rich area of Virginia, Kentucky and Tennessee.

Through a series of interviews with citizens, coalminers, social workers, housewives, industry representatives, nuns, the young and the old, the program presents the culture of Ap-

palachia and the spirit of its people who find themselves and their land once again the focus of a search for cheap energy now that the increase in fuel prices is drawing industry back to coal energy.

For many of the poor of Appalachia the new upsurge in strip mining has provided their only means of livelihood even as it appears to be destroying much of their land.

Against such a

background of human and economic necessities, this documentary explores those issues of social justice that have most recently involved the Church's concern in Appalachia.

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9 A.M. — Ch. 7
 "The Church and The World Today."

10:30 A.M. — Ch. 10
 The TV Mass for Shut-Ins.

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Grove Playhouse has hit on its hands with 'Holmes'

By J. HERBERT BLAIS

"Sherlock Holmes" is on stage at the Coconut Grove Playhouse, and it's 1891 again. Sir Arthur Conan Doyle's gripping accounts of the world-famous master detective's most baffling cases are appearing monthly in Britain's Strand magazine, and we are privileged to be viewing a dramatization of one of them.

We can feel the chill in the fog-shrouded London streets. There is the deerstalker hat and the Calabash pipe. There is well-meaning young Doctor Watson. And there is that most evil man in human history Professor Moriarty.

GROVE PRODUCER Bob Fishko has done it again. Earlier this year he snatched the British and Broadway double smash drama, "Equus," out from under every other impresario in America and brought it to Miami for a record run.

Now Fishko has beaten

everybody outside London and New York with a third revival of the classic mystery melodrama, "Sherlock Holmes."

It's the real thing. This is the very play written by the great American actor and playwright, William Gillette, in 1899. This is the play in which Gillette with superb dignity and dramatic craftsmanship played the penultimate sleuth for 36 years.

Led by Colin Cook, the original London revival's assistant director, now in full charge, Fishko's carefully selected troupe have mounted "Holmes" handsomely.

But the indisputable hero of the production is University of Miami's Professor Kenneth N. Kurtz, whose scenery is perhaps the most intricately ingenious yet seen in the Grove's 49 years. His gigantic revolving stage unfolds insidious trap doors, secret passages, a gas chamber, and a

magnificent Victorian room with staircase.

CANADIAN SHAKESPEAREAN actor John Colicos, whose credits include London's Old Vic and both Stratford festivals, as well as film and television, plays "Holmes" with a positive snap and plenty of the legendary character's egocentric aplomb. But we had a feeling he'd been away from legitimate theatre too long.

Donald Symington's "Doctor Watson" is equally lacking in the subtle nuances needed for depth. He gives too few creative character bits to a role that must be far more than mere foil to the lead.

It's unfortunate that Director Colin Cook had to step into "Professor Moriarty" to replace an absent actor. He gives the evil nemesis a caricature effect, not enough voice, and tinges the drama with essence of comic book.

Most refreshing were old



John Colicos and Donald Symington as Sherlock Holmes and Doctor Watson opened, on Oct. 7 at the Coconut Grove Playhouse, a momentous revival (1891) of Arthur Conan Doyle and William Gillette's "Sherlock Holmes." The current Broadway success of the play has been accompanied by an outpouring of Holmesiana throughout the nation.

Grove friend Jack Davidson and the beautiful, stately Lois Markle, as the Larrabees. We wish Fishko could add her to the permanent company he has begun to build with Davidson.

There are sixteen in the cast, and words flow unceasingly for 2½ hours, with one intermission. But Cook's

direction and the play's intrinsic excellence keep you with it straight through. It's an intellectual feast that kicks a chuckle out of you with sudden quaintness. And afterward, you know full well why both England and America are newly caught up with a mania for Holmesiana.

Capsule reviews

The Devil is a Woman (Fox) . . . In this case, in the person of Glenda Jackson, a mother superior of a convent inferior. Ms. Jackson as the misguided nun has some funny ideas about keeping the novices in line and entertaining random

guests who drop in from the wayside. The moral insight, or, better, lack of it, is as twisted as the plotline, which has something to do with acting out one's burden of guilt. There are some unsavory lines, scenes, and a particularly nasty situation involving the implication that Pope Pius XII was partly responsible for the Nazi occupation of Italy. Very tangled, not at all recommended. (B)

Mitchell (Allied Artists) In this story of an "unorthodox" (read "brutal") Los Angeles police detective who pursues two suave lawyers (Martin Balsam and John Saxon) mixed up in heroin, burly hero Joe Don Baker wears a badge this time, but the casual viewer should be forgiven if he does not notice any great difference in Baker's extremely unsubtle manner of operation from all the other movies he's been in recently. There is a difference in

degree, however, though even this pertains not so much to what Baker does but to the extent to which the camera is attentive to it. Director Andrew V. McLaglen is somewhat restrained, but we are still treated to such shots as a closeup of a gaff ripping open a man's chest and of a car door slamming on a hand; and, then too, perhaps to compensate for this admirable restraint on the brutality front, McLaglen brings in some sexual exploitation. Mitchell is a silly, slapped-together movie made with television in mind, whose thin plot is nothing more than an excuse to string together a series of indifferently done chases. (B)

Smile (United Artists) Satirizing beauty contests is, in this age of liberation, akin to poking holes in sponge cake. But director Michael Ritchie

takes a crack at it anyway, using the "meat show" of a young American Miss contest as his platform for attacking the middle class values of the Great American Dream. Bruce Dern plays the chief judge, a facile car salesman, who during the week of the contest gradually comes to realize that his whole world is crumbling: his son is arrested for taking pictures of the girls in their dressing room, his best friend turns into an alcoholic and shoots his wife (Barbara Feldon) whose whole life is dedicated to this contest, and his fraternal organization breaks up in adolescent hell-raising. In the end, Dern is just beginning to realize that his philosophy of life has been as empty as that of the contest.

The problem with the film is that all of its "insights" are obvious and superficial, telling us nothing new about ourselves or our mores. What makes Smile objectionable is that the film

movies

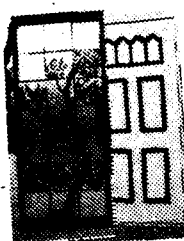
affects a snickering, superior attitude towards the people it pictures as crass and ludicrous. In demeaning its smalltown characters, Smile is equally guilty of the offenses and falseness which it purports to condemn. The film itself becomes nothing more than a "meat show" completely lacking in any sense of humanity which might have redeemed its unpleasant voyeurism. (B)

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

- A-1 - Morally unobjectionable for general patronage.
- A-2 - Morally unobjectionable for adults and adolescents
- A-3 - Morally unobjectionable for adults
- A-4 - Morally unobjectionable for adults with reservations
- B - Morally objectionable in part for all
- C - Condemned

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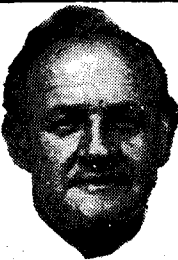
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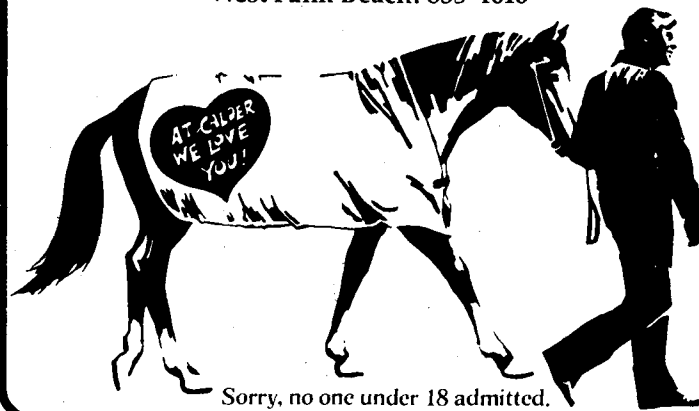
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Transition to Kingship

By REV. JOHN J. CASTELOT, S.S.

Samuel grew up in the savage and precarious period of the Judges. Marvelously endowed by both nature and grace, he was already in his prime when the battle of Aphec put an end to the independence of his little nation.

He had grown up in the service of the priests at Silo, and from there his reputation had spread among the people. He was known far and wide as a prophet, a true man of God, one who could make known with sureness the divine will.

His most far-reaching contribution was the develop-

ment of a unified national consciousness among the Israelites. He put the final touches on the political evolution which was to substitute for the enervating separatism of individual tribes a national union under one head endowed with stable power. Equally important, being himself a prophet, he had established alongside this soon-to-emerge secular authority the counterforce of a religious and prophetic ministry.

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In a nation like Israel there could be but one supreme authority: God. There was no room for an all-powerful king who recognized no authority above his own. It was this apparent conflict of authority - Yahweh versus a human king - which made Samuel hesitate when the people asked him to select a king for them.

God helped him to resolve the conflict and sanctioned the choice of Saul as the first king of Israel. The latter carried out his immediate duties with distinction, but in the end he turned out to be one of the most tragic figures in all of human history.

It is quite otherwise with his successor, David. He was the

darling of his people and became the ideal king of Israel, to whom future ages looked back with a sigh. So much did they idolize him, in fact, that when divinely inspired hopes for a Messiah took definite shape, those hopes were expressed in terms of the Davidic ideal. The Messiah would be no less than another David! And in truth, David did deserve their love and admiration, in spite of his frankly chronicled faults.

