

## Kingship of Christ marked in Liturgy

On Sunday, Nov. 23, Catholics in the Archdiocese of Miami will join the faithful throughout the world in observing the Solemnity of Christ the King.

When he instituted the feast in 1925, Pope Pius XI emphasized the doctrine of the kingship of Christ and solemnly proclaimed that Christ was king of the whole universe.

**THE DOCTRINE**, not a new one, had been believed by the Church since apostolic times and was prefigured in the Old Testament. Christ was glorified as king of the universe and especially of the new People of God by St. Paul. "He is the head of his body, the Church; he, who is the beginning, the firstborn from the dead, that in all things he may have the first place" (Colossians 1:18).

In the Apocalypse, Christ is represented as "the Lamb who is in the midst of the throne" (7:17) and "King of the ages" (15:3).

The divine kingship of Christ definitely dominates the whole liturgy of the Church and the liturgical year, which relives the life of Christ in a cycle of feasts, presents as its central character Christ, who is King.

**IN ADVENT**, which begins Sunday, Nov. 30, it is emphasized that the King is coming. Christmas celebrates the birth of the King of Peace. On the second Sunday of the Passion, which opens the dark hours of His agony, He is called "King of Israel" and "King of Glory." This continues through Easter and comes to a glorious climax at the end of the Church

year, when His kingship is reasserted in the Solemnity of Christ the King.

The Church continues to teach in its liturgy and its art what the Scriptures and the early Christians taught and believed. Since the beginning of the Christian age, Christ was depicted in Church art as a glorified and victorious king. In the Middle Ages, about the time of the Crusades, emphasis began to be placed more on the suffering Christ than on the kingly, triumphant Christ.

## PRIESTS SWAP ON 'VOICE SUNDAY'

(See editorial, P. 6)

Churchgoers of the Archdiocese will see new faces behind their pulpits this Sunday.

At the direction of Archbishop Coleman F. Carroll, all the priests of the Archdiocese will be exchanging pulpits to mark Voice Sunday, in an effort to continue and to promote the apostolate of the teaching press.

The visiting priests at the Masses will deliver homilies on the Catholic press and, in particular, the Archdiocesan newspaper.

Expressing his views on the value of the Catholic press, Archbishop Carroll noted the rapid changes in the past two decades, broader political and professional ideas, new moral interpretations and changing

## Social justice issues top priority at Bishops' meet

WASHINGTON—(NC)—Social justice issues of housing, jobs, and abortion were among the items awaiting action by the U.S. Bishops at the mid-point of their general meeting here.

Under a new format, action was not due on agenda items until Thursday, Nov. 20.

**BY TUESDAY**, these were some of the items awaiting votes:

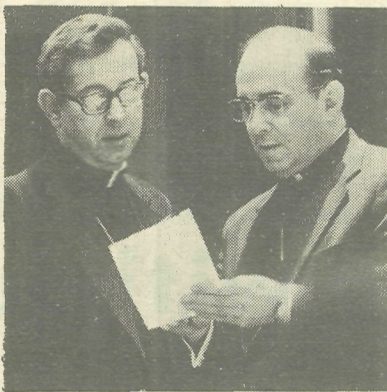
- A resolution calling for "a decent home in a suitable living environment for every American family."

- A document urging "an effective national commitment to full employment" and "a decent income policy for those unable to work . . . for good reason."

- A pastoral plan for pro-life activities emphasizing pastoral care and education regarding abortion instead of stressing political involvement.

- A declaration praising the advances in Catholic-Jewish relations in this country in the decade since the Second Vatican Council.

- A proposed new



**NCCB president, Archbishop Joseph L. Bernardin, right discusses agenda with Bishop James Rausch, NCCB general secretary.**

program for seminary training in the United States calling for strong support of racial, ethnic and cultural diversity in seminaries.

**THERE WERE** several other new features in this year's general meeting besides the introduction of items early in the week with voting later: A Mass with Cardinal Timothy Manning as chief concelebrant and homilist opened the meeting; workshops on the new

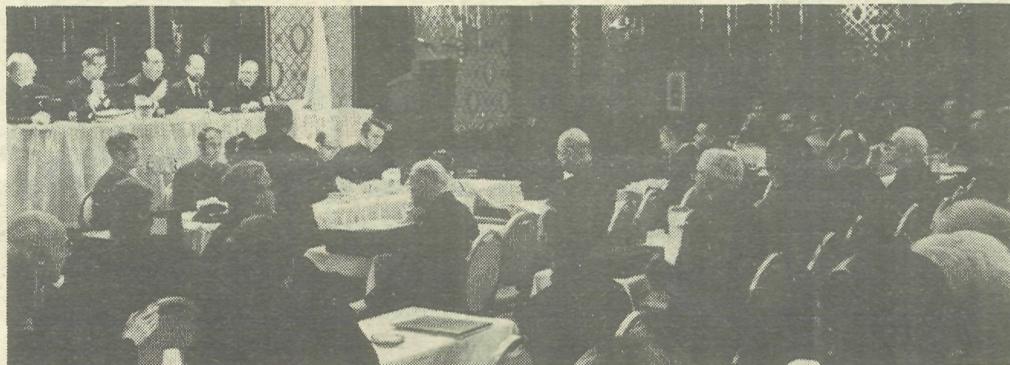
rite of Penance, priestly formation, international justice, the evangelization of blacks and moral values were held on two afternoons.

In his opening talk, Archbishop Joseph L. Bernardin, president of the U.S. Catholic Conference and National Conference of Catholic Bishops said that he and his fellow members of the hierarchy must be "realistic" in facing some pastoral problems which lend themselves to no easy answer.

"We must not write off anyone," Archbishop Bernardin said, but solutions offered to persons in broken marriages, for example, must not involve "falsification of some central element of our belief."

**THE CINCINNATI** archbishop urged the hierarchy to defend human rights, alleviate moral confusion, deepen their spiritual commitments and provide women with greater decision-making roles "consistent with the teaching of the Church."

On Nov. 17, the opening (continued on page 8)



**Annual meeting of U.S. Bishops opened Monday in Washington, D.C. where Archbishop Joseph L. Bernardin, president of the National Conference of**

**Catholic Bishops, headed a table of bishop-officials and the parliamentarian, Henry Robert, grandson of the author of Robert's Rules of Order.**

## New face in your pulpit Sunday

family attitudes that have swept society along and caused confusion and instability.

"It is, therefore, more urgent than ever before," he said, "that Catholics keep informed. We must all constantly and continuously update ourselves on the

happenings within our Church, and the Church's attitude toward what is happening in our society.

"I can think of no better way to maintain this communication than by regular reading of our own diocesan newspaper, The Voice. Its weekly reports are the most thorough single coverage available to the couples, families and individuals of the Archdiocese of Miami. Personally, I should like to find a current issue of The Voice in every Catholic household in the Archdiocese.

"It would tell me that our Catholic community is indeed informed through our own Catholic press, rather than being exposed only to the secular newsmedia," said the Archbishop.

Msgr. James J. Walsh,

### Voice to have early deadline

Due to the Thanksgiving holiday and in order that subscribers will receive their copies of The Voice on Friday, The Voice will go to press Tuesday, Nov. 25.

All copy for publication must reach The Voice offices no later than Monday morning, Nov. 24.

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# Archdiocese readying for Eucharistic meet

A spiritual preparation for the International Eucharistic Congress next year in Philadelphia begins in the Archdiocese of Miami during Advent.

Solemn Annual Exposition of the Blessed Sacrament is scheduled to be held in many

parish churches of South Florida where 28 parishes will act as "host" churches for the three-day special devotion to the Eucharist. Three or four nearby parishes will participate in the celebration at the host parish.

According to Father

Charles Ward, coordinator of the Archdiocesan Committee for the Eucharistic Congress, "It is specially fitting to have such a renewal of spirit during Advent and the season of Christmas. One of the prominent ideas of the Congress is the need of the

human family for the spiritual food of the Eucharist."

Father Charles Mallen, C.S.S. R., assistant pastor, Our Lady of Perpetual Help Church, Opa Locka, serves as Spiritual Preparation Chairman of the Archdiocesan Committee.

Dates and times for the devotions will be announced shortly by host parishes.

The 28 host parishes and their participating parishes in various deaneries are as follows:

St. Bede  
HOST PARISH—St. Justin Martyr (Fr. Jan Januszewski)  
Participating Parishes;  
San Pedro  
St. Peter

**NORTH BROWARD**  
HOST PARISH—St. Coleman, Pompano (Msgr. Dominic Barry)  
Participating Parishes;  
Assumption  
San Isidro Mission  
St. John the Baptist  
St. Pius X

HOST PARISH—St. Elizabeth, Pompano (Fr. Frank McCann)  
Participating Parishes;  
St. Ambrose

St. Paul the Apostle  
Our Lady of Mercy  
HOST PARISH—St. Helen, Ft. Lauderdale (Fr. Patrick Murnane)  
Participating Parishes;  
St. Andrew  
St. Malachy  
St. Vincent  
Our Lady, Queen of Heaven  
St. George  
St. Gregory  
HOST PARISH—St. Clement (Fr. David Punch)  
Participating Parishes;  
Blessed Sacrament  
St. Henry  
St. Bernard

**NORTH DADE**  
HOST PARISH—Immaculate Conception (Msgr. Jude O'Doherty)  
Participating Parishes;  
Blessed Trinity  
Our Lady of the Lakes  
St. Benedict  
St. John the Apostle  
St. Cecilia  
St. Monica

HOST PARISH—St. Rose of Lima (Msgr. Noel Fogarty)  
Participating Parishes;  
St. Martha  
St. Vincent de Paul  
Our Lady of Perpetual Help  
St. Mary's Cathedral  
St. Philip  
HOST PARISH—Holy Family (Msgr. John Delaney)  
Participating Parishes;  
St. James  
St. Lawrence  
Visitation

**EAST COAST**  
HOST PARISH—St. Juliana (Msgr. William McKeever)

Participating Parishes;  
St. Edward  
Holy Name  
St. Ann  
St. John Fisher  
Mary Immaculate  
HOST PARISH—St. Joseph, Stuart (Fr. Matthew Morgan)  
Participating Parishes;  
St. Christopher  
St. Jude  
St. Martin  
Holy Cross (Indiantown)  
HOST PARISH—St. Clare (Fr. Neil J. Flemming)  
Participating Parishes;  
St. Paul of the Cross  
St. Francis of Assisi  
St. Ignatius

**SOUTH BROWARD**  
HOST PARISH—St. Anthony (Fr. Laurence Conway)  
Participating Parishes;  
Our Lady, Queen of Martyrs  
St. Jerome  
St. Sebastian

HOST PARISH—St. Matthew (Fr. Ronald Brohamer)  
Participating Parishes;  
St. Charles Borromeo  
Annunciation  
St. Bartholomew  
HOST PARISH—Little Flower, Hollywood (Fr. Vincent Cashman)  
Participating Parishes;  
Nativity  
St. Stephen  
St. Boniface  
HOST PARISH—St. Maurice (Fr. Frederick Brice)  
Participating Parishes;  
St. Bernadette  
St. David  
Resurrection

**SOUTH DADE**  
HOST PARISH—St. Augustine (Msgr. Robert Schiefen)

Participating Parishes;  
Epiphany  
St. Agnes  
St. Hugh  
HOST PARISH—St. Louis (Fr. David Russell)  
Participating Parishes;  
St. Thomas the Apostle  
St. Catherine of Siena  
St. Timothy  
St. Richard  
HOST PARISH—Holy Rosary (Father William O'Shea)  
Participating Parishes;  
Christ the King  
St. Joachim  
St. Ann  
Sacred Heart (Homestead)

**PALM BEACH**  
HOST PARISH—St. Vincent Ferrer, Delray Beach (Fr. John Skehan)

Participating Parishes;  
Ascension  
St. Joan of Arc  
St. Lucy  
St. Mark  
HOST PARISH—St. Thomas More/St. Vincent de Paul Seminary (Fr. Donald Connolly)  
Participating Parishes;  
Holy Spirit  
Sacred Heart (Lake Worth)  
St. Luke  
Our Lady, Queen of Peace

## There'll be no turkey for some without help

Two of South Florida's Catholic charitable refuges are making urgent appeals for food in time for Thanksgiving dinners next Thursday.

At downtown Camillus House, operated for the indigent by the Little Brothers of the Good Shepherd, "the menu is prepared" but many of the essentials are still missing.

AT CENTRO Hispano Catolico, Miami's Catholic Spanish Center, the Sisters of Social Service who staff the 16-year-old center are appealing for donations of canned goods.

Since it opened in 1959 at the beginning of the influx of Cuban refugees the Center has been providing food for needy Spanish-speaking immigrants and today many Latin

Americans seek assistance at the Centro since their economic situations are limited.

According to the Sisters the present food supply in their storeroom doesn't permit them to give as much as they would like to the needy persons seeking food. Donations may be brought to the Center at 130 NE Second St.

NUMBER OF persons who are now receiving a hot lunch daily at Camillus House, located at 725 NE First Ave. is expected to double by the holiday. Approximately 400 are now being served daily.

One of the Brothers told The Voice this week that they are in need of food donations before they can serve the traditional Turkey dinner with

all the trimmings. He explained that the serving line normally increases in number toward the end of each month as the monies provided by pension and social security checks either dwindle or vanish altogether. Now that the weather has turned cold in the North the influx of persons seeking a warmer climate is also underway.

The Brothers can use donations of tea, coffee, staples, turkeys, sweet potatoes, vegetables, etc. Cash donations are also welcome.

Those having large amounts of food may call Camillus House at 371-1125 for pick-up. Otherwise donations should be taken to the refuge.

## Equal Rights Amendment is debated in North Palm

NORTH PALM BEACH — Adoption of the proposed Equal Rights Amendment "will destroy family life" and negate all anti-adoption laws, according to Mrs. Marie Bound, of Hobe Sound, a member of the statewide Women for Responsible Legislation organization.

She was opposed in a debate here with Mrs. Eleanor Weinstock, of Palm Beach, the immediate State past president of the Florida League of Women Voters.

The ERA amendment still needs acceptance from four more State legislatures before 1979 to be ratified. "It's our job to stop Florida's legislature from voting for it," Mrs. Bound said.

The two debated the issue before the St. Clare's Women Guild. Mrs. Weinstock spoke first. She said she had never heard a good argument yet in favor of inequality; that the amendment had only 24 words

which said: "Equality of rights under the law shall not be denied or abridged by the U.S. or by any State on account of sex."

ADMITTING there are a growing number of equal rights oriented statutes, "a constitutional provision is required for women's protection against all forms of discrimination," she said. Mrs. Weinstock quoted the U.S. Dept. of Labor statistics to allege continued wage discrimination and other areas of social injustice to which, she believes, both homemakers and career women are subjected.

Mrs. Bound denied there was a need for ERA on the basis of pay discrimination. She said "there exists already the federal Equal Pay Act and the Equal Employment Opportunity Act, plus six more associated federal laws . . . countless State laws . . . so we don't need ERA to get equal pay, and anyone with a com-

plaint should take it to the Equal Employment Opportunity Commission—and they'll try the case in a Federal District Court."

Quoting from the amendment, she said that "under the law" women would lose their rights to be women; would lose many protections; would be subject to military conscription—including combat duty—when and if conscription returned; would give wives and husbands equal responsibilities as regards family support for the separated and divorced.

Mrs. Bound also conjectured that ERA might change the Social Security tax laws, so that wives would be possibly required to pay social security on assumed incomes for housewives "which would cost \$900-\$1,000 a year which, I for one, could not afford," she said.

**THE VOICE**

Archdiocese of Miami  
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$7.50 a year, Foreign, \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138

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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

MAILING ADDRESS  
P.O. Box 38-1059  
Miami, Fla. 33138

TELEPHONES  
Editorial — 758-0543  
Advertising — 754-2651  
Circulation — 754-2652

Ft. Lauderdale — 525-5157  
W. Palm Bch. — 833-1951

Pete Sharkey — Broward Ad. Rep. 782-1658

# Papal election regulations revised

VATICAN CITY—(NC)—Pope Paul, in new and detailed regulations for the election of a Pope, has retouched the provisions for breaking possible deadlocks.

He stipulates in his apostolic constitution Romano Pontifici Eligendo that a deadlock over the election of a Pope may be broken if all cardinals taking part in a conclave (or papal election assembly) vote unanimously to suspend the two-thirds-plus-one majority regulation, or to

delegate authority to elect a Pope to a small committee of cardinals, or to reduce the number of candidates to the two front-runners.

THE NEW constitution, dated Oct. 1 but published Nov. 13, incorporates most of the provisions Pope Pius XII and Pope John XXIII set down for papal elections. It also incorporates Pope Paul's own innovations: that no cardinal who has passed his 80th birthday can enter a conclave to elect a Pope, and that the

number of cardinal-electors may not exceed 120.

"THE RIGHT to elect the Roman Pontiff belongs solely to the Cardinals of the Holy Roman Church," the new constitution stipulates.

"If the Roman Pontiff should die during the celebration of a General Council or of a Synod of Bishops taking place in Rome or in any other place in the world, the election of the new Pontiff is to be made solely and exclusively by the cardinal electors specified

above, and not by the Council or the Synod of Bishops."

The constitution further declares "null and void any acts that would in any way temerarily presume to modify the electoral system or body." It declares that any general council or synod of bishops that may be in any stage of existence at the death

of a Pope is automatically suspended "as soon as certain notification is received for the death of the Pontiff." Any decrees or canons those bodies might compile after learning of the Pope's death are null, and the council or synod may not continue "for any reason" until a newly elected Pope gives it permission to resume.

## St. Clare parishioners 'adopt' a S. Viet family

By GEOFFREY BIRT

Palm Beach County Correspondent

NORTH PALM BEACH—Cau Dinh Vu brought his wife and family of five small boys to Mass, Sunday, at St. Clare's Church here.

The Vu's were offering thanks to God for their safe arrival from South Viet Nam and their establishment in the bright, hopeful world of the Palm Beaches in this still New World. Especially, however, they were all thanking the parishioners of St. Clare's who had adopted the family.

There they sat—a quiet, gentle, young family—occupying most of a pew, half way down the church. Besides papa Cau and his wife Nhan Tran Thi, were Toyen Nam, Duc Manh, Thanh Ngoc, Cuong Manh and Think Quoc. Their ages ranged from 4-11.

Cau Dinh Vu was a village fisherman. He also performed odd jobs, such as a little carpentry and some masonry construction work in his village. When the end came, Cau Dinh Vu bundled his family together in his fishing boat and ferried out to the U.S. Navy vessels several miles from shore. Had he stayed in Viet Nam, he's sure that he and, probably, his whole family would have been killed.

YOU SEE, Cau Dinh also performed another little job—he had been a minor secret service agent for the Saigon government.

The family finally arrived at Eglin Air Force Base, in north Florida, and subsequently the St. Vincent de



Cau Dinh Vu and his wife, Nhan Tran Thi, shown on the right, with their five sons, 4-11, Toyen Nam, Duc Manh, Thanh Ngoc, Cuong Manh and Think Quoc.

Paul Society was asked if it could help find someone to adopt the entire family.

THE FAMILY has been found a house in the nearby St. Francis of Assisi parish. The four older boys, 8 to 11, are attending a public elementary school where they are receiving some special help. Papa Vu is working with a small local company which specializes in the manufacturing of false teeth. It's a long way from being self-supporting, but it's a start.

The four school age boys are beginning to get hold of the language, and their natural

quiet, well-mannered dispositions are already beginning to show signs of becoming influenced by the typical American schoolboy gestures from the play areas.

So there they all were, last Sunday, at Mass in the church which had adopted them. And afterwards, the parishioners took them into the parish hall where there were plenty of homemade cookies and punch. There, too, they got to meet Msgr. James J. Walsh, Spiritual Director of St. Vincent de Paul Major Seminary in Boynton Beach, who had celebrated the noonday Mass.

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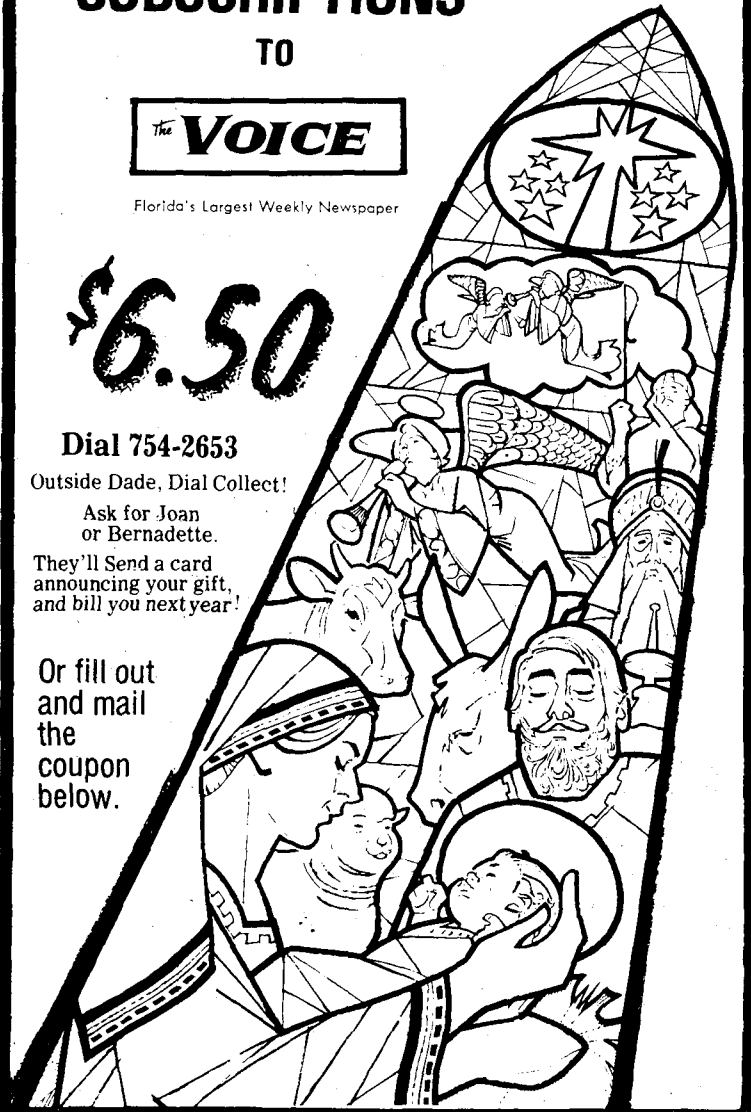
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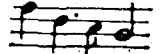
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# 'Ford should avoid Mao'—Chinese author

By ROBERT O'STEEN  
Voice News Editor

"President Ford should stay away from China," said Dr. Stephen Pan, Chinese scholar and one-time student of Mao Tse-tung who has heard Ho Chi Minh, Sun Yat-sen and Chiang Kai-shek.

