

Suffering leads to service, control of self, Pope says

VATICAN CITY—(NC)—The Christian way of bearing suffering leads to service of others and control of self, Pope Paul VI told his weekly general audience Nov. 26.

Pope Paul said that a study of the "mystery of the Cross" leads to the "incomparable discovery of the value which human suffering takes on and of the 'utility' of suffering joined to Christ's suffering."

SUFFERING, the Pope counseled, "has a utility for us ourselves since it is a discipline for the disorders stemming from ideologies and from the passions—disorders which each of us experiences within himself."

He called suffering "an education in mortification and penitence," and said it furnishes "the fuel for interior freedom and self-mastery."

He turned from suffering's usefulness for the sufferer to its usefulness for others.

"**IT HAS** utility for others since the Cross becomes love, service, patience and sacrifice for the good of others. Suffering is the example, the self-offering, that can give the status and worth of charity and saintliness to the most humble life."

The Pope told his audience, held in two parts in the papal audience hall and in St. Peter's Basilica, that the happiness people seek today is not "the happiness that comes from a good conscience and dutiful work."

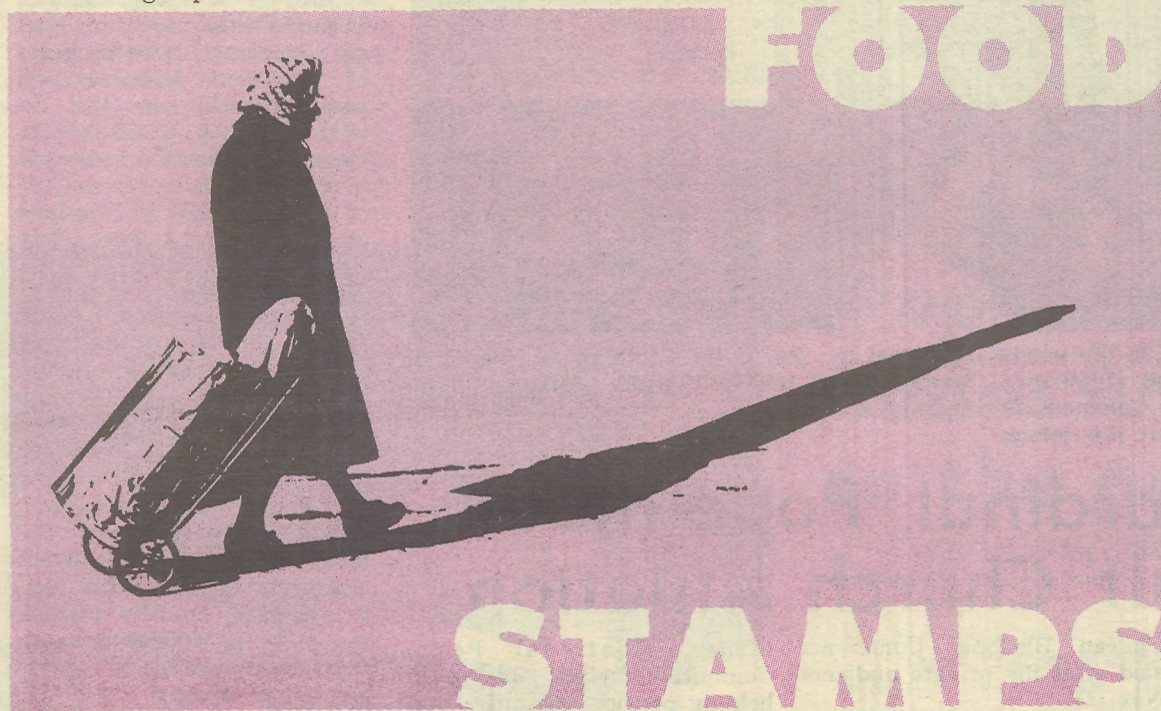
Rather, he said, "Things that are easy, sensual, pleasant and instinctive are sought as the ideal expression of life, and unfortunately everyone is permitted to see the degrading consequences this has had."

He observed that flight from the Cross, and the attempt to remove both sorrow and sacrifice from "the laws of life," is a recurring phenomenon both in Church history and human psychology.

"Yes, the Christian must in some form and to some degree carry the Lord's Cross,

and above all with a grasp of what the 'mystery of the Cross' is. With a grasp of this? It is

better to say with reflection on it, and with adoration and love for it."



Lines form while leaders argue

They stand in line, backs to the street in fear that someone will recognize them. It is a silent line, with laid-off factory workers, unemployed college graduates and single mothers standing side-by-side as they go through the monthly

ritual of waiting to buy their allotment of food stamps.

"I don't know what we would do without food stamps; I just don't know," said Miamian Laura Hatchett, echoing the lament of the many who have fallen on hard times and who brave the humiliation of the lines in gratefulness for the availability of stamps. Mrs. Hatchett has a disabled husband and two daughters, one of whom has a heart condition and recently had a baby.

WHILE THE lines form on the streets, debates continue in the halls of Congress, where a bill to reform the food stamp program has been introduced in the Senate by Sen. James Buckley (Cons.-N.Y.) and in the

House of Representatives by Rep. Robert Michael (R.-Ill.).

The bill would eliminate from the food stamp program all families whose income is above the poverty line, and all families with students in college. It would no longer allow deductions for taxes, shelter costs, medical expenses or child care for working parents, but would allow a \$25 per month deduction for elderly persons.

The need for reform is obvious from stories like that of Flossie Davis, an elderly Perrine resident who supports her sister and two small boys through Social Security. She needs to pay \$88 for \$128 worth of stamps every month.

"**BUT IF I** had the \$88 I

would go out and buy the groceries myself," she said. "I can't afford the stamps any more."

Mrs. Davis and other extremely poor people are often excluded from the program because they cannot get the money together to pay for the stamps; but qualifying for free stamps is a complicated procedure, officials say. The program works on a sliding scale, with higher-income families paying more for the stamps than poorer families.

Those applying for free stamps in Miami are told to get a letter of authorization from Legal Services of Greater Miami, but that organization

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Monday is a holiday

The Feast of the Immaculate Conception will be observed on Monday, Dec. 8, a holy day of obligation.

Sister Joseph Ellen funeral in Michigan

The Funeral Liturgy was celebrated Wednesday at St. Mary Convent in Monroe, Mich., for Sister Joseph Ellen, I.H.M., whose valiant fight against cancer had won her the admiration and affection of many South Floridians.

The Assistant Superintendent of Education in the elementary school division of the Archdiocese of Miami, who was 44, died at the motherhouse of her community last Saturday evening following several hospitalization periods in both Hollywood and Miami during the past seven months.

When she was flown home to the motherhouse on Nov. 12, a special article in *The Voice* expressed the sentiments of esteem and love in which she

was regarded by clergy, Religious, and laity alike.

Bishop Rene H. Gracida of Pensacola, former Auxiliary Bishop to Archbishop Coleman F. Carroll and Archdiocesan Superintendent of Education, was the celebrant of the funeral Mass for Sister Joseph Ellen. Sister Dorothy Bushnell, O.S.F., language arts consultant for the Dept. of Education, represented that department at the funeral.

A native of Flint, Mich. Sister Joseph Ellen entered the Sisters, Servants of the Immaculate Heart of Mary, during the summer of 1948 and professed first vows on Aug. 15, 1951. She taught in schools of the Archdiocese of Detroit from 1951 to 1967 when she was

appointed principal of Nativity School, Hollywood.

After receiving a Master of Arts degree in Education at Wayne State University in 1971 she was appointed assistant superintendent of schools for the Archdiocese of Miami in the elementary division.

An elementary school delegate to the National Catholic Education Assn., she had also served as president of the Archdiocese of Miami Sisters Council and as vice president of the Archdiocesan Guidance Council.

Early last May Sister left her hospital bed to participate in the annual Mass at St. Mary Cathedral to honor nuns ob-

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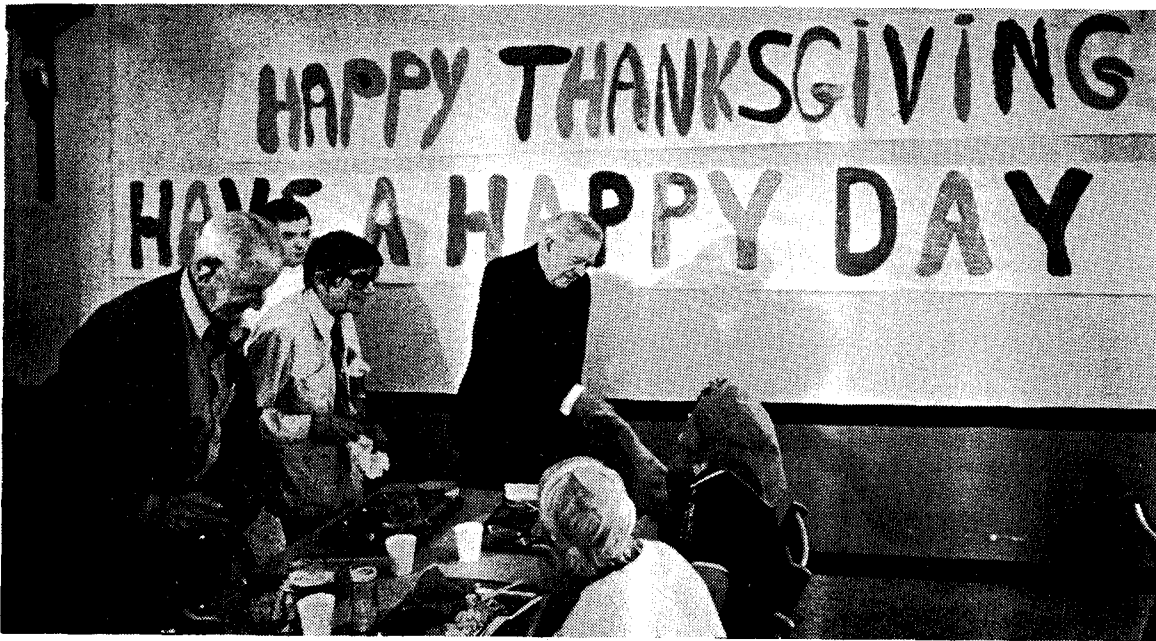


SISTER JOSEPH ELLEN

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Happy Thanksgiving was extended to the needy enjoying a traditional holiday meal at Miami's Camillus House by Archbishop Coleman F. Carroll whose custom it is to visit the refuge operated by the Little Brothers of the Good Shepherd and talk with needy persons on the holiday.

Chilean Cardinal, Pope meet on 'difficult' Church situation

VATICAN CITY—(NC)—Cardinal Raul Silva Henriquez of Santiago met Pope Paul for more than an hour to report on the Chilean Church's troubled relations with Chile's ruling military junta.

"I came to consult with the Pope and departments in the Vatican," the president of the

Chilean Bishops' Conference said after his private audience Nov. 27.

"I think this is an obligation for a bishop who is in a difficult situation such as ours: to consult and seek advice, but also to provide updated information on the situation."

Vatican officials declined to comment on what the Pope and the Chilean cardinal discussed. But one, noting that the Cardinal had been the last visitor received that morning by the Pope, said that the Pope's last appointment for the morning is often reserved for important visitors so discussions can be extended without keeping other persons waiting.

It was generally thought that the cardinal discussed the impact upon Church-state relations of the military regime's arrest of several priests on charges of aiding guerrillas. Another topic was thought to be the government's pressures upon Chile's in-

terdenominational Peace Committee, which has been helping political prisoners and refugees and their families. It is about to disband under government pressure.

(The World Council of Churches recently released a report claiming that Mrs. Georgina Ocanza Munoz, a Lutheran who is secretary for the Peace Commission in Santiago, has been imprisoned and tortured since Sept. 10. Mrs. Ocanza Munoz, the report says, is six months pregnant and ill.)

Asked by reporters what the Church in Chile would do to work for peace now that the commission is being disbanded, Cardinal Silva replied:

"First, we pray. Then we state the Church's doctrine. Then we make statements to make men of good will understand the conditions for realizing peace in our country.

"Thus we perform a work of charity to all," he continued.

"To the government, to the military, to civilians and to those who do not share the government's view.

"We help all, we speak to all, we defend all.

"We have many difficulties today. Some people think we are moving very far to the left, others that we are stepping back to the right, but this is not so. The Church has its own road and its own line, which is that of the Gospel. It is neither leftwing nor rightwing. It is simply the telling of the truth."

Lumen Christi award. Last Fall she not only conducted staff meetings of Dept. of Education personnel in her hospital room but also organized the annual Florida Administrators Conference to which the Archdiocese of Miami was host.

She is survived by her father Aswaldo.

Burial was in the community cemetery at Monroe.

Abp. to receive Serrans' burse

The 1975 Burse will be presented to Archbishop Coleman F. Carroll by the Miami Serra Club at an annual dinner on Tuesday, Dec. 9 at the Hotel Columbus.

Serrans, their wives, and guests will attend the 7:15 p.m. dinner where the check for the education of Archdiocesan priests will be presented by Serra president, Paul M. Schaefer.

Funeral for Sr. Joseph Ellen

(continued from page 1)

serving jubilees. A round of applause greeted her as she approached the sanctuary to receive a certificate of recognition for 25 years as a Religious.

Later that same month she was honored by the Archdiocesan Catholic Teachers Guild which awarded her their

Parishes conducting Eucharist devotions

Three inner-city Miami churches forming a cluster and using 10 priests will conduct a Eucharistic Triduum this month as part an Archdiocese-wide program of spiritual renewal and preparation for the 41st International Eucharistic Congress to be held next year in Philadelphia.

The services will be held at Gesu jointly with Holy Redeemer and St. Francis Xavier. Lists all church clusters have been sent to all churches.

Based on the old 40 hours devotion, the triduum will begin Thursday noon, Dec. 18, and end Saturday at 5 p.m.

Father John Edwards, S.J. Gesu pastor said the program consists basically of a liturgy of the word conducted every hour by a priest on one of 10 themes deriving from the Eucharistic Congress concept of hunger.

The themes are hunger for: God, Bread, Freedom and Justice, Liberty, Love Peace, Understanding, Truth, The Spirit and Jesus.

The programs are taken from a booklet sent out to the parishes for that purpose by Father Charles Ward, Archdiocesan coordinator of preparation for the Congress. The booklet programs developed by a panel under Cardinal John Krol consists of formats of prayers, readings,

Eucharistic meet explained on TV

The Eucharistic Congress planned next summer in Philadelphia will be explained by Father James Vitucci, assistant pastor, Holy Family Church, North Miami, during "The Church and the World Today" program at 9 a.m., Sunday, Dec. 7, on Ch. 7.

Father Vitucci is also a member of the Archdiocesan Committee for the Congress.

meditations, songs and discussions for the total of 21 Eucharistic Services.

"The Litany of Saints and processions with the Blessed Sacrament," Father Ward pointed out, "are no longer part of the Forty Hours' devotion."

The Eucharistic Congress is planned to coincide with the nation's bicentennial celebration and is scheduled for Aug. 1-8 next year, with the theme "Hungers of the Human Family."

A National Committee was set up to plan details on national and local levels and calls for local eucharistic observances in preparation culminating in a nationwide pilgrimage to Philadelphia next August.

Father 'Connie' funeral set in Sarasota Dec. 9

SARASOTA—The Funeral Liturgy will be concelebrated at 10:30 a.m., Tuesday, Dec. 9, in the Church of the Incarnation, of which he was pastor, for Father Cornelius A. Dougherty.

Bishop Charles B. McLaughlin of St. Petersburg will be the principal celebrant of the Mass for the 47-year-old priest who had waged a battle against cancer for the past nine years. Also concelebrating will be Father Dermont L. Dougherty, O.F.M. of Bolivia, brother of the late priest.

Ordained to the priesthood for the Diocese of St. Augustine in 1955, Father Dougherty

served as a prison chaplain at Starke and the Northeast Mental Hospital from 1958 to 1963 when he was named administrator of St. Joseph parish, Bradenton.

In 1966 he was appointed first pastor of Incarnation Church and during his pastorate here was active in civic projects and ministered to circus performers who maintain winter headquarters here.

Known affectionately by many as "Father Connie," he was honored earlier this year when some 10,000 persons filled the local stadium here on "Father Connie Day." A message from President Ford was among the many tributes he received.

Father Dougherty, who will be buried in Calvary Cemetery, St. Petersburg, is also survived by his mother, Mrs. Mary Dougherty of this city; a brother, James, Philadelphia; and two sisters, Sister Gertrude and Sister Cornelius Marie, both Sisters of St. Joseph in Philadelphia.

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High court lets hospital bar abortions

WASHINGTON—(NC)—The U.S. Supreme Court refused Dec. 1 to hear an appeal from a lower court decision that allows a publicly owned, privately operated hospital to bar abortions.

As a result the hospital can continue to refuse the use of its facilities for abortions, but the Supreme Court can still decide to hear a similar case at a later date in which a similar ruling could be either upheld or overturned.

IN THE meantime the nation's courts face conflicting decisions at the second-highest level of the judicial system: two U.S. circuit courts of appeals have upheld private hospitals in such cases, while one has held that even private hospitals must allow abortions if they receive public funds.

Supreme Court Justice Byron White, joined by Chief Justice Warren Burger, dissented from the decision not to review the case. White

argued: "The question is important, the conflict is clear, and this court has a responsibility to resolve it."

The case arose when Orange Memorial Hospital, a publicly built but privately run community hospital in Beaumont, Tex., refused to allow one of its staff doctors, Dr. John C. Greco, to perform abortions in the hospital's facilities.

GRECO SUED, and the case was carried to the Fifth

U.S. Circuit Court of Appeals in New Orleans, which ruled that he had no constitutional grounds for his suit because the hospital was private.

In similar cases, however, the Fourth U.S. Circuit Court of Appeals—covering Maryland, Virginia, West Virginia, and North and South Carolina—has ruled that even private hospitals, if they use public funds, must provide facilities for abortions.

In 1973 the Fifth U.S. Circuit Court of Appeals in

Chicago ruled in favor of a Green Bay, Wis., hospital in a similar case. Author of that opinion was the new Supreme Court nominee, Judge John Paul Stevens.