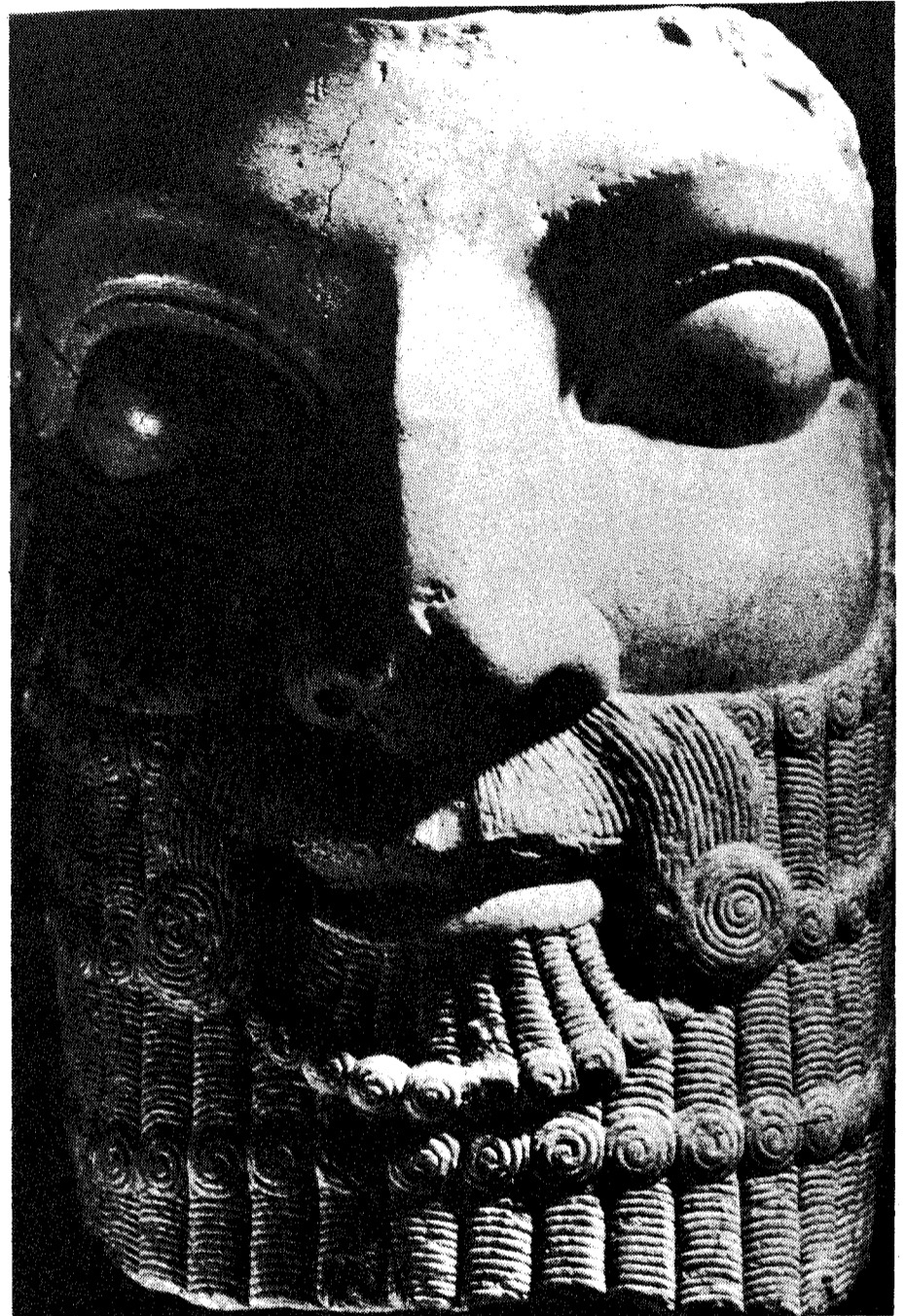
For some time after escaping from the dangerous presence of the unbalanced Saul, he led a sort of Robin Hood existence with a band of faithful followers. His prestige, already

great at the court of Saul, increased during these years. He had been designated by Samuel as Saul's successor, and immediately after the king's death, he was proclaimed king at Hebron by the members of his own tribe of Judah.

As might have been expected, the northern tribes were reluctant to accept another southerner as king. It took them more than seven years to admit that, southerner or no, here was a man they simply could not refuse to have as their ruler. They became one under his scepter, and under his strong rule the little nation scaled hitherto undreamed-of heights.

They defeated the Philistines and captured the important city of Jerusalem. It became the City of David, but also the City of God. David had the Ark of the Covenant brought with great pomp to the new capital, which thus became the religious as well as the political center of the nation.

A rich liturgy was not long in developing, now that circumstances favored it, and Yahweh was worshiped in grand



Head of a Persian king Carved in Old Testament Times.

style around the symbol of his presence, the Tabernacle (tent) wherein the Ark was enshrined. This "official" worship did not immediately supplant that of the popular shrines throughout the country, but it certainly overshadowed them.

Israel seemed to have come of age overnight - too quickly, really, for its own good. The old rivalries among the tribes could not be snuffed out just like that! The principle of unity which held them together temporarily was the personal power and prestige of David. When this began to wane, cracks appeared in the structure he had so laboriously erected. The second half of his reign was marred by a succession of misfortunes, misfortunes arising from his own human weakness and from the passionate ambitions of his sons.

His downward glide began with his adultery with

Bathsheba, his pretty next-door neighbor. It must be said to David's credit, however, that when the prophet Nathan took him to task he repented sincerely and did penance with really touching humility.

A series of family scandals darkened David's last years, but he was undoubtedly the greatest of the kings of Israel. An always victorious soldier and statesman, he was also a sincere and enthusiastic "servant of Yahweh" who contributed, to the limit of his means, to the development of the cult of his God. Nevertheless, he was not unscathed by the customs of his times, as his sins attest. But these nasty shadows on his character did not eclipse the sparkle of his personality or the brilliance of his basic goodness, and in the writings of later biblical authors we meet him as the ideal king.

Kings had their War

By RUSSELL SHAW

In the Old Testament, history and psychology are consistently interpreted in light of theology. The purpose is to probe beyond the surface of events and personalities in order to reach a deeper insight into God's will of His people.

This is strikingly true of the first book of Samuel, where the working out of God's plan is depicted in some of the most critical events in Israel's history and in the lives of several of the Old Testament's most remarkable figures. The story contains a lesson on the use and abuse of political power as timely as Watergate and far more lasting in its implications.

POLITICALLY, the

narrative concerns a drastic transition—from the loose tribal confederation of the Israelites to the creation of a strong monarchy. Difficult in the best of times, this transition was all the more dramatic because it was provoked by and carried out in the face of continual warfare with the better organized, better armed Philistines.

The lesson of political morality taught here is both simple and profound. Both leaders and people are subject to judgment by higher standards than expediency or profit. The ultimate moral norm of political leadership—as of everything else in human life—is obedience to God's will.

Three striking figures

dominate the story: Samuel, Saul and David.

SAMUEL WAS the last of the Israelite tribal judges but, clearly, he was also something more. Events surrounding his birth and special consecration to the Lord pick him out as one who is to play a special role in the divine plan. His absolute integrity and incorruptibility are emphasized. He is shown per-

was striking. "The other Israelite hand Saul; he stood shoulders above the was brave to the audacity and charismatic leaders

BUT IN MANY fell tragically short requirements of leadership. The narrative episodes of extrem

know your faith

forming priestly and prophetic functions.

All this makes it clear that, in legitimizing the people's desire for a king and identifying first Saul and then David for this role, he was indeed acting as God's instrument.

But Samuel himself has mixed feelings toward the monarchy. He accepts it but he has misgivings about it. "Samuel was displeased when they asked for a king to judge them." The point, here and in what is to follow, is clear enough. God's people are not to have rulers in the model of the pagan kings who set themselves up as demigods. Kings and people alike are to be God's obedient servants. If they fail in this—and failure occurs all too soon—they offend God and subvert the political order itself.

In many respects Saul measured up to the high standards demanded of him who would be king of God's people. Even his physical appearance

instability—fits moods of deep d which suggest th temporary jargon have been classed depressive. More took it upon himself God's commands convenient or profit His performance an Samuel's initial dou monarchy and led t and irreconcilable tween the two men

Still the condi had first called for t persisted. In cumstances Samue that God's choice of and lead his people from Saul to Davi more gifted and personality.

David is the Old model political lea was far from per know from the narrative in the se Samuel, he was serious transgress



The ancient streets of Jerusalem, a city where kings and officials in high places had their own scandals and power struggles centuries ago.

Temptations of old times same as today

By REV. JOSEPH CHAMPLIN

Human nature does not seem to change much over the centuries. The temptations, weaknesses and failures we read about in the Old Testament days of Saul and David are not radically different from those of the 1970's.

Saul became jealous of David. He grew very angry and resentful when crowds praised the young leader by singing, "Saul has slain his thousands, and David his ten thousands." The King likewise raged in his house over the youth's popularity and eventually sought to kill him.

DAVID, LATER, also knew weakness and sin. He took another man's wife and then, as is often the case, compounded this fall by arranging for the wronged husband's death.

Critics warned both Saul and David, pricked their consciences, told them they were wrong.

Jonathan pleaded with his father, Saul: "Let not your majesty sin against his servant David."

The prophet Nathan told David: "You are the man! . . . Why have you spurned the Lord and done evil in his sight?"

Some observers of the contemporary scene like psychiatrist Karl Menninger believe we need

a few more Jonathans and Nathans. They feel that modern men and women, for various reasons, have grown insensitive and are not aware of the moral failures that rationalize them away.

An appendix in the new book contains an examination or critique of the book which might help in this regard.

IN A POSITIVE, but examines three divine commands: "Love the Lord your God with your whole heart, mind, and strength; love one another as I have loved you, for as your Father is perfect." Under the examination poses a list of questions designed to stimulate thought and increase our awareness of our own hearts.

I think Roman Catholics might find in this section an excellent model for their individual lives. The appendix contains paragraphs of questions. Taken together, in a month's time, they could lead an individual to a much keener view of his own heart and to a decision to be a Christian.

Here are some questions of the same kind. Under number I, "You shall love the Lord your God with your whole heart, mind, and strength; you shall love your neighbor as yourself." "Is my heart set on God, so

Interrogates

5. "There was no one more handsome than he stood head and shoulders above the people." He was at the point of death and capable of great leadership.

MANY ways he also was short of the moral standards of political leadership. The narrative tells of extreme emotional

with

— fits of rage and deep depression— suggest that in conjunction Saul might be classified as a manic-depressive.

More serious, he was himself to go against his hands when it was not profitable to do so. The narrative amply justified the initial doubts about the king and led to a complete and irreparable break between Saul and his men.

The conditions which led to the monarchy in these circumstances Samuel recognized the choice of one to unify the people had passed to David, and even to a more and charismatic

As the Old Testament's ideal leader. True, he was not perfect. As we know from the subsequent narrative in the second book of Samuel he was capable of great transgressions against

God's law. But sinning, he repented. He reaffirmed his commitment to God, and God continually reaffirmed His commitment to him and to the people he led.

AT THE END of the first book of Samuel, Saul is dead and the way is open for David, long persecuted and pursued by Saul, to ascend to the monarchy. But the political and military situation of the Israelites is weak and ominous. It is a moment of supreme peril. The permanent tension between hope and threat in Samuel's words about the political order is clear.

"If you fear the Lord and worship Him, if you are obedient to Him and do not rebel against the Lord's command, if both you and the king who rules you follow the Lord your God—well and good. But if you do not obey the Lord and if you rebel against His command, the Lord will deal severely with you and your king, and destroy you."

There is an enormous difference between the ordering of political life in the Israel of Samuel, Saul and David and the political scene in contemporary America. Yet political and public morality is as urgent an issue today as it was then. Admitting all the complexities of the current scene, one still arrives at the same conclusion. Politics is not an amoral business where "anything goes." Ultimately, political life is judged by the same norm as the rest of life: obedience to the will of God.