Dr. Pan's translation of "Inside Mao Tse-tung Thought," (Exposition Press, Hicksville, N.Y., \$12.50) is an extremely timely new book, bearing on the whole sweeping issue of detente with not only Russia but the growing one with China. Pan is an author, Asian historian, has taught at several universities, including Catholic University. He was with the first Chinese UN delegation and was an adviser to many wartime conferences such as the Dumbarton Oaks conference in 1944. He is currently director of the East Asian Research Institute.

"CHINA is having strikes and internal problems," said Pan. "President Ford should

keep hands off China, just sit back and watch. We have nothing to gain but a small amount of trade for a few big businessmen.

"But they have gained tremendously since 1972," he said, pointing to the fall of most of Southeast Asia to Communist domination and to the change in UN composition. Eighty-two out of 114 members of the General Assembly are "Third World" nations and China is generally considered the leader of this group and has influenced the anti-Israel movement. With the influx of Red Chinese diplomats and aides to this country, the FBI says its work has increased greatly. And drug smuggling has gone up as well, said Dr. Pan.

"When I was a teenage student, Mao, who was just a teacher then, would come in and teach 'citizenship.' I didn't know until later that he was actually teaching communism. He taught us, 'If you want to

**"China is having strikes and internal problems. President Ford should keep hands off China, just sit back and watch. We have nothing to gain . . ."**

—Dr. Stephen Pan

kill someone, you must be his friend. You must be close enough to know his weaknesses before you can kill him."

"THAT was Marxism-Leninism," said Dr. Pan and he believes this is what China is doing now to the U.S., getting "close" to us. He believes Ford and Kissinger, by visiting China, are greatly increasing the Reds' prestige while gaining little in return and he points to numerous quotes in his book from Mao and Chou about being an "ally with someone while simultaneously struggling with that same ally."

Dr. Pan also feels that the American people are not adequately informed about China by the press. Many statements by Mao or Chou or other Chinese leaders revealing their thoughts or intentions are published in China's official publications and are available to the Western news media, said Dr. Pan, yet they are seldom seen in the general media, such as Chou's above statement. He pointed to what would be the greatest crime in history, if it is true, which has gone unpublicized.

"Chou said that from 1949 to 1964 in China 60 million spies, landlords, imperialists bandits and others undesirable were liquidated. Sixty million murders, yet the Free World does not react to this," he said. "Many people have left other Red countries such as Cuba or Russia or East Germany. But how many have you seen come from China?" he asked.

"None. They were all killed."

INTERNALLY, Pan

acknowledged, China is not a powerful nation because of its sprawling size and split loyalties in the various provinces over which Mao cannot command absolute control. Further, as Mao's health fails or if he dies soon, there will be a power struggle, says Pan, and no one knows what the outcome will be, a hard-line regime or moderates. Yet Ford and Kissinger are considering selling China computer equipment which they could use for nuclear delivery.

Pan's book, "Inside Mao," originally authored in Chinese by Yeh Ch'ing, a former aide to Mao, is 370 pages of Mao history, documentation and analysis dating from Mao's undistinguished beginnings to the present day. The text intersperses Mao's actions and his various statements over the years and cites weakness and contradictions in his thoughts. The thrust of Ch'ing's analysis is that Mao's thought is poorly structured, contains dangerous elements, is inconsistent, factually erroneous and self-serving. "Inside Mao" contains a great deal of information about Mao's rise to power and his thinking which today is adulated around the world in The Little Red Book.

WE WOULD hope that America's State Department and the Administration of Ford and Kissinger are thoroughly familiar with communism's self-proclaimed willingness to deceive and lie for its own ends (don't all countries?) as thoroughly documented in "Inside Mao."

We would also hope that



Kissinger is not as "19th century" as Pan feels and that the ensuing contacts with China, such as Ford's visit there this week, are made not for personal political reasons but with an open eye as to their risks, and are made in the belief that where contact is made between a free, open country and a closed paranoid one, that openness will win out in the long run. But such an approach has to be handled by statesmen aware of communism's real motives.

And one has to wonder, as Dr. Pan in his book quotes a high government official addressing the University of Michigan graduating class of 1974, taking words from the Little Red Book: "We cannot do without freedom nor can we do without discipline." Although the official pointed out that freedom had a different meaning for Mao than for Americans, he went on to call Mao "one of the great world leaders of this century, whose words have been read by millions."

The government official quoting Mao and calling him a great leader was then Vice President Gerald Ford, and this week a guest of Mao in Peking.



Mao Tse-tung retreating from Yen-an in 1947 before the Nationalists were driven out.

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## Fund started to help teen with cancer

Friends of Paul Hale, a graduate of Columbus High School who is now battling cancer after having his leg amputated at the University of Florida in Gainesville, are starting a fund to help with

expenses.

Hale, 18, a member of Little Flower parish, Coral Gables was playing football on the UF campus where he is a freshman, when he hurt his leg. Upon examination at the in-

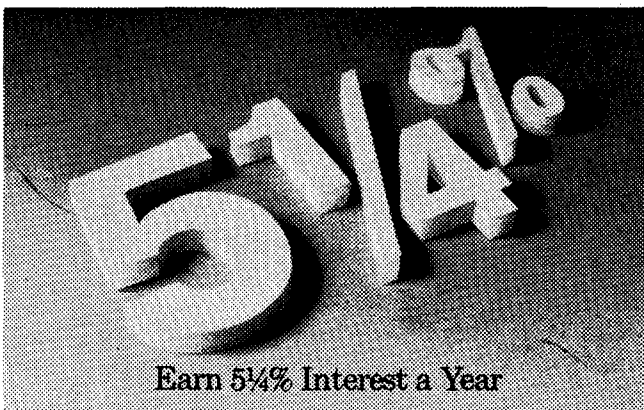
firmary it was discovered that he had cancer and his leg was subsequently taken off at the hip. Anti-cancer treatments are continuing.

Mrs. Alba Hale, Paul's mother, had no insurance and

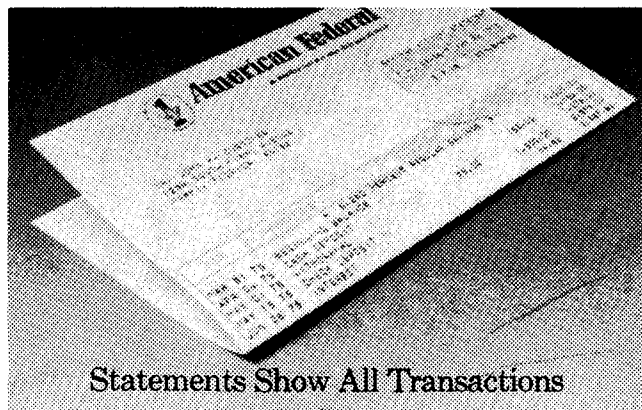
her husband died recently. She has another son in the 8th grade at St. Theresa's school.

Gifts may be sent to the Paul Hale Fund, Sun Bank West, 8300 Bird Road, 33155, Miami.

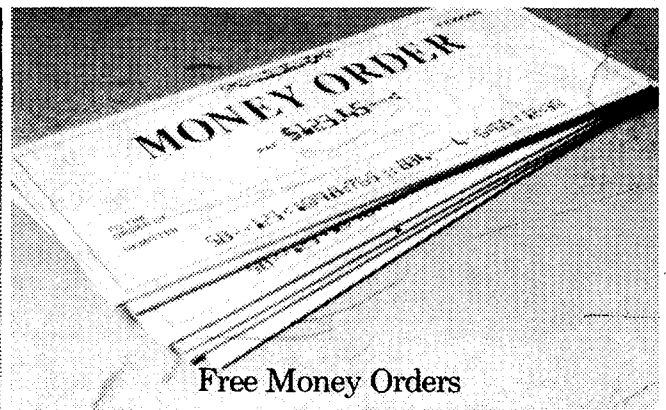
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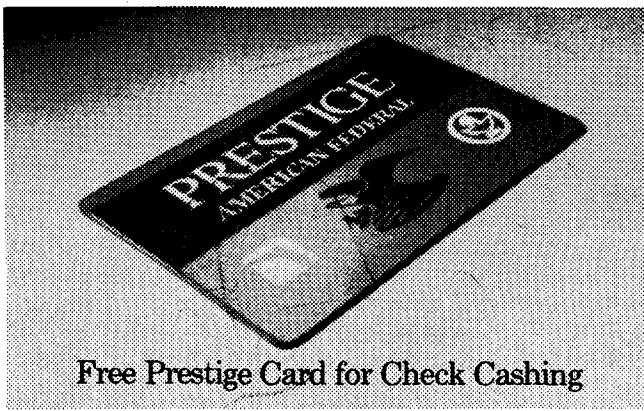
Earn 5¼% Interest a Year



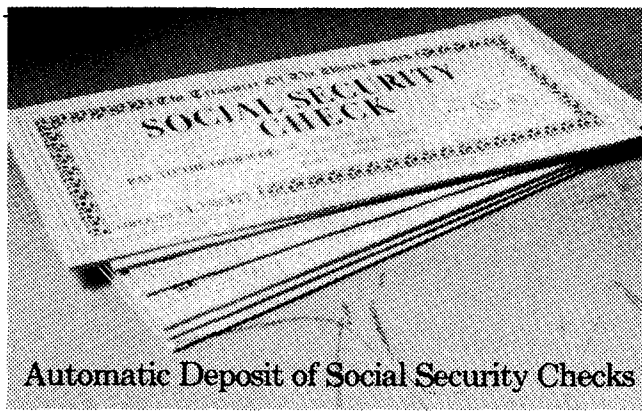
Statements Show All Transactions



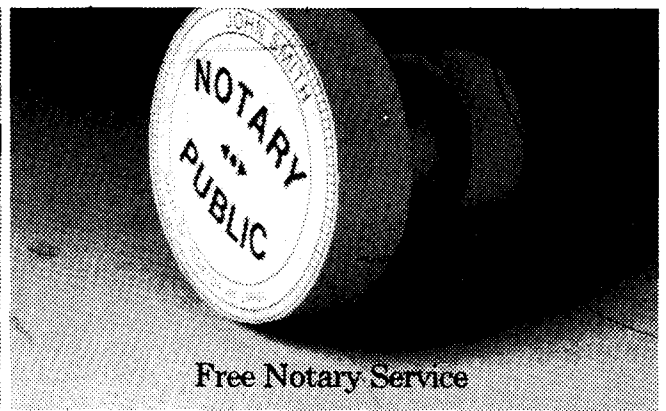
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The information in the *Voice* comes to you through an agency of your Church and enriches with a sense of values which can't be bought at any newsstand at any price.



By Msgr. James J. Walsh

## The three stages of Vatican II

One in a series of articles reviewing the closing weeks of the Second Vatican Council ten years ago. (The *Voice* was represented at the Council by Msgr. James J. Walsh, who covered all sessions of the Council for *The Voice*.)

Twenty days before the Second Vatican Council closed on Nov. 18, 1965, Pope Paul made a historic address to the 2,500 bishops, major superiors and periti. Afterwards, as the Council Fathers flowed out of the Basilica in that familiar purple stream eddying in all directions, the first topic of conversation was the Pope's arresting announcement that he was beginning the process which hopefully would lead to the beatification of both Pius XII and John XXIII. This seemed the great news of the day until his speech, quickly translated into five languages, revealed a penetrating analysis of what the Council had done in the past four years.

To that date, he said, Vatican II had gone through three stages. The first, he said, was "marked by enthusiasm." This was in strong contrast to the reaction first following the announcement of Pope John that he was calling an ecumenical council. That came as a total surprise on Jan. 25, 1959. Only 17 Cardinals were present on that occasion, we are told, and the reaction was dismay rather than enthusiasm. They could not believe that John, "the interim Pope," was going to involve

himself, an old man, and he Church in the massive task of gathering all the bishops of the Catholic world for only the Lord knew how long.

HOWEVER as the preparatory commissions got to work, and bishops sent in their contributions to the agenda, and Protestant and Orthodox scholars were invited to attend as observers, interest grew steadily. On the opening date, Oct. 11, 1962, enthusiasm, a genuine excitement, was indeed present.

However, it cooled quickly. At the very first general meeting, Cardinal Lienart, Lille, France, made an objection which was to delay further meetings several days. His point was widely supported by other bishops, namely, that it was impossible for them to vote on the 160 offices of the various commissions simply because they needed time to know whom they would vote for. It was the ringing of the freedom bell within the council. It put to rest the suspicious rumor that the bishops were expected to act as a huge rubber stamp, nodding acceptance of whatever had been prepared for them. From then on, complete freedom was established gradually and enthusiasm rose and waned, according to the schema presented.

Another cause of frustration in those early weeks was the inability of the press to find out what was going on. Pope John had stressed he wanted the world to hear about the Council. But the Vatican

Press Office was not used to dealing with 500 newsmen in open exchange. Only when the U.S. Bishops established a daily press conference headed by a dozen or more experts ready to answer questions did the true story of Vatican II begin to come out.

THE SECOND stage of the Council, according to Pope Paul, "was characterized by confrontation with problems." Not all of this by any means was constructive, as he admitted. "In some sectors of public opinion, everything seemed open to discussion . . . everything was seen as complex and difficult; an attempt was made to subject everything to criticism with impatience for novelty; there was uneasiness . . . a time of fears . . . here and there doubts were cast even on the canons of truth and authority, until the voice of the Council began to make itself heard . . ."

The prophets arose at this stage, if not in great numbers, at least with strong, raucous voices. They were the delight of the press, and the despair of most others who remembered how history has treated such discordant voices.

It became a time of heroes and villains. Pope John was always the hero (especially after he died); Pope Paul, in the noisy section, often the villain.

HOWEVER two other men, both deeply involved in the Council, symbolize the caricatures of the good guy and the bad guy. They were Cardinal Ottaviani and Jesuit Father John Courtney Murray.

Alfredo Cardinal Ottaviana was prefect of the Sacred Congregation of the Holy Office, an always formidable department of the Curia in public opinion. From the beginning of Vatican II he was described as the enemy of change and progress, the man who voted "no" on every vote, the one Council Father whose talks could be predicted before he delivered them.

Nearly blind, he haltingly approached the speaker's stand in the vast aula and delivered from memory his Latin intervention in a firm, clear voice, his huge head thrown back as if in defiance.

However, what only a few people knew was that most of the American scholars present, the periti or experts, who were of a decidedly progressive bent, listened to him with admiration and deep respect. Hardly anyone knew that Cardinal Ottaviana lunched on many Fridays with these same men in their modest pensione where some of the finest discussions on council matters could be heard. His humor and jauntiness were unforgettable.

CARDINAL Ottaviana was anything but a villain to those who knew him. He described himself as "an old policeman"—charged with protecting the purity of Catholic teaching and safeguarding the faith. When someone asked if the Cardinal was one of the prophets of gloom Pope John mentioned, Fr. Edward Duff, S.J., answered: "One would never believe it on encountering the

short, gentle, out-going old man known in Rome for his charity to the poor, his recreations with the children at the orphanage he supports, his fatherly concern for all priests in trouble."

By contrast, from the second session on, there was a durable hero who suffered through many frustrating attempts to explain religious liberty and why it is so important to the world today. Father John Courtney Murray, tall, distinguished-looking, spent endless hours with groups of Spanish, Italian, French and Latin American bishops, patiently explaining his profound concepts on liberty in the light of the Church's teaching. He came daily to the press conferences this time ten years ago and explained in crystal clear language which journalists appreciated so greatly. If he got a fine press, it was because the newsmen were in awe at his extraordinary mind, but also his kindly desire to help them get their story in print.

The third stage of the council, Pope Paul said, was that of "ideas and plans, of acceptance and execution of the conciliar decrees." And he added: "And this is the period for which each one must dispose himself . . . dissension is coming to an end, and understanding is beginning."

He was referring to the work of the Council Fathers—not to the reaction of the world when the Council closed in three weeks.

(continued)



# Bishops call for adequate housing for all

By JIM CASTELLI

WASHINGTON—(NC)—Declaring that one American family in five lives in overcrowded or physically inadequate housing or pays a disproportionate amount of its income for housing, a resolution being considered by the National Conference of Catholic Bishops calls for efforts to help realize the 25-year-old congressional goal of "a decent home in a suitable living environment for every American family."

The statement, "The Right

to A Decent Home: A Pastoral Response to the Crisis in Housing," offers recommendations for the federal government, local governments, private industry, and church organizations.

The statement was prepared by the Committee for Social Development and World Peace of the U.S. Catholic Conference.

The Catholic Church, the statement says, has five basic roles in dealing with the housing crisis:

- Creating an awareness of

the moral and ethical issues involved.

- Advocating needed public policy changes.

- Examining its own stewardship of resources.

- Providing services, such as continued sponsorship of nonprofit housing.

- Building community, particularly through the parish at the neighborhood level.

Actions proposed in the statement include:

- Focusing attention and resources on the special needs of low-income people, rural

Americans, the elderly, farm-workers, the handicapped and Native Americans.

- Adapting "our housing system to meet the economic realities of inflation, recession and unemployment."

- Support for action recognizing the neighborhood as central in the rehabilitation and survival of urban areas.

- Encouraging "land use policies that provide for adequate planning and effective controls on unreasonable and wasteful development and speculation."

- Encouraging a "monetary policy and credit allocation system that provides a sustained supply of affordable credit for housing production."

- Encouraging "the integral participation of housing consumers and tenants in decisions regarding housing at local, regional and national levels."

- Encouraging "equal housing opportunity, within a framework of cultural pluralism, through voluntary compliance and, where necessary, legal remedies."

## 'Be realistic,' NCCB head tells Bishops

WASHINGTON—(NC)—U.S. Catholic bishops must be "realistic" in recognizing that they face some pastoral problems to which no "acceptable and satisfactory" solution can be found without involving the "falsification of some central element of our belief and commitment as Catholics," the president of the National Conference of Catholic Bishops said in the opening talk at the NCCB general meeting.

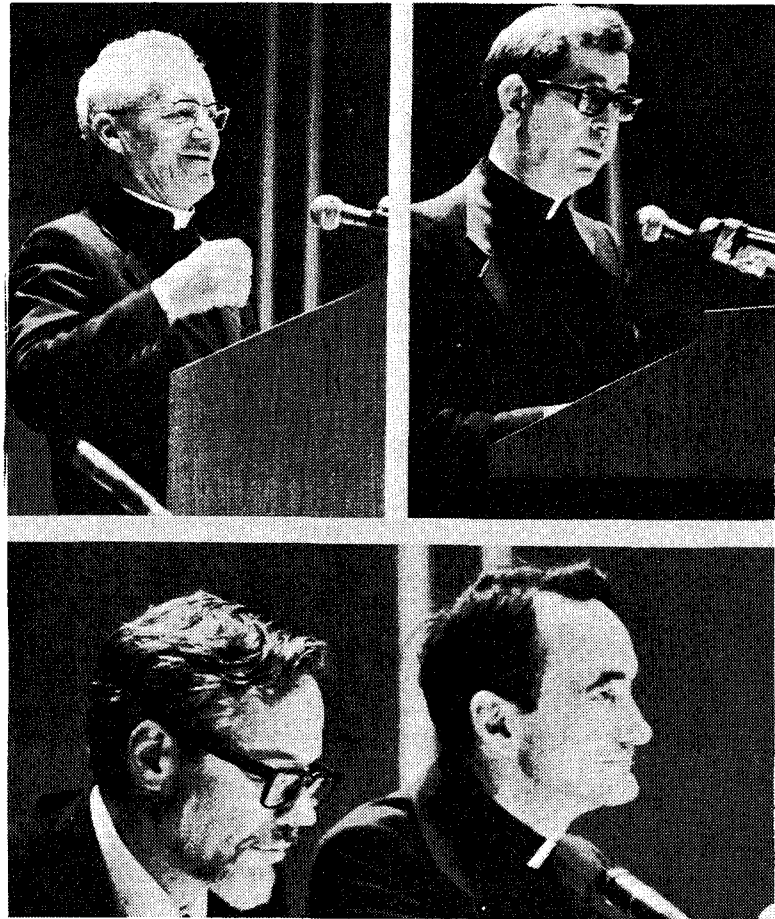
"I am thinking, for example," NCCB president, Archbishop Bernardin of Cincinnati, said, "of some solutions advocated for the plight of people who find themselves in broken marriages" and of "arguments put forward by some who would have us acknowledge with approval life-styles which are inconsistent with our Judeo-Christian moral code."

But despite this problem, Archbishop Bernardin said, "We must never write off anyone; we must remain in dialogue even if the dialogue does not seem to be leading to mutually satisfactory solutions."

## Women's Concern office suggested

WASHINGTON—(NC)—The U.S. Catholic bishops' Ad Hoc Committee on Women in Society and the Church has recommended establishing a full-time staff Office for Women's Concerns aimed at "sustained, substantive, long-range involvement" by the bishops and the U.S. Catholic Conference in the women's issue.