Priest Senate Meeting Slated
The Senate of Priests in the Archdiocese of Miami will meet at 11 a.m., Wednesday, Dec. 10, in the conference room of St. Mary Cathedral rectory.



Leadership Training courses, part of an ongoing series of such classes for CCD leaders, are concluding at St. John Vianney Minor Seminary this week. Shown is a small group discussion led by Sister Mary Catherine,

O.P. (right). Participants are, left to right, Flo Fitzwilliams, St. Kevin parish; Dan Hanley, Holy Rosary parish; Edith Zdanowicz, Our Lady of the Lakes parish; and Rose Marie Morris, St. Brendan parish.

Pope says politics means full devotion to the public good

VATICAN CITY—(NC)—For Christians, political involvement means and demands "total devotion to public good," Pope Paul VI told members of a Christian Democrat World Conference in private audience here (Nov. 29).

Italian Foreign Minister Mariano Rumor, presented the delegates to the Pope. The Nov. 27-29 meeting attracted representatives from 60 countries on five continents.

Pope Paul told the delegates that Vatican II had called the political arena "an immense national and international apostolate in which the laity, above all, are the interpreters of Christian wisdom."

Telling them that the council document on the Church in the Modern World had spelled out the guidelines which should be followed by Christians in politics, the Pope added:

"We hope that reference is always made to this document which we do not hesitate to declare fundamental for all Christian laity and which, today especially, should be better known, explored with coherence and practiced with generosity."

"The name of Christian, which you bear, is a call to a growing sense of responsibility. This name can be a sign of contradiction and even demand heroism. But it also demands of you example, fidelity and spirit of service."

Pope Paul further stated: "This name of Christian stimulates you to exercise those virtues which draw from the Gospel the great permanent lessons which bolster them: Absolute honesty, an integrity forgetful of self and of personal advantages, a very great charity for the small and the humble, for all simple and good peoples who are the tissue of the national community and who must be helped in their great problems as in the preoccupations with daily life."

National health insurance vital, new hospital administrator says

WEST PALM BEACH—Thomas F. Hennessey, new chief administrator at St. Mary's Hospital, says there is "definitely" an urgent need for Congress to enact a national health insurance program.

Hennessey says that a national health insurance would not only protect the average American, but "greatly lower" the costs of hospital administration.

"As of now we have 200 different forms to complete for insurance companies," he said, "and this requires a special staff with special knowledge about all these many forms. This cost is passed on to the patients." A standardized national health insurance program would produce forms and cut

overhead costs for hospitals, he added.

The new administrator was reacting to inquiries relating to the rising debate on hospital and medical costs in the nation, and the allegation that "the typical American can no longer afford to be born, nor can he afford to die."

Hennessey was appointed as the first lay administrator of St. Mary's Hospital last August, to succeed Sister Gladys Sharkey, O.S.F., who has been transferred. He took up his position two weeks ago.

The new administrator was administrator of the Leonard Morse Hospital, at Natick, Mass., for the past 10 years. He has degrees in both science and the arts from Tufts University.



THOMAS HENNESSEY

Pastors will meet to plan ABCD - '76

Pastors of the Archdiocese of Miami will meet next week to discuss the 1976 Archbishop's Charities Drive. The meetings were called by Msgr. John O'Dowd, V.F., pastor of Epiphany Church, South Miami, who is the Archbishop's Coordinator of the campaign.

Pastors from Dade, Broward, Monroe and Collier counties will meet at St. Mary Cathedral for a luncheon meeting at 11 a.m. Tuesday Dec. 9. A similar meeting will take place at St. Edward Church, Palm Beach, at 11 a.m. Wednesday, Dec. 10 for pastors in Palm Beach, Hendry, Glades and Martin counties.

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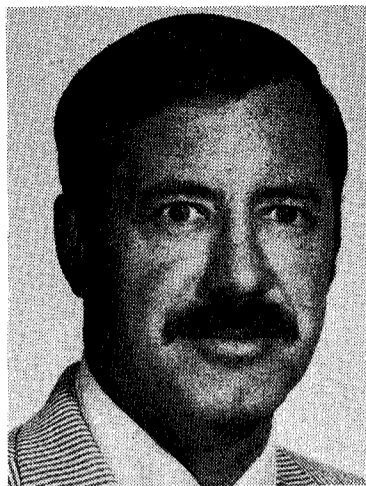
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A Pacesetter worker at St. Jude's



WILLIAM DWYER

By **GEOFFREY BIRT**
Palm Beach Correspondent
JUPITER—This week's pacesetter lives in a pacesetter environment. Professionally, he is the personnel manager at Pratt and Whitney, Inc., aeronautical engineering company and developers of rocket engines which thrust men into outer space.

He and his wife Terry (for Therese) are parents of six boys and two girls, aged nine to 25, all of them pacesetter in their respective schools and colleges.

His name: William T. Dwyer, one of the most active Catholic laypersons in this area.

Bill Dwyer attended the Little Flower grade school in a Chicago suburb; fell in love with a pretty little brunette, Therese, and in due course, married her after completing high school, winning a scholarship to Notre Dame,

and being commissioned as an ensign in the U.S. Navy Air Corps for duty during World War II. Bill and Terry were married in 1942. He took up his scholarship at war's end, and graduated in 1949 with a degree from Notre Dame's department of Commerce.

After a stint with General Electric, he resigned to pursue a long time ambition to become an FBI agent. To this day, his eyes light up when he recalls those times. He left the FBI to enter private business in 1959 "because by that time we had six children" he said, "and FBI agents—especially in those days—didn't make sufficient money to send six children through college. Even more important, I needed to spend more time at home with our family," he added, "and my FBI job kept me away too much."

In the 1960's Dwyer sold his partnership in an Illinois business which he had

managed—and moved to Florida where his parents had retired and were at that time, members of St. Mark's parish, Boynton Beach.

An old friend introduced Dwyer to Pratt and Whitney which was then seeking a director for its security organization. He landed the job "and we arrived in St. Jude's parish the day the new church was being consecrated," Dwyer said. That was 1962.

At St. Jude's Dwyer has been head commentator ever since the Vatican II Council authorized such duties for lay persons. He was a teacher in the CCD program "for about six years." During the past 10 years, he has found himself named chairman of the parish's Men's Annual Retreat program, and participates in the retreat at Our Lady of Florida monastery, North Palm Beach (wife Terry heads the women's division).

In 1974, the parish decided it needed an energetic Catholic men's organization, and the 6569 Council of the Knights of Columbus was formed, with Dwyer as its first chancellor. Last year, he was named its Outstanding Knight of the Year. This year he was elected to a second term as Chancellor. He is also the current chairman of the Parish Council which has waged a successful fight to prevent a would-be condominium developer erecting a sewage plant adjacent to the parish property, and has helped to enlarge the parish hall.

Among his many civic and professional respon-

sibilities, Dwyer rates highly his presidency this year, of United Way in Palm Beach County (of which the Catholic Service Bureau is a member); his membership on the Urban League's executive board through which he is active in attaining equality in opportunity for black Americans; his membership on the Advisory Board of the College of Engineering, at Florida Atlantic University, and his appointment by Gov. Reubin Askew to the State Advisory Committee on Technical and Vocational Education.

Mrs. Dwyer had long wanted a family group picture. So last year the eight children got together, collected the money among themselves, gathered to-

gether, and presented their parents with a picture of their family: Kenneth, 25, a student at FAU; Joseph, a senior at South Florida University; William F.X. a senior at Notre Dame; Terrance, a junior at the University of Florida; Patricia, a freshman at Notre Dame; John, a senior at Jupiter High School; Mary Ann, a freshman at Cardinal Newman High, and Thomas, aged 9, at St. Clare's parochial school.

Near the color family photograph hanging on a wall is a large cabinet filled with trophies won by the famous eight. On the walls, and in family scrap albums, are also many certificates. The story of Bill Dwyer, is indeed the story of a pacesetter family.

Pre-Christmas bazaars scheduled in parishes

Pre-Christmas bazaars are scheduled in parishes throughout South Florida featuring a variety of handmade items and holiday decorations.

In Broward County, members of Blessed Sacrament Women's Club will sponsor a Bicentennial Christmas bazaar on Saturday and Sunday, Dec. 6 and 7 from 9 a.m. to 8 p.m. On the same days similar bazaar will be conducted by St. Stephen Council of Catholic Women in the parish hall.

Handcrafted items, live music and carolling will be featured at the bazaar which St. Bartholomew Women's Club will sponsor on Dec. 6 and 7 in the parish hall, 8001 Miramar Pkwy., Miramar. A children's shopping and gift wrapping hour is also scheduled. Activities are noon to 8 p.m. Saturday and 9 a.m. to 9 p.m. Sunday.

Palm Beach County parishes planning holiday bazaars include St. Luke where the bazaar opens at 11 a.m. and continues until 8 p.m. on Saturday and reopens at 8 a.m. Sunday. Arts, crafts, and refreshments will be provided. A "mini" bazaar is slated by the Ladies Guild of Sacred Heart parish, Lake Worth,

where a variety of items suitable for gift-giving will be available on Sunday in Madonna Hall after all the Masses.

A Bicentennial theme will also highlight the annual bazaar sponsored by Holy Spirit Women's Guild, Lantana, next weekend in the parish social hall.

Home baked goods, "White Elephant" items, boutique articles, and an auction will be featured between 6:30 p.m. and 8 p.m. on Saturday and all day Sunday.

In Miami the building fund of St. Jude Melkite rite Church will benefit from a bazaar which opens today and continues through Saturday and Sunday at the Syrian-Lebanon Club, 2626 SW Third Ave. Jewelry, toys, rides for children and handmade ornaments and arrangements will be provided.

Kiddie and adult movies as well as handicrafts, plants, baked items, cameo prints, refreshments, etc. will highlight the bazaar sponsored by St. Catherine of Siena parish on Saturday from 10 a.m. and 5 p.m. In addition the Religious Education Center has planned special programs throughout the day. Both programs are at 9200 SW 107 Ave.

Majority favor UFWA over Teamsters Union

SAN FRANCISCO—(NC)—The majority of Americans, by more than a six-to-one margin, "sympathize" with the United Farm Workers of America (UFWA) over the Teamsters union on the question of farm worker representation, according to pollster Louis Harris.

In a nationwide opinion

survey of 1,507 adults, Harris found that 45 percent of those polled sympathize with the UFWA led by Cesar Chavez, compared to 7 percent with the Teamsters. A considerable block—34 percent—were "not sure" which union should represent workers on California's large farms.

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Christmas Hours: Monday thru Saturday 9:30 to 9:30, Sunday 10 A.M. to 5 P.M.

Clergy of different faiths unite in counseling center

By GLENDA WALKINSHAW
Voice Features Editor

The name says it all. Ecumenical Counseling Center.

ECUMENICAL—located in Our Lady of the Lakes Catholic Church and run by a nun; directed by a Jewish psychiatrist; administered by a Lutheran minister; open to people of all faiths.

COUNSELING—staffed by clergy from five Protestant Churches along with the Catholic representative, all of whom are trained counselors and who are supervised by a psychiatrist.

CENTER—established in the Hialeah-Miami Lakes area because that region showed the most need and the least availability of counseling services.

The center opened just over a month ago, but it has been on the drawing board for about a year, explained Sister Marie Arteal Killian, O.L.V.M., who was trained in psychology by the famed Dr. Karl Menninger and who is retained full-time by the center.

It is one of many projects sponsored by the Ecumenical Parish Council, which was formed three years ago "as a way to begin more cooperative ventures among the churches in the Hialeah-Miami Lakes area," according to Rev. C. Thomas Snapp, pastor of Resurrection Lutheran Church and administrator of the center.

THE COUNCIL has been involved in such activities as community worship services, resettlement of a Vietnamese family and raising funds for a juvenile home. Members of the

council are Our Lady of the Lakes Catholic Church, Resurrection Lutheran, Miami Lakes Church of Christ, Miami Lakes Methodist, Sunrise Lakes Presbyterian and St. Margaret Episcopal.

"We all discovered about a year ago that we were doing an inordinate amount of counseling not related to our parish work, like practical counseling for the community," said Pastor Snapp, a likeable young man with stylishly long blond hair.

"Our case loads got so heavy that we determined that the community needed a place where people could come to get help with mental and emotional problems."

SO HE called on Dr. Melvin S. Wise, a psychiatrist from the Dadeland area who happens to be Jewish, to help him set up an ecumenical counseling center. Several of the pastors in the council had referred people with serious problems to Dr. Wise.

Between newspaper articles, referrals by clergymen and word of mouth, about 25 people have come to the center for help in its one month of existence.

Initial contact is made by Sister Marie, whose soft voice answering the telephone (557-4642) reassures the caller that help is available. In her kindly manner she chats with the prospective client for a few minutes and sets up an appointment for him or her with Dr. James Kennedy, the psychologist who does the initial screening of all patients.

SISTER MARIE stressed that the screening is not done in

a clinical atmosphere, but as a warm, personal discussion of problems with a man trained to spot trouble areas.

Dr. Kennedy then sets up the first counseling appointment for the next week, and assigns the case to a counselor.

"We don't counsel people of our own denomination," Sister Marie explained, with Pastor Snapp adding that the patients are not there "to speak to a clergyman, but to a counselor who happens to be a clergyman."

Sister Marie quoted Dr. Menninger's recommendation that patients be referred to a counselor of a different faith so they can vent their religious feelings more freely.

"STATISTICS show that 80 per cent of mental problems have their root in religion, so this is very important," she said.

Pastor Snapp pointed out that a patient's relationship with a counselor changes as life does; he starts out dependent on the counselor, like a child, but as he grows more confident he rebels and breaks away. "We don't want this natural and healthy cycle to interfere with the relationship of the person to his pastor, so we don't use his pastor as his counselor."

One of the most important benefits of the center is that its operation is supervised by Dr. Wise, who is always available to the counselors for psychiatric advice that would be impossible for the pastors to receive on an individual basis. And he reviews cases and techniques with the eight counselors weekly so their



Discussing administrative tasks in the office of the Ecumenical Counseling Center, located at Our Lady of the Lakes Church, are Sister Marie Arteal Killian, O.L.V.M., who runs the center; and Pastor Tom Snapp of Resurrection Lutheran Church.

years of pastoral counseling are implemented by the latest medical knowledge.

IN ADDITION, Sister Marie attends meetings of hospital chaplains so that if a patient needs the help only a hospital can offer, she can be sure that a chaplain is one of the first people the patient sees when he gets there.

The benefits are not only for people with mental or emotional problems, Sister Marie and Pastor Snapp stressed.

"The ecumenical aspect is tremendous," Sister Marie said. "We are a bunch of people getting together to fill a need, and the differences in our churches have united us, not divided us."

WITH SUCH a wide representation of faiths working together, those involved can't help but feel that

God is on their side; and when the center opened, the feeling was strengthened by one occurrence.

Sister Marie had been hired to work full-time in the office donated by Father Edmond F. Whyte, pastor of Our Lady of the Lakes parish. But she lives at the Holy Family convent and needed a car provided to get her from home to the center and back.

"The day before the center opened, one of my parishioners came to me and said a relative had died and willed him a car," Pastor Snapp said. "He wanted to know if I knew of anyone who could use it."

So the Ecumenical Counseling Center opened and is thriving, drawing on the variety offered by different churches in serving the needs of the community.



Staff members of the center, gathered for their weekly planning and learning session, are, clockwise from front left: Dr. Melvin S. Wise, staff psychiatrist; Rev. Don Davis, Sunrise Lakes Presbyterian Church; Rev. Bert Miller, Miami Lakes Church of Christ; Rev. Tom Snapp, Resurrection Lutheran; Rev. Joe Philbeck, Miami Lakes Methodist; Father Edmond Whyte, Our Lady of the Lakes Catholic; Rev. Tyrrel Dear, St. Margaret Episcopal; and Sister Marie Arteal Killian, O.L.V.M.



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Miami, Florida / THE VOICE / Friday, December 5, 1975 / Page 5

Food stamps—Cheating or charity?

Pity the needy.

He not only has to suffer the ravages of being poor but he also has to suffer the resentment and hatred of some middleclass people who assume that laziness and lack of virtue are the reasons for his poverty.

Such bias and resentment simmer below the surface of the working public and need only a little stimulation by insensitive leaders to provoke a harmful reaction against the needy.

The food stamp situation is one example.

Treasury Secretary William Simon made a well-publicized address in Indiana in August stating that the program has grown 47,000 per cent since 1962, that it is wildly out of control and is a "haven for chiselers and rip-off artists."

What is really wildly out of control is the truth as it relates to the food stamp program. Many congressmen, newsmedia, and leaders have jumped in on top of the program with all too much eagerness.

They seem so willing and ready to believe all the distortions. It makes one wonder. Are they so hung up on

the every-man-for-himself, work-equals-all-American-virtue precepts that they can't stand the idea that a lot of people just can't make it self-sufficiently as they did? Is it an extension of the old "welfare Cadillac" routine, the vision of a bunch of bums on the government gravy train?

It's just not so.

Simon's remarks are refuted in a food stamp article starting on page one in today's Voice. Simon's 47,000 per cent increase figure is based on a pilot surplus commodities food program in eight counties in 1962, not on the actual nationwide food stamp program which has been relatively stable in size. Simon is either ignorant of the facts or willing to distort to the point of a virtual lie.

As for the program being a haven for chiselers, the United States Department of Agriculture made a study this year and submitted to Congress only minor recommendations for tightening controls and found the fraud rate to be less than one in 100. We doubt that the Congressmen and other leaders clamoring for reform would pass an audit on their income

taxes with a one in 100 cheat rate.

There is a higher error rate based on largely administrative technicalities which has nothing to do with fraud, and in fact excludes some who should be eligible.

The report stated, "Participants tend to be the poorest of the poor" and "highest rates of participation are shown by the extremely needy."

Furthermore the USDA's Economic Research Service made a study of the effect of the stamps in Texas in 1972 and found that the program generated \$232 million worth of new business in that state and 5,031 new jobs. The study found that the program was anti-recessionary and benefitted all citizens.