That is a sobering thought, both for those who seek roles of



The sword and sacred word of God are early symbols of kingship among the Israelites whose monarchy was forged in the furnace of battle.

political leadership and for all of us who share responsibility for choosing our political leaders.

Are we ready, even today, for the revolutionary notion that good politics demands good morality?

and Nathans today. They are men and women, for various reasons, sensitive to sin and either too easily or too easily

the new Rite for Penance is a reflection of conscience which is a good thing.

The Rite, but pointed way, it is a good thing. The commands: "You shall love the Lord your God with your whole heart," "Love your neighbor as you love yourself," and "Be perfect as your Father in heaven is perfect." Under each mandate, there is a lengthy series of questions to stimulate our consciences and lead us to a recognition of sin.

Catholics might find daily use of the Rite an excellent moral sensitizer in their lives. The appendix includes 24 questions. Taking one each night or week, lead the concerned person to a deeper view of what it means to be a Christian.

signs of that text: "You shall love the Lord your God with your whole heart": "You shall love the Lord your God, so that I really love

him above all things and am faithful to his commandments, as a son loves his father? Or am I more concerned about the things of this world? Have I a right intention in what I do?"

UNDER NUMBER II, "Love one another as I have loved you":

"Am I concerned for the good and prosperity of the human community in which I live, or do I spend my life caring only for myself? Do I share to the best of my ability in the work of promoting justice, morality, harmony, and love in human relations? Have I done my duty as a citizen? Have I paid my taxes?"

Under number III, "Be perfect as your Father is perfect":

"Where is my life really leading me? Is the hope of eternal life my inspiration? Have I tried to grow in the life of the Spirit through prayer, reading the Word of God and meditating on it, receiving the sacraments, self-denial? Have I been anxious to control my vices, my bad inclinations and passions, e.g., envy, love of food and drink? Have I been proud and boastful, thinking myself better in the sight of God and despising others as less important than myself? Have I imposed my own will on others, without respecting their freedom and rights?"

Discussion points and questions

1. Read the First Book of Samuel.
2. Discuss some of the achievements of Samuel as ruler of the Israelites.
3. Discuss some of the achievements of David as ruler of the Israelites.
4. Why was Saul one of the most tragic figures in human history? Discuss.
5. What do you feel is the value of knowing more about Scripture? Discuss.
6. How can the Scriptures be used more effectively in your parish liturgies?
7. What can we learn about the use and the abuse of power in the story of David?
8. Discuss: "Political life must be judged by the same norm as the rest of life: obedience to the Will of God."
9. How can we apply the statement, "Good politics demands good morality," to our lives today? Discuss.
10. Discuss the examination of conscience as found in the new Rite for Penance. How does it differ from the traditional exam we have known in the past?

Prayer of the Faithful

29TH SUNDAY OF THE YEAR
Oct. 19, 1975

CELEBRANT: Father, today we come to thank You for a gift, the gift of Faith. Please listen to us now as we pray to strengthen our Faith and enable others to see the value of Your gift.

LECTOR: The response for today will be, Lord we ask You, hear our prayer.

LECTOR: For all missionaries, especially priests and Religious proclaiming the word of God in Latin America, that their work may both plant and nourish the seed of Faith in their people, we pray:

PEOPLE: Lord, we ask You, hear our prayer.

LECTOR: For all parents, that they may live their faith during the entire week; bringing it into their homes, into their jobs and into the lives of their children, we pray:

PEOPLE: Lord, we ask You, hear our prayer.

LECTOR: For all those who have lost their Faith, that they may never stop searching for God and one day return to an intimacy with Him, we pray:

PEOPLE: Lord, we ask You, hear our prayer.

LECTOR: For all those entrusted with preaching the Gospel, that their enthusiasm for this Good News shall fill their ministry with joy, we pray:

PEOPLE: Lord, we ask You, hear our prayer.

LECTOR: For all of us, the people struggling to believe, that we may never compromise our belief and always make it the foundation of our lives, we pray:

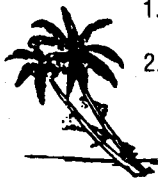
PEOPLE: Lord, we ask You, hear our prayer.

CELEBRANT: Father, your Son gave us all a mandate to tell the world about the Gospel message. If, indeed, faith comes from hearing, then, through our words and our lives, make us proclaimers of that Faith to our friends and to our children. This is our prayer through Jesus, our Lord.

PEOPLE: Amen.

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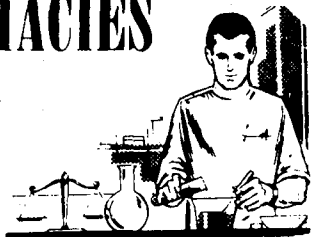
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The GOSPEL Truth

This Sunday's Gospel as interpreted
by an Archdiocesan priest

29th Sunday
of the year,
Oct 19, 1975



FATHER LACERRA

Reading I: Is 45:1, 4-6
Reading II: I Thes 1:1-5
Gospel: Mt. 22:15-21

God is the center of life

By FATHER GERARD
LACERRA

Asst. pastor, St. James Church

"How do you tell the difference between an optimist and a pessimist? The optimist looks at the donut, the pessimist at the hole." This old joke illustrates the basic message of today's scripture readings. We are told there is more than one way to view the world.

Some see human life as a burden, filled with failure, sickness, poverty and confusion. Others might see only corruption, poisonous relationships or, they may live with a basic mistrust of people and governments. Perhaps others will go through life blinded to the cares of the world, as if nothing was going on around them.

We Christians have another option which is perhaps more realistic.

Jesus challenges us to see beyond mere appearances. Today's Gospel cautions us to give to Caesar the things that belong to Caesar and also, to give God the things that are God's.

At first glance it would seem as though we were being asked to live a dual life with one foot in the "real world" and the other in the world of the Church. If this were so, then, a pessimistic view of the world or that of a blinded optimist would be totally justified.

The second half of the statement "but give to God what is God's," becomes the key to the Christian view of the world and of life.

The Christian is expected to be concerned with the matters of the world, but not to be near-sighted. His task, simply stated, is to seek the deeper dimension of life, which consists in recognizing God's will as it unfolds in this world of ours. In other words he is asked to view the world and its events with

God as the center.

The prophet Isaiah, in the first reading, assures us that even an unbelieving king can be an instrument of God, working for the good of his people, when he writes, "I have called you by your name . . . though you knew me not."

St. Paul also adds to this theme when he praises the Thessalonians for their concern. He assures them that even this is a gift from God who is involved in even the most "human acts" of compassion.

This is a most comforting thought which ought to fill us with joy and confidence when trying to puzzle out the meaning of life and the world. There is more to life than meets the eye. We have God's assurance that our world will be led to its rightful conclusion even if this happens in the most unlikely ways.

Whether it be in the area of personal problems, politics, at work or at home, with friends or in the Church, our Father stands ready to fill us with His life and strength. Even more He can give us the mind of Christ, through which we can find deeper meaning to the emerging patterns of the world. Man may forget to practice the presence of God, but God never forgets to practice the presence of man.

True believers can never divorce God from the totality of human life.

True believers can never be so overwhelmed by the world that they lose hope. Nor can they who profess belief in God, as the God of all, choose not to approach life without realizing that in fulfilling their obligations to society they are also doing God's service.

Filled with His grace and power we are called to approach the world with Christ's healing, his strengthening, his peace and his justice.

Warm welcomes greet Bp. Gracida

Welcoming hands are being extended from throughout the state to Bishop Rene Gracida, first bishop of the newly-designated Diocese of Pensacola-Tallahassee, as he begins the task of organizing the new See.



MSGR. MULLINS

FATHER KERR

Commenting on the creation of the new diocese and Bishop Gracida's appointment as its Bishop, Bishop Paul Tanner of the Diocese of St. Augustine from which the new diocese is carved, said:

"It is with sincere joy that I hail the special honor that has come to Pensacola and Tallahassee by the Holy Father's creation of the new Diocese. What happier augury for the spiritual success of the new Diocese than to have as its birthday the Feast of Our Lady of the Rosary in the Holy Year of 1975.

"With special affection, I welcome the Most Reverend Rene Gracida as the first Bishop of Pensacola-Tallahassee.

Florida's Governor Reubin O'D. Askew issued the following statement.

"The creation of the new Diocese of Pensacola-Tallahassee is a great milestone for the Roman Catholic Church, and certainly an occasion of joy and of anticipation for the thousands of Catholics living in Florida's Panhandle.

"My warmest con-

gratulations to Bishop Rene Gracida on his appointment as the spiritual leader of this new diocese.

"We welcome Bishop Gracida to North Florida and wish him the very best in governing the new diocese."

Bishop Charles B. McLaughlin of St. Petersburg extended on behalf of himself, the priests, Religious and laity of his diocese "prayerful best wishes to Bishop Gracida," whom he said would be "an excellent ordinary.

"HE IS from this part of the country and has lived out his priesthood in Florida. The training he has received and the abilities he has demonstrated as former chancellor and auxiliary to Archbishop Coleman F. Carroll will serve him well."

The creation of the new diocese is a sign of the vitality of the Church in Florida, Bishop Thomas J. Grady of Orlando said.

"Bishop Gracida is a prelate of talent, dedication and great personal warmth. I am sure that he will give the new diocese excellent leadership and will be of great service to the people and priests of the Panhandle," Bishop Grady said.

AFTER BISHOP GRACIDA met with the priests of the new diocese, during the annual retreat for the clergy of the Diocese of St. Augustine last week, the rectors of his new cathedral and co-cathedral were exuberant about their new spiritual leader.

"The Church in northwest Florida has been growing very rapidly in recent years," commented Msgr. Raymond Mullins, rector of Sacred Heart Cathedral in Pensacola.

"Having our own administration will make it possible to concentrate on the specific needs of the area. The people of Sacred Heart parish



On a quick visit to St. Augustine last week, Bishop Rene Gracida met with priests of the new Diocese of Pensacola-Tallahassee. Shown with Bishop Gracida (second from left) and Bishop Paul Tanner of St. Augustine (second from right) are Msgr. James Gallagher, Vicar Forane of the Pensacola deanery (left); and Msgr. Terrell Solana, Vicar Forane of the Tallahassee deanery.

feel very honored that our church has been chosen as the cathedral."

FATHER WILLIAM KERR, rector of the co-cathedral, St. Thomas More parish in Tallahassee, said he was excited and "very happy" about Bishop Gracida's appointment.

Recalling that the new ordinary had spoken at the parish last year, Father Kerr said "he commanded great respect from the people."

Before the announcement of the new diocese, he said, rumors had been spreading about the possibility that the parish would be selected as the cathedral of a new diocese, and "students were a little nervous about what this would mean.

"But now that it has happened, I'm sure we all have great expectations."

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It's a Date

Broward County

Women of **ST. BERNARD** Guild, Sunrise, will meet on Tuesday, Oct. 21 in the parish hall where Father Michael Tabit, handwriting analyst, will give a demonstration.