This office, according to committee chairman Bishop Michael McAuliffe of Jefferson City, Mo., would: serve as a center of study and research on the issues of women and society; assist the bishops' committee and be in contact with others working on women's issues; and provide a focus on women's issues for other departments within the USCC and the National Conference of Catholic Bishops.



At a symposium on religious liberty preceding the bishops' meeting Msgr. Pietro Pavan, former rector of the Lateran University (left) and Bishop James S. Rausch, general secretary of the U.S. Catholic Conference and National Conference of Catholic Bishops, present their views. In the lower photo Dr. George A. Lindbeck of the Yale Divinity School and Jesuit Father Avery Dulles of the Woodstock Theological Center, Washington, D.C., listen to one of the talks.

# Education, pastoral care stressed in pro-life plan

WASHINGTON—(NC)—The National Conference of Catholic Bishops (NCCB) is considering a pastoral plan for pro-life activities with a much heavier emphasis on education and pastoral care than a more politically oriented draft sent to the bishops in September.

IN PRESENTING the revised plan, Cardinal Terence Cooke, of New York, chairman of the NCCB Committee for Pro-Life Activities, said the Church's "primary responsibilities" were education and pastoral care.

The pastoral plan emphasized public policy, he said, because the Church has a position and has the right to present it to Catholics and to society. But, he said, the involvement in the political area discussed in the revised draft was not portrayed as part of the Church's pastoral care role.

Another new element in the revised plan also emphasizes "reconciliation" for those who have had abortions.

"GRANTING that the grave sin of abortion is symptomatic of many human problems, which often remain unsolved for the individual women, it is important that we realize that God's mercy is always available and without limit, that the Christian life can be restored and renewed through the sacraments and that union with God can be accomplished despite the problems of human existence," the pastoral plan says.

The 13-page proposed pastoral plan has two basic parts. The first outlines three basic efforts: an education and public information campaign concerning abortion and related issues seen as a threat to life; support for alternatives to abortion and supportive programs for women and infants; and a public policy-legislative affairs effort to reverse what Cardinal Cooke called the "current permissive abortion situation."

The second part of the pastoral plan offers descriptions of implementation of the plan at the state, diocesan, parish and congressional district levels.

## Seminary program calls for support of ethnic diversity

WASHINGTON—(NC)—A proposed new program for seminary training in the United States calls for strong support of racial, ethnic and cultural diversity in seminaries across the country.

The "Revised Program of Priestly Formation" was presented to the National Conference of Catholic Bishops (NCCB) Nov. 17 during the conference's fall meeting here. The bishops were scheduled to vote Nov. 20 by written ballot to approve or reject the new program, a revision of a five-year experimental program that is due to expire in January. If the bishops approve it, the revised program must still be sent to the Vatican's Congregation for Catholic Education for final approval before it takes effect in this country.

THE REVISED program restructures the former set of rules to make the document clearer, integrate its contents better, and make better distinctions between the

## Bishops' Meeting Roundup

program of formation at the high school, college and theology levels.

But it also adds a new section entitled "Seminary Education in a Multi-Cultural and Multi-Racial Society."

That section starts with recognition that the United States is a multi-cultural society and the idea that seminary education must, in all its aspects, promote social justice. "In nearly every instance," it says, "this question of justice involves the relationship between a dominant majority and a minority that is poor, oppressed, and very often either black, brown, or whose native language is not English."

(St. Vincent de Paul Major Seminary, Boynton Beach, is bilingual and bicultural. It is believed to be the only such diocesan seminary in the United States.)

AMONG THE steps that the new program calls on seminaries to take are:

- Students from racial and cultural minority groups should not be forced to conform to the dominant culture, but rather they should be encouraged to "adopt a pattern of life geared to ready them for pastoral responsibility among their respective peoples, and to intensify their own sense of 'ethnic identity.'"

- Because the number of clergy from minority groups available to serve their own people "is far from sufficient," the Church "must work for an increase of clergy indigenous to each group."

- Seminarians from all racial and cultural groups must develop "an awareness of and sensitivity to" the values of other racial and cultural groups.



# Bishops urge employment, income plans

WASHINGTON—(NC)—The National Conference of Catholic Bishops have considered a resolution calling for "an effective national commitment to full employment" and "a decent income policy for those who are unable to work because of sickness, age, disability or other good reason."

Entitled "The Economy 1975: Human Dimensions," the resolution calls on local parishes, dioceses and Catholic institutions and organizations, "to undertake education and action programs on issues of economic justice."

"WE RENEW our commitment," the resolution says, "to assist the needy and

the victims of economic turmoil through programs of financial assistance and active participation in the dialogue over the formulation and implementation of just economic policies."

"Efforts to eliminate or curtail needed services and help must be strongly opposed," the resolution said.

The resolution was prepared by the U.S. Catholic Conference Committee for Social Development and World Peace whose chairman is Bishop Joseph McNicholas of Springfield, Ill. It was to be voted on Nov. 20.

SEVERAL bishops expressed concern that the economic statement might be

interpreted as a politically partisan attack on the Administration.

Bishop Joseph McNicholas of Springfield, Ill., said the resolution was not intended to be partisan and that a disclaimer could be included.

But, he said, the committee felt that the bishops must address the human implications of the current economic situation.

"OUR CONCERN," the resolution says, "is not with technical fiscal matters or the vindication of particular economic theories, but rather the moral aspects of economic policy and the impact of these policies on people."

"Our economic life must reflect broad values of social justice and human rights."

Society "ought to guarantee, through appropriate mechanisms, that no one seeking work would be denied an opportunity to earn a

livelihood. Full employment is the foundation of a just economic policy; it should not be sacrificed for other political and economic goals."

THE RESOLUTION calls for reform of the current welfare and unemployment compensation systems, and says: "The burden and hardship of these difficult times must not fall most heavily on the most vulnerable: the poor, the elderly, the unemployed, young

people and workers of modest income."

Noting that "renewed efforts are required to reform our economic life," the resolution says, "we ask the public and private sectors to join together to plan and provide better for our future, to promote fairness in taxation, to halt the destructive impact of inflation and to distribute more evenly the burdens and opportunities of our society."

## Social issues top priority for Bishops

(Continued from page 1)

day of the meeting, Archbishop Jean Jadot, apostolic delegate in the United States, expressed concern about the twin dangers of anti-intellectualism and pseudo-intellectualism in today's technological society. Archbishop Jadot said

that the Church should be involved actively in the struggle for justice and human rights, but also must "encourage intellectual inquiry and strongly support Catholic institutions engaged in scientific studies."

### Official Archdiocese of Miami Collection for Society of Propagation of the Faith

(The following is a list of the donations of the faithful to the annual collection for the Society of the Propagation of the Faith taken up in all churches and chapels of the Archdiocese of Miami.)

Annunciation, West Hollywood	\$ 357.00
Ascension, Boca Raton	603.00
Assumption, Pompano Beach	1,244.00
Blessed Sacrament, Fort Laud.	902.00
Blessed Trinity, Miami Springs	80.00
Christ the King, Perrine	643.82
Corpus Christi, Miami	495.00
Epiphany, Miami	1,718.00
Gesu, Miami	1,136.00
Holy Cross, Indiantown	00.00
Holy Name of Jesus, W. Palm Bch.	584.00
Holy Redeemer, Miami	00.00
Holy Spirit, Lantana	1,462.50
Immaculate Conception, Hialeah	568.00
Little Flower, Coral Gables	1,906.00
Little Flower, Hollywood	1,915.00
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Our Lady of Divine Provid. Miami	00.00
Our Lady of Guadalupe, Immokalee	00.00
Our Lady of Holy Rosary, Perrine	504.00
Our Lady of the Lakes, M. Lakes	505.85
Our Lady of Mercy, Deerfield Bch.	190.00
Our Lady of Perpetual Help, O.L.	154.00
O. L. Queen of Heaven, La. Balle	24.00
O. L. Queen of Heaven, Margate	136.70
O. L. Queen of Martyrs, Ft. L.	926.00
O. L. Queen of Peace, Delray B.	00.00
Resurrection, Dania	393.00
Sacred Heart, Homestead	350.00
Sacred Heart, Lake Worth	1,601.00
San Isidro Mission, Pomp. Beach	00.00
San Marco, Marco	529.60
San Pablo, Marathon	153.00
San Pedro, Plantation Key	316.00
St. Agatha, Miami	175.00
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Beach	1,480.00
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St. Ann, Naples	1,207.40
St. Ann Mission, Naranja	00.00
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St. Bede, Key West	568.00
St. Benedict, Hialeah	00.00
St. Bernadette, Hollywood	518.00
St. Bernard, Sunrise	431.93
St. Boniface, W. Hollywood	100.26
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St. Clement, Ft. Laud.	1,100.00
St. Coleman, Pompano Beach	1,250.00
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St. Dominic, Miami	1,044.00
St. Edward, Palm Beach	855.00

St. Elizabeth, Pompano Beach	1,187.05
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St. Francis de Sales, M. Beach	350.29
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St. Gregory, Plantation	1,034.46
St. Helen, Fort Laud.	401.00
St. Henry, Fort Laud.	329.00
St. Hugh, Coconut Grove	544.12
St. Ignatius Loyola, Palm Bch. Gard.	145.00
St. James, Miami	1,220.00
St. Jerome, Fort Laud.	575.30
St. Joachim, Perrine	74.00
St. Joan of Arc, Boca Raton	1,923.00
St. John the Apostle, Hialeah	550.00
St. John the Baptist, Fort Laud.	2,158.50
St. John Bosco, Miami	664.01
St. John Fisher, West Palm Beach	745.12
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St. Joseph, Stuart	1,071.00
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St. Justin Martyr, Key Largo	320.00
St. Kevin, Miami	152.75
St. Kieran, Miami	488.50
St. Lawrence, No. Miami Beach	953.00
St. Louis, Miami	1,217.00
St. Lucy, Highland Beach	525.00
St. Luke, Lake Worth	483.00
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St. Mark, Boynton Beach	1,638.26
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St. Philip, Opa Locka	42.35
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St. Plus X, Fort Laud.	1,707.00
St. Raymond, Miami	218.00
St. Richard, Perrine	482.50
St. Robert Bellarmine, Miami	58.65
St. Rose of Lima, Miami Shores	2,200.00
St. Sebastian, Fort Laud.	1,025.00
St. Stephen, West Hollywood	1,580.50
St. Thomas the Apostle, Miami	737.25
St. Thomas More, Boynton Beach	914.50
St. Timothy, Miami	911.05
St. Vincent, Margate	341.00
St. Vincent de Paul, Miami	485.00
St. Vincent Ferrer, Delray Beach	1,264.00
Visitation, Miami	450.00
St. William, Naples	450.00
St. Eliz. Seton, Naples	17.87

# Are you rich enough?



If a man who was rich enough in this world's goods saw that one of his brothers was in need, but closed his heart to him, how could the love of God be living in him?

My children, our love is not to be just words or mere talk, but something real and active, only by this can we be certain that we are children of the truth. (1 Jn. 3:17)

#### HELP US...

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# 'Make a child smile give Thanksgiving gift

The Thanksgiving Clothing Collection, during which concerned Americans are asked to share their blessings by donating all the usable clothing and blankets they can spare to Catholic Relief Services, will be taken up in all parishes and missions of the Archdiocese of Miami between Monday, Nov. 24 and Saturday, Nov. 29.

In announcing this year's collection, Msgr. John Glorie, assistant executive director of the Catholic Service Bureau, emphasized the continuing need for lightweight clothing pointing out that, "Since the vast majority of the endemic

poor who benefit from this collection live in warmer, tropical areas of the world, we are asking that everyone donate as much lightweight clothing as possible. Garments made of cotton, nylon, rayon and polyester are ideal," he said. "Infants' layettes, children's outfits and men's work clothes are much in demand."

SINCE South Floridians are themselves in a warm climate, most of the clothing and blankets they will donate will be ideal to aid the needy of overseas nations.

Items donated and collected in each parish are

processed locally and forwarded to CRS depots throughout the United States.

"You Can Make a Child Smile" is the slogan for this year's collection being held for the 12th successive year. Among those who will benefit are the poverty-stricken in South America, Africa, and Asia.

ACCORDING to CRS officials 37 million articles of apparel, blankets, etc., weighing 6,375 tons and valued at \$22.5 million dollars were collected during the 1974 appeal. Distribution of these items were made in 48 countries overseas with particular emphasis on the refugee population in Southeast Asia.

In its East Coast Processing Center, CRS always keeps 500 tons of clothing and blankets in readiness to meet emergency situations when disaster strikes. These items are sorted, baled and ready to go 'on a moment's notice' to meet the needs of the victims of a catastrophe. Blankets, whether heavy or light, are a big necessity, particularly in emergency situations.

Donations are now only used to clothe the naked. They frequently are the means by which a breadwinner of a family is given an opportunity to work and children are permitted to go to school. Through sewing centers, thousands of boys and girls are trained in the art of tailoring and dressmaking, using donated materials to improve their skills.

## Phonics workshop set at St. Timothy Church

A Phonics workshop is scheduled for Saturday, Nov. 22, from 2 to 5 p.m., at St. Timothy Catholic Church, 5400, S.W. 102 Ave., Miami.

Similar workshops will be held at the YWCA, 100 S.E. 4 St., Miami, Saturday, Nov. 22 from 9 a.m. to noon; and Florida Memorial College, 15800 N.W. 42 Ave., Monday, Nov. 24, from 9 a.m. to noon.

The workshop, "Professor Phonics Gives SOUND Advice," open to the public, is to be conducted by its creator, Sister Monica Foltzer of Cincinnati.

Sister Monica, an Ursuline nun, is Director of the Intensive Phonics Institute at Xavier University and an active member of the Reading Reform Foundation, a national organization whose aim is to get phonics back into the schools. The method being used by many schools involves memorization of whole words rather than sounds and has come under attack by some educators.

She has had 45 years experience in teaching reading and out of this experience has developed her own phonics book with 42 basic sounds.

"Correct phonics instruction," explains Sister Monica, "is teaching sounds and how to slide them together

to form words. After students can read words, they can read sentences."

The educator also stressed the need for parents to play a more active role in teaching their children to read. Parents should use her method to teach children the alphabet and reading "at least four months before they start school.

"Just use a little God-given common sense and courage to start a Do-it-yourself phonics project with your pre-school child" advises Sister Monica. "The reward will be a confident and proud reader."

For further information, contact Mrs. Doreen Daly at 665-2918.

## NCCJ Director named to post

Frank J. Magrath, York, The Miamian's ap- regional director, Florida pointment is one of seven regional National Conference of Christians and Jews, has been named a vice president for Field Development of the NCCJ.

Announcement of Magrath's appointment was made this week by Dr. David Hyatt, NCCJ president, New

York. The Miamian's ap- pointment is one of seven bestowd on NCCJ Regional Directors in the nation in recognition of outstanding performance. Magrath is a veteran of 21 years with the Conference, the last 10 of which he has served in the Greater Miami area.

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# Parish Pacesetters

## Holy Rosary Parish

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

It's a trite but true expression that "when you want something done you ask a busy person" and if you're in Holy Rosary parish, Perrine, you'd probably ask Nena Hochmuth.

A native of Texas who met her husband Charles while he was stationed there in the service, Mrs. Hochmuth came to South Florida 13 years ago with her family after living in St. Paul, Minn. Since that time she's been active in almost all of the activities of the parish, then only three years old.

**HER HUSBAND**, who

was converted to Catholicism within a year after their marriage 31 years ago, is also active in the parish community—time permitting. "His work with the Securities and Exchange Commission frequently takes him out of town," Mrs. Hochmuth explained. But for the past five years he has served as parish chairman for the Arch-Bishop's Charities Drive and is a past president as well as treasurer of the Home and School Assn. "But if it weren't for his patience I wouldn't be able to accomplish anything," she added.

Mrs. Hochmuth's volunteer work began when

she undertook the secretarial work for the rectory and school when the school was opened. However for the past 10 years she has been a paid school employee and only works at the rectory when the regular secretary there has to go out or is off. When this is necessary she goes between rectory and school. "It's just across the parking lot," she said laughing.

"**THE SCHOOL** has always been 'my thing,'" she points out, explaining that she was formerly secretary of the Home and School Assn. and also served as Safety chairman of the Council of Catholic Women for several years.

"I still help out whenever they need me for anything," she said. "Such as at parish barbecues, carnivals, dances, etc. When I first came here we formed small groups of eight women each and made rosaries meeting each week at the home of a different parishioner. We sent them to different places. We also had a needy family in Christ the King parish to whom we sent a food basket and clothing every Thanksgiving and Christmas."

The Hochmuths have two sons, Scott, who is married and also a member of Holy Rosary parish; and a younger son, Robert, now a student at Miami-Dade Community College. "He was graduated

from Holy Rosary," Mrs. Hochmuth stated, adding that when their eldest son was a student at Christopher Columbus High School, they were active in fund-raising projects there.

**SINCE SHE** comes from a "bordertown" in Texas and is of Mexican ancestry, Mrs. Hochmuth speaks Spanish fluently which is an advantage in this area. "When we were in St. Paul I didn't speak it for years," she recalls. "But in school I always speak English unless I am talking to someone who knows no English."

With the Sisters of St. Joseph of Baden, Pa., and laity who staff Holy Rosary School in grades kindergarten through eight looking forward to an accreditation team, early in December, from The Florida Catholic Conference, Mrs. Hochmuth's most recent project is the preparation of the book giving details on the school, a requisite for the team's visit.

"I've been 'cloistered' in the rectory for more than two weeks including weekends getting that typed," she laughed. "But it's finally gone out to the printers for copies."

**ALWAYS ACTIVE** in her parish community, Mrs. Hochmuth and her husband



**Mrs. Hochmuth**

assisted in two parishes, St. Joseph and St. Michael in St. Paul.

"I always have to have something to do," she explained. "When you look around you can always count on the same people to do everything. I think each person should give at least one hour every month to the parish," she said.

In her spare time (she's in school from 7 a.m. to 3:30 p.m.) Mrs. Hochmuth makes colorful jeweled eggs as a hobby. What does she do with them? You guessed it—she donates them to parish bazaars!

### Fr. Ray Brown heads Bible unit

Sulpician Father Raymond E. Brown, internationally known Scripture scholar, who was a member of the faculty at the Religious Studies Program of the Archdiocese of Miami last summer, has been chosen president-elect of the Society of Biblical Literature.

Now Auburn professor of Biblical Studies at Union Theological Seminary, N.Y., Father Brown, who was ordained in 1953 in St. Rose of Lima Church, Miami Shores, will automatically succeed to the presidency of the largest

society of Biblical scholars in the U.S. and the world at the 1976 annual meeting.

The second Catholic to be elected president of the 3,500-member organization founded in 1880, Father Brown has already served as president of the Catholic Biblical Assn. and is the only member of the Roman Pontifical Biblical Commission, a papal appointment.

He is the author of some 10 books on the Bible, the latest of which is "Biblical Reflections on Crises Facing the Church," published in September.

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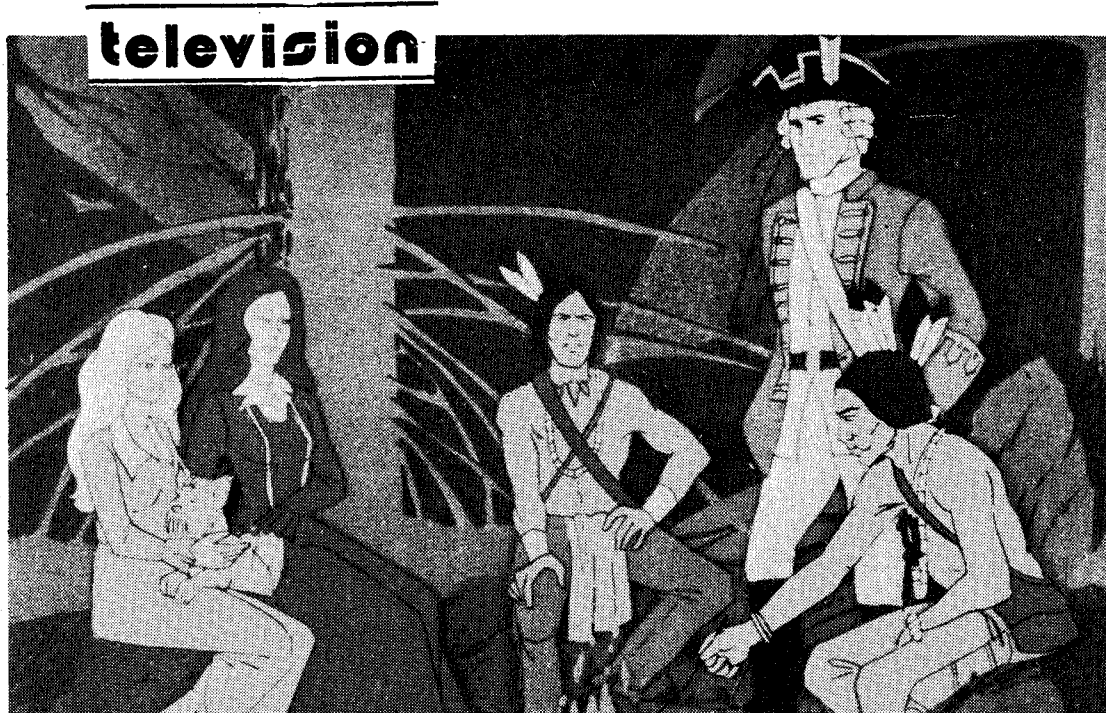
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Two Thanksgiving Day shows set for Thursday on Channel 4 are "Our Love Is Here to Stay," (above) a tribute to Gershwin with Gene Kelly, Steve Lawrence and Eydie Gorme from 10 to 11 p.m., and "The Last of the Mohicans," an animated version of the classic tale at 4:30 to 5:30 p.m.