But a reform bill sponsored by Sen. James Buckley which is supposed to tighten controls while making more deserving people eligible is believed by the National Council of Catholic Charities to have the potential of cutting out many of the most needy by making the stamps more expensive. Yet even now according to the USDA half the homes with less than \$4,000 a year income are not receiving stamps.

Many now can't get the cash to buy the stamps they are eligible for.

What is needed is reform to streamline the administrative difficulties that cut out many needy and to reach out to the very needy who are unaware of the program and whose children are growing up on poor diets.

In South Florida there is an added burden of many elderly poor and farm workers who are in need of this aid.

What is needed is a generous willingness to look the truth and not an excuse to cut back government expenses at the cost of the poor. The people have been led astray and become upset because of distortions and untruths, and many needy Americans may be hurt if the Buckley bill passes.

The NCCC urges people to write their congressmen to support the stamp program, and form groups at churches and social agencies to oppose cutbacks.

It is a case of Americans helping other Americans, rather than skulking around in a paranoiac cloud of suspicion that someone may be cheating you.



By
Msgr.
James
J. Walsh

St. Paul fits into modern times

world, making use of television, radio, papers, books, congressional hearings, United Nations sessions—any medium capable of being used to impress on man the message of Christ.

One thing sure—whatever methods he adopted—he would be driven constantly by the conviction that Christ is in him, with him, and, therefore, no obstacle—either from government, the courts, scandalized Christians or public opinion—could stop him.

HIS BOAST—"I can do . . ."—is the boast of humility, for Paul always took into account his weaknesses. Indeed he found reason to glory in them. It was because he realized his limitations that he put his trust totally in God and expected to be driven by divine power. Paul's brand of confidence has never failed in every generation to sear others with the same fire. Countless men and women took his boast as their own and were used by God to spread the Kingdom.

We sell Paul short, however, if we classify his approach only with that of the spiritual giants. He belongs to all of us. His boast can be made by anyone in union with Christ. Hardly anyone—according to our limited appreciation of God's plan—will rival him in a massing astonishing achievements. The breadth of his mission is not ours. But we have the same essential mission—to gain Christ ourselves—and to give Him to others. We, too, despite our lowliness on the spiritual ladder, were created, like Paul, for the one same

purpose—to become a saint. Vatican II tells every layman he is also an apostle—he has a mission land of his own—in office, home, wherever he is. His obligation: to bear witness to Christ in what he does and says.

This is too much, unless we take Paul's boast seriously. We realize too keenly what sorry apostles we are among neighbors, and even close friends. Those who have been looking for and received great help from Cursillos, deeper devotion to the Holy Spirit, group prayers and other current aids to a more genuine spiritual life have learned they are not drawing on their own resources, but on Christ's.

THEY ARE finding a world of wisdom in those few words of Paul. But like Paul,

they had to learn the hard way that what Christ insisted on was true: "Without Me, you can do nothing." It takes a lot of trials and errors to make that conviction one's own.

Christian history supports this among the saints. They faced themselves honestly, stripped of shame and hypocrisy, until they realized their inability to do anything alone. And while saints may be eccentric, they are logical people in taking the right steps outlined by reason and faith.

How else account for the saints of our times? St. Pius X was the child of obscure, poor parents, such as was Pope John. There were no press agents paving the way, no foundations to support his endeavors. He went to the top of sanctity the hard way in his

efforts to restore all things in Christ. But he first depended on Him every step of the way.

Those who are currently reading the biography of St. Elizabeth Ann Seton see the same marvel at work. You are amazed at how hard she worked night and day for her own children and for others. But the back breaking labor did not make Elizabeth great. She directed all her energy, both spiritual and physical, to Jesus, and left the rest up to Him. And He carried her along at a dizzy pace doing His work in ways she never dreamed of.

Mother Teresa seems to be one of Paul's close followers. And remembering what this frail woman has done, you can believe her constant prayer is: "I can do all things in Him Who strengthens me."

Why was Jesus baptized?

(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. As Christians we are baptized in Christ, right? Then, what was the meaning of John the Baptist's baptism of the Savior? Was it the same as Baptism in the Church today?

A. John the Baptist came as "a voice crying in the desert." Following the ancient prophetic tradition he was indeed the last of the Old

Testament prophets, one sent by God to announce the baptism of repentance and the arrival of the Kingdom of Christ. He preached a moral

What is your question?

reform designed to prepare the Jews for the advent of the Messiah.

Jesus' submission to baptism by John indicated his acknowledgement of the truth of John's mission but by that very act supplanted John's act of administering baptism.

Christian Baptism is the sacramental representation of

the death and resurrection of Jesus Christ. By this action of the Church the person baptized dies to sin and is regenerated with the life of God or grace. John's baptism of Jesus was a preparation for this. His was a baptism of repentance and through Christian baptism we share in the full life of Christ.

Today we as Christians feel like "voices crying out in the desert." We continue the work of John the Baptist in preparing the way of the Lord. When we feel discouraged about living our faith, we can find inspiration in John.

John's message of repentance is as valid today as it was almost 2,000 years ago.

Food stamp lines form while leaders argue

(continued from page 1)
does not have the staff to do the required investigations, says Catherine Burroughs, a para-legal aide for Legal Services. "WE HAVE a manual here with regulations, but they are not necessarily practicing those regulations," she said. "It is a headache, a very bad headache."

Another para-legal aide, Hattie Walker, added that regulations require the applicant to bring in current rent receipts and other bills.

"But if you could pay all your bills on time you wouldn't need the stamps as much as someone who couldn't even pay the rent, who couldn't produce a current rent receipt," she said.

THE QUESTION is not whether the current food stamp program needs reform, but if the Buckley-Michel bill offers the right kind of reform.

Charges have been made by government officials that the program is out of control, that it has grown 47,000 per cent since 1962 and that it is a haven for chiselers and ripoff artists. But these allegations have been challenged by organizations such as the National Conference of Catholic Charities.

In answer to Treasury Secretary William Simon's claim of unbridled growth of the program, the NCCC pointed out that the program began as

an experimental supplement to the commodity distribution program in eight counties; its growth since that time has been largely due to expansion to almost every county in the nation.

THE LARGE rise in unemployment since late 1974 has also caused growth in the program, sending people like Randy and Cathy Scerber to the food stamp line in Coconut Grove.

"We came down here from New Jersey four months ago because I thought I could find a job," the red-haired Irishman said while waiting four hours for his stamps. "I graduated from college with a degree in sociology and I couldn't find a job up there. I don't feel good about getting the stamps, but I have tried for months to find work. I have been a taxi driver, a bouncer, sold circus tickets and delivered soda. Right now I am working part time for a moving company, but I just can't get enough hours in."

The U.S. Dept. of Agriculture reported recently to the Senate Agriculture Committee that the percentage of households getting food stamps fraudulently is only eight hundredths of one percent (.08 percent). The often-quoted figure of 8.8 per cent is the "error rate," the U.S.D.A. pointed out—that is, mistakes made by the agencies administering the program. And



even this is somewhat offset by the seven per cent of applicants who are turned down but who actually do qualify for stamps, U.S.D.A. officials added.

AS FOR charges that college students are receiving stamps, most of the problem was eliminated with a recent

amendment to the food stamp act which makes a college student ineligible if the student is claimed as a tax dependent by a household which is not eligible for food stamps.

Sen. Buckley, in a letter to Archbishop Coleman F. Carroll, said his food stamp reform would "significantly expand food stamp allotments for the poor by an average of 29 per cent. Under its provisions, the federal government could afford to provide better nutrition for the truly needy because it would no longer subsidize the grocery bills of college students, strikers, able-bodied persons unwilling to work and middle-income families."

But, the National Conference of Catholic Charities pointed out in its study of the problem, although the reform bill does raise food stamp allotments by 29 per cent, it increases the amount that families must pay by far more.

IT IS estimated that 50 to 70 per cent of those now receiving food stamps would be either ineligible or no longer able to afford to buy their stamps each month" under Buckley's bill, the report said.

Buckley's claim that middle-income families receiving stamps are raising costs in the program was examined by the U.S.D.A., which found that only 13 per cent of all food stamp recipients are in households with incomes over \$6,000; and most of those were in families of five persons or more.

"There are virtually no food stamp households with incomes over \$10,000 a year,"

the report found.

YET 28 per cent of households with incomes below \$2,000 a year are not yet helped, and 49 per cent of households with incomes below \$4,000 a year are not helped.

Reform is badly needed, say the people who work with the program—reform in administering the program, evaluating needs equitably, avoiding red tape, getting the stamps to the people who need them most.

"The biggest joke of the century in the program," Ms. Burroughs said, "is over-issuance—someone sitting behind a desk can give you your allotment, and you might be receiving them for a year when you receive a letter saying you have been issued too much and you owe the government \$1,100 even though it was their fault. In order to keep from going to jail you have to promise them you will pay back so much a month until it's paid back."

AND IF a client is cut off from the program, it can take up to three months to hold a hearing, at which time the client may be reinstated. "But during those three months he receives nothing," Ms. Burroughs said.

She called the plan to eliminate millions from the program a "politicians' pipedream."

"I hate to say it, but it's who you know that counts. The new bills are trying to weed out the people that need it the most."

And while the politicians are fighting over the program in Congress, the lines go on forming on the streets.



Long lines of South Floridians wait in the hot sun for food stamps at the beginning of each month.

Letters to the Editor

There's no excuse

EDITOR: Thank you for the article "Cuban Way of Death" in the Nov. 28, 1975, edition of *The Voice*. This article brought into the public forum an issue which needs serious consideration in the Archdiocese of Miami: Cuban culture and Catholic burial custom.

The most frustrating thing from the priest's viewpoint is how American funeral homes seem to cooperate and arrange times for Church services while this same procedure seems difficult for some Cuban funeral homes. We find many explanations why funeral homes serving Cubans cannot provide ordinary Catholic services, but I often wonder how valid these excuses are.

"Most (Cuban) families come to us totally exhausted, after perhaps spending many days by the bedside of a dying relative," explains a Cuban funeral director. Is this a good reason for a Cuban family not to be expected to contact their parish, while American families must? Are American families then considered so unfeeling when death strikes them?

"... they (Cuban families) are not emotionally ready to discuss the funeral with the pastor," continues the explanation. Yet how can it be easier to discuss the matter with a funeral director?

Custom may require families to spend the all night vigil at the funeral home before the burial. Yet after so many hours there, would the extra time required for Mass and prayer to God be so impossible a burden?

Transportation and personnel become a problem when a funeral home must coordinate so many services in a single day. Yet, if families pay for the service of a funeral home, do they not have a right to it? If some Cuban funeral homes are understaffed and underequipped, they should hire more people and obtain the use of more vehicles in order to be able to run more than one funeral at the same time in different Churches. Do Cuban families not deserve the service for which they must pay?

I suspect that many excuses offered by Cuban funeral homes simply should not be accepted, when it means that the deceased will be denied the proper celebration of the rites of the Church. It is simply easier not to have to bother with the trip to the Church for Mass but only go directly to the cemetery. It is simply cheaper not to provide the personnel and facilities and vehicles which make a proper Christian burial possible. Financially, Cuban families have a right to the service they buy. Religiously, their deceased have a right to the burial they deserve.

"Everything would be fine if parishes always responded to our call, sending a priest of the parish to visit the family," a Cuban funeral director commented. "But we don't always get cooperation." Yet is it so much work for the family to contact the priest themselves? If a family can visit personally the man who embalms the body, can they not also visit personally the priest who will say Mass for the deceased?

It dare not become the responsibility of the funeral

home to contact the priest and make arrangements. The priest is not a part of the home's salaried staff; he is a representative of the Catholic Church. Funeral homes have no right and no reason to make religious arrangements for the family. Death and burial remain fundamentally human and religious events, only secondarily business enterprises.

"We cannot demand from the funeral homes a pastoral training which they don't have," commented one Miami priest. He is correct. And thus funeral directors should not even try to arrange pastoral affairs. They should simply refer families to the parish priests who can take care of the pastoral questions.

Transportation, police escorts, personnel, distances, timing, etc., all become excuses why the funeral Mass must be denied on the day of burial. Cannot the agreement of intelligent men—funeral directors and priests—overcome these difficulties to everyone's satisfaction? More than a question of Cuban tradition we have Catholic

tradition. Celebration of Mass with the body of the deceased present, if at all possible, has always represented the Church's highest service to the deceased and the family. To arrange such a funeral Mass is not only the right but the duty of the Catholic community.

Reverend Paul V. Vuturo
St. Mary Cathedral

Against 'Ascent'

EDITOR: For the second time this year this area is being poisoned by the TV program *The Ascent of Man*, by the late Bruno Bronowsky. The last program, Sunday Nov. 23, aimed to conclude that there has been no Creation. The late Bronowsky had the way of

twisting the truth which is common to all communist people. Whether Mr. Bronowsky was a communist or not I don't know but his program I think is extremely destroying and disguised as a scientific presentation it is probably tuned in most homes.

His book under the same name is widely sold in hard cover in first class book stores. While perusing it the other day I came into a paragraph where he describes Jesus Christ our Lord as a moral teacher.

I think something must be done to counteract the dangerous effects of the work of Bruno Bronowsky.

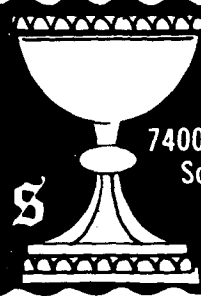
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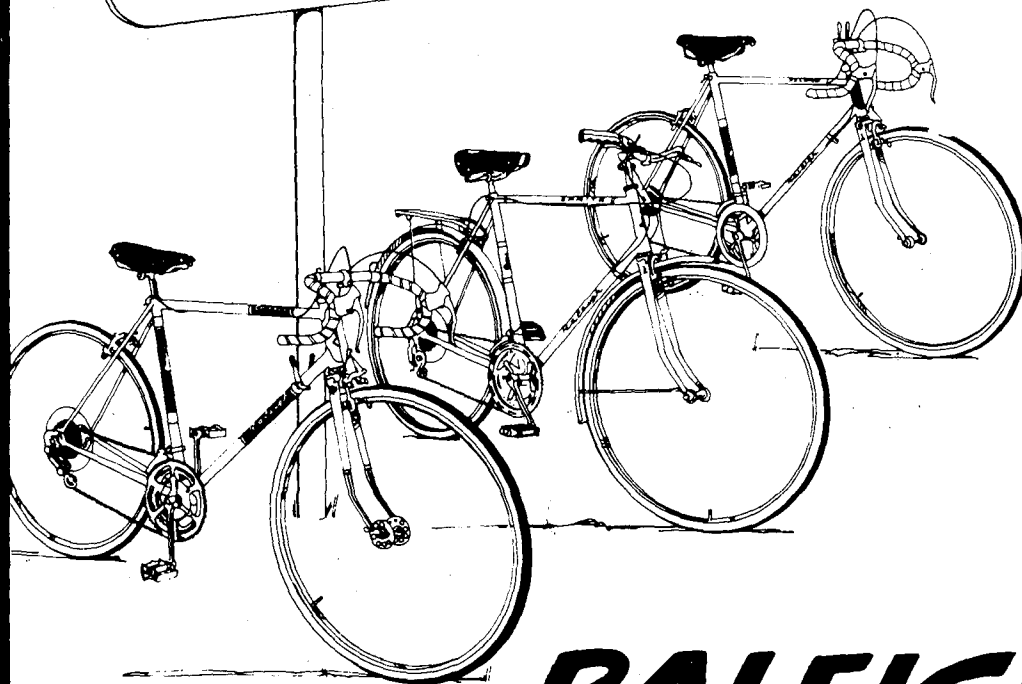
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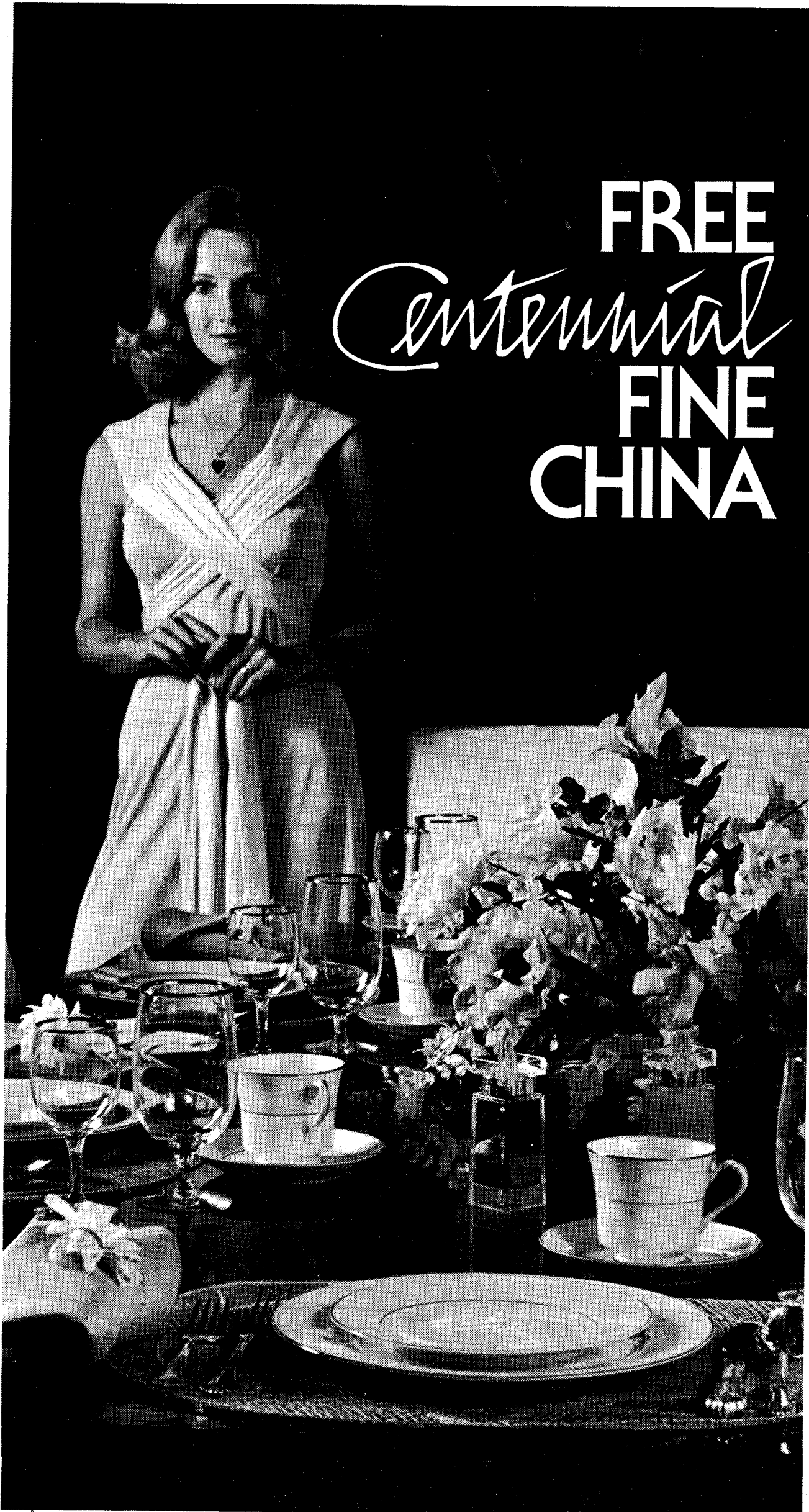
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During Advent

Christmas feast has ancient origins

By REV. LOUIS A. RONGIONE, O.S.A.