Traditional "Harvest Luncheon" under the auspices of **ST. ANTHONY** Women's Club, Fort Lauderdale, begins at noon, Tuesday, Oct. 21 at Williamson's Restaurant. Cards will follow luncheon. Reservations may be made by calling 763-6108 or 523-2109.

A Day of Prayer for women and friends of **ST. JOHN THE BAPTIST CHURCH**, Fort Lauderdale, is scheduled for Wednesday, Oct. 22 when a priest from the Archdiocesan Major Seminary of St. Vicent de Paul will be the speaker. Conferences begin at 9:30 a.m. For further details call Mrs. Robert Bonomo at 771-1253.

Their annual penny social will be sponsored by the Women's Guild of **ST. BERNADETTE** parish, Hollywood at 7 p.m., Saturday, Oct. 18 in the parish hall, 7450 Stirling Rd.

A chicken barbecue under the auspices of the combined organizations in **ST. CHARLES BORROMEO** parish, Hallandale, from 1 to 5 p.m. Sunday, Oct. 19.

ST. HENRY parish will stage its annual "Fall Follies" at 8 p.m., Friday, Oct. 24 in the hall of St. Clement Church, 2975 N. Andrews Ave., Fort Lauderdale. Dancing to a live band will follow the performance.

Women of **OUR LADY QUEEN OF MARTYRS** parish, Fort Lauderdale, have opened a thrift shop in the Tivoli Clubhouse on Fridays between 10 a.m. and 4 p.m. Donations of articles for sale are welcome. Call 972-7065.

A round and square dance will be sponsored by the Home and School Assn. of **LITTLE FLOWER** parish, Hollywood,

at 9 p.m., Saturday, Oct. 18 in the parish auditorium.

Their annual Spaghetti dinner will be sponsored by **ST. THOMAS AQUINAS HIGH SCHOOL**, Fort Lauderdale, from 5 to 9 p.m., Monday, Oct. 20 at Americo's, 2222 N. Ocean Blvd. Proceeds benefit the school.

CATHOLIC WIDOWS and WIDOWERS of Broward County will meet at 8 p.m., Monday, Oct. 20 at Blessed Sacrament parish, 1701 E. Oakland Park Blvd., Fort Lauderdale. Plans will be discussed for a tour of Florida's west coast on the weekend of Oct. 25. For further information call 772-3079.

A dessert card party sponsored by **COURT HOLY SPIRIT**, CDA, begins at noon, Friday, Oct. 24 in St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

Dade County

Annual workshop meeting of the Florida Unit of the **CATHOLIC LIBRARY Assn.** begins at 9:30 a.m. today (Friday) at Holy Redeemer School, 1301 NW 71 St.

"Our Lady of Fatima," a full-length film, will be shown by members of **ST. MARY CATHEDRAL** Guild at 8:00 p.m., today (Friday) in the Archdiocesan Hall, N.W. 75 St. and NW First Ct.

Miami's **CATHOLIC ALUMNI CLUB** will get together for dinner at Pagliacci's, 1700-79 St., N. Bay Village at 7:30 p.m., Saturday, Oct. 18.

Prospective members are invited to a membership brunch sponsored by **ST. FRANCIS HOSPITAL** Auxiliary at 11:30 a.m., Tuesday, Oct. 21 in the hospital's Weigand auditorium. Reservations must be made today (Friday) by calling 868-5000, Ext. 729.

A blood bank campaign will be conducted in **ST. ROSE OF LIMA** parish, after the Masses on Sunday, Oct. 19.



Membership drive is being conducted by Mercy Hospital Auxiliary. Sister Roseann, S.S.J., Pastoral Care Director, talks with Mrs. Dorothy Walters and Mrs. Marie Meek, Mercy Juniors director, during a recent tea for newcomers.

Free breakfast will be served to donors by parish CYO members.

Members of the **THIRD ORDER of FRANCISCANS** meet at 2 p.m., Sunday, Oct. 19 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

Formation degree (2nd) for K. of C. members begins at 7:15 p.m., Thursday, Oct. 23 at **MARIAN COUNCIL HALL**, 13300 Memorial Hwy., North Miami.

A book fair will be held Saturday, Oct. 18, Sunday, Oct. 19 and Monday, Oct. 20 in **ST. ROSE OF LIMA** auditorium, 10690 NE Fifth Ave. Books available for sale that are suitable for youngsters of all ages.

A Hallowe'en dance for parishioners of **HOLY FAMILY** parish, North Miami, begins at 9 p.m., Saturday, Oct. 25 in the parish hall. Music will be provided by the Clansmen and prizes will be awarded for costumes (optional). Reservations must be made before Oct. 21 by calling 947-0996 or 891-7257.

A pancake breakfast sponsored by **OUR LADY OF PERPETUAL HELP** School will be served between 9 a.m. and 1 p.m., Sunday, Oct. 19 at 13400 NW 28 Ave., Opa Locka.

Palm Beach County

Fall fashion show and luncheon to benefit **MAURAWOOD RESIDENCE** begins at 12:30 p.m., Saturday, Oct. 25 at the Hotel Colonades, Singer Island, W. Palm Beach. For reservations call 842-2406.

An outdoor Christmas bazaar to benefit **LOURDES RESIDENCE**, West Palm Beach, will be sponsored by the Volunteer Auxiliary from 10 a.m. to 4 p.m., at the corner of Flagler Dr. and Fern. Booths will feature jewelry, toys, ornaments, handcrafts and a children's corner.

SACRED HEART Ladies Guild will sponsor a dessert card party on Saturday, Oct. 25 in Madonna Hall, 430 N. "M" St., Lake Worth, at 12:30 p.m. Guests are expected to bring their own cards.

A social under the auspices of the membership committee of **HOLY SPIRIT** Women's Guild, Lantana, will be held at the home of Mrs. Violet Doummar, 219-17 Ave. S., Lake

Fatima film set tonight

A special showing of the full-length film, "Our Lady of Fatima" has been scheduled by St. Mary Cathedral Women's Guild in observance of the month of Our Lady of the Rosary.

Admission will be free to the film at 8 p.m., Friday, Oct. 17 and donations to defray the cost obtaining the picture will be accepted at the door of the Archdiocesan Hall, across the street from the Cathedral on NW 75 St. and Second Court.

Worth at 7:30 p.m., Reservations must be made by calling 588-7728.

Inquiry classes for non-Catholics and Catholics interested in learning more about the Faith are conducted every Monday at 7:30 p.m. at **CARDINAL NEWMAN** High School, West Palm Beach, under the auspices of Mary Immaculate Mission.

A series of discussions on the Old Testament are conducted between 7 and 8 p.m. on Wednesdays at **SACRED HEART CHURCH**, Lake Worth. Inquiry classes for non-Catholics begin at 7 p.m. each Thursday at the rectory.

Adult discussion club meets at 2 p.m. on the third Wednesday of each month in **ST. ANN** parish hall, West Palm Beach.

ST. LUKE parish adult education courses are conducted each Monday at 7:30 p.m. in the parish social hall, Lake Worth.

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Choral Festival set at church

HIALEAH — "The Death of the Bishop of Brindisi" will be performed during the Eighth Annual Fall Choral Festival at 3:30 p.m., Sunday, Oct. 19 at Immaculate Conception Church.

Some 300 participants from the massed choir and the dramatic cantata orchestra will perform the work during a program which will also include Harold Rohlig's "Concertino for Organ and Orchestra" with Eugene Cuellar as soloist.

The choir will include choir members from Immaculate Conception Children's Choir and the Adult Choir, Hialeah High School, Hialeah-Miami Lakes High School, Jackson High School, Miami Killian High School, North Hialeah Elementary School. Soloists for the Menotti Cantata will be Charise Amidon Rand, contralto; and Patrick Matthews, baritone, in the leading roles.

Complimentary tickets for admission are available by forwarding a self-addressed stamped envelope with a request to Fall Choral Festival, 68 W. 45 Pl., Hialeah, Fla. 33012.

To attend 'Life' meet

Father James Reynolds, director of the Archdiocese of Miami Family Life Apostolate, will be among delegates to the Southern Family Life convention Oct. 23-26 in New Orleans.

"Marriage: The Mystery and the Mission" will be theme of the four-day meeting co-sponsored by the Southern Family Life Committee of the U.S. Catholic Conference and the Family Life Apostolate of the Archdiocese of New Orleans.

According to Tristan Jimenez, director of the New Orleans Apostolate, the meeting "will respond to the interests of persons working directly with families as well as those facing programming and planning challenges, such as persons working in Catholic Charities, religious education, departments of education, schools, family life services and special ministries."

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Centro fashion show set

Centro Hispano Catolico, Archdiocesan Catholic Spanish Center in downtown Miami will benefit from a luncheon, fashion show, and art exhibit at noon, Saturday, Oct. 25 at the Hyatt House, 5445 Collins Ave., Miami Beach.

Sponsored by the Centro Ladies Auxiliary, the program will feature fashions by Celia la

ACCW Dade units meet Oct. 21, 22

The Fall meeting of the South Dade Deanery will convene at 9 a.m., Wednesday, Oct. 22 at the Officers Club, Homestead Air Force base.

Members of Sacred Heart Women's Club, Homestead, will be hostesses during the meeting which will include Mass in the base chapel at 11 a.m. and luncheon.

Women of St. Lawrence parish, N. Miami Beach, will be hostesses during the Fall meeting of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women on Tuesday, Oct. 21.

"Amen, I say to you as long as you did it for one of these, the least of my brethren, you did it for me" will be the theme of the one day sessions which open with registration and coffee at 9 a.m. in the church annex, 2200 NE 191 St.

Business sessions convene at 9:30 a.m. followed by Mass at 11:30 a.m. in St. Lawrence Church.

Brother Laurence of Miami's Camillus House will be the guest speaker during 12:30 p.m. luncheon.

Reservations must be made by calling 932-3877 or 932-6177.

Calle and Josefina Martinez Armand.

Reservations may be made by calling 297-0847 or 264-8343.

Pre-Cana meets set at St. Rose

Pre-Cana conferences for couples planning to wed in the next six months are being conducted during October in St. Rose of Lima parish cafeteria, 10690 NE Fifth Ave.

All sessions begin at 8 p.m. and are scheduled for today (Friday), Wednesday, Oct. 22 and Thursday, Oct. 23.

Speakers will include Allyn Gibson. "Communication in Marriage;" Dr. Frank Hildner, "Sexuality in Marriage;" Michael Connolly, "Home Management;" and Father Paul Vuturo, "Christian Marriage."

Fall festivals are set in Dade, Broward parishes

Fall festivals are slated in Dade and Broward County locations next week for the benefit of parishes.