## 'The Sellin'—tale of slavery

"The Sellin"—a moving story of an 11-year-old slave whose life is torn apart when his family is placed on the auction block and sold to separate masters—will be broadcast as the second in a series of programs called "America: The Young Experience" on WTVJ, Channel 4 Friday, November 28 at 8:00 p.m.

Set in 1847 and filmed on location in Ohio and Kentucky, "The Sellin" is about Jamie Thomas, the son of slaves on a southern plantation. After being owned by the same plantation for 14

years, he and his parents are each sold to a separate household. Young Jamie then faces a nightmarish two months before he is able to flee and join his mother and father in a desperate effort to escape the south for a life together as free people. But once on the road to freedom, the conscience of a farmer lies between their escape or recapture.

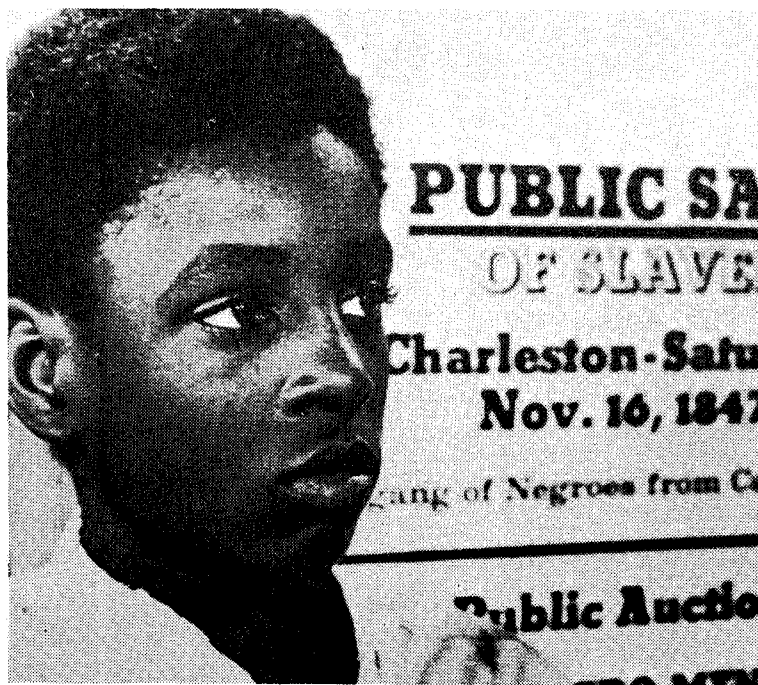
Joey McCoy stars as Jamie in this powerful portrayal of the effects of slavery on one black family. Ken McDowell and Lelani Butler play his parents.

Each of the "America: The Young Experience" programs explores different aspects of historic or contemporary life in the United States in keeping with the American Bicentennial.

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# Religion 'joyous,' playwright says

"Theater can be a viable force in religion," said playwright Vinnette Carroll, whose new musical about Christ's passion, resurrection and ascension, "Your Arm's Too Short to Box with God," opened at Ford's Theatre in Washington, D.C. Nov. 4.

Recalling her own past productions and "Godspell," she said, "You know, young people used to have heroes like Einstein. But now it's Jesus Christ."

Miss Carroll incorporated religion into her "Don't Bother Me, I Can't Cope," (which played to record crowds in Miami last year), "Trumpets of the Lord" and "Black Nativity." She said she feels that the religious theme is "inextricably bound" to her work.

"I DID an Afro version of 'Alice in Wonderland' once," she said, seated on a couch in an upstairs office at Ford's, "and friends wondered where I was going to sneak it in there. I had the caterpillar do it, and Alex—Alex Bradford, who's in all my shows—played the caterpillar singing a gospel version of 'Old Father William.'"

"Almost all the shows I've done have had a religious theme."

But, she added, they are not laboriously didactic.

"SOMETIMES we get so intellectual about religion," she stressed. She said she likes to make a religion a "joyous, happy experience."

Called a "song-play" because "most of it's carried by action and song," "Your Arm's Too Short to Box with God" was commissioned by the Italian government for special presentation in observance of Holy Year 1975 at last summer's Spoleto Festival of Two Worlds.

Engaged for a six-week run at Ford's Theatre prior to a Broadway opening, the show spans the time from Jesus' agony in the garden to the ascension. The story is told in dance, song and narration with texts spoken by Miss Carroll herself. The title, she said, is taken from a line in an old folk poem.

IN A simple retelling of the events leading up to Christ's crucifixion, death and resurrection, the cast uses mainly up-beat, Gospel-type music with both singers and dancers taking the parts of the major characters.

Miss Carroll has used the Gospel style for most of the musical production numbers, connecting them with dance interpretations of the story itself. Often the emotions and motivations of the characters are expressed in the songs while the actual events are danced.

So, for instance, Salome Bey, as the Virgin Mary, warns her son of impending danger when she sings "Be Careful Whom You Kiss."

BUT TO dwell too much on the structure of the show would be to miss Miss Carroll's obvious point. And that is to make religion a joyous, spirit-rousing occasion.



The wheels of Zaida's wagon give way to runners and their sleigh takes David (Jeffrey Lynas) and his Zaida (Yossi Yadin) for a ride through Mount Royal Park during David's seventh winter, a severe one which changes his life . . . in 'Lies My Father Told Me.'

## Grandpa's role is genuine in 'Lies My Father Told Me'

Yossi Yadin is a truly cosmopolitan man, at home in Jerusalem and New York, Montreal or London. Highly acclaimed as the finest actor on the Israeli stage for his starring roles in stage productions of *Zorba the Greek* and *Fiddler on the Roof*, he is well known to continental audiences for his appearances in major British films. His latest role is an unusual one, however, even for him, for now he is the star of a

### movies

new Canadian production, *Lies My Father Told Me*, a film directed by the famous Czech director, Jan Kadar, which promises to be a big box-office hit in America.

Interviewed in the stately atmosphere of the St. Regis in New York, Yossi Yadin seemed nonplussed by the excitement generated by the film and by the constant phone calls he was receiving from around the world. Switching from one language to another on the phone and talking animatedly about the film's reception in Canada, where the box office set theater records, about its selection as the feature to open a tribute to Canadian cinema at the Kennedy Center, and about Kadar's selection as filmmaker-

in-residence at the American Film Institute's Center for Advanced Film Studies, Yossi Yadin noted that *Lies My Father Told Me* was a real labor of love, a project Kadar and he had first discussed years ago, and a film that eventually took almost three years to make.

YOSSI YADIN is in a position to select his roles carefully, and the role of the grandfather in *Lies My Father Told Me* is the part, he feels, that every actor waits for. "Actors are rarely approached," he explained, "with such a rich combination, so many diverse ingredients in one role; the Grandfather is warm, wise, gentle, yet strong, and enmeshed in many relationships with the family and the community. *Lies My Father Told Me* is a family film, yet a picture to see more than once. Its supposed simplicity contains nuances and subtleties which reward repeated viewings."

Jan Kadar first suggested that he and Yossi Yadin work on a film together at the time Kadar's earlier film, the Academy Award winning *Shop on Main Street* was opening in Europe. Kadar and Yadin are old friends who have known each other for many years, and after the screening of *Shop on Main Street*, Kadar told the

actor that "One day we'll do something together." When *Lies My Father Told Me* was in the planning stages, it was suggested that the main role of the grandfather go to a major American actor like Anthony Quinn who had done *Zorba the Greek* or Zero Mostel who had done *Fiddler on the Roof*, but Kadar decided he wanted a new face. And thus it was that Yossi Yadin, who coincidentally had done both *Zorba* and *Fiddler* in Israel, finally got his chance to work with his friend Jan Kadar.

THEIR relationship was most symbiotic. Kadar, Yadin recalls, is "a real perfectionist, a man who plans everything and expects the execution of a scene to be just what he envisioned." Even though the film could not be shot in continuity, the rehearsals before were done as if it was being prepared for the stage. Thus each actor knew the full range of emotions in his role and could do each scene with greater authority and assurance. (A-III)

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# Early historical writing in Israel and the CHRISTIAN LIFE

By WILLIAM E. MAY

The first five books of the Bible, the Pentateuch, are particularly cherished by the Jews, who call these books the "Law" or "Torah," the living expression of God's will in their regard. And these books ought to be cherished not only by the Jews but by Christians and indeed by all people, for they tell the story of our creation by a loving God and the way He formed a people for Himself.

**THE PENTATEUCH** testifies to the faith of the Hebrew people in a God who wills to enter into communion with men; and the faith of this people is rooted in their lived experience that this God had indeed acted in their behalf and, through the leadership of Moses, delivered them from slavery in Egypt and led them to a land flowing with milk and honey.

Today scholars recognize that the Pentateuch integrates into a moving and dramatic document several diverse yet harmonious traditions of the Hebrew tribes who treasured the memory of the patriarch Abraham and the prophet Moses. Two of the earliest of these traditions are the Yahwist and the Elohist, and our lives as Christians will be strengthened and deepened if we open our hearts to the truths that God reveals to us through these witnesses to the faith of the Hebrew people.

The Yahwist tradition is given this name because it uses the Hebrew word Yahweh to refer to the great and living God who made us for Himself. The portions of the Pentateuch stemming from this tradition are beautiful and dramatic portrayals of a God who wills to be close to His creatures. He is the God who blew into Adam's nostrils "the breath of life, and so man became a living being" (Gn 2.7), who made woman as a suitable partner for man, giving him one who would at last be bone of his bones and flesh of his flesh (Gn 2.20, 23), who even put a mark on Cain so that he would not be killed at sight, declaring "If anyone kills Cain, Cain shall be avenged sevenfold" (Gn 4.15).

Through the Yahwist tradition God teaches us that we are to have hope and courage, for the Yahwist tradition bears witness to a faith that sees victory in the moment of defeat despite the continuing tragedy of sin in human life. "If you do well," we are told, "you can hold up your head; but if not, sin is a demon lurking at the door: his

urge is toward you, yet you can be his master" (Gn 4.7). And victory will be ours, not because of our initiative, but because of God's. For it is this loving, compassionate God who tells us that He will put enmity between Satan and the woman, between his offspring and hers, and that eventually the sons of Eve will strike at the head of Satan (Gn 3.15).

God, the Yahwist tradition tells us, is the One who calls men to Himself in Abraham, unconditionally promising that He, the One and only God, will be with us and for us. To Abraham Yahweh said, "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing . . . All the communities of the earth shall find blessing in you" (Gn 12.2).

**FROM THE Yahwist** we learn that we are indeed living beings made by God and made to live in communion with Him. From the Yahwist we learn that this God gives Himself to us with no strings attached, unconditionally. In our moments of darkest despair we can have confidence that He, the Lord, is with us, burning with compassion and with a desire to walk in friendship with us and to rescue us from sin and slavery.

The Elohist tradition, given this name because it uses the Hebrew word Elohim to refer to the one and only God, does not give us the colorful stories designed to let us know that God wills to be as close to us as the breath in our nostrils that the Yahwist tradition does. Rather through this tradition God wills to tell us that, despite His burning love for us and desire to live in communion with us, He is not like man. Rather He IS the Lord; He IS the Being we are to adore in wonder and in awe. To show God's otherness this tradition speaks of Him revealing Himself, not personally as He does in the Yahwist, but through dreams or through fire or through angels (cf. Ex



"The first five books of the Bible, the Pentateuch, are particularly cherished by the Jews, who call these books the 'Law' or 'Torah,' the living expression of God's will in their regard." In Israel, a crowd celebrates the holiday, Simchat Torah (Rejoicing in the Law), which commemorates the gift of the Scriptures to the Hebrew people.

20, 18-21).

The Elohist tradition, too, teaches us that our salvation is through the Lord, that HE is the one who takes the initiative and in whom we are to put our trust. And the Elohist tradition also teaches us that we must look into ourselves, get rid of the evil and foreign gods in our hearts, and reform our lives. Otherwise we will be lost (cf. Gn 35.2).

**GREAT TRUTHS** are given to us by both the Yahwist and the Elohist traditions. The significance of those truths for our lives as Christians is as critical for us today as it was millenia ago. From both of these traditions we learn that there is indeed a God, a Being who is our Lord and creator and upon whom we depend, from whom we receive life itself.

From them we learn that

we must look into our hearts and seek humbly and honestly to rid ourselves of the "demon lurking at the door." And from them we learn that we are to have heart and hope, for this utterly sovereign God is a Being who wills to live in friendship and communion with us. Although neither the Yahwist nor the Elohist tradition gives us God's most complete revelation of Himself, how wondrously true to His promise did that God remain.

For we know that He came to us personally in Jesus, His Son and our brother. With Jesus we can call that God our Father, and through Him we can have a hope that ought to be even more courageous than that that burned in the hearts of the Hebrew people from whom both of these traditions sprang and to whose living faith they bear eloquent witness.

know  
your  
faith

"The most stupendous book, the most sublime literature, even apart from its sacred character, in the history of the world." — Blanche Mary Kelly, "The Well of English," 1936.

"The Old Testament and the New are imperishable masterpieces of literature largely because they speak frankly and powerfully the facts of life." — James M. Gillis, "The Mysterious Human Nature," 1956.

# Early historical writing

## Priest

### What the glory does to you

By REV. ALFRED MCBRIDE, O. PRAEM.

"For the lips of the priest are to pronounce Torah and instruction is to be sought from his mouth" Malachi

★★★

One of the unnamed writers of the Torah was a priest. (Torah normally refers to the first five books of the Bible). Perhaps his name was Levi. After all, priestly families of the Old Testament were called the sons of Levi. Moreover, the worship book of the Torah is named Leviticus. For convenience sake then, let us call him Levi rather than the more impersonal "priestly editor."

LEVI determined that people should never forget the holiness of God and the necessity for reflecting this in a holy and moral life. The central image in Levi's life was the shrine of the Ark of the Covenant. The Ark was a wooden chest overlaid with gold. Its gold lid was known as the "mercy seat." The gold cherubs rested on the Ark. Their posture of adoration reminded the onlookers that the ark was the place where God came to dwell with his people.

At times a shimmering cloud rested on the Ark (and therefore on the throne or mercy seat). The Hebrews called this cloud appearance the Shekinah or the glory which is God's presence. The stone tablets containing the 10 commandments were inside the Ark. In this way the symbols of worship and morality, the Ark and the commandments, are united.

The Ark stood in the center of the Israelite campsites during their 40 years of travel in the Sinai. God's glory reposed upon the Ark. Later, when the Hebrews became a settled people and built a Temple in Jerusalem, the glory of God dwelt in the holy of holies, the innermost sacred chamber of the sanctuary.

Levi taught that the first purpose of worship was to acknowledge and celebrate the glory of God. He explained that worship was a time to note the official presence of the Lord. Thus worship begins with attention on God and not on what the participants are getting out of it.

It was he who urged that the name of God not be spoken. The second commandment stated that the name of God should not be taken in vain. To say the name is to exercise a certain possession of the one named. Hence, to ward people off from thinking they can control God by saying his name, Levi sequestered the holy name in silence.

By placing attention on God at worship, Levi instilled the sense of reverence and awe out of which all great religion develops. His theory was that if fundamental wonder and respect is established at worship in the presence of the Glory, there is a strong likelihood that people will respect and love one another and stand in awe at the wonders of creation.

Levi outlined the major forms of worship whereby the people could express their basic attitudes to God. These were (1) Holocaust (2) Friendship Offering (3) Atonement.

In holocaust the victim was totally consumed by fire and transformed into the smoke that rose to the heavens. The sweet smell of this offering moved to the Lord to bless him for all his gifts. This act of worship acknowledge our permanent state of dependence upon the Lord.

In the friendship offering, a portion of the lamb offered at the Temple was brought home for a sacred meal. The participants were required to settle their grudges beforehand and renew their love for each other. Often the youngest child was sent out to bring in two hungry strangers. The purpose was to link worship of God with the personal effort to live a life of love. The eating of consecrated food implied the assistance of divine strength to achieve this quest.

THE ATONEMENT ceremony was a purification ritual designed to wash away sin and selfishness. Levi required the people to confess their sins. These were symbolically placed on a goat, which was then sacrificed. (Thus the origin of "scapegoat.")

Levi wove his thoughts into the first five books of the Bible so that the gold thread of worship and reverence would clearly shine through along with the other aspects of the Law. In our present world, where we struggle so hard to retrieve the dignity of human life, the awesome message of Levi turning us toward the Glory of God is an enduring reminder of one of the deeper ways to solve our problems.

By STEVE LANDREGAN

In the movie "The Ten Commandments," Moses is pictured handing on to Joshua the "Torah" or "Pentateuch" in completed and bound form. The scene reflects the understanding of the source of the Bible's first five books that was accepted without question by Jews and Christians for generations.

THE ANCIENT belief that Moses authored the Pentateuch is reflected in the designation of it as "the five books of Moses."

Because of their great importance to Christianity and Judaism, the books of the Pentateuch (it comes from the Greek phrase meaning the book in five volumes) have been subjected to the intense scrutiny of Biblical and literary scholars.

Many questions arose concerning Mosaic authorship. How could Moses write of his own death and burial (Dt. 34:1-8)? What is the reason for the differences in vocabulary, grammatical structure and literary style evident in the oldest texts if there was but a single author? Why is God referred to sometimes as Yahweh, the name revealed, to Moses (Ex 3:14) and at other times as Elohim, an ancient Hebrew term for a divine being? What is the explanation for the existence of doublets, two slightly different versions of events like the creation of man and the flood? How could Moses have written of events and people that occurred historically long after his death, for example the Philistines (Gen 21:32)? Why are two different names used for the same geographical site without any apparent reason? The Holy Mountain is referred to sometimes as Sinai, other times as Horeb.

As the scholars studied the Pentateuchal writings they discovered ancient pious legends that had grown up to explain many of the discrepancies and

anachronisms, but they continued to seek other explanations.

A variety of theories were advanced, some plausible, some far fetched. Many faded away in the light of newer scholarship, others persisted.

While it would be foolish to say that the issue has been finally settled, it is possible to say that most Catholic scholars agree on certain conclusions regarding particular points.

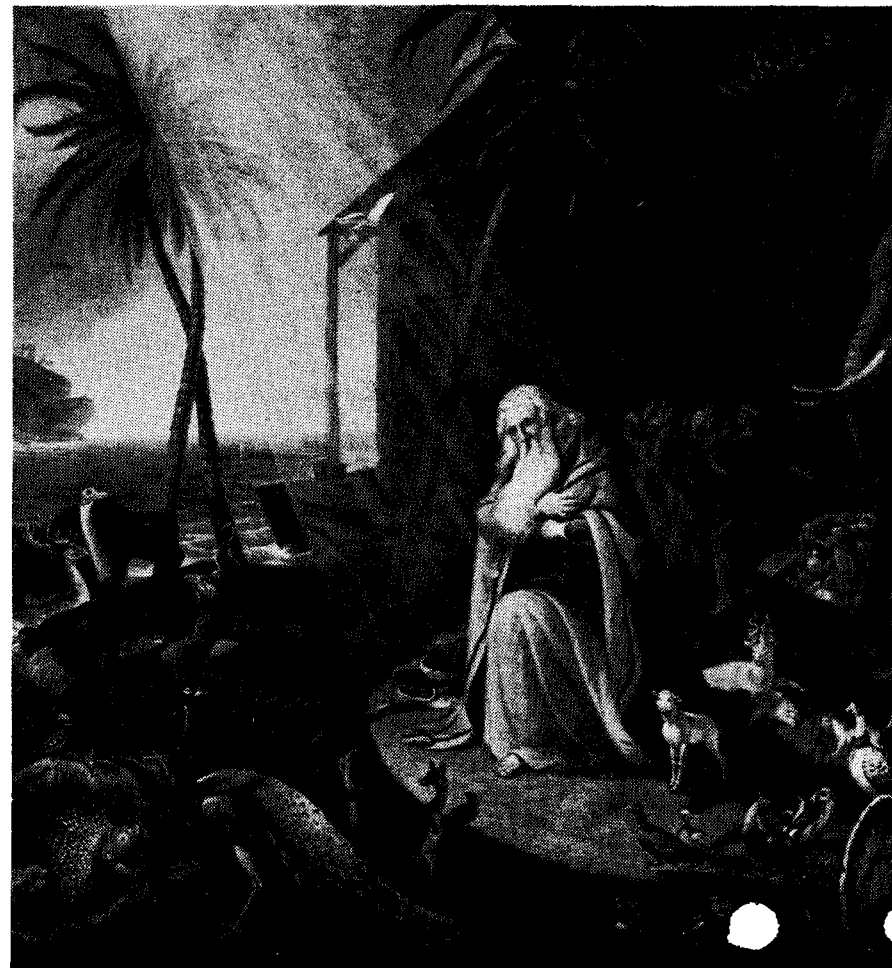
THE PENTATEUCH is a complex literary work of intricately interwoven traditions. The four principal streams of tradition that have been identified are known by the letters J, E, D and P. The letters stand for Yawist (from the German Jawist), Elohist, Deuteronomic and Priestly.

Of these streams of traditions the oldest seems to

be the J or Yahwist. It takes its name from the fact that it consistently uses the name Yahweh to refer to God. While the J tradition was developed over a matter of centuries in both oral and written form, scholars believe that it took its most definitive form in about the 10th century B.C. in the Southern Kingdom.

The second stream of tradition, which like J is narrative in form, is the E or Elohist tradition. It takes its name from the consistent use of the name Elohim in its pre-Sinai references to God. Its roots are probably to be found in the Northern Kingdom after the schism of 922 and may have its basis in the religious reforms of Elijah and Elisha.

A third tradition is the D or Deuteronomic, so named because with minor exceptions



## Handing down

By REV. JOSEPH M. CHAMPLIN

Msgr. Ray Teller and his co-workers in the religious education office for the Archdiocese of Philadelphia believe it is one thing to talk about preaching the Gospel and quite another to actually do it.

Seeking to translate such thought and talk into actions and projects, they organized a pilot "Evangelization '74 Program" designed "for everyone interested in the

Catholic Church and her teachings." The basic model was followed from October-December in 25 centers of the Philadelphia area.