Dion Cassius, a Greek historian, recounts, in his "History of Rome," a legend which was prevalent when he visited that city about 180 A.D. At the very moment of our Savior's birth in Bethlehem, a fountain of oil gushed forth from an Old Soldiers' Home, called the "Taberna Meritoria." This home was located in a section of Rome called Trastevere, or across the Tiber. All day long, the fountain flowed in a stream and emptied into the Tiber River.

At the time of this marvelous occurrence, the Trastevere was a beautiful parkland which had been willed by Julius Caesar to the people of Rome. Marc Anthony, in Shakespeare's "Julius Caesar," refers to this legacy:

Moreover, he hath left you all his walks,
His private arbors and new-planted orchards,
On this side Tiber. He hath left them to you
And to your heirs forever—
common pleasures,
To walk abroad and recreate yourselves.

The early Christians constructed a little Oratory on the Miraculous spot where the oil appeared and called it the Oratory of the Fountain of Oil. It was on this spot also that, about the year 220, Pope Calixtus built the first church opened to public worship and the first one dedicated to Our Lady.

ANOTHER ancient legend relating to the Nativity of Christ is found in the "Calendar of Saints," published in

Cologne, Germany, and tells about the final meeting of the Magi, who had brought gifts to the Infant Jesus. The account concludes with this statement: "After they had undergone many trials and fatigues for the Gospel, the Three Wise Men met at Sewa in the year of Our Lord 54, where they celebrated the Feast of Christmas in common. Whereupon, after the celebration of Mass, they died."

It might be well to mention here that the word Christmas is a combination of the two words Christ and Mass. The name is derived from the custom which was once prevalent in pre-Reformation England of identifying certain feast days by the Mass of the day, as for instance, Michaelmas, for the feast of St. Michael, etc.

Neither in legend nor in sacred or secular history can we learn for certain the year or month or day of Christ's birth. The most ancient document attesting to the observance of the Nativity is the Philocalian Calendar, drawn up at Rome in the year 330. Evidently the feast of Christ's Nativity, despite the difference of date on which it was observed,

December 25 in the West and January 6 in the East, became so popular that St. Augustine reprimanded the Donatists because they failed to join either the East or the West in the celebration of Christmas: "They neither love unity (i.e., join with the Western Church) nor do they communicate with the Eastern Church," (Serm. 202)

WHY WAS December 25 chosen as the date of Christ's birth? Frankly, we do not know for certain. Sir Isaac Newton, in his "Commentary on the Prophecies of Daniel," claimed that dates for the Nativity and all other religious feasts were chosen, not to correspond to dates which they commemorated but rather fixed at important points of the year. The Annunciation, for instance, was set at March 25, in the vernal equinox. The feast of St.

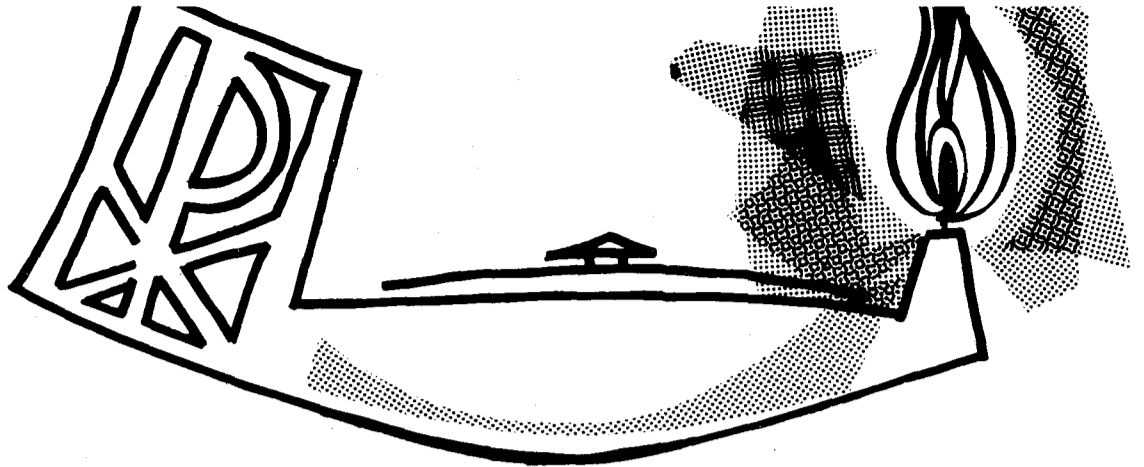
Michael was placed at the autumnal equinox, or September 29. The date for Christmas was set for December 25, or the winter solstice.

Among the pagans, festivities were held at the winter solstice to welcome back the return of the sun which they referred to a "Natalis Invicti," or the birth of the "unconquered one," the unconquered one being the Sun. Certainly, the appropriateness of comparing the victorious or Unconquered Sun with Jesus Christ, the victorious unconquered Son of God, is apparent. We agree with Thomas

Hood who wrote:

Ev'n the poor Pagan's homage to the Sun
I would not harshly scorn, lest even there
I spurn'd some elements of Christian pray'r.

From the first reading of the Midnight Mass at Christmas we have the words of Isiah telling us of the transformation of human hearts at Christ's coming: "The people who walked in darkness have seen a great light; . . . you have brought them abundant joy . . . For a child is born to us a son is given to us . . . his dominion is vast and forever peaceful" (Is. 9:1-6).

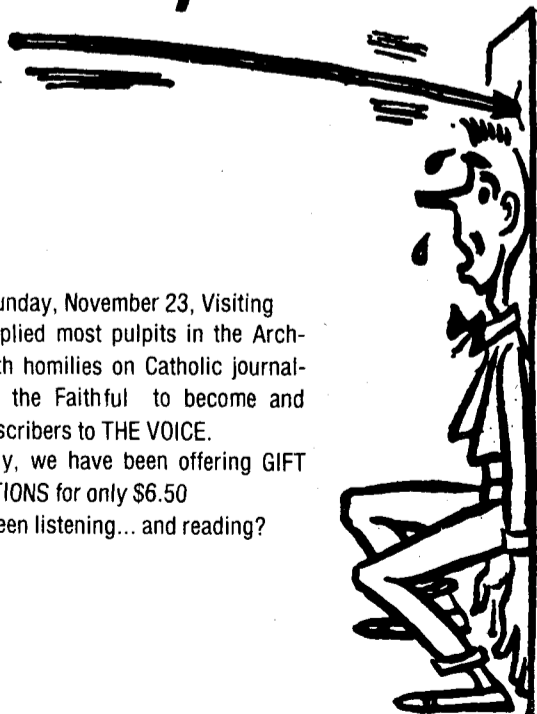


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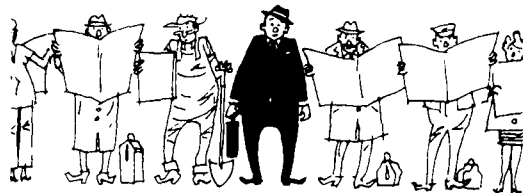
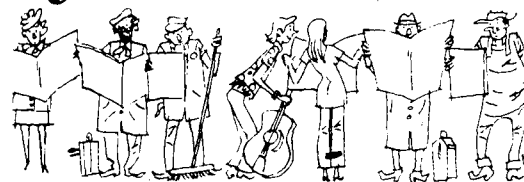
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Impact of Brass to star in their own television special with Michel Legrand, Julie Budd and comedian Lenny Schultz taped at Gusman Concert Hall.

Impact of Brass

Impact of Brass—the dynamic Miami-based group whose music has been attracting a national audience as well recently—will star in their own television special along with guest stars Michel Legrand, Julie Budd and Lenny Schultz on WTVJ, Channel 4 Saturday, Dec. 6 at 10:00 p.m.

The hour music-variety show, which WTVJ taped at Gusman Concert Hall on the University of Miami campus last month, will spotlight the hip-rock-jazz-pop music of the Impact of Brass.

Nationally, they have appeared on "The Mike Douglas Show" and

"The Merv Griffin Show," on college campuses, at music festivals and in numerous clubs—including a very successful tour with Joey Heatherton this past spring.

Appearing with the Impact of Brass will be Oscar-Grammy-Emmy-winning musician, composer and singer Michel Legrand, considered by many to be one of the most important names in the music field today, an exciting young singer who is frequently compared to Barbra Streisand in both voice and appearance, Julie Budd, and comic Lenny Schultz.

TV features: guilty or innocent?

This season, television drama has gone heavily into real life for their stories, basing their material on someone's biography or some actual event. The networks had nibbled at reality often with such shows as BRIAN'S SONG and the trial of the Rosenbergs. However, it was not until the tremendous success of last year's THE MISSILES OF OCTOBER that the present trend really got started.

This year we are being inundated with shows based on some person's life or past event. The bicentennial has spawned a surfeit of historical dramatizations. The least one can say about all this is that it is a refreshing change from the usual kind of fictional pap that was television's hallmark for so

many years.

Yet so many of these programs have been accused of tampering with the facts, rearranging things so that events are either oversimplified or left fuzzy. All such criticisms, of course must take into account that these shows are not documentaries, that a certain amount of creative license has to be exercised in making them interesting for the "popular audience."

Whatever reservations one may have about the "truth" of such fictionalized histories, one must ask some hard questions about the selection of the more sensational kind of events that involve violence and/or sex.

It is rather easy to put down such obvious examples of sensationalism. But what is the

audience to make of NBC's recent GUILTY OR INNOCENT: THE SAM SHEPPARD MURDER CASE (which was aired November 17). Here we have a particularly abhorrent series of events recreated in shocking detail, but with some intelligence. Although this TV movie is careful to establish the historical context and legal significance of this case, its major emphasis is upon the murder and the question of who was responsible.

For those too young to remember the 1954 case, Dr. Sheppard was put on trial and convicted of beating his wife to death with 35 blows to head and face using some hammer-

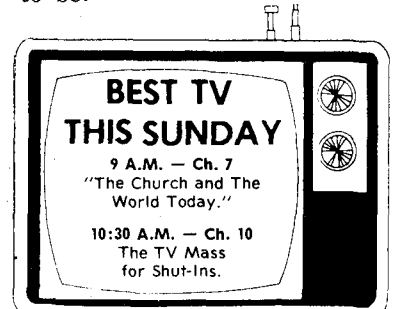
like instrument. The trial was conducted in an almost carnival-like atmosphere and the media had a field-day. Perhaps most damaging to the defense was the revelation of Sheppard's sexual peccadillos and his wife's frigidity. These were the kind of details splashed on the front page of every newspaper in America.

Twelve years later, the Supreme Court granted the appeal for another trial and Sheppard was acquitted. It was F. Lee Bailey's first big case and it spelled out some important safeguards for the defendant in court which had been flagrantly violated in the Cleveland trial.

Even though there is much

that is commendable here, the basic question remains: can television treat sensational material without exploiting it?

Ours is not an age of subtlety but of literalness. Television has yet to solve how literal it as a medium can afford to be.



RELIGIOUS PROGRAMS

SUNDAY

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9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7
WCKT "Eucharistic Congress," Fr. James Vitucci.

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

2 p.m.
INSIGHT—Film WINK Ch. 11.

4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.

RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.

5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.

8:35 p.m.
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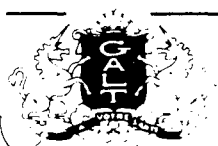
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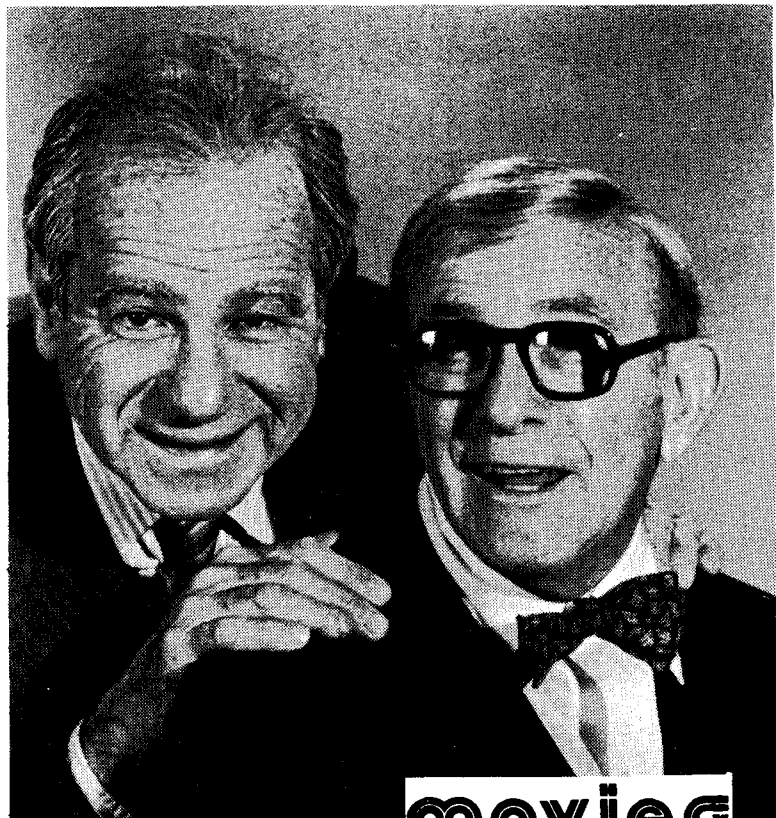
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SUNSHINE BOYS

It's not perfect, but it is an enjoyable film



movies

The comedy team of Lewis and Clark (George Burns and Walter Matthau) display an unfelt cordiality for the camera's benefit, in **THE SUNSHINE BOYS**.

Based on Neil Simon's play, **The Sunshine Boys** is about two long-retired vaudevillians, once a famous comedy team, Lewis and Clark, who are persuaded by Clark's young agent-nephew to do one of their review sketches on national television, despite their cordial dislike of each other, an emotion that in Willy Clark (Walter Matthau) takes on the dimensions of coruscating, paranoiac hatred.

The Sunshine Boys has translated far better into film than either **The Odd Couple** or **The Prisoner of Second Avenue**. George Burns, as Al Lewis, is its principal virtue. His timing is superb, and he succeeds in making Lewis an altogether believable, flesh and blood character, something vital in Simon's plays. In the role of the flamboyant Willy

Clark, Walter Matthau fares less well. He starts out very strong (there is a scene between him and a garageman at the beginning that is one of the highlights of the film), but granting that the demands upon him are far greater than upon Burns (the handicap of playing a much older man, for one thing), Matthau becomes too strident and frequently overplays, though he does regain control at the end. Richard Benjamin, as the harried nephew, describes a similar course: restrained and funny enough at the beginning, then playing it too gimmicky and too broad.

Simon's forte is an adroit combination of word play and personality. His jokes at their best are not merely smart remarks but verbal thrusts firmly grounded in charac-

terization. His weakness, of course, is that his gift for characterization does not go quite deep enough for either tougher, more rigorous comedy or serious drama. The ever present danger, then, especially evident here where old age is a main factor, is sentimentality. It is to the credit of director Herbert Ross and the acting of Burns and Matthau that this peril is negotiated as well as it is.

The Sunshine Boys, then, despite its shortcomings, provides laughs enough for an evening's entertainment though parents should be warned that some of the jokes, language, and situations make it unsuited for children. The New York settings, especially the seedy Ansonia Hotel, are used to good effect, though occasionally one senses too much striving to "open up" the play. (A-III)

Berle showing his age in 'Funny Thing Happened'

By J. HERBERT BLAIS

All-American comedian Milton Berle opened the tenth season of the Parker Playhouse in Fort Lauderdale on Monday night, Nov. 24, as star of the musical comedy, "A Funny Thing Happened on the Way to the Forum," a Broadway and subsequent movie hit which was written for him 13 years ago but which a far-seeing creator gave to Zero Mostel by default.

Mr. Berle has been working very hard in the theatrical field since the age of five, occasionally as an actor but largely as an indefatigable comic star of vaudeville, Earl Carroll's Vanities, The Ziegfeld Follies, countless years of night clubs, radio from 1928 on, television from 1948 on, motion pictures on and on and on.

WE DON'T know how old that makes Milton, but he was showing his age through "Forum" on Opening Night.

Intrinsically the show's pacer, Berle was the same nonsensical clown we remember well, but slowed the first act to a rambling walk. He reached for

long-forgotten bits of business, ad libbed without wit, began to realize that his old, dynamic, naturally hilarious self was no longer there.

AFTER AN equally ill-fated Entre 'Acte, with burlesque-style heckling of audience returnees, Berle stuck more closely to his lines in the second act, and "forum" began to zip along.

A percentage of the Parker's usually intelligent audience indulged him with lots of laughter and applause, and Berle just couldn't let go of this

life-sustaining tonic. He followed curtain calls with a personal coying up that was friendly but fragmented. It was part ego trip and part attempt to peddle his autobiography, published last year.