Both St. Kevin parish, Miami; and Our Lady Queen of Martyrs parish, Fort Lauderdale, have scheduled

Disney trip: last day today

Today (Friday) is the last opportunity to reserve seats for the Disney World trip planned by St. Martha parish on Nov. 12 for senior citizens.

The cost of \$21 includes a chartered Greyhound bus and admission to all exhibits and amusements. The bus will leave the parish parking lot at 11450 Biscayne Blvd. at 7 a.m. and return at 10 p.m.

Parishioners and friends


over 55 should contact Nanette Breuil after 10 a.m. at 891-3379. their carnivals on Oct. 24, 25 and 26.

Rides, games, refreshments and fun for all ages will be featured at St. Kevin carnival at SW 125 Ave. and Bird Rd.

A Bicentennial theme will prevail at Our Lady Queen of Martyrs parish on the grounds at 1100 SW 27 Ave., Fort Lauderdale.

St. Maurice parish Country Fair begins Oct. 30 and continues through Nov. 2 at the parish site, 2851 Stirling Rd., Ft. Lauderdale.

From 1 to 11 p.m. daily, fair workers in costume will guide visitors back through history spanning the 1776-1975 time period as parishioners observe the Bicentennial Year.



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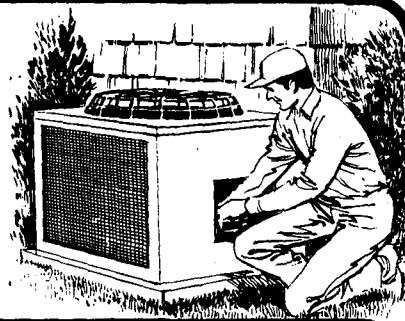
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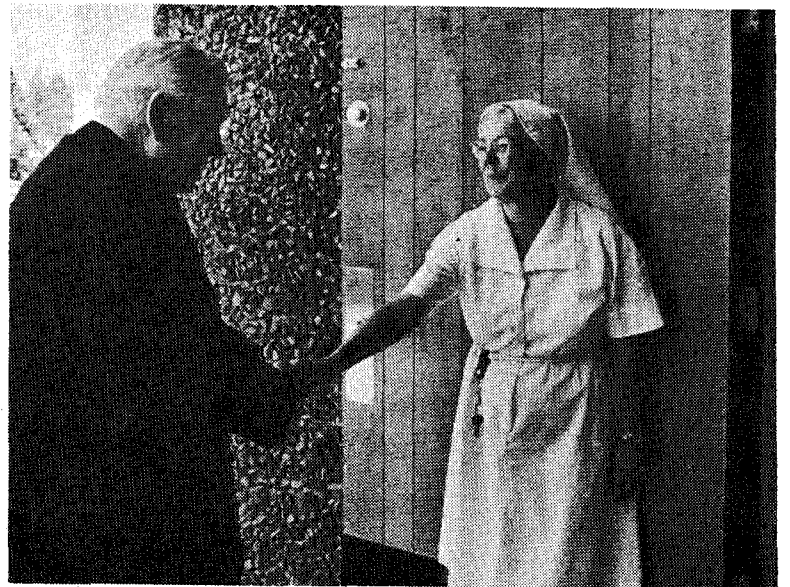
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Welcome to monastery is extended to Archbishop Coleman F. Carroll by extern Sister Mary Ignatius.

Abp. honors Poor Clares on anniversary

By GEOFFREY BIRT

Palm Beach County Correspondent

DELRAY BEACH — The cloistered, contemplative Poor Clare Sisters, at their Christ the King Monastery here last Saturday, Oct. 11, observed their Order's 100th anniversary in the U.S., at a Liturgy of Thanksgiving.

Visibly showing his deep feelings of personal gratitude, Archbishop Coleman F. Carroll publicly thanked the 15 spiritual daughters of St. Clare for sustaining him during the 15 years of his ministry as Bishop and Archbishop of Miami by the powerhouse of their 24-hour a day prayers.

ARCHBISHOP CARROLL'S touching message of thanks came at the conclusion of a Mass celebrated in the monastery chapel by Msgr. John Donnelly, rector of the Cathedral at Miami, and concelebrated by Fathers John Block, Daniel Dorrity and Msgr. James Walsh, all of the St. Vincent de Paul Major Seminary, Boynton Beach. Msgr. Walsh also preached the homily.

To the lay congregation which crowded the chapel, and half turned towards the cloistered community behind him, the Archbishop said:

"It is my intention to express my sincere feelings to these good Sisters, of the way I

feel — and all who have been associated with them must feel — towards them."

He said that almost immediately on coming to Miami, he had "done a bold thing." He had contacted the Poor Clares in Bordertown, N.J. "I went to see them," he said, "and I told them, this is what I want — I need your help; I need your prayers . . ."

" . . . IF THERE has been progress (in the diocese) — and there has been progress, we all know — much of it must be attributed to the 24 hours each day of prayers by these good Sisters . . .," he said.

Archbishop Carroll, speaking slowly and thoughtfully, said that he often

goes to bed with many problems on his mind but that nonetheless he could sleep because of his "firm knowledge" that "day after day and night after night there was prayer being offered (in Delray Beach) for the Bishop, and that is a great feeling to have," he said. He told the nuns:

"I am always very conscious of your presence in the diocese . . . I am here today to tell you how grateful I am."

"THANK GOD for you, and your prayers — more I cannot say. I shall pray for you; I know you always pray for me."

In his homily, Msgr. Walsh traced the history of the Poor Clares since their founding 763 years ago, and how Mother Mary Magdalen and

Mother Mary Constance, with Pope Pius IX's blessing, came to America in 1875 from their native Italy, following a political upheaval. "They had the courage and the faith to bring the primitive rule of St. Clare to the U.S.," said Msgr. Walsh. He then briefly described their trials and tribulations during the next seven years as they were made to feel unwanted, and found themselves pushed homeless from state to state. Msgr. Walsh said:

"In New York they were told bluntly the new country was not ready for their kind of religious life.

"Philadelphia gave them the cold shoulder; New Orleans was the next stop, and then Cleveland offered some

promise, but the faint hope flickered out quickly . . ." Msgr. Walsh continued the litany of names along the routes traveled by the little group of Poor Clare pioneers. In the end they found a welcome, and what proved to be a lasting home, in Omaha, Neb.

Today, there are 17 Poor Clare monasteries in America.

The Poor Clares located their first contemplative community in Florida, July 4, 1960, when a small bungalow in the St. Vicent Ferrer Parish, Delray Beach, was occupied. The growing community built its present Monastery seven years later, and moved into it, Nov. 21, 1967. There are today, 15 members of the community. The Abbess is Sister Emmanuel Kilkenney.

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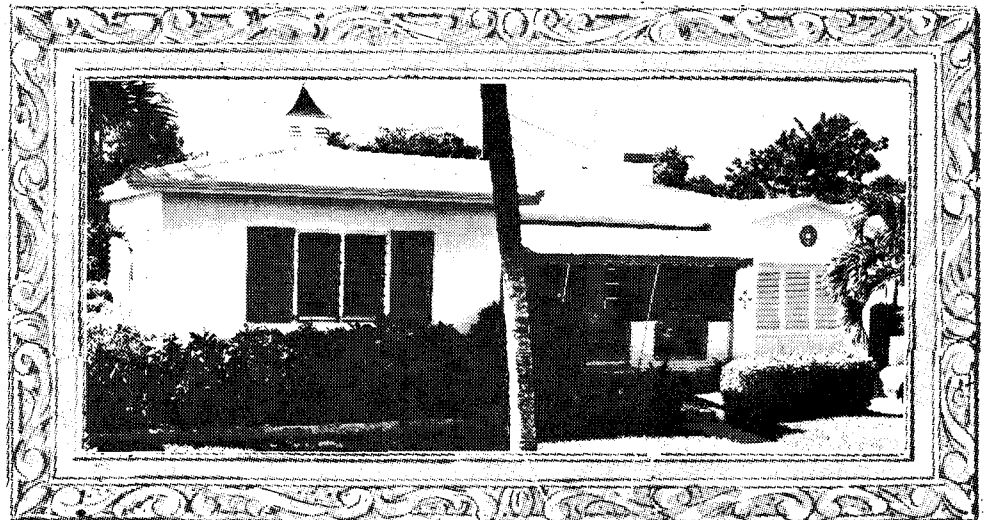
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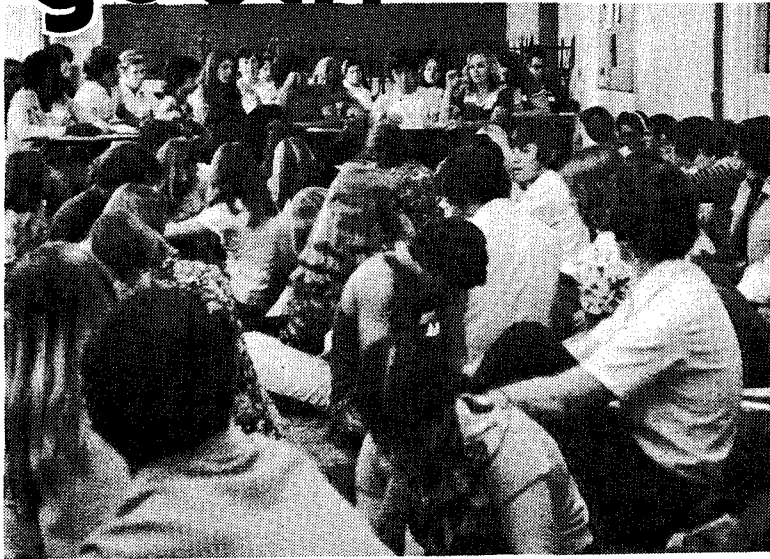
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A large turnout made the last Leadership Training Conference for teen leaders and adult advisers a success, with participants enthusiastic about the results. Pictured, Lennore Juliano, an adviser from Immaculate Conception CYO, is sharing her feelings on what a CYOer should be. The next Leadership Conference is set for Nov. 8-9 in the Palm Beach area.

Football teams war as netters finish

Columbus High School's 14-7 victory over Coral Gables last week wasn't the first time the Explorers had knocked off a highly favored Coral Gables team. But it had to be the most satisfying win of them all. One week earlier Columbus JV player Julio Portela died from being struck by lightning at a football practice at Columbus. The varsity's game against Gables was being dedicated to Julio and his family.

It was this inspiration that led to a swarming defense that smothered Gables offense and held them to 124 yards total on the night, and set up the winning touchdown with a blocked punt. It was that inspiration that brought about 100 percent total effort for 48 minutes of football and allowed the proud Explorer team to present the game ball to Julio's family in his honor. The players on this Columbus team may take part in football victories in other times and other places that will mean much, but this will probably live the longest in their hearts and minds as the one that meant the most of all.