Over 1,400 persons registered for the course and participated in these sessions, turnout clearly indicating evangelization of this nature fulfills a need for many individuals in contemporary society.

THE PLANNERS took as their guiding principle a definition from the Synod of

Bishops on the Evangelization of the Modern World: "Evangelization is the activity whereby the Gospel is proclaimed and explained, and whereby living Faith is awakened in non-Christians." The series presented a complete survey of Catholic teaching achieved through one night each week, one-an-one-half-hour session for 11 weeks.

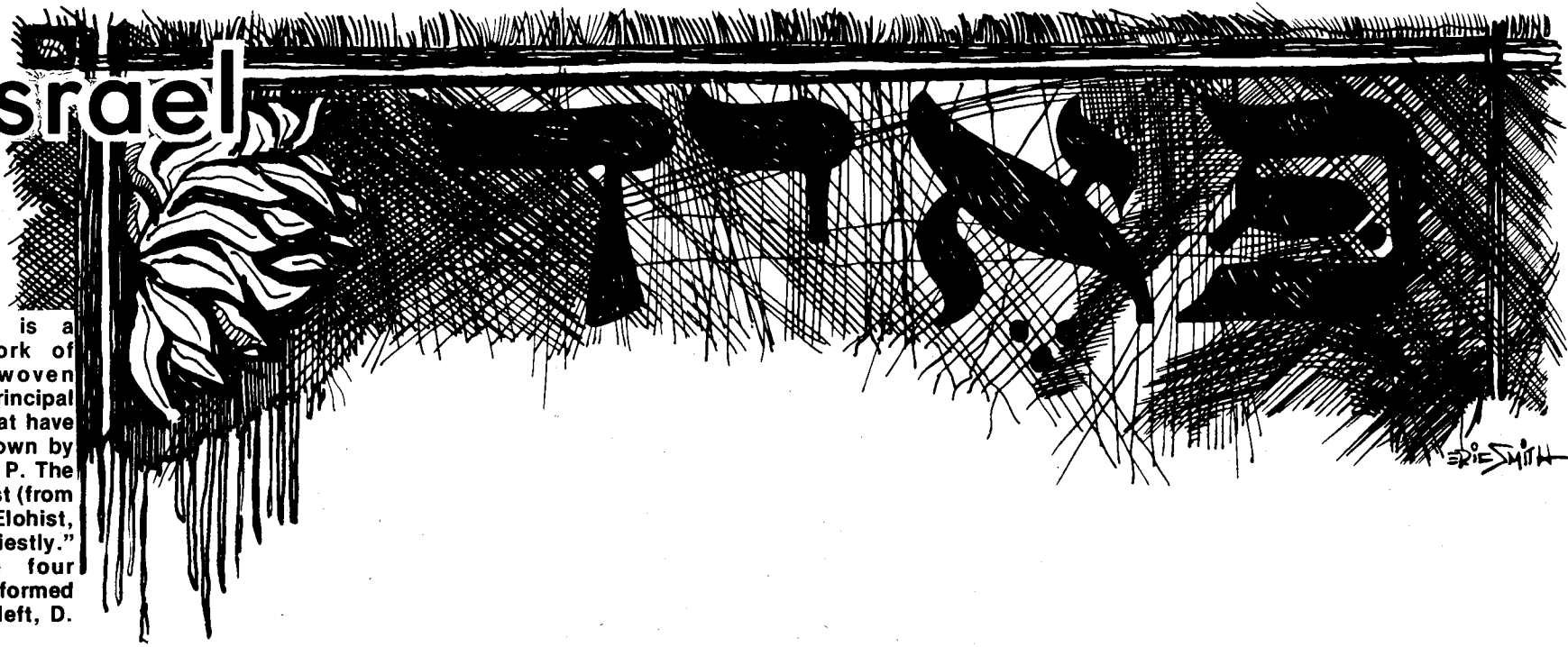
Individual classes did not follow a straight lecture, then question and answer pattern. Instead, the program attempted to develop an ex-

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# ing in Israel

"The Pentateuch is a complex literary work of intricately interwoven traditions. The four principal streams of tradition that have been identified are known by the letters, J, E, D and P. The letters stand for Yahwist (from the German Jahwist), Elohist, Deuteronomic, and Priestly." A tapestry of the four traditions begins to be formed from the letters, from left, D, J, E, and P.



it is found only in the Book of Deuteronomy. The heart of D probably originated in the Northern Kingdom but has its

roots in the Mosaic age. It was likely brought to the Southern Kingdom after the fall of Samaria (721 B.C.) where it

underwent further evolution before being lost during the long reign of the apostate King Manasseh (687-642 B.C.) and later rediscovered in the Temple during the reign of King Josiah (2 Kgs 22:8ff). D sees the covenant as God's loving election of Israel and the Law as Israel's response.

The last of the principal traditions is the P or Priestly tradition. It takes its name from the Jerusalem priesthood whose traditions are evident in the tradition's concern for cult, ritual and religious legislation. For the most part it is dry and dull reading marked by long geneologies and repetition but it reaches literary greatness in the first creation story (Gen 1:1-2:4a). The Priestly tradition is generally associated with the time of the Babylonian Exile (587-538 B.C.).

Thus of the four traditions, two, the J and the E, are narrative and two, D and P, are generally legislative. Two originated in the north, E and D, and two in the south, J and P. The first two were likely combined in the Southern Kingdom following the fall of Samaria. Parts of E was lost at this time by editing probably those portions nearly identical with J.

Where there were variations in the traditions the editors left both intact recognizing that what was important was the religious truth, not historical accuracy. No effort was made to standardize names, thus both Yahweh and Elohim were left in as were Sinai and Horeb.

THE FINAL redaction or

editing took place during and after the Babylonian exile.

The Pentateuch then is like a tapestry of divine revelation, meticulously woven of various strands of tradition under divine inspiration that tells who the chosen People of God are, where they came from, and why they were called.

"What is the explanation for the existence of doublets, two slightly different versions of events like the creation of man and the flood?"

Surrounded by his animals, Noah prays after reaching safety from the flood that destroyed the earth in this painting by Charles Willson Peale in the collection of the Pennsylvania Academy of the Fine Arts, Philadelphia.

## Discussion points and questions

1. Discuss the source of the first five books of the Bible.
2. Trace the principal streams of tradition which are identified with these early books of the Bible.
3. Read The Book of Malachi.
4. Discuss the statement: "By placing attention on God at worship, Levi instilled the sense of reverence and awe out of which all great religion develops."
5. What have you learned from reading The Book of Malachi? How can you apply this to modern life?
6. Why should Christians cherish the first five books of the Bible? Discuss.
7. What is the Yahwist tradition?
8. What is the Elohist tradition?
9. What do the Yahwist and Elohist traditions reveal to the modern Christian? Discuss.
10. Reflect upon the statement: "Evangelization is the activity whereby the Gospel is proclaimed and explained, and whereby living Faith is awakened in non-Christians." What does this statement mean to you personally? Discuss.
11. Is there a Bible study group in your parish? If not, discuss the possibility of beginning such a group with your pastor and other groups in your parish.

## n our heritage...

periential approach, modeling this example of Christ:

"In teaching, Jesus did not ordinarily present theological formulations to be memorized, but rather he shared a religious experience. He encouraged dialogue by asking questions (e.g., Who do men say that I am?) He listened and allowed time for prayer and reflection. Moreover, in a fascinating way, he celebrates the presence of God."

Thus every evening included presentation of the theme, audio-visual materials,

group discussion and a related experience activity.

For example, lesson 10, "We are a prayerful people who worship," contained a lecture on prayer and worship, then audio-visuals explaining the "Our Father" and "The Rosary Story."

Discussion followed on these questions: Why do we say that breathing to the body is what prayer is to the soul? What is charismatic prayer? Is it better to pray with others or to pray alone? Do memorized formulas have value in prayer? How do we

improve attention and awareness in prayer?

The session concluded with Benediction or, if that was not possible, the rosary, stations of the cross or some other recognized devotion.

Other evenings ended with similar activities for and by participants: a Bible service, shared prayer, renewal of baptismal promises, celebration of the Eucharist, a value clarification exercise, some social action (e.g., bringing an elderly or neglected person to the

session), a penitential service.

THESE TOPIC or theme titles indicate the course's subject matter: Who We Are and God, The Great Book with God's Message, Wonder at the Mystery of God, God-Man Among Us, The Family that Is the Church, Signs in which We Meet God, One Bread Makes Us One Body, Moral Life of a Christian, Encounter with a Forgiving Christ, We Are a Prayerful People who Worship, Living Daily the Christian Life.

The intricacies of Old

Testament history, including matters like the Yahwist and Elohist traditions, together with the riches of the Church's past and present cannot be absorbed in a single sitting, or in 11 for that matter. But a program like the Philadelphia series does give those interested a fine initiation into our rich heritage.

Msgr. Teller, as a result of the pilot project, argues convincingly that a survey course of this nature ought to be offered each year in every parish.

# THE GOSPEL TRUTH

## Feast of Christ the King

### A kingdom for real people

NOV. 23, 1975

Reading I Ezek. 34:11-12, 15-17  
Reading II, ICor. 15:20-26, 28  
Gospel Mt. 25: 31-46



Fr. Kish

By FATHER MICHAEL KISH  
St. Louis Church

For any person the Magic Kingdom at Walt Disney World is an exciting experience. From Main Street to Tomorrowland we are caught up in the glamour and fantasy of being in another world where the troubles of everyday living seem not so heavy or even not too important. We might be tempted to think how great it would be to live in this type of kingdom where peace, love and harmony seem to be featured. But then that wouldn't be for real people, or would it?

Too often we as Christians forget that we have a King who is Christ and he has a kingdom, too! In fact today we are celebrating his Kingship and all who belong to his kingdom. Unlike earthly kings Christ is a Universal King whose rule extends from sea to sea and from the rivers to the ends of the earth. We learn the basic ingredients of this kingdom from the preface of today's Mass which states that his kingdom is a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.

It is a kingdom of every land and nation because the King's love extends to every person. Like a good King, for Christ to reign is for Christ to serve. This is the way he shows

his love for his people. It seems that if we are going to be members in good standing in his kingdom which begins in this life then, we must live a life of love in service to Christ and our fellow members. Remember the example Christ gave us? At the Last Supper he washed the feet of his apostles and dried them with a towel. After which he asked his apostles: "Do you understand what I just did for you? You address me as 'Teacher' and 'Lord' and rightly so, for that is what I am. But if I washed your feet, I who am Teacher and Lord, then you must wash each other's feet. What I just did was to give you an example: as I have done, so you must do." (John 13, 12-15)

With these words Christ entrusted us with his earthly kingdom until he comes again in judgment. And when he does come at the end of time he will demand an accounting of our membership in his kingdom. He will want to know if we used our gifts and talents for our own good and the good of others. He will want to know if we have been selfish or loving. This gives us all something to think about. Yet, we don't have to wait until the end to find out how we are doing for today's gospel makes it quite clear that when Christ comes in glory he will judge us on how we have served him and as he is found in our fellow man.

We have Christ's own words: "The king will say to those on his right: I assure you, as often as you did it for one of my least brothers, you did it for me. 'Come you have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world'. To those on his left he will say: 'I assure you as often as you neglected to do it to one of these least ones, you neglected to do it to me'. These will go off to eternal punishment and the just to eternal life."

(Matt. 25:34,45-46)

To be a member of Christ's kingdom is to be snatched from the kingdom of darkness and slavery into the kingdom of light and freedom. This is the kingdom that Christ will hand over to the Father as St. Paul says in today's second reading: "So that God will be all in all." (1 Cor. 15,28) Then no longer will it be thy kingdom here but thy kingdom come!

## Prayer of the Faithful

### FEAST OF CHRIST THE KING

Nov. 23, 1975

**PRIEST:** Father, your Son is a good king. He is filled with much wisdom and understanding. We pray now that these gifts may be at the center of our lives as well.

**LECTOR:** The response will be: Lord, hear our prayer.

**LECTOR:** For the Pope, our Bishop and his priests, that they may continue to preach the Gospel to a world that aches to hear it, we pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** For all travelers, that their vacations this winter may be happy and their journeys safe, we pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** For all those who have turned God away from their lives, that they may one day come back to the search for Him, we pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** For all those who are now out of work, that they may soon find employment and ease the anxiety in their homes, we pray:

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** For all of our governmental officials, that they may always search for wisdom and lead us with integrity and honesty, we pray:

**PEOPLE:** Lord, hear our prayer.

**PRIEST:** Father, our task in life is to be a sensitive people who care about those who hunger and thirst and those who are threadbare. Through these prayers, open our ears to their cries and our hearts to their needs. We make this prayer and all prayers in the name of Jesus your Son.

**PEOPLE:** Amen.

### THANKSGIVING DAY

Nov. 27, 1975

**CELEBRANT:** Father, this is a special day for us. We gather to thank you for your goodness and kindness. We always thank you for listening to our prayers. And we ask you to hear us now as your people speak to you once more.

**LECTOR:** The response for today will be: Lord, Have Mercy.

**LECTOR:** We thank you, Father, for prosperity and success, but for the poor people and for those who are underprivileged, we pray:

**PEOPLE:** Lord, have mercy.

**LECTOR:** We thank you, Father, for clear skies and good weather, but for those who may have lost their homes or their lives in storms and rough weather, we pray:

**PEOPLE:** Lord, have mercy.

**LECTOR:** We thank you, Father, for happiness and peace, but for those who have only tasted bitterness and pain we pray:

**PEOPLE:** Lord, have mercy.

**LECTOR:** We thank you, Father, for life, but for those unborn children who will never be given a chance to live, we pray:

**PEOPLE:** Lord, have mercy.

**LECTOR:** We thank you, Father, for the gift of faith, but for those who seem to have misplaced that gift, we pray:

**PEOPLE:** Lord, have mercy.

**CELEBRANT:** Father, you have always been good to your people. You are there when things go well and you console us in difficult times. On this day of thanksgiving we recall your goodness and we thank you for filling our lives with love. These things we say in the name of Jesus your Son.

**PEOPLE:** Amen.

## Pope tells nuns put prayer first

VATICAN CITY—(NC)—Pope Paul VI told 500 Sisters attending a meeting of the International Union of Superiors General to put prayer foremost as they work in a world that places greatest value on efficiency.

"We wish to insist on this point" the Pope said in French. "Be souls of prayer. This sort of renewal is appearing among many of the faithful. Do not fear to remind your Sisters often that a period of real adoration has more value than the greatest activity, even if it be apostolic. It is part of your vocation to confront a society which puts value only on visible results."

The group, which includes 50 U.S. and 30 Canadian Religious superiors among representatives from 62 other countries, heard the Pope say their communities should be "centers of prayer, of solitude for God and of loving communion with Jesus Christ."



## Letters to the Editor

### Don't aid abortion

**EDITOR:** I believe there are more than 45 million Catholics in this country, and, in their almost hopeless struggle against the horror of abortion, it seems that strong measures should be taken.

When I have been approached by any local, state or government agency for charitable donations, I have refused, stating that as long as these agencies allocate funds for abortions for the "poor" and information and contraceptives to minors without even consulting the parents, I will give only to Catholic Charities. That way I know I am not paying for the murder of innocent unborn babies or contributing to the

moral corruption of the young. If Catholics did this, I am sure that soon the abortion law will be repealed.

Esther Shutts  
Homestead

### See improvements

**EDITOR:** Recently some friends and I were discussing how much more readable, educational, and enjoyable our Diocesan paper had become over the last year or so. We agreed that we would like to inform those responsible for the improvements that their efforts are highly regarded in our circle of acquaintances. Please pass on to members of your staff our sincere congratulations and thanks.

God bless you all for your

good works.

Max T. Schilling  
North Palm Beach

### Try volunteers

**EDITOR:** Why doesn't P.S. Connolly volunteer as an aide and see just how good the C.C.D. teachers are!

I submit dedication, love of God, and highly educated people are all I have witnessed in my five years of teaching C.C.D.

My children attend Catholic school and are taught religion by the nuns as well as lay people.

Our C.C.D. program is run the same way religious and lay people.

Instead of a knock, how about a hand? Where would we

get all the Religious for your plan?

Mrs. John (Pat) Usyk  
Plantation, Fla.

### Another look

**EDITOR:** I cannot share the views nor the concern of Pat Melrose cf. "Open the Doors" (Nov. 7) that the Catholic Church is divided into three churches. From the time of Jesus, the Church has been missionary, reaching out into all areas of the world. However, this is not a different Church, but a viable extension of the Body of Christ. "Go, therefore,

and teach all nations . . ." I agree that we should strengthen and support our missionaries, but I cannot view them as a separate church.

Our Holy Father has welcomed the Charismatic Renewal, and he has blessed our efforts to renew our faith and the spirit of joy and praise within the Catholic Church, not as a division thereof.

"The Charismatics have left their churches in vast numbers . . ." Please take another look.

James P. Meek  
Key West

## Why use kids for fund-raising?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

**Q.** I am getting quite annoyed with our parish priest in that he is involving the CCD children in his money making projects. When I verbally voice an objection, he states it is strictly "voluntary."

**A.** Money is a very rich symbol. It can mean power, status, even crime. When we use it to support our Church, our parish, we acknowledge our responsibility as members of the Christian family. It becomes a symbol of service.

Money is never an end in itself. In the Church we need it to support our programs, our schools, our institutions. In other words, we need it to be able to serve others better. Some Protestant brethren are more aware of this than we are as Catholics.

It is important to teach our young people that they have an important responsibility in supporting the Church. We are spoiled in our American society because we take so many things for granted, among them the Church.

On the other hand, we must avoid the trap of


becoming a financial institution. Money is an instrument, not our master. By using it properly we can bring

### What is your question?

the love of Christ to many people. Think of the aged, the mentally retarded, children without homes.

Pastors depend on the generosity of their people to continue the work of Christ. Our nation has received many blessings from God, among them our wealth. It is our duty as Christians to be generous. Be it "voluntary" or not.

If we look and see how much money we spend on ourselves, we can all afford to be a bit more generous, for Christ's sake.



## THIS CHRISTMAS


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## SOMEONE FOR THANKSGIVING

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

You'll be happier this Thanksgiving if you give something of yourself to someone who has nobody.

Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church. Take fifteen minutes to visit someone in the hospital.

**SOMEONE WHO HAS NOBODY**

Have someone who eats alone join your family for turkey and all the trimmings. Better yet, feed someone who needs food.

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

We don't see them because they're overseas. We know they're there, however.

Can we ignore them, let them starve?

Your \$20 by itself will feed a family of refugees for a month.

\$200 will feed ten families.

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

\$8,000 will complete the half-finished Church of St. Mary's in Edanad, Kerala, India. This tiny parish of only 675 souls has given 15 priests and 35 Religious Sisters to the service of the Church. Help Father Antony finish his church as a Memorial to someone you love—any amount will help.

Giving belongs to Thanksgiving, it's part of life.

How much will you give back to God?

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Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_

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THE CATHOLIC NEAR EAST WELFARE ASSOCIATION



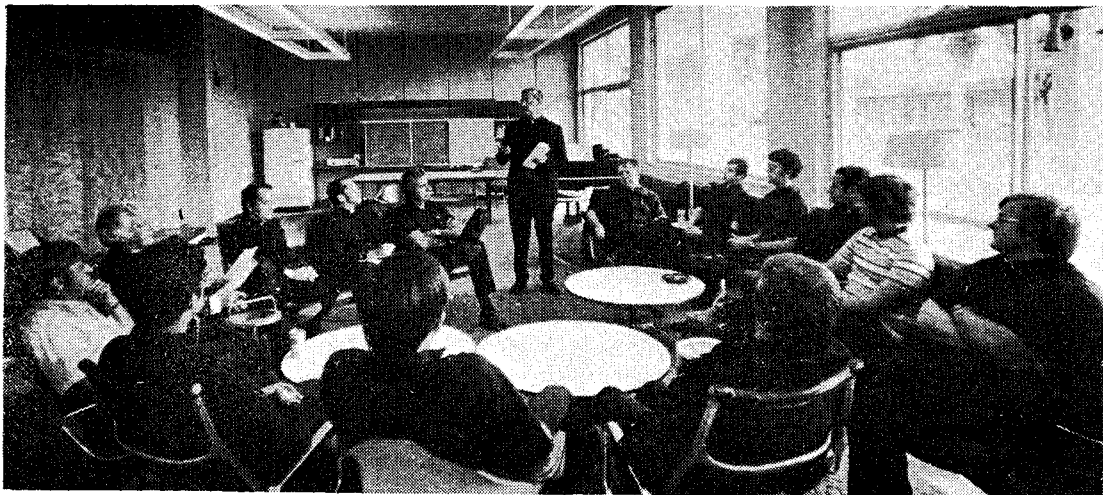
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MSGR. JOHN G. NOLAN, National Secretary  
Write: CATHOLIC NEAR EAST WELFARE ASSOC.  
1011 First Avenue • New York, N.Y. 10022  
Telephone: 212/826-1480



Fr. Kenneth Stewart of the National Office of Black Catholics is welcomed with a sign made by St. Francis Xavier children as

Sister Consolata, O.S.P., who taught Father Stewart when he was a youth in Washington D.C., looks on.



Pastors and deacons meet in the St. John Vianney Minor Seminary to discuss

and reflect theologically on the practical experiences of the deacons who are working in parishes as part

of their Major Seminary training. Father Lawrence Lyons (standing) leads the seminar.

### Setting the record straight

An article in last week's Voice entitled "The Cost of Dying" contained statements mistakenly attributed to Henry Ware, a Miami funeral director. The statements actually were made by Ed McHale, a former funeral director. The Voice regrets the error.

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## Run-To home needs items to help kids

"Help Wanted" is the unwritten sign over the door of the Miami Bridge, short-term shelter home for runaway and pre-delinquent teenagers ranging in age from 10 to 17 years.