But he did manage to mention that Berle and "Forum" will be opening at the Coconut Grove Playhouse in Miami, Dec. 16. The stimulus of being greeted by so many more of his longtime friends there might be just the adrenalin that Berle needs to regain some of his lost, alas, youth.



Milton Berle

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

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

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

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St. Barbara - a saint, not a warrior

By FATHER
JUAN J. SOSA

The lives of the Saints in the Catholic Church become a reflection of God's love for His people. Undoubtedly, such lives point to the presence of God among us in a very special way. Through them we discover the relationship of love and service these men and women held with the Gospel of Jesus and His message.

More than the miracles they performed, this deep relationship to the Gospel message becomes the basis of their sanctity. Thus, in a very simple way, we honor these Saints for living up to the Christian ideal presented by the Gospel to the moment of their death, which, in turn, has become their birth to the glory of God.

Among the Spanish-speaking people in South Florida the devotion to one of these Saints has always been very popular, but it has suffered a series of changes due to some confusing concepts. Thus, the following paragraphs hope to clarify some of this confusion present in the life of Saint Barbara and her relationship to the Universal (Catholic) Church.

A STORY OF GREAT FAITH

Barbara was born in Nicomedia, the capital of Bythinia, now Ismidt in Turkey. In this city she lived and was put to death at the young age of sixteen in 235 A.D.

Her family was a very well-to-do family. Her father, Dioscorus was a pagan who lived and worked for the Roman Emperor Maximinus. Barbara was able to receive the best education of the times through the influence of many professors who taught her the best of poetry and philosophy. Among, these professors, however, there was a disciple of Origen through whom she came to know of the Christian faith.

Consequently she abandoned the many "gods" which were the basis of her pagan religion and embraced Christianity. She held a special devotion to the Blessed Trinity



Statue of St. Barbara, shows sword and crown, symbols of martyrdom, which slaves confused as symbols of war.

to the point of having a friend build a third window at her father's castle in honor to this great mystery of the Christian faith.

Soon afterwards, Dioscorus became aware of her daughter's relationship to the Christians and wished to change it peacefully at first. Later on he threatened her with torture. Seeing that not even

torture would make her renounce this new faith, he took the liberty of putting her to death on a nearby hill. According to early Catholic tradition, her father was killed instantly by lightning.

Some Christians took the Saint's body to Gelasius where the faithful began to venerate it and spread the devotion to the Saint for the many favors God had granted them through her. This devotion spread more rapidly after the seventh century. Finally in 1568 Saint Pius V acknowledged and confirmed this devotion for the Universal Church.

A CONFUSING STORY...

Down through the centuries, in the lands of the New World, especially along the Caribbean Sea, the devotion to

St. Barbara suffered a change in its origins due to the religious attitudes brought by the African slaves and their religions.

In their need for their identification with their many gods which seemed to have abandoned them in this hour of trial and terror, the slaves turned to the statues of the Catholic Saints and confused them with their original gods.

As they saw the symbols of martyrdom presented with the statue of Saint Barbara, namely, the sword, the crown, and the red cloak she wore, the slaves identified her with their African god, Chango, the god of war and thunder, the King of Oyo, a strong and powerful god. Undoubtedly, Saint Barbara has nothing to do with this god of the Yoruba religion.

And yet, in many places today Saint Barbara is shown on a horse as if she were going to battle. This popular representation of the Saint is a misunderstanding brought about by the religious syncretism of the African slaves.

The Christian today must keep searching for truth within his own faith and religion. He must discover the real stories of the Saints and try to clarify any confusion attached to them. The Church, in turn, must use the stories of the Saints and their feastdays, as means of evangelization for the people. It is through them that they will come to know the very core of their martyrdom and service in the Church, namely, Jesus Christ, the Light of the World, before Whom all confusion dissipates.

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"Amos, the prophet of Divine Justice, and Hosea, the Prophet of Divine Love, both prophesied to the Northern Kingdom of Israel (Samaria) where prosperity led to many social evils and religious hypocrisy." From article by Steve Landregan. This illuminated initial, from a 14th-century Latin Bible, shows Amos prophesying the fall of Samaria.

know
your
faith

OLD TESTAMENT

Classical prophets in the North

By STEVE LANDREGAN

The threads of Divine Justice and Divine Love are finely woven throughout the tapestry of revelation that is the Old Testament. The mystery of the tension between these two attributes of God is shared by everyone who has been torn between the desire to forgive and the need to chastise.

REVELATION OF the God whose love for His creatures moves Him to both forgiveness and punishment is sharpened by two of the early literary prophets of Israel, Amos (760-740 BC) and Hosea (747-725 BC).

Amos, the Prophet of Divine Justice, and Hosea, the Prophet of Divine Love, both prophesied to the Northern Kingdom of Israel (Samaria) where prosperity led to many social evils and religious hypocrisy.

Hosea's oracles spoke of God's unending love for Israel

and Amos' warned the Israelites of the judgment of God they were bringing upon themselves by spurning the covenant their ancestors had made with Yahweh.

Called from his work as a shepherd in the Judean village of Tekoa, Amos prophesied at the northern sanctuary of Bethel.

One can almost see the commanding figure of the prophet as he stood before the proud Israelites drawing enthusiastic responses as he roundly condemned all their pagan neighbors for their offenses against God and promised God's judgment (1:3-2:3).

But their enthusiasm ended abruptly as Amos spoke of the crimes of Israel against Yahweh and prophesied God's impending wrath and the destruction of their own kingdom (2:6-16).

He numbers the covenant crimes of Israel: oppression

and exploitation of the poor (5:11-12), idol worship (5:26), and hypocritical religious practices (5:21-24).

His oracles spell out God's just punishment of those whose presumption caused them to distort their call to sacred responsibility into an invitation to privilege and indulgence.

Amos sees no reprieve for sinful Israel (7:7-9) but offers the hope that a holy remnant (9:8) will survive the covenant curse which the people have called upon themselves by their crimes.

The book should be read against the background of the curses and blessings found in Chapter 28 of Deuteronomy.

Covenant is the theme of the prophetic ministries of both Amos and Hosea. Mention of the covenant itself is only implicit in Amos but it is mentioned explicitly in Hosea (6:7, 8:1) and provides the foundation for his

teaching.

Little biographical information is known about Hosea except what he provides in the first three chapters concerning his marriage to Gomer, who is described as a harlot. In his marriage, tragic and real, the prophet saw an allegory of the relationship of Yahweh to Israel.

The fertility cult of the Canaanites with its sacred prostitution so influenced Old Testament thought that the term fornication became synonymous with idolatry. This concept penetrates Hosea whose wife may have become a sacred prostitute.

Hosea sees the sin of apostasy (idolatry) as the betrayal of Yahweh's true love just as an unfaithful wife betrays the love of her husband.

Chapters 1-3 are a mixture of biographical detail

and prophetic oracle centering on the theme that despite the unfaithfulness of Israel (Gomer) to her covenant partner, Yahweh (Hosea), His love for her is everlasting.

ALTHOUGH his oracles speak of the Divine Love, Hosea denounces Israel as strongly as Amos (4:1-2, 13:1-2) and prophesies punishment and destruction (2:13-15, 5:8-9, 13:15). Hosea, however, sees more clearly the restoration of Israel by a loving Yahweh after a necessary but painful punishment (11:8-11, 14:2-9).

The first three chapters are the most important portion of Hosea, but the oracles found in the remaining eleven chapters reinforced the theme that beyond destruction lay restoration of Israel not as a political entity but as a loving and beloved partner of Yahweh.

Hosea: Prophet of God's Covenant of Love

By REV. PAUL F. PALMER, S.J.

It is difficult for most people to establish a comfortable relationship with God. He is a God of justice and justice demands that we serve Him from a sense of duty. He is a God of love and love demands that we serve Him from a sense of love.

PERHAPS the trouble is with the word "serve." We don't serve or benefit the sun by basking in it, nor a fountain by drinking from it. And God is the source of light and of life. We serve Him when we open ourselves to His love, when we cup our whole being which is from Him to receive Him ever more abundantly.

We are the servants or handmaids of the Lord, as was Mary, when we allow the Almighty to do "great things for me" ("The Magnificat.")

The Prophet Hosea, in contrast to Amos, is more the prophet of love than of justice. Like Amos Hosea insists that we observe the Commandments, the decalogue of Sinai. But the demands of Sinai that we love God with our whole heart and our neighbor as ourselves are demands that bind not so much in justice as they do in piety, a Latin word which means kinship.

The Sinai covenant, sealed in the sprinkling of blood over the altar and over the people, makes God and His people, dare we use the expression, blood relatives. For the Israelites believed that life is in the blood. Covenant love is kinship love. The ties that bind us to God and to one another are family ties that are more binding than the bonds of justice.

Joseph L. Mays, a perceptive commentator on Hosea, "bypasses righteousness and justice emphasized by Amos and Isaiah . . . in favor of knowledge of God, devotion and faithfulness. Hosea is not content merely to cite infractions in a legal manner. He prefers the terms and metaphors which interpret the disobedience as personal betrayal and estrangement". . . In Hosea's thinking the history of Yahweh and Israel was meant to be a living dialogue of love and loyalty between committed persons" (Hosea, pp. 12, 13).

This living dialogue of love and loyalty is broken off not by God but by man. But God is ready at all times to resume the dialogue. He uses every lover's device to heal the breach in love, always taking the initiative in effecting a reconciliation with sinful man. Even when man "disobeyed you, you did not abandon him to

the power of death . . . Again and again you offered a covenant to man" (Fourth Eucharistic Prayer).

WE OFTEN hear people say, "If only I could stop loving!" We understand the feelings of a parent for a child, of a husband for his wife, of a wife for her husband. But God's love is even more astounding, as Hosea reminds us when he has God say: "For I am God and not man" (11:9).

The prophet Isaiah had a vision of God's love for sinful man and has God exclaim: "Can a woman forget her suckling child, that she should have no compassion on the son of her womb. Even these may forget, yet I will not forget you. Behold I have you graven on the palms of my hands" (49:15, 16).

Hosea had an intuition of Jahweh's love for Israel, his faithless bride, and to quote Mays once again, "The astounding persistence of God's love in the face of betrayal creates the possibility and necessity for the prophet to articulate in his own life the way of God" (p. 56).

I have often used this intuition of Hosea to explain the radical reason why husbands and wives must express in their own married lives God's way of love, yes, even in the face of betrayal, even when the love of either is rejected and unrequited.

What Isaiah saw in vision and Hosea by intuition must be seen by Christian faith in the light of Jesus' teaching in the Sermon on the Mount. Here we are told not only to love our friends—pagans do this—but even our enemies; and the reason given is startling in its simplicity, and yet so demanding as to leave us wondering whether we hear Jesus correctly when he says: "You must be perfect as your heavenly Father is perfect." (Mt. 5:48).

COVENANT love makes demands that go far beyond the contractual demands of justice. But God makes the demands of Himself before he demands them of us. And because of this we can pray the "Our Father" with confidence: "Forgive us our trespasses as we forgive those who trespass against us."

To refuse forgiveness to those who have offended us is to close our heart to God's forgiveness. In doing so we offend God, but basically we offend ourselves. The Sun continues to give light and life; the fountain still flows profusely. But we draw the curtain to shut out the light; we close our mouths and no longer drink life.

Getting men volunteers

By REV. JOSEPH M. CHAMPLIN

Do the same persons always seem to do the work in your parish? Is it normally a certain group of identical individuals who form the committees, direct important projects, come forward when the need arises?

If that appears to be the situation, know you are not alone in it. Many parish leaders, without minimizing the generosity and importance of those hard-working few, bemoan this failure of the many others to volunteer for activities.

REQUESTS from the pulpit, they complain, like the words of prophets Amos and Hosea, normally fall and deaf ears. Bulletin announcements likewise generally attract few willing participants.

How then do you broaden

the base, involve a wider circle of volunteers in a parish?

Probably the most effective method is the laborious, methodical, hat holding, "we need you" personal approach. A parish leader who follows this procedure simply calls or visits and then asks the individual "to do me a favor" or "help us out." In making those calls and visits, however, the recruiter deliberately seeks to contact parishioners presently active in few or no programs.

During the past four years we have discovered an additional system which has worked extremely well for us and brought forth a great corps of parish workers.

In brief, mimeographed volunteer forms together with a sufficient supply of pencils, are placed in the pews before weekend Masses. During or in

place of the homily (obviously this is only a once or twice a year practice), the preacher explains our current needs and asks for volunteers. The completed slips of paper are then passed to the aisles and collected by ushers.

AT THE BEGINNING of this fall our staff decided to take that fundamental procedure, increase the number of opportunities for service presented and weave the entire process into a September weekend's liturgies.

We felt the feast of the Triumph of the Cross with its service and servant motif would adapt nicely to our theme. Calling this Volunteer Sunday, various committees then selected appropriate music, designed a special participation leaflet and prepared the necessary forms.

Practicing w

By REV. DONALD G. MCCARTHY

Over 2,700 years ago the shepherd-prophet Amos cried out in the name of the Lord, "If you would offer me holocausts, then let justice surge like water and goodness like an unfailing stream" (Am. 5:24). Shepherds treasured surging water and unfailing streams for their flocks and the Lord treasures justice and goodness among His people.

RECENTLY a modern Amos cried out in northeast Brazil. "Are we so alienated that we can worship God at our ease in luxurious temples," asked Archbishop Helder Camara, "and fail to see, hear, and serve God where He is present and where He requires our presence, among mankind, the poor, the oppressed, the victims of injustices in which we ourselves are often involved?"

The Brazilian Amos remarked realistically, "We all know that people, often young people, become atheists because believers, particularly believers in positions of responsibility, disappoint them when they do not practice what they preach."

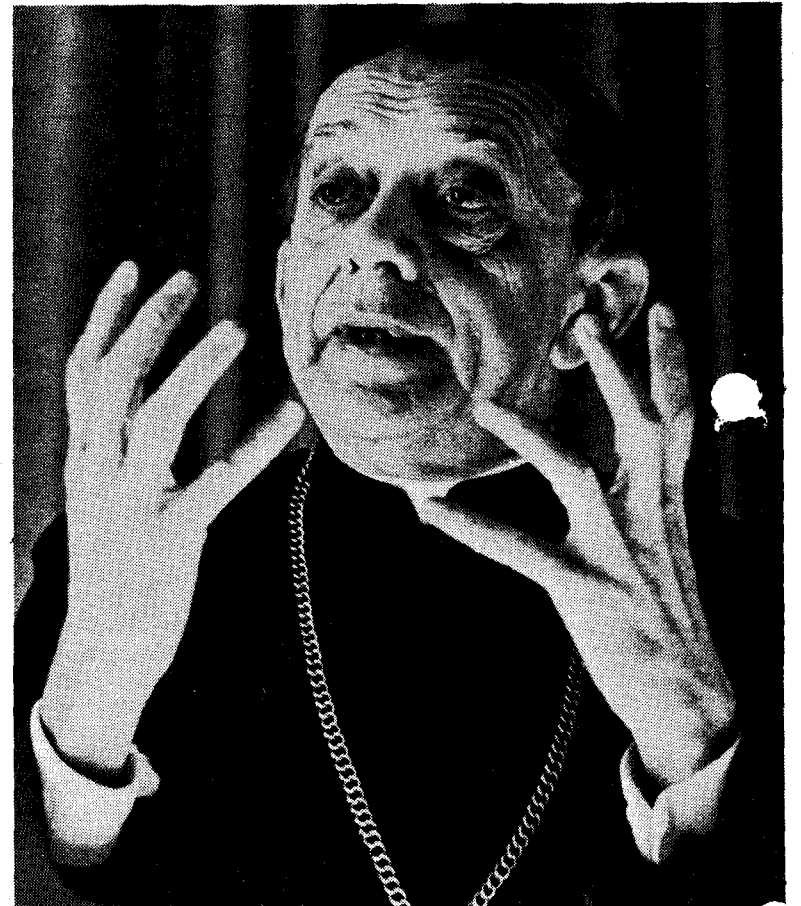
The Second Vatican Council amplified within the Catholic Church the muffled cries for social justice. Yet such cries had already been heard in those ancient days before Christ from the lips of Amos and Hosea.

Hosea dramatized the sinfulness of Israel in terms of the marriage covenant of God with His people. "I will espouse you to me forever," said the Lord, "I will espouse you in right and in justice, in love and in mercy" (Hos. 2:21). But Hosea found the people unfaithful to their God. "There is no fidelity, no mercy, no knowledge of God in the land, (but) false swearing, lying, murder, stealing, and adultery!" (Hos. 4:1-2). The covenant bound the people to each other and to God in justice and love; by injustice to one another and by infidelity to God they violated the bond of the covenant.

Amos painted a picture of the wealthy who oppressed the poor: "Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock and calves from the stall! . . . They drink wine from bowls and anoint themselves with the best oils" (Am. 6:4 and 6).

In one of his prophetic visions Amos described the business corruption and exploitation of those "who trample upon the needy and destroy the poor of the land." In their greedy scheming they said, "we will diminish the ephah, add to the shekel, and fix our scales for cheating! We will buy the lowly man for silver, and the poor man for a pair of sandals; even the refuse of the wheat we will sell!" (Am. 8:5-6).

NOW, 27 centuries later, ephahs have become bushels and



"The Brazilian Amos remarked realistically, 'We all know that people, often young people, become atheists because believers, particularly believers in positions of responsibility, disappoint them when they do not practice what they preach.'" From article by Father Donald McCarthy. A bishop referred to as a "modern Amos," Archbishop Helder Camara of Olinda and Recife, Brazil, preaches dramatically, emphasizing his statements with gestures.

what prophets preach

shekels, dollars, but corruption, greed and exploitation continue.

The old covenant has been replaced by the new one sealed with the Blood of Christ. Christians enter that covenant through baptismal vows, yet sin still flourishes among the covenant people.

Every sin against justice or love still cries out to heaven for vengeance, for each one violates the covenant. "One who has no love for the brother he has seen cannot love the God he has not seen. The commandment we have from his is this: whoever loves God must also love his brother" (1J 4:20-21).