Eight of the other Catholic high school teams in the Archdiocese saw action last weekend with St. Thomas Aquinas enjoying an open week on their schedule. Two games featured head to head matchups of Archdiocesan schools. Cardinal Gibbons came to Miami to take on the Curley Knights and came away with a victory by the smallest of margins, 7-6. The difference was the point after touchdown that Curley failed to convert.

The other matchup was not as close. Mary Immaculate of Key West got some of their offense rolling and chalked up a 26-7 win over Belen. LaSalle was victorious last week, but Cardinal Newman, Pace and Chaminade came away empty

handed. The Royals got it all together combining an effective offense and a rugged defense for a 28-0 win over Coral Shores. Palm Beach Gardens proved too much for Newman as they won 28-8. Pace held state-ranked Lely High of Naples to almost a standoff for more than three quarters before succumbing 20-6. And Miramar High was Chaminade's undoing as the Patriots took it, 15-3.

★★★
Pete Davis, commissioner of the Catholic Athletic League's 6th grade Basketball program, North division, was ready to throw the towel in as six of the ten teams in one league finished with identical records.

Teams represented in the playoffs were Our Lady Of Perpetual Help, St. James, St. Lawrence, Holy Redeemer, Holy Family and Visitation Schools. These teams represented third, fourth and fifth place. Only two places were certain at season's end. They were Immaculate Conception, first and St. Monica, second.

Time being a major factor because of the 8th grade basketball season upon us, immediate action had to be taken without stopping the clock. Coaches from the schools used the old hat trick to select opposition rather than play for position. Each school placed their name in a hat for pairing, they came out as follows:

St. James vs. Our Lady Of Perpetual Help; Holy Redeemer vs. St. Lawrence; Visitation vs. Holy Family.

Winners of the first round of the playoffs were Our Lady Of Perpetual Help, St. Lawrence, Visitation and Holy Family.

Championship game for the North is this Sunday, Oct. 19th at Pace High School Gym, 7:30 p.m.

Future priest or Scout leader? Your opportunity is here

By ELAINE SCHENK

● Have you been thinking about the priesthood? Maybe a little hesitant to take any steps, or don't know how to go about it? Well, St. John Vianney Minor Seminary is holding a series of Days of Reflection in

Your Corner

order to give junior and senior high school boys, as well as college men, a chance to think about it, to talk with seminarians and the priests at the Sem, and get a few questions answered. Talk with your pastor about it, and contact Msgr. Nevins at 223-4561. Or contact Father McGrath at 757-6241.

● Calling all Scout leaders: in order to help you to serve

better the young people with whom you work, the Youth Activities Office has designed a **Scouter Development Program**, now an annual affair. It's going on at St. James Parish in North Miami next Saturday, Oct. 25, 9 a.m. to 6:30 p.m. Contact the YA Office for reservations: 757-6241 (Dade) 525-5157 (Broward), or 833-1951 (Palm Beach).

● **QUICKIE DEPT.:** All-CYO dance tonight at St. Louis Parish, 8-12 p.m., with Rapid Transit. . . St. Rose CYO-ers are serving breakfast for parishioners this Sunday from 8-12:30 p.m. . . Holy Family CYO will make a trip to Sunland Training Center on Sunday . . . Catholic girls between the ages of 12 and 18

are invited to join the Junior Daughters of Isabella. Meeting coming up soon, so watch this col'm.

● **The Stairway** has undergone many changes. Why not stop in and see what's going on? Now open to all high school students. Here's a schedule:

Wed. 8-10 p.m.: Workshops — contemporary problems discussed and faced by Christians.

Fri. 8-11 p.m.: Anything goes — ping-pong, games, prayer prayer meeting.

Sat. 8-12 p.m.: Coffee House.

The Stairway's new location is 4401 West Oakland Park Blvd. Call 974-4144 for more info.

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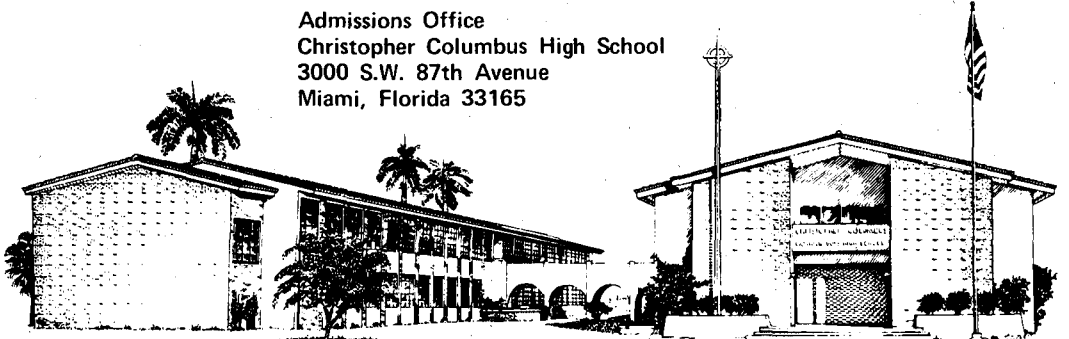
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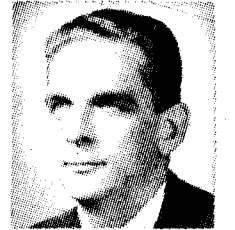
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Members of the Archdiocese of Miami Committee for the Eucharistic Congress scheduled to be held next summer in Philadelphia met this week with Father Charles Ward, head of table, to discuss plans for participation of South Floridians in the international event.

Official retreat slate for priests drawn up

NORTH PALM BEACH — The annual schedule of official retreats for priests of the Archdiocese of Miami begins Nov. 3 and concludes Dec. 4 at Our Lady of Florida Retreat House.

Each retreat begins on a Monday at 7:30 p.m. and ends the following Thursday evening:

Jesuit Father Juan Montalvo, a member of the Society of Jesus and Director of

Novices for the Antilles Province, well-known as a retreat master of wide experience, will conduct the conferences between Nov. 3 and 6.

Archbishop Fulton J. Sheen, renowned throughout the world for his retreats for priests and Religious will be the retreat master from Nov. 10 to Nov. 13.

Those making the retreat between Nov. 17 and 20 will hear Father Roy Rihn, a priest of the Archdiocese of San Antonio who is pastor of St. Mary Church, San Antonio, and in great demand as a retreat master for priests.

Between Dec. 1 and Dec. 4 the retreat master will be Passionist Father Victor Hoaglan, a popular and widely experienced retreat master.

Sisters to mark jubilees

ST. AUGUSTINE —

Three Sisters of St. Joseph known to South Floridians will be among nine nuns who will observe jubilees on Saturday, Oct. 18 in the Cathedral here.

Msgr. John Burns will be the celebrant of Mass at 10 a.m. Father Martin Cassidy, pastor, St. Gregory Church, Plantation, and a cousin of one of the golden jubilarians, will preach.

Participating in the Mass of Thanksgiving will be diamond jubilarian, Sister Mary Brendan Purcell, formerly a teacher at St. Theresa School, Coral Gables, who is now stationed at St. Joseph Academy here, six golden and two silver jubilarians.

Sister Jean Marie O'Mahoney, who is observing her 50th year as a Religious, is presently active in pastoral ministry at Miami's Mercy Hospital. She has taught in schools in the Jacksonville and Miami areas at the junior high level.

Sister Marie Antoinette Conroy, cousin of Father Cassidy, another golden jubilarian, is a member of the faculty at St. Theresa School, Coral Gables.

Columbus High exams Nov. 8

Registrations are now being accepted for competitive entrance examinations at Christopher Columbus High School.

The examination will be given Saturday, Nov. 8. Further information may be obtained by calling 221-2131 weekdays between 8 a.m. and 2

Days of Recollection set at St. John Vianney Sem

Days of Recollection for junior and senior high school boys as well as college men will be conducted during the next three months at St. John Vianney Minor Seminary in Miami's southwest section.

Young men who are interested in studying for the priesthood of the Archdiocese are invited to participate in the programs, Msgr. John Nevins, seminary rector, emphasized, pointing out that the days of recollection provide excellent opportunities for prospective seminarians to view first-hand life at the seminary.

The next days of recollection are scheduled for Saturday and Sunday, Oct. 18 and 19 with other days scheduled for Nov. 22 and 23, and Dec. 13 and 14.

Room and board will be provided by the seminary. Reservation forms are available at all rectories in the Archdiocese.

Spanish music workshops set in Oct., Nov.

A series of Spanish Liturgical Music Workshops has been planned for late October and early November, according to Sister Joyce LaVoy, O.P., Archdiocesan chairman of Liturgical Music.

The program, to be held at six centers, will include a session on The Ministry of Music in Worship, conducted by Father Juan Sosa and Father Jose Yoldi; followed by an Eucharistic Celebration and a period of discussion, questions and music resources.

All sessions begin at 8 p.m. Dates and locations are as follows: Oct. 23, St. Dominic Church, 5909 NW 7th St., Miami; Oct. 30, St. Kieran

Church, 2355 SW Miami Ave., Miami; Nov. 5, St. Cecilia Church, 1040 W. 29 St., Hialeah; Nov. 6, St. John Vianney Chapel, 2900 SW 87th Ave., Miami; Nov. 12, St. Mary Cathedral Hall, 7525 NW 2nd Ave., Miami; and Nov. 19, St. Louis Church, 7270 SE 120th St., Miami.

Committee members who planned the sessions include Father Sosa, Father Yoldi and Sister Antonia Perez.

First in series set for Sisters

The first in a series of programs on "American Spirituality" sponsored by the Sisters' Council of the Archdiocese of Miami will be presented at 2 p.m., Sunday, Oct. 19 in the Archdiocesan Hall, N.W. 75 St. and Second Ave.

"Ecclesial Mission of Women Religious in the U.S." will be the topic of Sister Nadine Foley, O.P. who holds a doctorate in philosophy earned at Catholic University of America and was the recipient of a Danforth scholarship for Biblical Studies at Union Theological College.

Dates of future programs presented in observance of the Bicentennial Year will be announced in the near future.

Serrans to host Abp. and priests

Archbishop Coleman F. Carroll and newly ordained priests now serving in the Archdiocese of Miami have been invited as guests of honor at the next meeting of the Miami Serra Club at 12:15 p.m. Tuesday, Oct. 21 at the Hotel Columbus.

All members have been urged to be present by club president, Paul Schaefer.