Funds sufficient for the basic operation of the Bridge program are provided by the City of Miami Revenue Sharing, the federal Law Enforcement Assistance Administration and a subsidy from the Archdiocese of Miami Catholic Service Bureau, but the Bridge does not have monies to buy needed furniture and appliances and would appreciate any donations of new or used couches, chairs, lamps, air conditioners, rugs, refrigerators, radios, vacuum cleaners, blankets, and electric heaters.

Located at 227 NE Third St., the program includes 24-hour crisis counseling and shelter care, 24-hour telephone information and referral, short-term individual and family counseling on a residential and non-residential basis.

According to a staff member, "If we at the Bridge can improve the appearance of our 'home' we can offer that added warmth to the kids who really need a friendly place off

the streets. Although we are a crisis center, and two weeks is the average stay for our residents, we would like to expose them to some alternatives such as arts and crafts. Perhaps some of these kids will discover hidden or undeveloped talents that will help give them an identity." Since the Bridge doesn't have a staff member trained in this area it would welcome the assistance of an artist.

To help the Miami Bridge help the community please call Sam or Kathy at 371-6211.

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# It's a Date

## Palm Beach County

Their annual charity card party will be sponsored by Catholic Daughters of America, **COURT PALM BEACH**, at 1:30 p.m., Saturday, Nov. 22 at the CDA Hall, 537 Pine Terrace, West Palm Beach. Players are expected to bring their own cards. Dessert will be served.

★★★

A rummage sale under the auspices of the Women's Auxiliary of the Palm Beach County **CATHOLIC SERVICE BUREAU** is scheduled to be held Sunday, Nov. 23 at Four Points, Military Trail and Southern Blvd.

★★★

A fashion show and luncheon will be sponsored by **ST. JOHN FISHER** Women's Guild, West Palm Beach, at 12:30 p.m. on Saturday, Nov. 22 at the K. of C. Hall on Marine Drive. Tickets may be obtained by calling 842-0822.

★★★

**SACRED HEART** Ladies Guild will sponsor a holiday bazaar and bake sale on Saturday and Sunday, Nov. 22 and 23 in Madonna Hall, Lake Worth. The sale begins at noon Saturday and continues until 8 p.m. and resumes at 8 a.m. and continues until 2 p.m. Sunday.

★★★

The 20th annual Christmas Bazaar sponsored by **ST. JULIANA** Women's Club will be held Saturday and Sunday, Nov. 22 and 23 in the school cafeteria, West Palm Beach. Luncheon will be served at 11:30 a.m. Saturday.

★★★

**ASCENSION** Woman's Club, Boca Raton, will sponsor a "Christmas Carousel" bazaar today (Friday) and Saturday, Nov. 21 and 22.

★★★

The Friendship Club at **HOLY SPIRIT** parish, Lantana, will sponsor a "Day at the Races" on Monday, Dec. 1.

Buses will leave the church parking lot at 10 a.m. For Calder Race Course. For reservations call 588-5042.

## Dade County

Their third annual holiday bazaar will be sponsored by **ST. BRENDAN** Women's Guild Saturday and Sunday, Nov. 22 and 23 in the parish hall at 8725 SW 32 St. The bazaar opens at 10 a.m. and closes at 6 p.m.

★★★

The second in a series of Sunday evening parish celebrations will be held in **ST. LOUIS** parish beginning at 6 p.m. Mass on Nov. 23. Pot luck dinner follows in the family center.

★★★

A one-day retreat for nuns in South Florida begins at 9:30 a.m., Sunday, Nov. 30 at the **DOMINICAN RETREAT HOUSE** 7275 SW 124 St. Father Richard Sudlik, O.M.I., assistant pastor, St. Stephen parish, Hollywood, will conduct the one day conference which concludes after 2:30 p.m. Mass. Reservations may be made by calling 238-2711.

★★★

Members of the **MIAMI BEACH COUNCIL K. of C.** will convene for a special business meeting at 8 p.m., Monday, Nov. 24 at St. Patrick Club rooms, Miami Beach.

★★★

A Thanksgiving card party under the auspices of **ST. JOSEPH** Catholic Women's Club, Surfside, begins at 1 p.m., Monday, Nov. 24 in the parish center. Refreshments will be served.

★★★

Members of **ST. LAWRENCE** parish, N. Miami

Beach, will observe a Day of Recollection beginning at 2:30 p.m., Sunday, Nov. 30. "Season of Advent" is the theme of the conference which will welcome adults, teens, and children. Mass and a covered dish supper will conclude the program. For reservations call 945-1950.

★★★

Lee Williams is the newly elected regent of Our Lady of Perpetual Help Circle, **DAUGHTERS OF ISABELLA**, Coral Gables. Other officers are Magi Braun, vice regent; Jo Snetro, recording secretary; Virginia DiCristafaro, treasurer; Nell Dorsch, financial secretary; Mary Furey, chancellor; Gilda Focaracci, custodian; Blanche Becerra, monitor; Violet Moniz and Mary Ciancio, guides; Mae Gallagher and Santina Cane, guards; Vivian Scavo, organist; and Jane Gordon, trustee.

★★★

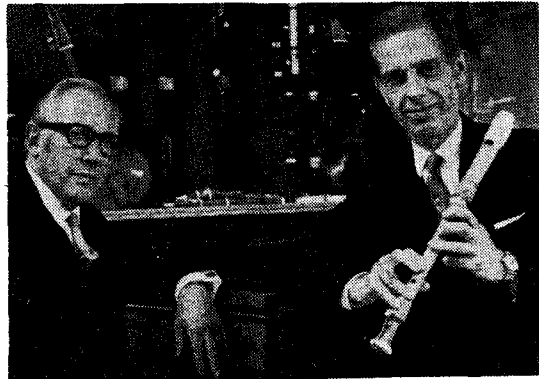
The **CATHOLIC ALUMNI CLUB** will sponsor their annual hayride at Golden Eagle Ranch, 41 SW 122 Ave. at 8 p.m., Saturday, Nov. 29. Reservations must be made no later than Thursday, Nov. 27 by calling 891-6186.

★★★

Members of **VISITATION** North Dade, will sponsor their annual Glenn Miller dance at 9 p.m., Saturday, Nov. 22 at Bayfront Park Auditorium, downtown Miami. Tickets may be purchased at the door.

★★★

A bazaar under the auspices of **ST. FRANCIS HOSPITAL** Auxiliary begins at 11 a.m. today (Friday) and continues through 6 p.m. in the Weigand Auditorium, Miami Beach.



English musicians, Joseph Saxby and Carl Dolmetsch will be heard in concert this evening (Friday) at Barry College.

## English musicians concert at Barry

Two renowned English artists will be heard in concert at Cor Jesu Chapel on the Barry College campus at 8:15 p.m. today (Friday).

Carl Dolmetsch (recorder and treble viol) and Joseph Saxby (harpsichord) will be assisted in their concert by Miamians, Michael Braz, Barry

music instructor and harpsichordist and Christopher Koch who plays the violoncello.

This is the third time that Dolmetsch and Saxby have performed for Miami audiences, and tickets may be obtained by calling 758-3392, Ext. 223 and at the Recorder Workshop, 2732 Bird Ave.

## Christmas party set for elderly

The fifth annual Christmas party for senior citizens in the North Dade area will begin at 11 a.m. Friday, Dec. 5 at Mass in St. Mary Cathedral.

A box lunch will be served and entertainment provided in the nearby

Archdiocesan Hall after Mass.

Volunteers are needed to provide transportation and as hostesses during the party. Those able to volunteer are requested to call Mrs. Peter Buffone at 754-6346.

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Space for this ad has been contributed as a Public Service by this publication.

## T'giving Mass at St. Coleman's

POMPANO BEACH—Children in St. Coleman parish will participate in a special Thanksgiving Mass at 9:30 a.m. on Thursday, Nov. 27.

Students in grades one through eight in the parochial school and Religious Education class will be attired in costumes native to the countries of their ancestors. They will lead the Offertory procession carrying gifts of food, clothing and money for the needy.

A flag ceremony and pledge of allegiance will be lead by Girl Scout Troops 11 and 46.



Daughters of Isabella donated \$3,550 to Marian School as Mrs. Lynn Atczak principal. At left is Sister Lucia, Archdiocesan Director of Special Education. At right is Mrs. Lee Williams, regent of Our Lady of Perpetual Help Circle.

## Barry presents rock musical

The Florida premiere of "Two Gentlemen of Verona," "based on Shakespeare's comedy, will be presented by the drama department of Barry College, today through Nov. 23 in the campus auditorium, Miami Shores.

The rock musical which won two awards during its Broadway run, is under the direction of Barry Theatre Instructor Pat Minnaugh with Michael Braz as musical director and Marilyn Laudadio as choreographer.

Performances will begin at 8:15 p.m. each evening with a 2 p.m. matinee scheduled for Nov. 22 and 23.

## It's a Date

A Memorial Mass for deceased members of MARIAN COUNCIL K. of C. begins at 6 p.m., Saturday, Nov. 22 at the Council Hall, 13300 Memorial Dr., North Miami. A buffet follows at 7 p.m. as well as entertainment by the "Fifty Sweet Adelines Choral Group."

★★★

Residents of MARIAN TOWERS, Sunny Isles, will sponsor a Christmas bazaar featuring a variety of hand-made articles, jewelry, handbags, etc. between 10 a.m. and 4 p.m. on Saturday, Nov. 22 at 17505 N. Bay Rd.

### Broward County

Senior citizens and retirees will be guests of NATIVITY parish priests during a Thanksgiving eve dinner, Wednesday, Nov. 26 in the parish hall, Hollywood. Mass celebrated at 4 p.m. will precede dinner. Deadline for tickets is at noon today (Friday) at the rectory.

A "Mini Retreat" for women begins at 9 a.m. and concludes at 2 p.m. on Saturday, Nov. 22 in OUR LADY QUEEN OF MARTYRS parish, Fort Lauderdale. Father Dan Doyle will conduct the conference. Each retreatant will bring her own lunch and coffee and dessert will be served. Babysitting services will be available. For reservations call 587-8702.

★★★

An all-night vigil will be held tonight (Friday) at BLESSED SACRAMENT CHURCH, 1701 E. Oakland Park Blvd., Fort Lauderdale. Mass celebrated at 9 p.m. will be followed by exposition of the Blessed Sacrament and consecration to the Sacred Heart. Prayers, sermons, Stations of the Cross and Rosary meditations will be offered for world peace throughout the night. The vigil concludes with 5 a.m. Mass on Saturday, Nov. 22 in preparation for Christ the King.

COURT HOLY SPIRIT, Catholic Daughters of America, will sponsor a dessert card party on Friday, Nov. 28 at noon in St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

★★★

"Stable Trotters" of ST. MAURICE parish, Fort Lauderdale, will sponsor a social evening today (Friday) at 6:30 p.m. in the parish hall where each member will bring a covered dish with an international flavor. A sing-along follows supper.

★★★

ST. HELEN parish will sponsor a "Harvest Dance" beginning at 9 p.m., Saturday, Nov. 29 in the parish hall. Tickets are now available at the rectory, 2721 NW 34 Terr., Fort Lauderdale.

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# youth

## Operation SIGN is forging ahead

By ELAINE SCHENK

● Help! Catholic homes needed for young students coming to live for a year in the United States. You don't have to have teenagers or children in the family to welcome one of these eager young persons from different countries of South America. Families provide only an extra bed and meals, and there is always counseling available in case any problem should arise.

Get in touch with Mrs. Marilyn Weil, phone 661-2948, for more details.

● Get a load of this: 1,500 service hours have been reported for the month of September by CYO-ers of the Archdiocese who are working towards the national S.I.G.N. goal 100,000,000 hours. That makes us one of the leading dioceses in the nation as far as this project goes. Keep the hours coming! Call the Youth Activities Office for more info: 757-6241 (Dade); 525-5157 (Ft. Laud.) 833-1951 (Palm Beach).

● Looks like some tough competition in the CYO football playoffs this Sunday at CHAMINADE. West Palm Beach, Broward and Dade are all getting into the scuffle over the pigskin. Let's see who comes out on top!

● Columbian Squires are churning up enthusiasm for their fourth annual statewide athletic event next weekend. Opening the action-packed three days at St. Vincent de Paul Seminary is the five man basketball competition, beginning Friday, Nov. 28, at 3 p.m. Eight running events, long jump, and 6 swimming events will follow, and should be specially exciting because of increased participation this year. Closing Mass is Sunday, followed by breakfast and

presentation of awards.

● Just in case you young adults feel left out while all the sports activity is going on, how about getting in touch with Youth Activities? They'd like to form a Young Adult League in basketball. So, in case you haven't been contacted, call DYA and let them know you're interested.

● Whoops — bump! Ouch! Sounds like the Federation skating party up in Palm Beach. That's Wednesday, Nov. 26 at 8 p.m., at the Galaxy Skateway. Call Jamie Bramuchi at 582-8794, for more info.

● Bridge the generation gap: learn the Charleston and teach Dad the bump! St. James Parish daughters and dads will give it a try, anyway, at the Father-Daughter Dance next Saturday, Nov. 29, at 7:30 p.m. in the parish hall. Tickets are available from any member of the Men's Club.

● And we can't let you forget the all-CYO dance Dec. 6 at O.L.P.H. parish in Opa Locka. Rapid Transit provides the sound, you provide the feet. See you there!

● Anybody want to play Santa Claus this year? "Operation Santa Claus" seems like a long way off, but Dec. 14 will be here before you know it. Area coordinators are:  
S. Dade—Claudia Grillo—251-7196; Mary Pat Lyden—666-2484.

N. Dade — Kathy Baaranowski—625-3924; Marty Dehnert—681-4335.

Broward—Bill Kaufmann—966-1597.

Palm Beach—Frank DiMarzio—732-2328.

Get in touch with any of the coordinators—now—and learn how you can help make a brighter Christmas for a lot of children.



New Bicentennial Flag was raised at St. Jerome School, Fort Lauderdale, for the opening of the annual carnival last week. A five and drum corps was also featured in the activities.

## Brian Piccolo Stadium to be dedicated tonight

FORT LAUDERDALE— "Who was this guy Piccolo they named the field after...?"

Tomorrow, or next week, or years from now, someone may ask the question, after looking at the sign over the Brian Piccolo Memorial Stadium now being completed on the grounds of St. Thomas Aquinas High School.

But not today. Today (Friday) is Brian Piccolo's day in the city of Fort Lauderdale and at St. Thomas Aquinas High, where he was the star football player before achieving fame at Wake Forest and with the Chicago Bears. Before anyone knew that cancer would end his career and his life at age 26 in 1970.

AT 8 P.M. tonight, the

football and soccer stadium bearing his name will be dedicated, capping a day officially designated as Brian Piccolo Day. Invited to attend the dedication, along with students, parents, alumni and friends of St. Thomas High, are Archbishop Coleman F. Carroll, the Mayor of Fort Lauderdale Piccolo's parents and other dignitaries. During the day at the school the movie "Brian's Song," which tells the story of Piccolo and his close friend Gale Sayers, will be shown.

The stadium has long been a dream of Aquinas students and faculty, who have had to use the facilities of other schools for evening football games since the school's beginnings as Central Catholic

High in 1952. A committee of parents, staff and friends of the school has been working, in conjunction with the City of Fort Lauderdale, to raise the funds and build the stadium.

THE CITY provided the lighting, and the school will assume responsibility for gradually developing the seating (there is a 2,000 provisional seating capacity, with an expected 4,000 permanent seat capacity), con-

(Continued on page 22)

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### Msgr. John McMahon is not a very good mechanic.

Monsignor John McMahon can't fix tractors, but he sure can keep people together. Seven of his nine years in the priesthood he has worked with migrant laborers.

People who work in the fields know God in simple ways, all around them. Msgr. McMahon holds their faith firm while being a friend and confidential adviser.

He's director of the Rural Life Bureau, but he also teaches sociology at the major seminary and works with future priests in pastoral education. We use good men many ways.

If you'd like being a friend of the less fortunate, maybe the priesthood is for you. The job enjoys enormous satisfactions, a never-ending sense of accomplishment. Write Director of Vocations, 6301 Biscayne Blvd., Miami 33138. Or call 757-6241.



The Miami Archdiocesan Priest. God knows what he does for a living

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# Aquinas stadium dedication set tonight

(Continued from page 21) facility will be an ongoing cessions and restrooms. project, the stadium is already Although development of the in use.

## Sports Scene

### St. Tim retains volleyball title

By GEORGE FORNASH

Would you believe St. Timothy has defended and won their fifth consecutive CYO volleyball championship, and without too much difficulty. Coach Dan Murphy has certainly done an excellent job of researching volleyball, as his team is one of the best coached and disciplined that I have ever had the pleasure of watching.

If I had to select any one player in the tourney it would have to be Cindy Bottoms; her play was devastating with a bullet-like serve and spikes that left nothing but a frustrated defense. Cindy took command early with great team assists from Ann Harris, Lisa Monda, Faye Chea, Kathy Moore and Liz Francisco. Also on this "dynamite" team is Michelle Ford, JoAnn Warsdale and Colleen Beaugard, unable to play due to sprained ankle.

Winning is what it's all about but if you could have seen the sportsmanship displayed throughout the tourney one would have had to say HOW is it possible to keep your cool under such trying circumstances? Well, they did and a mention is in order for such teams as Our Lady Queen Of Peace, Holy Redeemer, St. Luke, Nativity and on and on. Competition was tops with a very fine team from our very gracious host St. Rose, who knocked off an excellent team from Broward County, St. Stephens, then losing in the finals to Epiphany who played first class ball and finished second in the finals. Miss Salazar of Epiphany did an excellent job of helping guide her team to the championship game. Team champions representing their divisions were: Our Lady Queen Of Peace, St. Luke, Holy Redeemer, St. Vicent-Delray Beach, St. Stephen, St. Rose, St. Juliana, Nativity, Epiphany and St. Timothy.

One last comment regarding next year's tourney: keep an eye on St. Juliana and Nativity, two very scrappy competitors who finished third and fourth in the tourney and displayed enough intestinal fortitude to make any coach start worrying about next year's champ.

★★★

Assumption Academy advanced to the State Class AA volleyball tournament by defeating Carrollton for the Region 4AA crown. The scores were 15-13, 6-15 and 15-6.

★★★

Chaminade's football team has had two separate seasons this year. The first one saw the Lions drop six straight games. Like Mr. Hyde turning into Dr. Jekyll, Chaminade has reversed themselves for three straight victories, the latest, a 20-0 whipping of cross-town rival McArthur. Bill Capece supplied the ground power with over 100 yards rushing and one touchdown. The Lions' defense, getting tougher each week, notched their second shutout in a row. In addition to these last three wins, Chaminade's loss earlier in the season to Miramar High was reversed when it was discovered that Miramar had used ineligible players. A win over South Broward in their finale will give the Lions a .500 record for the season.

Cardinal Newman chalked up their fourth win of the season with a 24-22 squeaker over Jupiter. Newman can also finish the season with a 5-5 record if they can beat Eau Gallie this weekend.

Last week was one that Columbus would like to forget. It began with a loss to Miami Beach on Monday in the game rescheduled because of Julio Portela's death. The loss ended Columbus' slim hopes for a playoff berth. Then on Saturday, the Explorers fell victim to South Miami, 17-13, as a fourth quarter rally fell short.

St. Thomas Aquinas came up short in their game with Nova by the slimmest of margins. The Raiders fell, 7-6. Nova's defense kept Aquinas' offense from the goal line most of the night.

Cardinal Gibbons became the third Archdiocesan school to go down to defeat at the hands of Key West High. The Redskins lost 20-6. Earlier in the season, Pace and Curley lost to Key West, while St. Thomas conquered the Conchs.

LaSalle was stung for four touchdown passes as they were overwhelmed by Ransom-Everglades, 44-8. It was only the Royals' second loss against seven wins this year.

So who was this guy Piccolo they named the field after?

"It is more his spirit than anything else we are memorializing," explained Father Vincent Kelly, supervising principal of the school and Archdiocesan superintendent of education.

Those who knew him remember him fondly.

"BRIAN'S FAME has far outdistanced his football ability," said Bill Bondurant, managing editor of the Fort Lauderdale News. Bondurant knew Piccolo as a youngster and remained his friend through the years.

"It is the man who people remember, the flashing smile and the blocky torso. The battler. Too slow and too small to play pro football, but too determined not to make it." Piccolo, who led the nation in

scoring and rushing on a Wake Forest team "that could hardly get out of its own way, much less clear a route for him," as Bondurant explained, had to settle for playing backup to his hero Gale Sayers when he joined the Chicago Bears.

Bondurant recalls Piccolo as a boy not yet in high school, hovering near the Central Catholic practice field, waiting for stray footballs that he could catch and fire back to the older players, his heroes.

ANOTHER MAN who knew Piccolo well is Bo Litzinger, coach and social studies teacher at Aquinas. He coached Piccolo from the time he was in fifth grade at St. Anthony School, in basketball, baseball and football.

"He certainly was a determined young man," Litzinger recalled, "pretty much like in the film. 'Brian's

Song.' He was also a great kidder and practical joker.

As for Piccolo's determination to play even though he was considered too small for the pros, Litzinger said: "He always knew in his own mind that he could play. And he proved it in substituting for Sayers."

Sayers, his roommate and close friend, dedicated his own trophy as the NFL's Most Courageous Player of 1969 to the dying Piccolo.

"Brian Piccolo became a symbol of courage," Bondurant said. "It is to him that this new stadium will be dedicated, perhaps to provide us all with that marvelous opportunity to answer when another small boy one day waits impatiently by the field hoping for a loose football, and asks in an idle moment: 'Who was this guy Piccolo they named the field after . . . ?'"