The new covenant, like the old, binds people to each other in a common bond of unity with God. Somehow Dives, the rich man in one of Jesus' parables, thought he had a private covenant with God and could ignore the beggar, Lazarus. But God has only one covenant, and it has many members.

If Amos returned today he would surely cry out against modern forms of injustice. He would condemn both the laziness of workers who take endless coffee breaks and the dishonesty of those who cheat on the welfare program. He would probably uncover the greed of employers who force early retirement of faithful employees or secretly fix prices to avoid business competition.

With prophetic wisdom Amos would lament international injustice like his modern counterpart, Archbishop Camara. Perhaps, like him, he would single out the inequities of world trade practices which fix low prices on resources from underdeveloped nations and high prices on products of developed nations.

Perhaps Amos' words would be even harsher than Archbishop Camara's indictment of the small number of business czars who control the "gigantic web enmeshing the underdeveloped world in its toils." These men, the Archbishop said, "are the real masters of the world, the cold and calculating manipulators of war and peace (more frequently war), the implacable wheelers and dealers of international finance."

If Hosea returned to bicentennial America he would find, not idolatrous worship of Baals, but a glorification of wealth and a reverential cult of technology. He would not condemn American humanism itself but would prophesy with DeLubac that "Man can, literally speaking, manage the earth without God, but humanism without God soon becomes inhuman, even antihuman."

AMOS and Hosea both ended their prophetic writings on a note of hope and expectation of the Messianic kingdom. The Second Vatican Council reminded modern Catholics that that kingdom has already begun on earth. But the new covenant, like the old, demands total commitment to right and justice, love and mercy. "Straight are the paths of the Lord, in them the just walk, but sinners stumble in them" (1)



"If you would offer me holocausts, then let justice surge like water and goodness like an unfailling stream." Quoted in an article by Father Donald McCarthy. Waters surge into a Pennsylvania lake from a hillside stream.

D—THE SHRINE OF TORAH

By REV. ALFRED MCBRIDE, O. PRAEM

One of the anonymous editors of the Torah was a moralist. Scholars call him the "D" editor. The initial comes from the first letter of Deuteronomy, that book of the Torah which deals with morality. The author has the honor of knowing that his contribution was the first

worship. That is why his writings are full of case studies. He is not writing a series of laws so much as precedents that illustrate how the love of God would shine in the affairs of people. He establishes the mood of covenant, that is, the love between God and people and between each person and his neighbor.

He insisted that all morality begins with an act of faith in the one God. Hence the apex of his writing is the summons to a consciousness of basic belief. "Hear, O Israel! The Lord is our God, the Lord alone!" (Dt. 6:4) Acknowledging this, one is ready to understand the greatest of commandments and the root of morality. "Therefore, you shall love the Lord your God, with all your heart, and with all your soul, and with all your strength . . . You shall love your neighbor as yourself" (Dt. 6:4; Lv. 19:18). It was these words Jesus used to reply to a challenge about the greatest commandments. (Mk 12: 31-1).

It is to "D" that Christians owe the origin of the Holy Year. He urged that the people periodically celebrate a year of Jubilee. Usually this was every fiftieth year, the one following seven abbatial cycles. "This fiftieth year you shall make sacred by proclaiming liberty in the land for all its inhabitants. In this year of jubilee, when you sell any land to your neighbor or buy from him, do not deal unfairly" (Cf

Lv 25: 8ff).

The Jubilee year was a time of amnesty, forgiveness, reconciliation and the rectifying of unjust transactions. Each case was tested by the covenant norm. Did the case truly represent the love and justice demanded by the Sinai event? If not, then let it be changed to conform to the belief and love called for by the covenant. The theme of the 1975 Catholic Holy Year, being reconciliation, reflects the ancient intention of the insight of the "D" author.

THE SPECIAL beauty of his contribution is the careful bond he creates between the spiritual loftiness of Sinai and the shrine of the Covenant with the practical down-to-earth living out of the meaning implied. He reminds us that we can never separate worship and ethics. His approach is no dry legalism. His moral view is tied to the joy of liturgical celebration and the dialogue of love therein.

St. John the evangelist carries through the same theme in his account of the Last Supper Discourse around the Eucharist. Jesus speaks of the new law and commandment in the presence of the Eucharistic covenant. Morality and worship rest together at the table of the Lord. The Sacrament is the covenant sign of salvation. It speaks of the divine initiative of love. Morality spells out the grateful and realistic meaning of that love. When we praise the Lord for his goodness, we are likely to be good ourselves.

know your

Discussion points and

1. Read the Book of Amos and the Book of Deuteronomy, Chapter 28.
2. Discuss forgiveness and chastise meaning of Divine Love? The meaning of Divine Love?
3. How do we see God's Divine Love and Justice?
4. Can you see a parallel between the chosen for this week and the situation today? Discuss.
5. Who was the "D" editor?
6. What are the principles of morality?
7. What does "D" teach us about covenant?
8. Why can we never separate worship and the application of this teaching in the world?
9. Define the term "social justice." How does it relate to the Old Covenant and the New Covenant? What does it demand? Examine your own conscience. How are you contributing in any way toward social justice?
10. Reflect upon the statement: The demands we love God with our whole heart and ourselves are demands that bind us as they do in piety.
11. Discuss the meaning of covenant.
12. Are you active in parish activities? How often, some of the time, occasionally? How do you answer may be, examine your

THE GOSPEL TRUTH

2nd Sunday of Advent

God's Surprise Appearances



Fr. Sullivan

Reading I, Is.40:1-5, 9-11
Reading II, IIPeter 3:8-14
Gospel Mark 11:1-8

By FATHER MICHAEL SULLIVAN
Saint Martin de Porres Church

Everyone loves a surprise, an unexpected visit from a loved one, a telephone call from a child away at school, a birthday party. Moments like these bring joy and lightness into our lives. But sometimes surprises can be unsettling. God is a master of both the joyful and the unsettling surprise. We look for Him to touch us in a familiar way. He often chooses what is unfamiliar. In so doing he brings us joy and wonder.

The birth of Jesus was God's greatest surprise. In the person of his Son, God became one of us. He unfolded in Christ the mystery which continues even to this day to amaze and inspire us. Long before the birth of Jesus, God had awakened in his people a yearning for a savior.

Our Jewish ancestors were a tightly united religious family under the protection of Yahweh. They saw themselves as unique and rightly so. God was their rock, their shield. They had a holy fear of the Lord. Yet God was more than a protector who was to be revered. Slowly, almost imperceptibly, God began to purify his people's idea of Himself!

He surprised them anew at well defined points in their history as a nation. Isaiah was both the messenger and recorder of one such surprise.

"Here comes the Lord God with power, who rules with a strong arm."

And then the surprise!

"Like a shepherd he finds his flock, In his arms he cradles the lambs."

God promised to save his people. But according to Isaiah, his salvation would not be accomplished through an exercise of power. God is so powerful that he can afford to be gentle. He who rules with a strong arm is also capable of a tender embrace.

Peter in his second letter warns us, as Isaiah warned the Hebrews, not to set limits on God. God will keep his promises but in his own way and in his own time. We in turn must be watchful so that we recognize his works.

How easily we forget God's own revelation about himself: "My ways are not your ways." We yearn for a tidy God who rigidly controls the universe. We are ill at ease, even scandalized by God's freedom. At times he seems to break his own rules.

Who would have expected, that the messenger of the new covenant would be a shaggy unkempt visionary called John the Baptizer. Certainly God could have chosen a more respectable proclaimer for the event of his Son. God indeed surprises his people.

God's surprises continue to nudge and rouse us from sleep even today. Our own age is replete with signs of his on-going salvation. The abolition of slavery and its vestiges, the growing sense of international responsibility for the poor, the renewal of the Christian church, the growth of the new charismatic prayer forms, the questioning of medical ethics, the liberation of women, are but a few instances of continuing salvation. God's saving acts never cease and it remains the task of the church to discern and proclaim His surprise appearances.

Prayer of the Faithful

SECOND SUNDAY OF ADVENT

December 7, 1975

Celebrant: Father, with watchfulness and longing we await your kingdom. Hear us, please listen to your people as we offer our prayers to you.

LECTOR: The response for today will be: This we ask you, hear our prayer.

LECTOR: Seminarians are people called by God to a life of service. That we may constantly encourage them by our prayers, by our interest and by our support, we pray:

PEOPLE: This we ask you, hear our prayer.

LECTOR: The voice of John the Baptist called his people to prepare the way of the Lord. That we too may keep watch as we prepare for His return, we pray:

PEOPLE: This we ask you, hear our prayer.

LECTOR: The kingdom of God is marked by Justice. That those who have been imprisoned unjustly may soon return home as free men, we pray:

PEOPLE: This we ask you, hear our prayer.

LECTOR: Our world is shaped by powerful men. That they may learn to use their power to make our world a haven for peace, we pray:

PEOPLE: This we ask you, hear our prayer.

LECTOR: Time rules our lives. That we may find the time to be gentle with our children and kind to those who are lonely, we pray:

PEOPLE: This we ask you, hear our prayer.

Celebrant: Father, Advent is a beautiful season. It is a time that is filled with a future vision. Help us to embrace that vision, Father, by preparing for the coming of Your Son. And we make these prayers in the name of that same son, Jesus, our Lord.

PEOPLE: Amen.



For families that made an Advent wreath (See The Voice, Nov. 28, page 22), the following prayer is said upon lighting of two candles by the oldest child:

SECOND WEEK

Father: O Lord, stir up our hearts that we may prepare for Thy only begotten Son, that, through His coming we may be made worthy to serve Thee with pure minds. Who liveth and reigneth with Thee forever.

All: Amen.

Two candles are lighted by the oldest child and allowed to burn as before.

Charity on the Move



Archdiocesan Catholic Charities and the Catholic Service Bureau of Miami have moved into new quarters at 4949 NE Second Ave. after being headquartered for 12 years at 1325 W. Flagler St. At left the sign is removed from the building where so many received assistance. At right personnel are shown crating office supplies and records for moving. Below, Msgr. Bryan O. Walsh, Charities Director, and Jesus Gonzales-Pita arrive at new headquarters with movers.



Nativity plans concert, buffet

HOLLYWOOD—A "Star Spangled Christmas Party" is planned in Nativity parish on Friday Dec. 12, by members of the Women's Guild.

A 60-voice choral group will present a holiday concert beginning at 7:15 p.m. in the parish hall, 5327 Johnson St. A buffet supper will follow.

Guests of members are welcome to attend and small gifts will be collected for men, women and teens in the State Hospital as well as for nursing home patients.

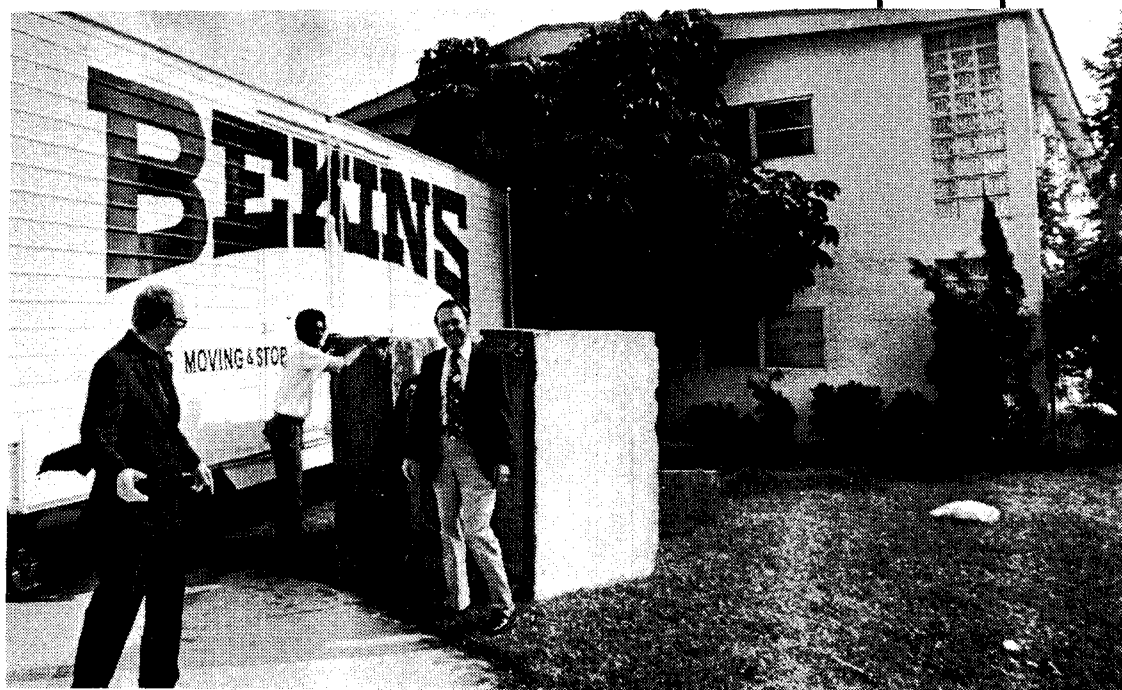
Reservations must be made no later than Dec. 6 by calling 987-4095, 962-2028 or 981-1553.

De Paul office in Immokalee

IMMOKALEE—A branch office of the Collier County St. Vincent de Paul Society whose headquarters are in Naples is expected to be opened shortly here, according to Father Jeremiah Singleton, pastor, Our Lady of Guadalupe Church, where the office will be located.

Officers of the new branch are Robert Capri, president; Jose Montigo, vice president; Andrew Contreras, treasurer; and Juan Garcia, secretary.

The society, which in the past has assisted agricultural farm workers in need, offers financial assistance for food, rent, medical bills, etc.



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It's a Date

Palm Beach County

A "Winter Fantasia Dance" under the auspices of **ST. JULIANA** Women's Club, West Palm Beach, begins at 9 p.m., Saturday, Dec. 6, in the school cafeteria. Tickets may be obtained at the door.

★★★

First annual family breakfast to benefit **ST. JOHN FISHER** and **MARY IMMACULATE** parishes, West Palm Beach, begins at 9 a.m., Sunday, Dec. 7, at Manero's Restaurant, 2200 Palm Beach Lakes Blvd. For tickets call 844-2993 or 842-9328.

★★★

Annual dessert card party to benefit the **CENACLE RETREAT HOUSE**, Lantana, begins at 1 p.m., Tuesday, Dec. 9, at the retreat house, 1400 S. Dixie Hwy. Reservations are necessary by calling 582-2534. Guests are expected to bring their own cards.

★★★

A Christmas pot luck supper for parishioners and friends of **ST. JOHN FISHER** parish begins at 7 p.m., Thursday, Dec. 11, 4301 N. Shore Dr., West Palm Beach.

★★★

Friendship Club for senior citizens in **HOLY SPIRIT** parish, Lantana, will sponsor a three-day tour on Thursday, Dec. 18 to Disney World. Reservations may be made by calling 588-5042.

★★★

ST. JOAN OF ARCADE Ladies Guild meets at 12:30 p.m., Wednesday, Dec. 10, in Manning Hall. Christmas baskets will be filled for needy families and "The New Rite of Penance" will be discussed by Father Wallace McGowan.

Dade County

A rummage sale under the auspices of **OUR LADY OF THE LAKES** Women's Club begins at 10 a.m. and concludes at 4 p.m., Saturday, Dec. 13.

★★★

ST. LAWRENCE Council of Catholic Women will sponsor their annual Christmas party at 7:30 p.m., Monday, Dec. 8, in the church annex, North Miami Beach.

★★★

A "Holly Supper" will be sponsored by the Patrician Club of **ST. PATRICK** parish, Miami Beach, at 6:30 p.m. on Tuesday, Dec. 9, in the parish clubrooms.

★★★

Annual parish dinner in **ST. JOSEPH** parish, Surfside, will be served at 7 p.m., Friday and Saturday, Dec. 12 and 13, in the new parish center. Professional entertainment and dancing will follow dinner. Tickets may be obtained by calling 865-9598 or 865-7284.

★★★

A silver anniversary luncheon for volunteers at **MERCY HOSPITAL** will be served Wednesday, Dec. 10 in

the grand ballroom of the Sheraton-Four Ambassadors Hotel.

★★★

"The Shepherd's Voice," a rock band from Good Shepherd Lutheran Church, will be sponsored in concert by the S.O.L. group in **ST. JAMES** parish, North Miami at 7 p.m., Sunday, Dec. 7. Admission is free.

★★★

A traditional pre-Christmas movie, "The Bells of St. Mary's" will be shown in **ST. MARY MAGDALEN** parish auditorium at 7:30 p.m., Wednesday, Dec. 10. The film features Bing Crosby and Ingrid Bergman. Tickets may be obtained by calling 932-2340 or 932-1098.

★★★

THIRD ORDER of Carmelites meet at 2:30 p.m., Saturday, Dec. 16 at Villa Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

★★★

Monthly meeting of the **MEMORARE SOCIETY**, a social club for widows and widowers, begins at 8 p.m., Friday, Dec. 12, at St. Louis parish center. For further information call 274-0244.

★★★

GESU Ushers Club meets at 11 a.m., Sunday, Dec. 7 in St. Ignatius Hall, parish rectory, downtown Miami.

★★★

Miami's **DOWNTOWN CHRISTIAN BUSINESSMEN'S** luncheon begins at 12:30 p.m. today (Friday) following noon Mass in Gesu Church. Guest speaker will be Chris McGill, Associated Press staff writer.

★★★

Forever Young Club of **ST. JAMES** parish will meet and have a Christmas party at 2 p.m., Wednesday, Dec. 10, in the parish hall. All senior members of the parish are invited to attend.

Broward County

The annual holiday party of **ST. MATTHEW** Women's Club begins at 6 p.m., Tuesday, Dec. 9 at the Union Congregational Church Hall, 120 SW Sixth Ave., Hallandale.

★★★

"Bicentennial Christmas Spirit of '76" will be the theme of a fashion show and luncheon which **ST. GREGORY** Woman's Guild will sponsor on Saturday, Dec. 13, at Pier 66 in the Venetian Room. En-

tertainment will be provided by the "Pine Crest Singers."