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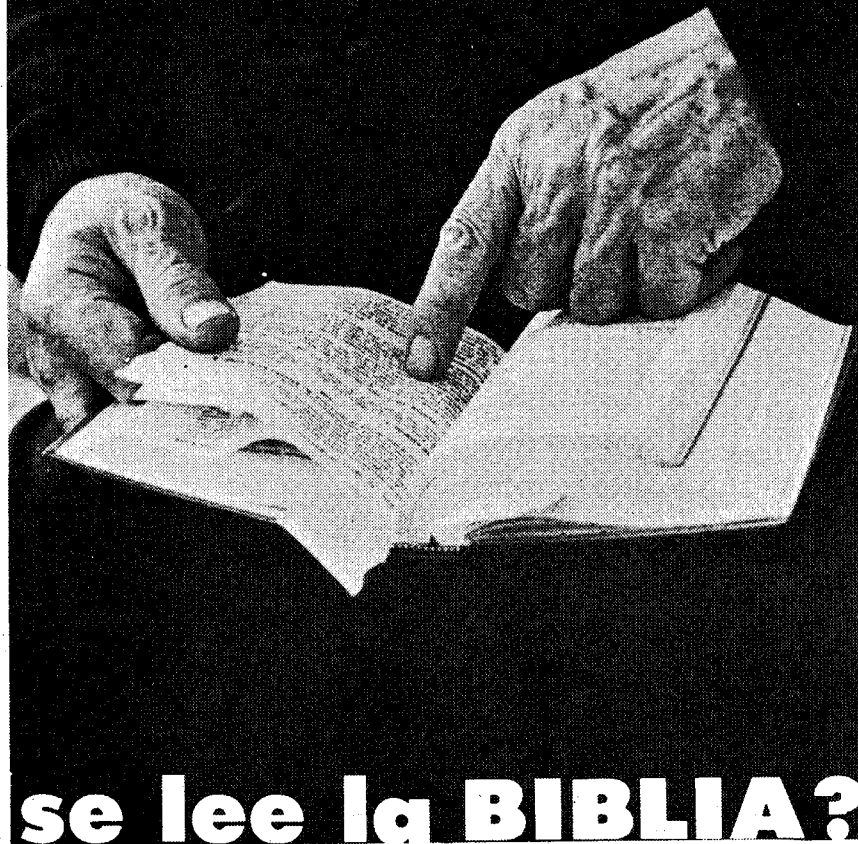
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¿COMO



se lee la BIBLIA?

VERSION AL ESPAÑOL:
PADRE JUAN SOSA

know your faith

Conoce tu fe

Se forma un pueblo

"SE FORMA UN PUEBLO"

El plan de Dios comienza con la llamada que el Señor hace a Abram en el capítulo 12 del libro del Génesis. El resto de este libro señala la forma en que Dios cumple su promesa. Verdaderamente hará Dios de Abram una gran nación; tal es así, que su nombre cambiará en los capítulos subsecuentes de este libro

designios de Dios ante los hombres. El Capítulo 27 describe la forma en que Jacob usurpó el derecho legal de su hermano Esaú, comprando este derecho por un plato de sopa y engañando a su padre quien, ya ciego, no se daba cuenta de lo que pasaba.

Instrumentos de Dios

En la poesía y el folklore de estas páginas inmortales el lector encuentra el tipo de instrumento que el Señor escoge para realizar su plan. Desde el comienzo de la Biblia los instrumentos del Señor, estos personajes famosos, en realidad emergen como personajes insignificantes y débiles: el más joven o el menos inteligente, el más pecador o el más revolucionario, el menos aceptado por la sociedad o el más rechazado por todos.

El capítulo 37 de este primer libro de la Biblia de nuevo relata la historia de uno de estos personajes. Es José, uno de los hijos de Jacob, el sujeto de dicha historia. En el plan de Dios José toma un lugar muy importante. Sus hermanos, envidiosos de la preferencia de su padre por José, lo venden como esclavo. Aquel joven llega a Egipto donde poco a poco se gana la confianza de todos, inclusive del Faraón. Es un Egipto donde José, un judío, llega a una posición de importancia en el gobierno.

Movidos por un hambre espantosa los hermanos de José llegan a Egipto y se encuentran con él, pero no le reconocen. El escritor sagrado nos lleva entonces por una historia de misericordia y de perdón que hace de José un gran líder del pueblo. Los once hermanos y su padre finalmente llegan a Egipto para establecer su descendencia y seguir formando parte de este plan divino que requiere una respuesta de fe intensa y comprometida.

De la felicidad al sufrimiento...

La tradición de estos Patriarcas, por lo tanto, representa para el pueblo de Israel, en esta etapa de formación, el comienzo de una realidad nacionalista provocada por la Revelación de un Dios que trabaja en la misma historia de este pueblo. El Señor ha de ratificar su promesa a cada paso de esta historia.

No obstante, si existe una experiencia que aún más detalladamente ha de profundizar este nacionalismo y esta relación-alianza con este Dios, es la ESCLAVITUD. De los tiempos felices de José a la etapa de la esclavitud pasó mucho tiempo. Y sin embargo en medio de esta catástrofe surgió el instrumento que Dios escogió para probar su amor y su lealtad con Su pueblo.

Dios escoge un pueblo llamado a ser 'santo', llamado a vivir en 'comunidad' con El. Se sirve de un acontecimiento histórico de suprema importancia para la formación de este pueblo, y de un líder que transmite el mensaje de Dios proféticamente. Este es el evento central de todo el Antiguo Testamento, el EXODO.

¿Cómo se LEE LA BIBLIA?

En la mente de muchos lectores puede surgir esta pregunta que es válida en vista de que nuestra orientación católica en el pasado no utilizaba la Biblia como instrumento de catequesis.

LA BIBLIA es un libro de oración y no de historia científica. Es un libro, o una antología de libros, que encierra un mensaje único y dinámico: Dios nos invita a participar de Su Vida y espera nuestra respuesta. Para comunicar este mensaje a través del pueblo de Israel, los autores sagrados utilizan un lenguaje típico de su época. Pero este estilo literario cambia en los diferentes libros bíblicos a medida que cambian los tiempos y que cambia el hombre.

El cristiano que lee la Biblia debe tener en cuenta esta variedad de estilos literarios para comprender el mensaje que Dios le envía por medio de los autores sagrados. Lo importante no es aferrarse a la Biblia literalmente como muchas sectas cristianas y no-cristianas pretenden hacer. Lo importante es buscar el mensaje del Señor dentro de la perspectiva literaria e histórica que el pasaje presenta.

En muchas ocasiones el cristiano se confunde porque

quiere interpretar cada versículo de un pasaje y aplicarlo como 'dogma' a una realidad moderna. Desafortunadamente este procedimiento es erróneo y causa más confusión. Es imprescindible primero averiguar el contexto en que dicho pasaje (o dicho versículo) se desenvuelve. Es necesario descubrir lo que este pasaje significó para ese pueblo en aquella época y qué quiso decir el escritor sagrado cuando lo proclamó y finalmente lo redactó. Solamente así podrá el cristiano descubrir en su vida moderna una experiencia similar que llegue a captar este mensaje dinámico que rompe las barreras del tiempo y de la historia.

Al descubrir la palabra de Dios en estas páginas maravillosas todos necesitamos comprender el mensaje que el Señor nos presenta en ellas. Es un peligro permanecer en el valor folklórico de la historia y contemplar el estilo literario en la que está construida porque muy posiblemente se nos escape el mensaje auténtico del escritor. Por otro lado, es mucho más peligroso tomar cada página, cada capítulo, cada versículo tan literalmente que se nos escapa el mismo mensaje presentado dentro del marco histórico y folklórico de un pueblo de fe.

Celebración por Obispo Gracida

El jueves, 23 de octubre, a las 6 p.m. en la Capilla de San Rafael del Seminario St. John Vianney, 2900 S.W. 87 Ave., Westchester, se celebrará la eucaristía por las intenciones del Obispo René H. Gracida en su designación como primer obispo de la nueva diócesis de Pensacola-Tallahassee.

Escuela de Vida Cristiana

Quedó inaugurada el miércoles 15, la Escuela de Vida Cristiana de la Casa de Cursillos, Emaus. Además de albergar las distintas secciones de la Escuela de Dirigentes, este año por primera vez estará abierta para los Encuentros Juveniles. La Escuela, abierta a toda la comunidad hispana, comienza todos los miércoles a las 8:15 p.m.

Misa por los administradores de la justicia

Por el DR. MANOLO REYES

El Arzobispo de Miami, Coleman F. Carroll, elevó sus oraciones al Altísimo haciendo votos porque la Luz del Espíritu Santo descendiera siempre sobre los Magistrados, Jueces y Abogados de los Estados Unidos.

El Arzobispo Carroll hizo esa invocación al ser el orador inicial en el desayuno ofrecido en el Hotel Everglades en el último fin de semana, después de presidir la misa conocida con el nombre de Red Mass (Misa Roja) en la Iglesia de Gesu.

La misa fue oficiada por el Obispo designado de la nueva Diócesis Pensacola-Tallahassee, René H. Gracida, quien en su sermón se refirió a la importancia que la Iglesia concede a los síntomas cambiantes de una era.

La Red Mass ha sido celebrada tradicionalmente a través de los siglos para invocar la guía de la Divina Providencia para los jueces, magistrados y abogados en la apertura del nuevo Año Judicial.

A la celebración del Santo

Sacrificio asistieron numerosos miembros de los Tribunales y Abogados de Miami, de diferentes credos religiosos.

El Arzobispo Carroll en sus palabras, sentenció que una sociedad con respeto a la ley y al orden es aquella que puede vivir en paz y con tranquilidad. Y que aquellos que imparten la justicia tienen una gran responsabilidad en el logro de esa finalidad. Joe Robbie, propietario de los Miami Dolphins, hizo la presentación del Arzobispo Carroll señalando la gran labor que él ha realizado al frente de la Diócesis de Miami

desde que esta comenzó en 1959. Después del Arzobispo Carroll, Robbie presentó a Elmo R. Zunwalt, Almirante retirado que desde 1970 a 1974 fue el Jefe de la Armada de Estados Unidos. Robbie señaló que Zunwalt, almirante de cuatro estrellas, fue el jefe naval más joven en la historia de este país, y el que más joven también se había retirado, expresando que tiene toda una carrera por delante.

El Almirante Zunwalt dijo que ha estado en tres guerras que han afrontado los Estados Unidos: la Segunda Guerra

Mundial, Korea y Vietnam, y le tocó dar las órdenes navales de ese último conflicto. "Con ese aval" siguió diciendo el Almirante Zunwalt "puedo hablar ante ustedes y ante el pueblo de Estados Unidos sobre la posición militar de la nación". Señaló el Almirante Zunwalt que la política del llamado detente con la Unión Soviética había sido un fracaso, porque los Estados Unidos lo habían observado fielmente, mientras que el Kremlin había usado esa política para aumentar en forma muy considerable sus arsenales.