## Straight Talk

### Do miracles happen today?

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P. O. Box 381059, Miami, Fla. 33138

Dear Father,

Why doesn't the Catholic Church recognize miracles happening in our times today? She, the Church, seems to disclaim the occurrence of miracles until at least 200 years after they happen. Again, why? Perplexed

Dear Perplexed,

A miracle is a sign to us that all of history, all of creation is under God's power. A miracle never forced anyone to believe, but it can be a sign

to those open to the true meaning of life that we are loved eternally by God and his care is constant. The Church certainly believes in miracles today. We as a Church, for example, constantly pray for the sick and injured. We believe that if it is His will, these people can be brought back to health. The Church rejoices when these things do occur. In fact, we may have witnessed a miracle.

However, while the Church puts her faith in the power of

God, she is very careful in proclaiming any particular incident to the whole world. She carefully researches the incident before she puts her public stamp of approval on it. This does not mean that the Church believes that the only miracles that occur are the ones that she proclaims. It simply means that she is so sure of the particular incident as a special act of God that she can offer it to all of us to strengthen our faith and give us cause to praise God.

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## 1A-Fictitious Names

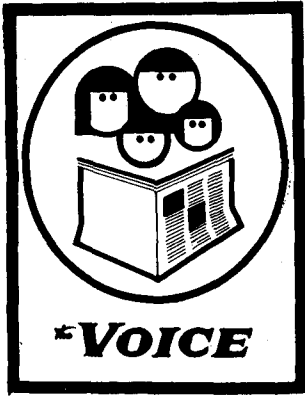
NOTICE IS HEREBY GIVEN that the undersigned desiring to engage in business under the fictitious name of "Florida Gardens" at 11128 N.W. 17th Ave. Miami, Fla. 33147 intends to register said name with the Clerk of the Circuit Court of Dade County, Florida, in compliance with House Bill No. 1175 Chapter No. 20958 Laws of Florida, 1941.

Mike Riviera  
11-7 11-14 11-21 11-28

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# Católicos de E.U. preparan para Congreso Eucarístico

Estados Unidos será el marco del 41 Congreso Eucarístico Internacional, que como una adhesión de la

Iglesia Católica a las celebraciones del Bicentenario de esta nación se efectuará en la ciudad de Filadelfia del primero

al 8 de agosto de 1976.

Será la primera vez en cincuenta años que este evento se celebra en Estados Unidos. Se esperará la asistencia de más de un millón de participantes.

El primer Congreso, que se celebró en Lille, Francia, concentró la humilde cifra de 800 peregrinos, mientras que al último Congreso, efectuado en Melbourne, Australia, fueron millón y medio de fieles.

La población católica de Estados Unidos es de 48 millones. El primer y único Congreso Eucarístico habido en Estados Unidos se efectuó en Chicago en 1926.

Se están estudiando detallados planes en lo que se refiere a alojamiento, transporte, servicios de la ciudad y otros aspectos para facilitar la presencia de más de un millón de visitantes católicos a Filadelfia.

Como preparación para el Congreso se está organizando un programa de renovación espiritual de casi un año de duración para todas las parroquias de Estados Unidos. Dicho programa comenzará a finales de 1975. Se dará especial atención a la Cuaresma de 1976, con liturgias y catequesis especiales.

Se pedirá a los católicos que desplieguen especial interés social por los materialmente hambrientos del mundo y que cooperen con el ayuno y el sacrificio de la donación.

Durante la Semana del Congreso se pondrá a la consideración de los participantes especial atención a las siguientes ocho necesidades básicas de la familia humana:

- Hambre de Dios,
- Hambre de Amor,
- Hambre de libertad y Justicia,
- Hambre espiritual,
- Hambre de verdad,
- Hambre de comprensión,
- Hambre de paz
- Hambre de Cristo, el Pan de la Vida.

Días especiales han sido establecidos para rogar por los cristianos que sufren, los ancianos, la juventud, los grupos étnicos, El Cardenal John Krol, Arzobispo de Filadelfia, es el presidente de la junta directiva del Congreso, que tendrá como lema de estudio "La Sagrada Escritura centro de la vida sacramental de la Iglesia Católica."

## Retiro Espiritual en la Asunción

Un retiro espiritual los días 6 y 7 de diciembre está siendo organizado por el grupo carismático de St. Kieran en la capilla de la Asunción, de 8 a.m. a 7 p.m. ambos días. Dirigirá el retiro el Padre Salvador Cerrillo Aldae, M.S.P.S.

Las personas interesadas en mayor información sobre este retiro pueden llamar a los teléfonos 266-3437, 534-2825 y 885-6336.

# LA VOZ

## Capitalismo, Comunismo o Centrismo

El Papa Paulo VI apoyó declaraciones recientes de su vicario en Roma, el Cardenal Ugo Poletti, sobre el peligro comunista y repitió en una audiencia en la basílica de San Juan de Letrán que los romanos "no deben entrar en componendas con fórmulas inadmisibles."

Las palabras del Papa en respaldo de declaraciones anteriores del vicario Poletti salieron al paso a campañas de los elementos comunistas llamando a los católicos a una alianza electoral para los comicios de la primavera del año que viene. El Partido Comunista Italiano tiene cifradas sus esperanzas en esas elecciones y comenzó a buscar el voto católico.

En un mensaje por Radio Vaticana el Cardenal Poletti advirtió que "un cristiano no puede comprometerse con quienes dicen respetar a la persona humana pero ignoran a Dios." El Evangelio no separa al hombre de Dios, pero el marxismo no tolera la presencia de Dios, dijo el prelado.

La oportuna salida al paso del Vicario de Roma, primero y del propio Papa, después, puso a los comunistas italianos en su lugar, evitó que muchos católicos de buena fe pudieran llamarse a engaño y reafirmó la histórica posición de la Iglesia frente a las filosofías marxistas, ateas, totalitarias, negadoras de la dignidad del individuo.

Las declaraciones del Papa cayeron como un jarro de agua fría a los líderes marxistas de Roma y del mundo, y, por supuesto, llenaron de alegría a muchos anticomunistas furibundos, a muchos elementos de la derecha recalcitrante.

Pero en esos mismos días el Papa salió con otro comentario sobre la posición que debe adoptar el cristiano ante el complejo mundo de hoy:

La renovación cristiana debe incluir una reforma social, pero no inspirada en fórmulas capitalistas o comunistas, sino "en el amor al prójimo", dijo el Papa en su audiencia semanal del 12 de noviembre.

Y advirtió que un programa social de carácter cristiano no puede ser tampoco "una componenda centrista" entre "el egoísmo del capitalismo" y "el socialismo comunista". Debe excluir "la lucha de clases y en cambio promover la dignidad y libertad de la persona."

Esas breves enseñanzas del Papa en dos audiencias distintas deben llevarnos a estudiar la doctrina de la Iglesia en materias sociales en esta disyuntiva a la que se ha llevado al mundo, dividiéndolo en dos bloques.

Ni el estado totalitario del comunismo socialista, que ha demostrado que no vacila en pisotear derechos y arrancar vidas para alcanzar o sustentar el poder absoluto, ni el capitalismo egoísta que en estas latitudes lleva a los hombres a una carrera de ratas en la que unos se desenfrenan en el afán de tener más y disfrutar más, acaparando con ambición insaciable cuanto se pone a su paso, mientras otros en esa misma carrera tienen que arrastrar una vida de bregar incesante, de angustias económicas y morales para llevar un poco de pan a sus hogares.

Hay una respuesta que no es el egoísmo del capitalismo ni la opresión del comunismo.

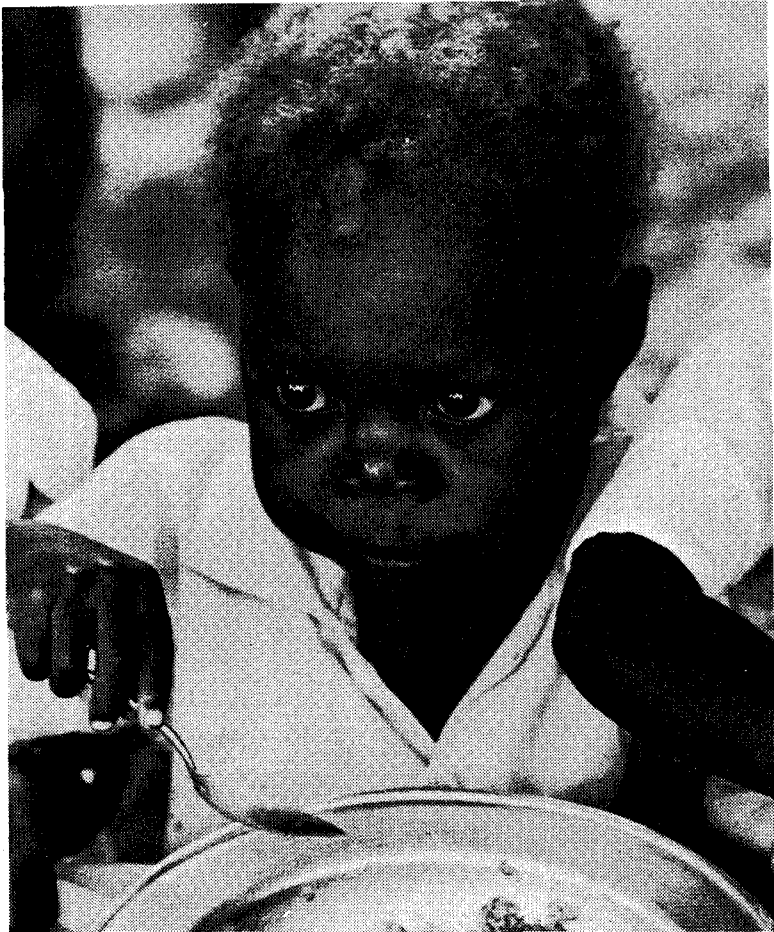
Para el católico cubano de Miami, que sufrió en carne propia la dolorosa experiencia del comunismo violento, agresor, usurpador, no cabe duda que el rechazo al marxismo es absoluto. Pero ese mismo hombre está comprendiendo que en las angustias de las tarjetas de créditos, las hipotecas apremiantes, el afán de lucro desmedido, la tentación del consumismo, en concepto de tanto tienes, tanto vales, tampoco está la vía para la vida en dignidad, paz y armonía.

Por eso es necesario que dediquemos más tiempo a estudiar las fórmulas que enseña la Iglesia y que emanan de Cristo mismo y su mensaje de amor entre todos. Si queremos vivir a cabalidad nuestro cristianismo, tenemos que estudiar las enseñanzas sociales de la Iglesia y comenzar por ponerlas en práctica en el hogar y en la comunidad.

## Homenaje a Religiosas

Los Caballeros de Colón del Consejo 5110 "Ntra. Sra. de la Caridad, ofrecerán un homenaje de cariño y reconocimiento por su labor, a todas las Religiosas pertenecientes a las distintas comunidades de habla hispana, que prestan sus servicios en este Condado de Dade. El acto tendrá lugar el próximo sábado día 22 de noviembre a las 8 p.m. en el Auditorium de la Parroquia de San Pedro y San Pablo, 900 S.W. 26 Rd. Jesús Castillo, Presidente de la Comisión de Actividades del

Consejo tiene a su cargo la organización del mismo. Si alguna de dichas Comunidades aún no ha recibido la invitación oficial para este Acto, debe comunicarse cuanto antes con el Sr. Castillo, Teléf. 885-4036. "Se invita a todos los Caballeros de Colón y sus familiares para que asistan a este homenaje en honor de quienes tan callada y desinteresadamente laboran por nuestra comunidad." y firma Plácido S. Fernández.



"Usted puede hacer feliz a un niño" tan sólo con limpiar un poco los closets en su casa. Del lunes 24 al sábado 29 de noviembre en todas las parroquias de la Arquidiócesis de Miami se recibirán las ropas que ya usted no quiere, porque han pasado algo de moda, o se aburrió de ellas. Esas mismas ropas harán felices a niños y adultos en otros países donde existe mayor necesidad. Se trata de la colecta anual de ropas en Acción de Gracias (Thanksgiving Clothing Collection). Como la mayor parte de las áreas de pobreza en el mundo están concentradas en zonas tropicales, las prendas de vestir y ropa de cama procedente de Miami resulta más útil que la que pueda venir de otras ciudades del norte. Lo que para usted resulta un estorbo en los armarios puede convertirse en estadísticas como éstas basadas en la colecta del año pasado: 37 millones de piezas de ropa personal o de casa por un valor de \$22.5 millones distribuidos a 48 países, especialmente a los refugiados del Sudeste de Asia. Por otra parte el Catholic Relief Services siempre tiene un banco de 500 toneladas de ropa para casos de emergencia como terremotos y otras catástrofes. En la foto, este niño de Haití, víctima del hambre de una larga sequía, recibe alimentos que en parte fueron donados a través de las iglesias católicas de E.U. Si para alimentarse necesita de la donación, qué no será para vestirse.

## San Francisco triunfa en La Cubanísima

"La vida de San Francisco de Asís sigue despertando el interés del público y prueba de ello es el éxito que ha alcanzado la dramatización de esa vida en el espacio de 11:30 a.m. de lunes a viernes por WQBA", dijo Sergio R. Fuentesfria, vicepresidente de Producciones Susquehanna, que está presentando la vida del Santo de Asís en versión radiofónica de Carlos Chacón Jr.

"En la Cubanísima siempre nos preocupamos por llevar no sólo entretenimiento, sino un positivo mensaje en nuestros programas novelados. Supimos

del éxito rotundo que alcanzó la vida de San Francisco en la radioaudiencia mexicana y comprendimos que en Miami iba a ocurrir lo mismo. San Francisco fue una de las figuras más grandes de la edad media y ha ejercido gran influencia en la vida espiritual de todo el mundo por su ardiente caridad y su amor hacia todas las criaturas. Esos rasgos del santo son puestos de relieve en la producción en la que intervienen los actores Luis Bayardo (San Francisco), Nora Veyan, Luciano Hernández y Benito Romo, entre otros," agregó Fuentesfria.



# Obispos de E.U. estudian problemas sociales

WASHINGTON.— Los Obispos de Estados Unidos reunidos en la capital de la nación están discutiendo en este momento asuntos de trascendencia social como la vivienda, el desempleo y el aborto.

En el momento en que entra en prensa esta edición los obispos

estaban considerando la votación sobre los siguientes asuntos:

—Una resolución pidiendo “una casa decente en un ambiente adecuado para cada familia americana.”

—Un documento pidiendo “un compromiso nacional efectivo sobre las oportunidades

de trabajo y una política de ingresos dignos para aquellos que no pueden trabajar... por razones válidas.

—Un plan pastoral de actividades pro-vida enfatizando más en la educación y cuidado pastoral sobre el aborto que

en presionar actitudes políticas.

Una declaración encomiando los progresos en las relaciones entre cristianos y judíos en esta nación desde el Concilio Vaticano Segundo.

—Un nuevo programa educacional para los seminarios, dando especial atención a la

diversidad cultural, racial y étnica en los seminarios.

La semana próxima The Voice ofrecerá una amplia información sobre los temas que están considerando los Obispos de Estados Unidos en su reunión de Washington.

## Franco:

Termina una etapa en la Historia de España;  
¿Qué deparará el futuro

Después de un mes de agonía, sometido a un intenso cuidado médico, el Generalísimo Francisco Franco Franco se debate entre la vida y la muerte en el momento en que esta edición entra en prensa. Ya recibió el sacramento de la unción de los enfermos y mientras su condición física lo permitió recibió con frecuencia la comunión, disponiéndose así a terminar una larga vida (82 años) casi la mitad de ella rigiendo los destinos de España.

Franco rigió los destinos de España por casi cuatro décadas al terminar la cruenta guerra civil entre nacionalistas y comunistas republicanos. España, afectada por los descalabros económicos después de la pérdida de sus territorios coloniales en América, estaba sacudida por el odio y la división interna que culminó en la sangrienta guerra civil. La mano de Moscú hizo todo lo posible por apoderarse de la Península Ibérica y las luchas entre monárquicos, anarquistas, falangistas, republicanos, democráticos de sana inspiración y republicanos sirviendo de agentes de Rusia, llevaron al país a una dolorosa contienda.

Terminada ésta, España quedó rasgada por el dolor de un millón de muertos, una masa de exiliados, millares de heridos, huérfanos, la desolación natural de la guerra y el saqueo del albur de arranque de los dirigentes comunistas que escaparon con el tesoro de España que fue a parar a Moscú.

La biografía de Franco muestra su profunda fe católica. A la guerra civil llamó “cruzada en defensa del cristianismo”. En verdad, la persecución a la Iglesia y a los líderes cristianos fue violenta en las áreas dominadas por los rojos y centenares de sacerdotes y monjas fueron asesinados. En los años sucesivos de la reconstrucción, Franco no sólo ayudó a la Iglesia a recobrar su libertad y reparar templos, sino que incorporó principios cristianos en la ley fundamental del estado y en varias reformas sociales para ayudar a los campesinos, obreros y la institución familiar.

España, que al perder sus territorios de América quedó empobrecida y debilitada y que con el golpe de la guerra civil quedó en la miseria, supo mantenerse al margen de la sangrienta Segunda Guerra Mundial y aprovechar la postguerra para edificar una recuperación económica que la está situando entre uno de los países de más rápido desarrollo económico en las dos últimas décadas.

Sin duda, Franco ha gobernado a su país con mano más que dura. Eso se justificaba en los años inmediatos a la Guerra Civil, cuando todavía estaban frescas las heridas y las divisiones. Desde hace más de una década el gobierno de España comenzó una lenta etapa de liberalización interna que se ha notado especialmente en la prensa liberada gradualmente de la censura estricta del pasado. Muchos sectores jóvenes de España, incluso en el seno de la Iglesia Católica, han venido reclamando aún mayores libertades y lamentando el empecinamiento del Caudillo por mantenerse en el poder. Aprovechando esas críticas sanas por un lado y el empecinamiento oficial, por el otro, elementos subversivos iniciaron una ola de terrorismo que ha sido reprimida con energía. Hace pocos meses el propio Papa Paulo VI intercedió ante Franco para que conmutara la pena de muerte a cuatro terroristas que fueron fusilados.

Ya Franco no es Jefe del Estado Español. Como él mismo había previsto, el Príncipe Juan Carlos de Borbón, nieto del último Rey de España, Alfonso XIII le sucede automáticamente en caso de enfermedad y es ya el Jefe del Estado Español.

Es de esperar que el cese de Franco como Jefe de Estado y su eventual muerte traerá cambios en la vida política española.



Pasado, presente y ¿futuro? de España se compendian en esta foto del Príncipe Juan Carlos de Borbón, actual jefe del gobierno español, y el Generalísimo Francisco Franco, quien por casi cuatro décadas rigió los destinos de España, desde que terminó la cruenta guerra civil en 1939.

Ahora queda por ver qué cambios son los que buscan los españoles de arriba y de abajo.

“Sería de esperar que recordando la tragedia de una guerra civil tan cara, los de arriba y los

de abajo comprendan que lo más importante en este instante es la armonía y la conciliación, no los empecinamientos y el resurgir de rencillas de medio siglo” decía un sacerdote que acaba de regresar del norte del país.

## Este domingo:

# Suscríbase a The Voice-La Voz

En todas las iglesias de la Arquidiócesis de Miami este domingo estará dedicado a promover la suscripción y la lectura del semanario católico The Voice-La Voz.

Al anunciar la celebración del domingo de “La Voz” el Arzobispo Coleman F. Carroll destacó que ahora más que nunca la Iglesia necesita comunicación entre sus miembros.

Se refirió a los grandes cambios sociales, políticos y económicas de las dos últimas décadas, los cambios de actitudes y conceptos en la vida familiar y advirtió que hoy

más que nunca los católicos deben mantenerse informados sobre lo que hace la Iglesia y la actitud de la Iglesia ante lo que está ocurriendo en nuestra sociedad.

“Personalmente me gustaría ver en cada hogar católico de Miami una copia del último número de The Voice y que a todos en la casa le dediquen unos pocos minutos semanalmente a su lectura, seguro de que lo encontrarán interesante, informativo, bien presentado, ya que es una publicación altamente respetada en los círculos periodísticos” dijo el

Arzobispo.

The Voice-La Voz es la primera publicación bilingüe en la Florida. Fue la primera en establecer una sección en español que hoy cuenta con cuatro páginas de noticias locales y mundiales, reseñas de actividades de las parroquias y los grupos apostólicos, artículos informativos, secciones de instrucción religiosa, interpretando la doctrina católica ante los problemas e inquietudes de la sociedad actual.

Distintos sacerdotes destacarán durante los sermones de este domingo la importancia de la

prensa católica en el hogar. Durante la misa se distribuirán los sobres para renovar o iniciar la suscripción a The Voice.

En este momento The Voice llega a unos 60,000 hogares en la arquidiócesis de Miami. En este momento, de manera especial se quiere llegar a un mayor número de hogares hispanos, ya que en la actualidad sólo poco más de 15,000 hogares hispanos reciben The Voice semanalmente.

The Voice está contemplando al aumento y mejora de las páginas en español, con nuevas

columnas y más informaciones.

Refiriéndose al carácter bilingüe de The Voice el Arzobispo ha destacado que es necesario que el mismo mensaje llegue a todos los sectores de la comunidad católica. En algunos hogares los adultos comprenden mejor el español y no entienden lo que aparece en inglés, pero en algunos casos los más jóvenes leen mejor el inglés que el español. Esa es una de las razones que llevó a The Voice a ser bilingüe desde el primer día de su publicación, en 1959.

## ¿Cuándo te vimos, Señor?

Por el Rev. JOSE P. NICKSE

Entonces, el Rey dirá a los que están a la derecha: "Benedicidos de mi Padre, vengan a tomar posesión del Reino que está preparado para ustedes desde el principio del mundo. Porque tuve hambre y me alimentaron, tuve sed y me dieron de beber. Estuve sin hogar y me recibieron en su casa. Estuve falto de ropas y me vistieron. Estuve enfermo y fueron a visitarme. Estuve en la cárcel y me fueron a ver." Entonces los buenos preguntaron: "¿Señor, cuándo te vimos hambriento, sediento, sin hogar, sin ropa, o enfermo, o en la cárcel?"