★★★

A dessert card party under the auspices of **ST. ELIZABETH** Young at Heart Club at noon, Saturday, Dec. 6, at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach.

★★★

Their Christmas luncheon will be served for members and friends of **ST. LUCY** Women's Guild at 11:30 a.m., Monday, Dec. 8, at the Deerfield Beach Country Club. Gifts for senior citizens will be collected. For reservations call 278-1780 or 276-0071.

★★★

Miami's **CAMILLUS HOUSE** will benefit from a campaign for food and clothing which the Ladies Guild of **NATIVITY** parish, Hollywood, will conduct on Sunday, Dec. 7. Those having donations should bring them to Sunday Mass.

★★★

A holiday covered dish dinner will be sponsored by **OUR LADY QUEEN OF MARTYRS** Women's Club at 7 p.m., Monday, Dec. 8, in the school cafeteria, Fort Lauderdale. Husbands and friends of members are invited. Entertainment will be provided.

★★★

A holiday party will follow the monthly meeting of **COURT INFANT OF PRAGUE**, Catholic Daughters of America, at 8 p.m., Wednesday, Dec. 10, at Nativity Hall, Johnson St., Hollywood. Visiting members from out of town are welcome to attend.

★★★

LEGION OF MARY members in Our Lady Help of Christians Praesidium will be hostesses during an open house at **ST. BARTHOLOMEW** parish, 8001 Miramar Pkwy., Miramar, on Monday, Dec. 8. Recitation of the Rosary begins at 6:30 p.m. followed by Mass at 7 p.m. A social will follow in the parish hall.

★★★

First annual Christmas dance sponsored by **OUR LADY QUEEN OF HEAVEN** parish begins at 8:30 p.m., Saturday, Dec. 13, in St. Vincent parish hall, Margate. A live band will provide music and a buffet will be served. Tickets may be obtained by calling 971-8988 or 972-7936.

★★★

(continued on page 21)

Advent series at St. Clement

FORT LAUDERDALE— A special lecture series highlights the Advent season in St. Clement parish.

"Why Can't We Just Watch?" will be the topic of Sister Joyce LaVoy, O.P., a member of the Archdiocesan Liturgical Commission at 7:30 p.m. today (Friday) in the parish hall, 2975 N. Andrews Ave.

Father Joseph Carney, assistant pastor, St. John the Baptist Church, will discuss "Marriage- What Every Couple Wants to Know But Is Afraid

to Ask" at the session on Friday, Dec. 12.

"Morality- Have They Thrown Out Sin Too?" will be discussed by St. Clement's pastor, Father David L. Punch on Monday, Dec. 15. On Friday, Dec. 19 Father Robert L. Magee, assistant pastor at St. Clement parish will speak on "Scripture- God's Voice in the 1970's."

The series will close on Monday, Dec. 22 when a penitential service will be conducted by Father Punch.



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- You can build a chapel now for \$3,800, a school for \$4,000, and the Bishop in charge will write to you.
- Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are—in India and the Holy Land, for instance. Remind us to send a Gift Card.
- Our missionaries can offer immediately the Masses you request. Just send us your intentions.

The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank-you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

38 C.Y.

Dear Monsignor Nolan:
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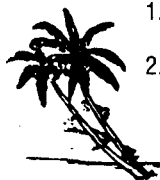


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It's a Date

(continued from page 20)

Matt Mehringer has been named president of Men of the Stable in ST. MAURICE parish, Fort Lauderdale. Other officers are Dick Stritter, vice president; John Barwick, secretary; and George Ferris, treasurer. Joe Kmon was named a member of the board of directors.

★★★

ST. ELIZABETH parish, Pompano Beach, will sponsor a

holiday dance beginning at 9 p.m., Saturday, Dec. 6 in the parish hall featuring the "Faculty Function" Band. The Ladies Guild meets on Dec. 9, in the parish hall where the school children will entertain.

★★★

ST. BERNARD Women's Guild, Sunrise, meets Tuesday, Dec. 9 following Mass at 7:30 p.m. Gifts for hospital patients will be collected.



Men, women, and teenage volunteers are repainting the interior of St. Martha Church, 11450 Biscayne Blvd. Miami, in preparation for Christmas Masses. The crew works every Saturday in the church.

Broward musical to be staged

FORT LAUDERDALE— "A Century in the Sun," a musical chronicling life in Broward County from the arrival of first settlers in 1792 until the present, will be staged by the Women's Auxiliary of Holy Cross Hospital.

The production, which includes a cast of 40 and speciality numbers by the Seminole Indian dancers, original Ziegfeld girls, the Civic Ballet Co., the Air Force Drill Team and the lamp-lighters, will be staged at War

Memorial Auditorium, 800 NE Eighth St.

Performances are scheduled for 8:30 p.m. on Saturday, Dec. 13 and at 3 p.m. on Sunday, Dec. 14. Tickets are available at the hospital or by calling 771-8000.

All proceeds benefit the hospital administered by the Sisters of Mercy of Pittsburgh.

Church to bury time capsule

HIALEAH— A Time Capsule "1976" will be buried on the grounds of Immaculate Conception Church on Monday, Dec. 8 feast of the Immaculate Conception following a Mass commemorating the Bicentennial.

Children's clothes needed by shop

NAPLES— Infant and children's clothing and blankets are urgently needed by the Thrift Shop operated by the Catholic Service Bureau Auxiliary at 3196 Davis Blvd.

"To many of us, a sudden drop of temperature simply means getting out pretty sweaters or chic ensembles

saved from a northern wardrobe," Mrs. Henry Opitz pointed out.

Since the recent cold spell depleted clothing on hand for cool weather, the Thrift Shop is seeking donations of such clothing which will be picked up if the donor will call 774-6483.

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Sports Scene

Catholic teams move toward championships

By **GEORGE FORNASH**

La Salle and Mary Immaculate Schools both moved one step closer to the dream of being state high school football champions this weekend. La Salle captured the Region 8AA title by beating Westminster Christian, 27-16. Mary Immaculate won the Region 8A championship with a 21-0 win over Florida Christian.

The Royals once again got their running game in high gear, rolling up 384 yards on the ground. Jorge Gutierrez went over the 200 yard mark for the second week in a row as the senior running back rushed for 204 yards. Tim Brown supplied a lot of help with 136 yards rushing. Even with all the offensive punch, it was the LaSalle defense, tough all season when they had to be, that nailed down the win. They stopped Westminster cold several times in the fourth quarter when LaSalle's lead was only four points. Mark Williams and Richard Lage led the defensive effort. The Royals of Coach Van Parsons will have their work cut out for them this week. The next step on the

playoff ladder is Pahokee, ranked number one among the state's Class AA schools. The game will be Friday night at Pahokee.

Mary Immaculate used a sturdy defense of their own to overcome their own mistakes and a stubborn Florida Christian in their 21-0 win. The Mariners' defense allowed only 108 total yards by Fla. Christian. The effort was keyed by the Mary Immaculate secondary which allowed only four completions in 17 attempts, mostly in the second half when Fla. Christian tried to get back in the game. Quarterback Stew Barber led the Mariners on offense, directing the running attack and hitting big pass completions when they were most needed. The biggest was a 30 yard TD pass to Bob Peterson in the first quarter to put Mary Immaculate ahead to stay. Coach Bill Zumberis' Mariners will be coming to Miami again this week, this time to play Northwest Christian in the next round of the playoffs, Friday night. Northwest Christian is unbeaten this year, but Mary

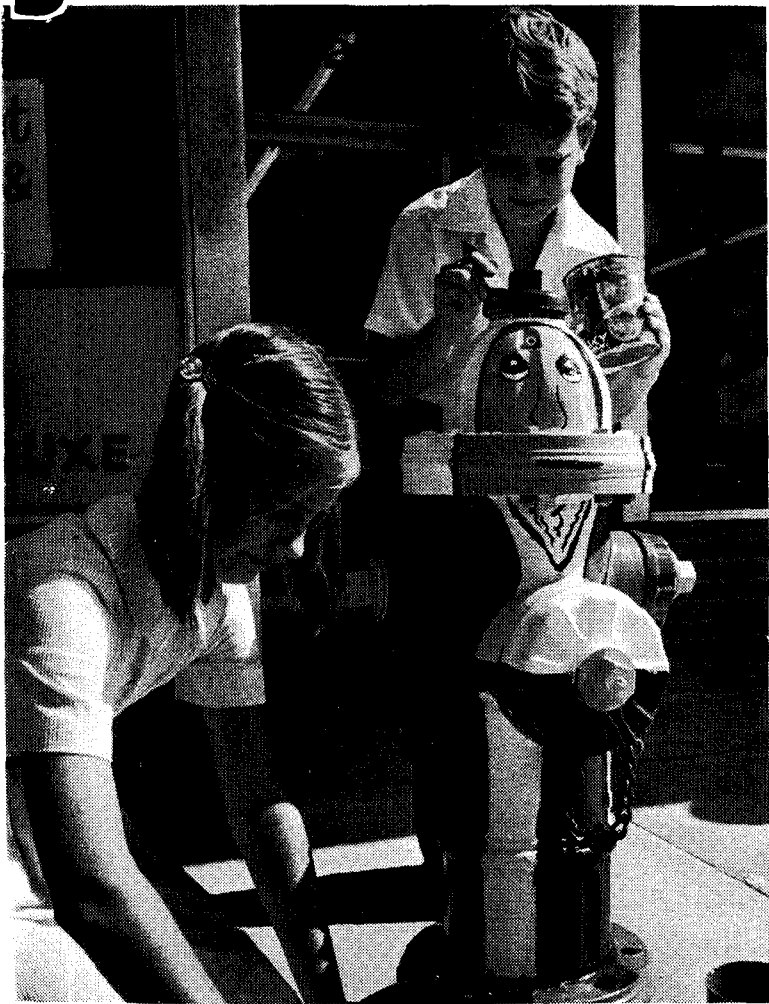
Immaculate lost to them by only six points earlier this year.

★★★

High school basketball gets underway this week in South Florida. The key match-up the first week of the season comes Friday night as Cardinal Gibbons, last year's powerhouse and with a strong team again this year, faces Curley, the pre-season favorite in Class AAA. The game will be played at Curley starting at 8 p.m. Other early season matchups to watch are Pace at Columbus Friday night and Belen, one of the top Class AA teams, at Gibbons Tuesday night, Dec. 9th.

★★★

Last week's CYO football playoffs conclude Sunday at 10 a.m. at Chaminade High School, with the last half of the St. Rose-Nativity game determining the Archdiocesan champs. Scores in the playoffs, held Nov. 23, were as follows: St. Timothy 13, St. Louis 6; St. Rose 12, St. Edward 0; Nativity 33, Sacred Heart of Lake Worth 0; and in the semi-final game, St. Rose 18, St. Timothy 12.



Fire hydrants in the Miami Shores area are being given the Bicentennial touch by students at St. Rose of Lima School. Fifth grader Sharon Clarke and sixth grader David McIntosh turn an ordinary hydrant at 9825 NE 2 Ave. into a bright Uncle Sam as part of the school's project.

Straight Talk

How can I forgive?

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,

A friend of mine did something that hurt me very much a few months ago. I go to Church and hear the priest talk about forgiving people who hurt us. I have tried, but every time I see my friend I remember what he did. I'd like to forgive and forget but I don't think that I can. What am I to do?

Chris

Dear Chris,

One of the things that makes a Christian stand out is his ability to forgive. We are to be like Christ who showed us

what forgiveness means. When we forgive we put things behind us. We try to see the good in people in spite of what they might have done to us. We value the relationship with a person despite the fact that we have been hurt in that relationship.

This does not mean, however, that we will immediately be able to forget the hurt. We can't control our feelings as if they were attached to a switch. But the things we feel and remember do not have to control what we do. It may not be possible for you to forgive and forget at this time, but it is possible for us all to forgive and pretend we forgot. When we do this it is a sign that our love for God and each other is truly deep.



Marching in the Pompano Beach Bicentennial Parade recently were students from St. Elizabeth School. Their float, with a "1776" theme, won the prize for originality. The school also recently presented their annual play with the Bicentennial theme, "1776 and All That."

Loving others is Father Charles Jackson's job.

And it could be yours. "It's a beautiful life, loving God and His children full time," Father Jackson says.

When Archbishop Coleman F. Carroll stepped forward to provide shelter for Haitian refugees, he asked Father Jackson to serve their spiritual needs.

His home base is Corpus Christi church, and the people there need him, but Father Jackson is ever ready to go where the need is greater. There is deep satisfaction in being needed, in being loved for loving.

If it's a toss-up for you between love and money, talk a while with our Director of Vocations. Maybe he can help your decision. Write to him at the Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fl. 33138. Or call 757-6241 first.



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

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youth



Youths become Santa for needy children

Christmas is almost here and children are eagerly anticipating what presents await them on Christmas morning.

But some children will find no gifts under the tree unless those more fortunate donate toys for distribution to needy families.

In an effort to see that all children's dreams of toys are fulfilled, the Archdiocesan Youth Board is starting Operation Santa Claus. They have picked Sunday, Dec. 14, as Operation Santa Claus Sunday in all parishes in the Archdiocese. Archbishop Coleman F. Carroll has endorsed the project and encouraged the participation of all parishes.

All parishioners are asked to bring new or usable toys to

Mass that Sunday, for collection and distribution to needy children. If the gift is already wrapped, donors are asked to mark it "boy" or "girl."

CYO groups or other parish organizations will be collecting and wrapping the gifts, and planning parties or other means of presenting the toys to the children. The Youth Board is coordinating the various parish efforts.

For further details, contact one of the following coordinators: South Dade: Claudia Grillo, 251-7196; Mary Pat Lyden, 666-2484. North Dade: Kathy Baranowski, 625-3924; Marty Dehnert, 681-4335. Broward: Bill Kaufman, 966-1597. Palm Beach: Frank DiMarzio, 732-2328.



State AA volleyball champs from Assumption Academy practice bumping and setters—not the latest dances, but

skills which enabled them to win the title last week. Cardinal Gibbons girls won the AAA championship.

Gibbons girls are champs; so are SIGN volunteers

By ELAINE SCHENK

● Super team effort, balance and skill made the Cardinal Gibbons Redskins state champs in Class AAA Girls' Volleyball. In their Nov. 21 victory over St. Petersburg Catholic High. Offense was led by spikers Denis Sanscranti and Kathy Gluth. Tami McGinty and Sheila Blaha

Your Corner

played excellent defense against 6-foot-3 Tina Gunn of St. Peter. Coordinating the effort in the two games were floor leaders Jean Volman and Judy Williams. We're mighty proud of our gals at Gibbons and would like to congratulate them and their coach for the fine work. See next week's Voice for a picture of this outstanding team.

● Oops! Wrong number! Last week we called for volunteers to wrap Toys for Tots—but we goofed on the phone number of Mrs. Charles Hale who helping to direct to program. The correct number is 822-4966.

● Search News: Next weekend's scheduled Search at Pace High has been cancelled. That doesn't mean you should stop searching, though. Keep watching this column for future Search dates.

Meanwhile, plan on the Search Reunion to be held Dec. 28 at St. John/St. Brendan in South Miami. Begins with Mass at noon, and includes a

covered dish dinner and entertainment.

● Absolutely the last call: all CYO-ers are invited to the dance tomorrow night at O.L.P.H. Rapid Transit supplies the music from 8-12.

● This is a new one: a Bicentennial Judo Invitational, to begin tomorrow noon, at Miami Beach Senior High, 2231 Prairie Ave. Sponsored by Barry College PE Dept., the Miami Judo Club and Miami Beach Community School, the meet is open to boys 9-16 years old, girls and women, and men of the kyu rank (17 yrs. and up). All entrants must have a current American Athletics Union card. For more info, call Chris Coughlin, tournament director, at 754-6650.

● If basketball is more your line than judo, how about the K of C free throw contest? It's open to all boys and girls ages 11 through 14. Anybody can throw a basketball! And for this competition you can earn a beautiful certificate of participation. Local competition winners will go on to the district championships. From there it's regional contests and then on to state competition. Contact your local Knights of Columbus circle for more information and entrance forms.

● Boy Scouts, be sure to contact the Youth Activities Office if you'd like to attend the annual Boy Scout Retreat in January. The retreat is planned for Jan. 16-18 at St. Vicent de Paul Seminary in Boynton Beach. YA telephone numbers

are: 757-6241 (Miami); 525-5157 (Ft. Laud.); 833-1951 (Palm Beach). Ask for extension 260.

● Operation SIGN is picking up momentum. The Archdiocese of Miami has over 3500 service hours to report. For more info on this Service In God's Name, contact the Youth Activities Office.

(A reminder to all schools and youth groups: if you can get your news to us as soon as possible, we'll be more than glad to publicize everything that will fit in the youth section. Often we are unable to publish the news simply because we haven't heard it yet. So just drop us a note—or give us a call, at the same numbers listed above, asking for extension 213. Okay?)

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Society of St. Vincent de Paul



By Dale Francis

'Nashville,' Powerhouse and Penance

A columnist comes at you every week, making his judgments, offering his pronouncements. You should be able to get back at him, telling him where you agree and where you disagree. And you should be able to get a response from him. So from time to time I make a response and this is one of those times.

There were many letters of disagreement with my critical evaluation of the film, "Nashville." I didn't like it and said so fairly strongly. The general thrust of my correspondence expressed the opinion that I didn't know what I was talking about.

WHEN IT comes to the evaluation of a film, where what is involved is personal opinion, I see no reason at all why anyone who wishes to shouldn't disagree with me. All I can do is express an honest opinion. But that doesn't make my opinion better than yours. I did and do think "Nashville" was a film filled with falsity, and insult to the intelligence. But I don't object at all if you think my view false and an insult to your intelligence.

The most letters I received were in response to a column I wrote on Powerhouse. In case you missed the column or have forgotten it, when I received several letters from older people, saying how alone and useless they felt, no longer active in parish life, I told them that if they joined together in prayer they could become a powerhouse of prayer.