LA VOZ

Política, religión y fe...

por el REV. JOSE P. NICKSE

Los fariseos se retiraron e hicieron consejo para hacerle decir algo de que pudieran acusarlo. Por eso le enviaron discípulos suyos y algunos partidarios de Herodes. Estos le dijeron: "Maestro, danos tu parecer. ¿está permitido o no pagar el impuesto al César?" Jesús comprendió su maldad y les contestó: "Hipócritas, ¿por qué me ponen trampas? Muéstrenme la moneda con que se paga el impuesto. Ellos mostraron un denario y Jesús les dijo: "¿De quién es esta cara y el nombre que está escrito?" Contestaron: "Del César." Entonces Jesús replicó: "Por lo tanto den al César lo que es del César, y a Dios lo que es de Dios."

La respuesta de Cristo es no dar una respuesta. Ante la trampa de los fariseos, Cristo parece decirles "Si ustedes usan la moneda romana y el comercio romano pues también paguen los impuestos romanos."

En los tiempos de Cristo, el territorio palestino era parte del Imperio Romano. Las actividades nacionalistas de los judíos culminaron en la rebelión que trajo la destrucción y el saqueo de Jerusalén en el año 70 por Tito. En aquel tiempo, al igual que hoy, el tema de la política era candente y polémico.

Por eso los fariseos trataban de obligar a Cristo a hacer declaraciones que pudieran dividir a sus seguidores. Pero Cristo conociendo la hipocresía de los fariseos, evade la trampa con su respuesta.

Pero sí podemos aprender una cosa en este incidente: nuestra fe y compromiso con Dios está por encima de las cosas de este mundo. Como cristianos vivimos en el mundo y no podemos virar la espalda a los problemas que nos rodean. Pero no podemos opacar nuestra relación con Dios a causa de conflictos partidarios o ideológicos.

La Iglesia no se puede identificar o parcializar completamente con un partido o movimiento político. La Iglesia (o sea, la institución que agrupa a los cristianos) tiene un papel crítico ante la sociedad. Debe condenar la injusticia y promover la dignidad humana. Debe prevenir y orientar. Pero no puede decir "éste es mi partido político."

No propongo que la Iglesia se mantenga al margen de los eventos de nuestro mundo. La Iglesia defiende los valores humanos. Especialmente defiende a aquéllos que no se pueden defender. Pero es un grave peligro encadenar a la Iglesia con cualquier estructura política.

La Iglesia abraza a sus hijos no importa cuáles sean sus convicciones políticas mientras que no estén opuestas al evangelio de Cristo. Como cristianos estamos conscientes de que tenemos obligaciones cívicas. Debemos cristianizar nuestro mundo promoviendo la hermandad de todos los hombres.

Al igual que Cristo, tenemos que evadir caer atrapados en las tensiones partidarias de la política actual.

Sacerdote cubano con los jóvenes de Colombia

Hace cosa de 15 años el padre Juan Campos salía de Cuba para Colombia donde estudiaría en el seminario de los Misioneros de San Vicente de Paul.

"Me hubiera gustado volver, ya sacerdote, a trabajar en mi país, pero no me dejaron entrar," dijo durante su reciente estancia en Miami, visitando a familiares y amigos.

CUANDO pasa por aquí el Padre Campos recorre las parroquias y los movimientos para palpar por si mismo el crecimiento espiritual de la comunidad hispana.

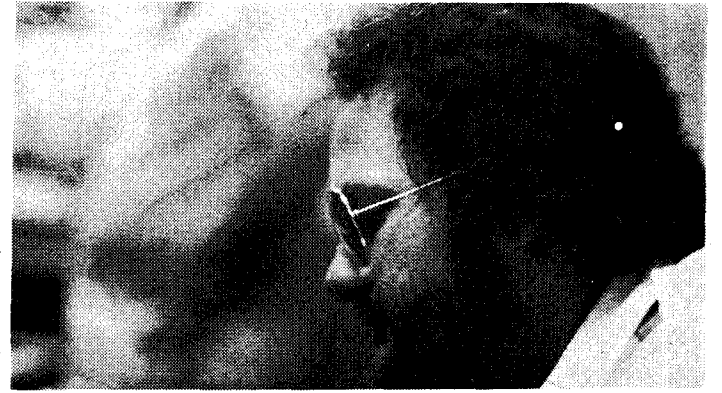
En Cali, él ayuda en una parroquia y trabaja en la pastoral juvenil diocesana.

Quiere que la Iglesia sea para los muchachos una experiencia vivida y no simplemente una asignatura más aprendida en la escuela, porque según él "los jóvenes saben mucha religión pero no la viven o la personalizan."

Para lograrlo organiza encuentros, reuniones formativas y trata de crear en los distintos clubs juveniles un clima de hogar donde los muchachos se encuentran como en casa.

Campos también trabaja con las parejas de novios y con los scouts a quienes trata de incorporar en actividades apostólicas concretas.

En sus contactos con la juventud carismática de



El Padre Juan Campos, de visita en Miami.

Colombia, el misionero cubano ha descubierto una fuente de renovación cristiana, aunque no deja de reconocer que es un movimiento que necesita orientación firme.

"Existe el peligro de hacer una religión sólo vertical, de oración sin compromiso, que olvida la problemática social de los hermanos.

"Por otro lado cabe también caer en un proselitismo bobo que se abre a toda clase de experiencias, sin poner quizás atención en una fundamentación teológica seria," comentó.

Piensa que la crisis por la que ha pasado la Iglesia durante los años posteriores al Concilio, está ya tocando a su fin.

"SE NOTA un nuevo

despertar. Ahora la religión no es algo que se vive por tradición sino por elección. Las mismas vocaciones no son opciones familiares, sino decisión de verdadero llamado a servir. Hoy los candidatos son más maduros y adultos."

El padre Campos pasó cerca de un mes en Miami, participó en las sesiones de la Escuela de Vida Cristiana del movimiento de Cursillos y habló sobre sus actividades pastorales en Colombia, para los oyentes de diversas emisoras de radio hispanas de esta ciudad.

Como él mismo afirmó antes de marchar. "Estoy lejos, pero me siento muy cerca. A los amigos siempre se les lleva en el corazón."

TIENES FE

... y le das gracias a Dios
Porque esa fe da dimensión a tu vida
Porque esa fe te ha ayudado en momentos de prueba.
Porque esa fe te compromete a amar y ayudar a tus hermanos.
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Ahora **VOICE** te ofrece una serie de artículos ('Know Your Faith' - Conoce Tu fe) en inglés y español para que todos en la familia y en la parroquia puedan compartir en el estudio de los puntos fundamentales de nuestra fe y crecer unidos en la vivencia de nuestro ser cristiano.

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LA VOZ

MENSAJE DEL ARZOBISPO CARROLL

A los sacerdotes, religiosos y fieles de la Arquidiócesis:

Este Domingo es el Domingo Misional. Los católicos de todas partes del mundo nos unimos en la oración y el sacrificio, dándole dimensión mundial a la obra de la Iglesia en el servicio a las misiones.

Por más de 150 años la Sociedad de la Propagación de la Fe ha servido al mundo a través de las actividades misionales de la Iglesia. En caseríos superpoblados, en densas junglas, en zonas desérticas y en remotas islas, los misioneros llevan a todos el Evangelio y la obra de Cristo.

Millares de hombres y mujeres trabajan en el apostolado misionero mundial. Los honramos de manera especial el Domingo Misional por su celo y dedicación al servicio del Evangelio. En más de 900 diócesis la Sociedad de Propagación de la Fe ayuda a estos abnegados hombres y mujeres.

La colecta del Domingo Misional para la Propagación de la Fe hace posible tanto la ayuda de emergencia — en los desastres de Sahel, Bangladesh y Honduras — como la asistencia ordinaria día tras día a los territorios de misión. Esta asistencia del "pan de cada día" no es tan llamativa, pero es, sin embargo, la más necesaria y urgente. Simplemente no existe otra agencia más que la Sociedad de Propagación de la Fe para llevar la ayuda en el grado de regularidad y justicia que su caridad haga posible.

Por tanto, les imploro una vez más que hagan de sus donaciones el Domingo Misional un generoso sacrificio que sea signo del vigor de nuestra propia fe y prueba de nuestra profunda inquietud por la salvación de todos los hombres en el Nombre de Cristo.

Agradeciendo tanta generosidad,
Quedo, de Uds. en Cristo,

+Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami

DOMINGO MISIONAL

19 DE OCTUBRE 1975

CRISTO
VIVE
ENTRE
NOSOTROS...
AYÚDENOS A
DECIRSELO
AL MUNDO.



LA SOCIEDAD DE LA PROPAGACIÓN DE LA FE



Semana de la Hispanidad

Parecía que estábamos en Oviedo o en Villaviciosa, pero era la Calle Flagler la que se llenaba de la música de gaitas y tam-

bores en procesión honrando a la Santina, Nuestra Señora de Covadonga, en procesión hacia una salve en la iglesia de San Juan Bosco, organizada por el Centro Asturiano de Miami. Hombres, mujeres y niños vestían los trajes típicos de Asturias y el Párroco, Padre Emilio Vallina, nieto de asturianos, proclamaba los valores culturales de la herencia hispana, ante centenares de asturianos y descendientes de asturianos, casi todos cubanos, y en presencia del Cónsul de España en Miami, Don Jesús Claver. Era el primer acto de la Semana de la Hispanidad. Momentos después, Monseñor Orlando Fernández hacía la invocación en la apertura oficial de la Semana de la Hispanidad ante el Monumento de España en la isla Watson. La imagen de la Virgen de Covadonga que aparece en la foto es un óleo obra de la renombrada pintora cubana Gabby de la Riva. También el domingo 12 de octubre fue honrada con una misa y procesión la Virgen del Pilar, Patrona de Zaragoza, en una misa organizada por los antiguos feligreses de la Parroquia del Pilar, La Habana. Ofició y predicó el Padre Ismael Testé.

Reunión de Música Litúrgica

¿Qué es lo último sobre música litúrgica hispana? ¿Qué opciones contamos en música litúrgica? ¿Cómo mejor usar la música en la liturgia en español? Una serie de reuniones sobre Música Litúrgica Hispana se ofrecerán en las próximas semanas en distintos puntos de Miami.

Según informa la Hermana Joyce LaVoy, O.P., "los padres Juan Sosa, José Yoldi y la Hermana Antonia Pérez, han dedicado un buen número de horas a perfeccionar el formato y a descubrir nuevas fuentes de música litúrgica".

Se han escogido seis centros para facilitar la asistencia. El programa es de especial interés para sacerdotes y religiosas así como directores de música litúrgica, miembros de las corales parroquiales, lectores y cualquier otra persona interesada en música litúrgica.

En octubre: jueves 23, St. Dominic 5909 N.W. 7th St.; Jueves, 30, St. Kieran, 2355 S.W. Miami Ave.