Mateo 25:31-46

Este evangelio nos lanza una pregunta: ¿Creemos en la Encarnación?

Respondemos que sí. Que todos los domingos decimos y repetimos que creemos en Cristo, nacido de la Virgen María. ¿Y qué más prueba nos pueden pedir que la celebración de la Navidad? ¿Acaso no tenemos en un cajón en nuestro closet todas las figuritas de plástico que año tras año sacamos rutinariamente para celebrar el nacimiento de Cristo?

Pero, ¿qué significa creer en la Encarnación? San Mateo nos da una idea muy clara: creer que Dios se hizo hombre. Creer en Cristo es creer que lo encontramos en todos nuestros hermanos. Cristo presente en el vecino. Cristo presente en el compañero de trabajo, Cristo presente en nuestros hijos.

Entregarse a Cristo es entregarse a los demás.

Esa será la gran sorpresa del juicio final. Seremos juzgados por nuestra entrega a los demás. Seremos juzgados no solo por haber encontrado a Cristo en la Iglesia, sino por haberlo encontrado en nuestros hermanos, en los pobres, en los necesitados.

Tenemos que destruir las barreras que nos separan. A veces los sufrimientos y desengaños de la vida son como la mano de Dios destruyendo las murallas que construimos para alejarnos de los demás.

Crear en la Encarnación es creer que todos somos hermanos en Cristo.

Se me llena el corazón de tristeza cuando alguien, con su mejor intención, me dice: "Padre, me gusta ir a la iglesia pero cuando no hay nadie, cuando estoy sólo con Dios." Por supuesto que la oración personal es importante. Pero es tan importante adorar a Dios con nuestros hermanos, y en nuestros hermanos. ¿Acaso no nos damos cuenta que en cierto sentido es imposible estar "solo con Dios"?

El camino hacia Dios pasa por nuestros hermanos. Pasa por los pobres, los sedientos de justicia, los marginados. Los condenados del juicio dirán "Pero, ¿qué hicimos, Señor?" Cristo responderá: "Sí, amigos, ¿qué hicieron?" ¿Qué hacemos por los demás?

A Cristo lo podemos ver hoy, ahora. Te llama, te pide, te necesita. ¿Cuándo te vimos, Señor? Sabemos la respuesta.

## ORACION DE LOS FIELES

FESTIVIDAD DE CRISTO REY  
Noviembre 23 de 1975

**CELEBRANTE:** Padre, Cristo es nuestro Rey. Nuestra misión es hacer presente en el mundo su Reino de Paz y Justicia. Escucha ahora las peticiones de tus hijos.

**LECTOR:** La respuesta sera: "Señor, escucha nuestra oración." Por el Santo Padre, los obispos y la Iglesia universal, para que continúen predicando el evangelio en nuestro desorientado mundo, digamos con fe.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Por la paz y la hermandad entre todos los hombres para que reine el amor de Dios, digamos con fe.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Por un aumento en las vocaciones religiosas en nuestra comunidad latina digamos con fe.

**LECTOR:** Para que Cristo sea el Rey de las familias cristianas digamos con fe.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Para que Cristo sea el Rey de las familias cristianas digamos con fe.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Para que Cristo sea siempre el centro de nuestras vidas y lo recibamos a menudo en el sacramento de la Eucaristía digamos con fe.

**PUEBLO:** Señor, escucha nuestra oración.

**CELEBRANTE:** Padre misericordioso, las riquezas del Reino de Cristo son los pobres, los enfermos, los marginados. Ayúdanos a encontrar en cada hermano a Cristo nuestro Rey, quien vive y reina por siempre.

**PUEBLO:** Amén.

# La Liturgia en Israel

La palabra 'liturgia' expresa la adoración pública ofrecida al Señor. En el pueblo de Israel esta adoración tuvo su máxima expresión en el Templo de Salomón. Sin embargo, antes de la construcción del Templo la liturgia había sufrido una serie de cambios.

### En el desierto

Como sabemos, el pueblo de Israel era un pueblo errante antes de establecerse en la tierra prometida. Este era un pueblo que levantaba su 'tienda' en el desierto para descansar y orar. La tienda era en sí la morada de Yavé. El Arca de la Alianza era colocada en esta tienda sagrada como símbolo de la relación tan íntima que Dios había mantenido con su pueblo. El concepto de la tienda, pues, añadía una dimensión de apoyo y de presencia de Dios a un pueblo peregrino en busca de la seguridad.

La liturgia del pueblo era también expresada por medio de sacrificios de animales u ofrendas de acción de gracias. En especial después de la primera cosecha del año, el pueblo celebraba una fiesta especial donde se oraba y se ofrecían los primeros frutos. En esta forma el pueblo de Israel se asemeja a muchos otros pueblos de la antigüedad.

Una dimensión importantísima de esta liturgia que se nota en este momento entre los Hebreos es el concepto del patriarca. En la antigüedad el patriarca era el jefe de familia que mantenía viva la memoria histórica del pueblo; es decir, recordaba los acontecimientos más importantes de la alianza. Inclusive actualmente continúa esta costumbre que particularmente se manifiesta en la fiesta de la Pascua. El jefe de familia toma un papel muy importante en la familia religiosa de los Hebreos.

### Después del Templo

Con la construcción del Templo en la época de Salomón la Liturgia toma un matiz más importante en el pueblo de Israel. Se localiza la presencia de Dios en un lugar sagrado. El concepto de la tienda pasa a la historia. Por lo tanto surge el peligro de petrificar la oración y el rito hasta el punto de endurecerse los corazones de aquellos que necesitan relacionarse con el Dios de Israel. A pesar de este peligro, el pueblo aprende a cantar y a alabar al Dios Salvador que ahora es Rey y Señor.

En los Salmos se descubren la poesía y la belleza musical de un pueblo entregado a la alabanza de Dios a la vez que los sentimientos más profundos de una relación dinámica. El pueblo ve a Dios como ve a David y a Salomón, Reyes poderosos, líderes de una nación importante. Es la época de Oro de Israel: La expresión literaria de los Salmos a veces alcanza una dimensión exagerada; tal es la proyección del pueblo:

El Señor es rey, gócese la tierra y alégrense los pueblos lejanos. Lo rodea una nube

oscura, justicia y derecho son el fundamento de su trono. El fuego avanza delante de él, para abrasar en torno a sus contrarios. Sus rayos iluminan el mundo, la tierra lo ve y se estremece. Los montes se derriten como cera, en presencia del Señor, en presencia del dominador de toda la tierra. Los cielos proclaman su justicia y todos los pueblos ven su gloria."

(Salmo 97:1-6)

El Arca de la Alianza contenía las Tablas de la Ley (los Diez Mandamientos), el maná que había caído en el desierto, y el báculo de Aarón, el hermano de Moisés, como símbolos de la Alianza. Al construirse el templo se coloca el Arca en un lugar muy especial dentro del Templo. La

presencia de Yavé que acompañaba al pueblo en su vida de peregrinos ahora es colocada en un lugar fijo.

Antes de la división del Reino del Norte y del Reino del Sur Israel sufriría una división más importante: la división espiritual que nace de corazones desobedientes y olvidadizos. Como Yavé estaba en el Templo y era el "objeto" de la adoración de todos, su Presencia dejó de ser importante en la vida cotidiana de los creyentes. El Señor que había sido parte integral en la formación de este pueblo ahora era Alguien lejano que residía en un Templo donde se iba una vez por semana y en la fecha de las fiestas más importantes; en esto nuestro pueblo de 1975 se parece mucho al pueblo de Israel.

Versión en Español Padre JUAN J. SOSA

Conoce tu fe

## Cómo leer la Biblia

Muchas personas anhelan tomar la Biblia entre sus manos pero no saben dónde empezar. Otras que saben como leer un poco esta gran colección de acontecimientos históricos y religiosos no saben si están entendiendo lo que leen. Los párrafos que siguen tratan de ofrecer una orientación adecuada para ambos grupos. Quizás sea conveniente utilizar varios pasos en nuestra explicación:

**1. PREPARACION:** hay que olvidarse de todo para leer la Biblia. Es necesario poner a un lado todas nuestras preocupaciones e inclusive el "corre'corre" de nuestra ciudad. Quizás sea conveniente buscar un lugar callado y recogido ya que Dios se va a ser presente en la vida del lector por medio de Su Palabra.

**2. MEDITACION:** ante el silencio del momento es necesario leer el pasaje una y otra vez; es importante buscar frases o expresiones que nos hacen reaccionar. Tenemos que preguntarnos el por qué de nuestro interés y de nuestra reacción: ¿qué significa esto para mí? ¿Qué puede significar para mi vida diaria? Sería una buena idea explorar más allá de la Biblia este sentido buscándolo quizás en otro libro complementario o en los artículos de Conoce Tu Fe.

**3. IMAGINACION:** leer no es todo; es importante también imaginar la situación que se lee, reconstruir la escena en tal forma que los personajes vibren frente a nosotros. Muchas Biblias captan esta idea representando en fotos las palabras impresas en sus páginas.

**4. ORACION:** para entrar en la relación dinámica que Dios nos ofrece por Su Palabra es necesario abrirse a Su Presencia, dejar que nuestros pensamientos y sentimientos nos lleven a El. Es necesario escuchar Su Voz en un ambiente de silencio donde escuchemos realmente Su Mensaje en nuestros corazones.

**5. PROYECCION:** aunque psicológicamente la frase pueda interpretarse erróneamente, es necesario proyectar nuestra oración hacia la acción. La oración nos ha de llevar a la acción o no sería una oración válida y honesta. Y esta acción nace de los que hemos meditado, imaginado y orado. Esto no es un ejercicio de introspección. Dios se quiere comunicar con Su Palabra. La triste realidad de nuestra vida es que nosotros no queremos escucharle. Hablamos tanto o escuchamos tantas otras cosas que no dejamos que El nos hable en la profundidad de Su mensaje de Salvación, - recogido en las páginas inmortales de la Biblia.



# Choques culturales hasta en LA MUERTE

Por ARACELI CANTERO

"Las funerarias cubanas no cooperan. Mueren nuestros fieles y nos enteramos al cabo de un mes o nunca, pues celebran el funeral fuera de la parroquia con otro sacerdote. Si pedimos traer el cuerpo a la parroquia para la Misa, la funeraria pone dificultades."

—Un párroco de Miami—

"Nosotros nos consideramos un negocio como otro cualquiera, pero es un negocio que busca servir a las familias de los difuntos. Estamos en la mejor disposición de colaborar con la Iglesia, pero también necesitamos cooperación de los párrocos."

—Director de una funeraria cubana—

Mucho se ha escrito en Miami sobre los velorios en las funerarias cubanas y sobre las tradiciones que rodean la muerte de un ser querido en las familias hispanas.

Son estas mismas tradiciones las que en algunos casos, y debido a circunstancias conflictivas de lugar tiempo y medio ambiente, están siendo causa de fricción entre las funerarias y los párrocos, quienes con frecuencia encuentran dificultad en el ejercicio de su derecho y deber de enterrar cristianamente a sus fieles.

Parte del conflicto surge al tratar de implementar las reglas diocesanas sobre los funerales. Estas claramente decretan que ordinariamente el cuerpo del difunto ha de ser trasladado a su parroquia para la 'Misa de Sepultura Cristiana.' Solo extraordinariamente, según el juicio del párroco, se permite reducir el funeral a un responso en el cementerio.

Las reglas también exigen que los arreglos para el servicio religioso se hagan directamente entre la familia y la parroquia, y no a través de la funeraria.

"En teoría está bien claro, pero a la hora de la práctica surgen dificultades, pues la mayoría de las familias están acostumbradas a ir directamente a la funeraria," dice el padre Xavier Morras, párroco de la Iglesia de San Miguel.

"Además aunque una familia venga a la rectoría para fijar la hora de la Misa, al volver a la funeraria esta le dice que no es posible porque tiene otro funeral a la misma hora," explica el padre Morras.

"Para solucionar su problema, la funeraria ofrece a sus clientes la opción de un responso en el cementerio," y aunque es una opción que era muy común en Cuba, aquí va contra la regla general, y necesita el permiso del párroco" dice el padre Juan Sosa, de la Catedral de Santa María.

Pero la funeraria también tiene su visión del problema.

"Las familias vienen a nosotros agotadas después de haber pasado días velando al enfermo. Muchas no saben ni a que parroquia pertenecen, y si lo saben, están aún demasiado impresionados para discutir el

funeral con el párroco," explicó el director de una de las funerarias cubanas.

"La mayoría está deseando terminar, y nos pide que arreglemos todos los detalles como en Cuba," añadió.

Es aquí donde vuelve a surgir el conflicto, ya que en Cuba no se acostumbraba llevar el cuerpo a la iglesia.

"Por cuestiones sanitarias, la ley prohibía exponer los cadáveres en un lugar público a no ser que estuviesen embalsamados," dice Roberto Hernández, un cubano que era abogado en Cuba.

Tales leyes seguían la costumbre española que por Real Orden del 28 de agosto de 1855 prohibía la celebración de funerales de cuerpo presente en las iglesias. Esta ley permaneció válida en España hasta 1958.

Tanto en Cuba como en España, embalsamar a los cadáveres no era práctica común, y lo efectuaba el médico sólo en personas muy prominentes que tuvieran que ser expuestas al público por más de un día. La ley requería el entierro de los difuntos dentro de 24 horas de la muerte.

Regularmente, después del velorio, el cuerpo del difunto se trasladaba al cementerio, donde el capellán rezaba un responso antes del entierro.

Días más tarde se celebraba en la parroquia la Misa Funeral.

En Miami la cuestión del velorio nocturno, también está presentando dificultades prácticas, pues algunos lo van considerando innecesario, sobre todo al analizar sus orígenes.

Según recuerda Hernández, "Hace años, en Cuba, el cuerpo del difunto permanecía en la casa, y con frecuencia en su misma habitación. Como las casas eran pequeñas la familia no podía irse a dormir con el difunto expuesto allí mismo. Por eso, los vecinos y familiares acompañaban a la familia durante la noche.

En el caso de Miami permanecer toda la noche en la funeraria no tiene el mismo sentido," añadió. "Realmente hemos convertido una cuestión práctica en una tradición . . ."

Esta tradición no deja de tener sus implicaciones.

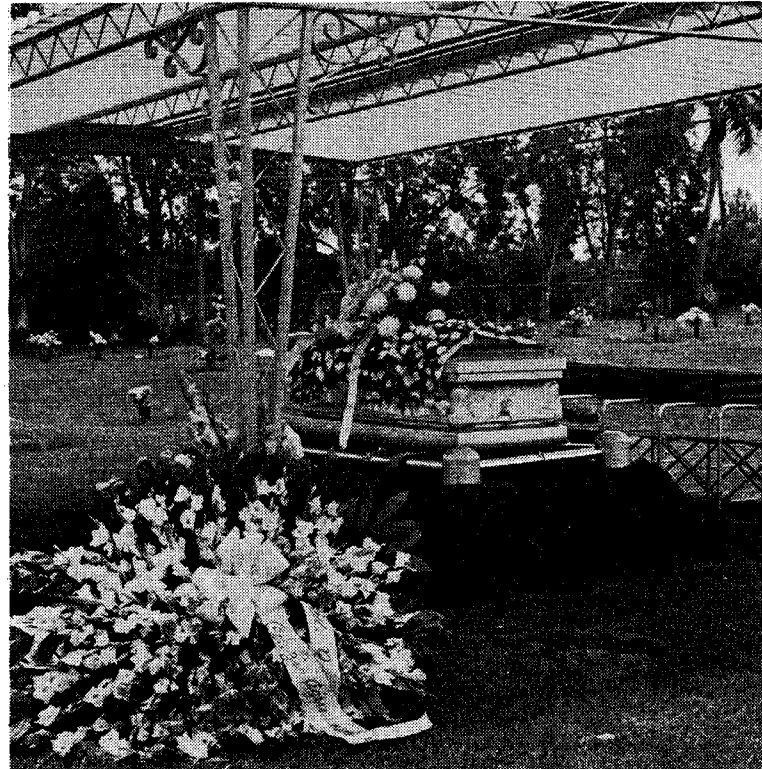
Aquellos que se sienten en la obligación de velar durante toda la noche, necesitan los servicios de una funeraria cubana que permanezca abierta las 24 horas del día.

Actualmente sólo existen tres en Miami con un total de cinco establecimientos para servir a una población de unos 488,500 hispanos. El número resulta bien pequeño si se compara con más de 150 funerarias para anglos, inscritas en la guía de teléfonos.

Las funerarias cubanas con frecuencia atienden a familias que viven al otro lado de la ciudad, y a la hora de tener que trasladar el cuerpo a la Iglesia para la Misa, las circunstancias de tiempo y lugar pueden presentar dificultades.

"Para las parroquias es cuestión de un funeral al día, pero para nosotros son cuatro o cinco, y

Las diferencias culturales que rodean a la muerte se hacen patentes en estas imágenes que muestran un cementerio de Latinoamérica, (arriba) y el cementerio católico de Nuestra Señora de la Merced, en Miami, momentos después de concluir el ceremonial de un entierro.



es difícil coordinar todos los elementos, en sólo de unas horas," explicó Javier Caballero, de la funeraria Caballero.

"Estamos dispuestos a cooperar, pero necesitamos cooperación, pues el cementerio nos tiene asignadas horas fijas, y la policía no permite que coincidan dos cortejos allí, por cuestión de tráfico."

Aparte de estar abiertas 24 horas, las funerarias cubanas funcionan como las americanas.

Se recomienda que un representante de la familia acuda personalmente a la funeraria para arreglar los detalles del entierro. El coste según la selección del féretro varía desde \$400 hasta 6,000. Ambos reciben los mismos servicios básicos, pues la diferencia está entre la caja de simple madera forrada, o la de bronce, herméticamente cerrada, a prueba de agua y con garantía de fábrica.

Existen también posibilidades intermedias, como la de una caja de metal, por unos \$800.

El precio total incluye todos los servicios profesionales de preparación del difunto, uso de la funeraria, transporte y féretro. Además, algunas funerarias, también hacen pagos por adelantado al encargarse, a petición del cliente, de otros servicios relacionados con el entierro, tales como el cementerio o crematorio, la policía, flores, bóveda de concreto y estipendio al sacerdote.

Pero es en este último donde de nuevo surge el conflicto, ya que las reglas de la diócesis, determinan claramente que los detalles del servicio religioso no se deben

hacer directamente con la funeraria, sino a través de la parroquia. Tales reglas especifican que "no se debe exigir o aceptar ningún estipendio a la hora de hacer tales arreglos."

Y aunque en teoría las funerarias respetan esta disposición, en la práctica algunas la ignoran.

"Todo sería posible si encontrásemos más cooperación por parte de algunas parroquias, al avisarles de la muerte de uno de sus fieles," explicó Javier Caballero.

Aparentemente no siempre es este el caso, ya que estas, según testimonios de la funeraria, exigen que se lleve el cuerpo a su parroquia, sin mirar la cuestión distancia y los deseos de la familia.

A veces es difícil conseguir el permiso del párroco para celebrar la Misa en otra parroquia más cercana, y como consecuencia las familias buscan un sacerdote amigo para este servicio.

Las mismas funerarias recurren a este sistema para cumplir lo que ellas creen es su deber de proveer a sus clientes con un sacerdote —pagándole un estipendio por sus servicios.

Muchos sacerdotes se niegan a acudir a la funeraria en casos de fieles que no son de su parroquia. Otros, debidamente exigen que la funeraria obtenga el permiso del párroco de su cliente, antes de aceptar.

La mayoría de los sacerdotes dice negarse a aceptar el cheque de la funeraria. Algunos son de la opinión de que como es dinero que de todos modos se le cobra al cliente, es mejor recogerlo y entregarlo en la parroquia. Varias

familias afirmaron haberles sido devuelto el cheque de la funeraria, por no haber aceptado el sacerdote los honorarios.

Por otro lado, no todas las parroquias y sacerdotes tienen quejas contra las funerarias.

De todo lo dicho resulta obvio que la situación es compleja, y que ni las funerarias ni las parroquias tienen bajo su control todos los elementos que contribuyen a tal complejidad.

Poco a poco quizás los elementos culturales que rodean la muerte de un ser querido se irán difuminando. De hecho son ya muchos los jóvenes cubanos que empiezan a cuestionar tradiciones que para ellos no tienen sentido, y algunos prefieren la costumbre americana de velorios más cortos.

Pero todavía falta mucho para que estos jóvenes necesiten el servicio de las funerarias.

Mientras tanto las funerarias cubanas seguirán llenándose de clientes, que sin saber que deben acudir primero a su parroquia, dejan en manos de la funeraria los aspectos religiosos del entierro.

"Es una realidad muy compleja con la que hay que contar," comentó Mons. Agustín Román de la Ermita de la Caridad.

"No podemos exigir a la funeraria una preparación pastoral que no tiene. Ellos son ante todo un negocio." Pero quizás nosotros pudiéramos estudiar más la situación y cooperar mejor por el bien de las familias.

La muerte y todo lo relacionado con la otra vida contiene un gran potencial para la evangelización de los hispanos."

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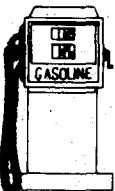

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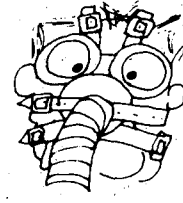
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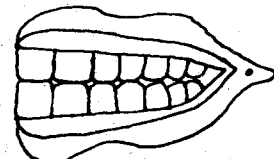
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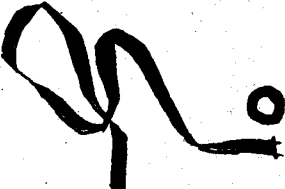

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