There are now more than 10,000 people who have joined Powerhouse, praying for each other, praying for the same

intentions. They are in every state of the union, every province of Canada, in many foreign countries. They include not only older people but any who wish to join the older people in their prayers. There are teenagers, young people, middle-aged people, the only requirement is that they pray together for others. Cloistered convents have joined, whole classes of children in grade school, retired bishops, convents of Sisters, many priests. It is a movement that belongs to the older people but all who feel the need of other people praying for them and have a willingness to pray for others are invited to join.

WE SEND a monthly newsletter to all who join Powerhouse and there is absolutely no charge of any kind, no request for donations, nothing is asked but that people pray for other people and do by joining the older people who are the foundation of the movement. When I wrote of it before, the letters from you flooded my mail box and what you wrote told me again something I already knew—how many wonderful people there are who believe in prayer. If anyone wishes to join Powerhouse then just write to me at Box 680, Huntington, Ind., 46750.

Although I can't recall writing much about it at all—I may have mentioned it in an aside—I've had many letters from people who are concerned that the new Rite of Penance and Reconciliation means they must go to confession in a counseling room rather than privately. The new rite provides

the option but it does not require face-to-face confession. It absolutely provides that those who wish to confess their sins in a private manner in the anonymity of confessional must be allowed to do so.

Since unfortunately what is provided only as an option—as face-to-face confessing of sins is—sometimes is almost forced upon the people by some enthusiasts, it is important that you understand you have a right to confess your sins in privacy and anonymity. Don't let anyone deprive you of what the Church insists is your right.

A COLUMN I wrote after the Vatican once again affirmed that first Confession should precede first Communion brought an angry response—entirely from priests. Since there seems to be a great deal of misunderstanding of this on the part of some, let me clarify.

The experimental practice of allowing first Communion to precede first Confession was ended in the summer of 1973. There was considerable dissatisfaction expressed by some, among them some bishops, at the abruptness of ending the experiment, despite the fact it was to end at that time. The bishops had asked to have the practice extended two years but one of the bishops' committees had rejected the principles on which the experiment was based.

The U.S. Bishops accepted the Vatican's end of the experiment. It was pointed out, however, that no one is required to go to Confession when there is no serious sin involved. Therefore, of course, no child is required to go to Confession

before receiving first Communion.

But the U.S. bishops did insist that children be prepared for first Confession before being prepared for first Communion. The preparation for the two sacraments are to be separate but preparation for first Confession must come before preparation for first Com-

munion. That isn't my personal viewpoint—as one priest insisted—that is exactly the fact of the matter. If some don't prepare children for confessing their sins before they prepare them for receiving first Communion then they are acting against what the Vatican has ruled and what the U.S. Bishops have ruled.

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By Father John Catoir

Mercenene—possible cure for cancer?

Fifteen years of fruitful cancer research are threatened . . . every minute, two persons in the United States die from cancer . . . at the present rate one out of four Americans will have cancer sometime in life . . . cancer is this nation's number two scourge—second only to heart disease.

In 1962, a Dominican nun by the name of Sr. Dr. Arline Schmeer, O.P., discovered an anti-tumor agent in the common edible ocean clam. She named her extract "mercenene." Dr. Schmeer's initial discovery has since been confirmed by an international body of cancer research scientists, including Nobel Prize Winner, Dr. Albert Szent-Gyorgyi, Director of the Institute for Muscle Research at Woods Hole, Mass; Dr. Andrew Hegyeli, Chief of the Biomedical Evaluation Branch of the U.S. Marine Biological

Research and Development Laboratories in Maryland; Dr. C.P. Li, Senior Virologist at the National Institute of Health in Bethesda, Md.; and Dr. Frank J. Rauscher, Jr., Director of the National Cancer Program, National Cancer Institute, Bethesda, Md.

DR. SCHMEER has made steady progress toward the day when she and her staff will have determined the exact chemical formula of mercenene. Only then will it be possible to work toward the production of synthetic, injectible mercenene. Such research has taken years because of the complex problems involved in isolating the mercenene molecule, determining its formula, evaluating the effects of heat, light, etc., on mercenene's anti-tumor activity. And yet, each new step forward has confirmed the Doctor's original conclusion: **MERCENENE IS AN ACTIVE ANTI-TUMOR**

AGENT, with anti-viral and anti-bacterial properties. In addition, recent research has shown that unlike the drugs now used in chemotherapy and like techniques, mercenene is non-toxic to normal, healthy human cells. In fact, it offers the possibility of building resistance to infection. This is considered a major "breakthrough" in comparison with the risks now involved in cancer therapy.

But today all of this priceless research is in jeopardy. The current financial crisis has not helped either. Independent units, such as that conducted by Dr. Schmeer and her associates at the American Medical Center, Denver, are particularly hard-hit. No federal funds have been allocated for mercenene research. But unless sufficient funds are provided by January 1, 1976, Dr. Schmeer's laboratory will close.

HERE IS a little piece taken from **THE NEWS LEADER**, June 27, 1975, Homestead, Florida, written by Clara Jones:

When doctors held out small hope for his 53-year-old wife's recovery from terminal cancer, Robert Paul Mohn was determined that she should not die. When he read of a Dominican nun devoting her life to marine biology, and more

specifically to an unusual project that may lead to a major breakthrough in the fight against the dreaded disease, he wrote to her as a last resort. This happened two years ago . . . this week Jean Mohn's doctors have taken her completely off chemotherapy, have found no traces of tumors in her body, and have given her a clean bill of health.

'I wrote to Dr. Schmeer who had discovered that mer-

cenene, a substance found in certain species of edible ocean clams, may not only cure a cancer but also might stop it before it develops,' her husband said.

If you would like further information concerning Sr. Arline Schmeer's work, please write to: **NATIONAL FUND FOR SISTER ARLINE'S CANCER RESEARCH**, 82 PINE STREET, ROCKVILLE CENTRE, L.I., NEW YORK 11570.

Bp. Gracida welcomed by governor, cabinet


TALLAHASSEE — Bishop Rene H. Gracida of Pensacola-Tallahassee has been officially welcomed to North Florida by Governor Reubin Askew and members of his Cabinet.

In a resolution commending the former Auxiliary Bishop to Archbishop Coleman F. Carroll of Miami for his "dedicated service" to Floridians, Cabinet members emphasized the prelate's civic

and community involvement during the past 15 years. They noted that "he has contributed importantly to the Judeo-Christian tradition with his compassionate service and concern for the people problems of fellow citizens." They emphasized that North Florida has traditionally been honored as an important area in the "birth of the Judeo-Christian tradition in Florida."

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This is the Kool-Tite gravel roof process.

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(2) "After the first application, a heavy spray of Kool-Tite inner-locking sealer is applied, also by hydraulic pressure. This application securely binds the gravel together permanently filling all pores and is applied not less than 48 hours after the first coating. Neither coating is applied on a damp or wet surface, thus insuring 100% bond of coating.

(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicided finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

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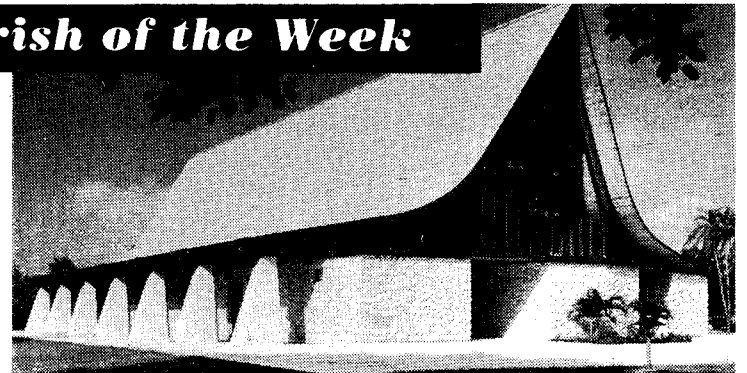
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Parish of the Week

Waiting for the Thanksgiving celebration, the children of St. Hugh parish line up at the parish entrance. Wearing costumes, the children sat at a table below the altar, during the Mass.



ST. HUGH: a place for friendship

By ARACELI CANTERO
Voice Staff Writer

"Together they were happy thinking how wonderful God had been to bring such different people together in friendship. They wanted to say thank you to Him in a special way, so they had a big dinner."

—St. Hugh First Thanksgiving play

The meal had just finished and it was time for the family picture.

Carefully, in order not to spoil each others' costume, they all crowded together around Msgr. John Glorie, pastor of the St. Hugh parish family, as dozens of cameras curiously pointed their lenses to them, looking for the best angle for this colorful shot.

There were Indians and Pilgrims, Spanish and Polish, Irish and Orientals as well. Every race or ethnic group now part of the United States had been invited—they were represented by this group of children from St. Hugh parish who had specially dressed for the occasion and had acted out before the assembled parish a symbolic first Thanksgiving with a bicentennial flavor.

"This is almost a picture of

our parish," Msgr. Glorie said after the group photo was taken.

"We may not have as many different backgrounds, but we surely cover a total cross-section of society.

"We have the rich and the poor, the well educated and those who lack proper education. We have whites, Spanish-speaking, blacks and also members of a variety of subcultures, since the parish encompasses part of Coconut Grove," he said.

Named pastor of St. Hugh in Sept 1973, Msgr. Glorie had already been an assistant in this parish under Father Antonio Saez de Navarrete, head of the parish for over 10 years.

Upon his arrival, Father Glorie already found a tremendous family spirit

among parishioners at St. Hugh. He found them accustomed to the idea of finding a friendly "home" in the parish house, which also has a small chapel used for daily Masses.

Much of the artistic work and internal decoration in both the chapel and the house is attributed to the talents of former pastor, Father Navarrete, who for reasons of health retired two years ago.

"Our parish house is always crowded after Sunday Masses," Msgr. Glorie explains. "People seem to enjoy this opportunity of meeting with the priests and with one another informally," he said as he talked about his concerns and those of his assistants.

Besides regular responsibilities which they all share, each one has a special area of concern, Father Jay Huck with

youths, Father John F. Fink with the charismatics and Father Manuel Rodriguez with the Spanish-speaking.

"This is a parish with needs," says the pastor. "We are a tremendous community with a wonderful family spirit, but we need to become better organized to meet the needs around us."

At the top of his priority list is the formation of a parish council. "Through it, we will be more effective in dealing with the problems. Besides it is a way of sharing responsibilities," he says. He feels that for too long the laity has been spoon-fed things concerning the Church. "We pastors need to be patient and understanding so as to permit the laity to be responsible," he says.

Msgr. Glorie sees his pastor's role as that of a cohesive force that brings all efforts together giving direction to the parish.

Along with the formation of the Parish Council, the pastor also dreams of expanding the apostolate to the Spanish-speaking, who comprise about half of the total 1,500 parish families.

"I enjoy working with Cubans, they are most grateful for anything you may do for them," says Sister Dolores La Voy, O.P. who heads the Religious Education program both in the school and the parish.

Under the direction of Adrian Dominican Sister Kathleen Donnelly, O.P. the school has an enrollment of some 280 children. With them and the 100 in the parish CCD, Sister Dolores often prepares special liturgies that offer the children prayerful experiences.

Sister Dolores is very hopeful about parental involvement in the religious education of their children. "There is a great potential now only starting," she says.

Parents also participate in the parish Adult Religious

Education series and in the pre-Sacramental program.

Created in 1959 with Father Charles Ward as its founding pastor, for a while the parish community assisted at Masses in Coconut Grove Playhouse and Coconut Grove Elementary School.

The present building was completed in 1961, designed by one of its parishioners, Miami architect Murray Blair Wright.

"I like it here, I really like the way the church looks," said 11-year-old Quinten Vanderwert, at the end of the Thanksgiving celebration.

Quinten regularly sings in the parish choir, and he enjoys being among so many people of different ages.

The choir was formed six years ago by Howard Doollin, a parishioner who also is music supervisor for Dade County Schools.

"I love it," commented a lady on her way to the parish house after the Thanksgiving Liturgy. "Here everybody greets you. It's a friendly place."

"We have the nicest priests in town," added Mrs. John O'Neill also on her way to the parish house for a cup of coffee and a friendly chat.

Inside, there was the smell of coffee and the sound of lively conversation both in English and in Spanish. Some people were sitting around small tables, most were standing around each of the priests or greeting seminarian Jim Melley who helps at St. Hugh in the weekends.

He is presently conducting a random survey of the parish by visiting one out of every ten families in the parish files.

He feels St. Hugh holds a tremendous potential due to the wide variety of socioeconomic levels within its boundaries. His feelings match those of many in the parish, and all seem to agree with the words of the children's Thanksgiving play: "They are thankful to God for bringing such different people together in friendship."

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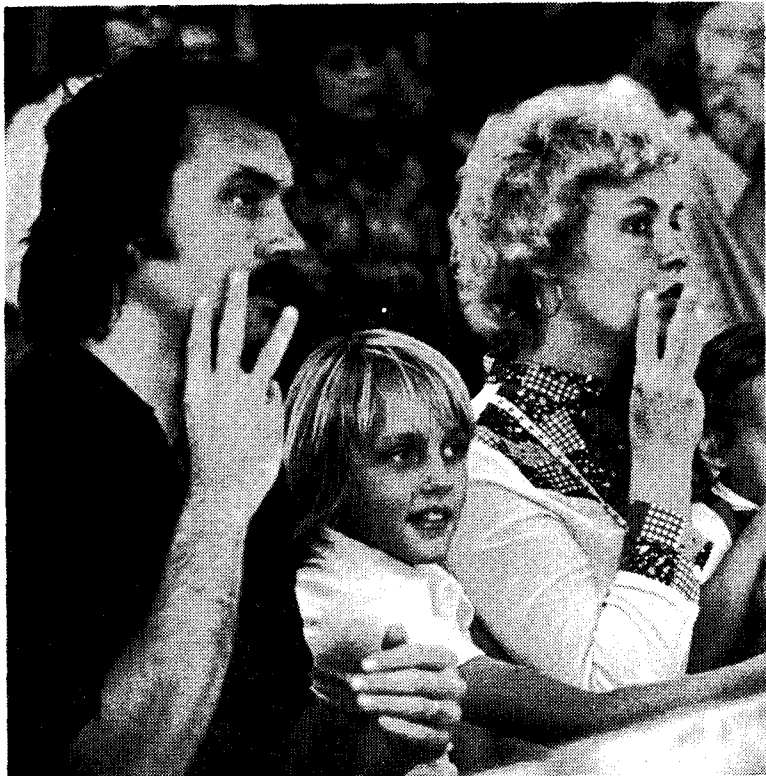
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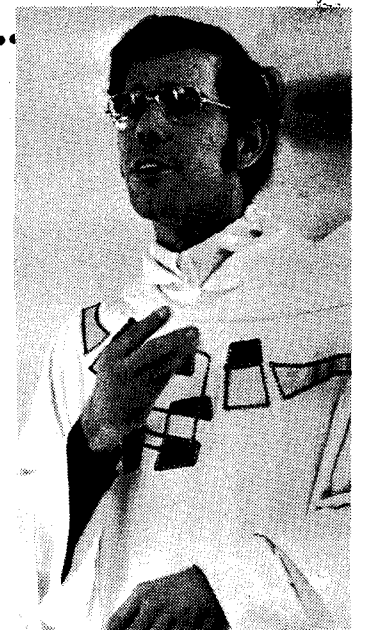
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Deaf give thanks in special language

South Florida students from the school for the deaf in St. Augustine, along with their families, gathered the day after Thanksgiving for a Mass at the Shrine of Our Lady of Charity. The Liturgy in sign language was celebrated by Father James Vitucci (right), assistant pastor at Holy Family Church, who is skilled in sign language; responses were led by Sister Rita Baum, S.S.J. (below), director of religious education for Catholic deaf in St. Augustine. Special sign language Masses are held regularly for students while they are in residence at the school; the Miami Mass was in response to requests by parents seeking to make Church affiliation more accessible for their deaf children while they are at home.



Religion course for deaf kids

Deaf children in the South Dade area can study religion in a new program, "Total Communications Course in Religion" being offered each Sunday at St. Louis parish.

Children between first and 12th grade levels are welcome to participate in the one hour

Luncheon to aid teen amputee

A luncheon to benefit the Paul Hale Fund begins at 12:30 p.m., Saturday, Dec. 6, in Thompson Hall at Barry College, Miami Shores.

All proceeds and additional donations at the luncheon sponsored by the Barry College Alumni Assn. will be donated to the fund established for Hale who is now battling cancer following amputation of one leg.

A graduate of Christopher Columbus High School, Hale was playing football at the University of Florida, Gainesville, when he injured his leg. Subsequent examinations revealed that he had cancer and the leg was amputated at the hip.

His mother, Mrs. Alba del Toro Hale who was recently widowed, was graduated from Barry College in 1956. Alumni in the area have planned the luncheon to assist her financially in Paul's care.

class which begins each Sunday at 9:30 a.m. in the parish center, 7270 SW 120 St.

Materials used have been obtained from the De Paul Institute for the Deaf in Pittsburgh and correlate with the Paulist Press "Come to the Father Religion Series."

Beth Ford, who teaches deaf youngsters in the Dade County Public Schools, is the volunteer instructor.



Named lay leader for P-T Diocese

Visiting homes and showing the love of Jesus and His Mother . . . this is how Mary Mooney has spent the last 25 years of her life.

And not only that—besides being the initiator, in 1960, of the Legion of Mary among the Spanish-speaking in Miami—for almost 10 years, Mary Mooney has also been a source of optimism to everyone working with her at the Archdiocese of Miami Chancery.

This week she will start a new chapter in her life of service as Director of Lay Apostolate of the newly



MARY MOONEY

established diocese of Pensacola-Tallahassee.

Mary Mooney came to Miami some 15 years ago, bringing with her a happy

mixture of the Irish and Argentinian culture she inherited from her parents.

In 1967 she began her work in the Chancery as secretary to then Episcopal Vicar for the Spanish-speaking Msgr. John J. Fitzpatrick. Subsequently she worked for the Priests' Senate and until now for the ordinary of the newly created Diocese in Florida's Panhandle.

"I leave with sadness, but also with enthusiasm for the task before me," she said before leaving.

Until her departure, Mary was president of the Legion's

Curia Regina Pacis, which she started 15 years ago and which now has some 14 groups.

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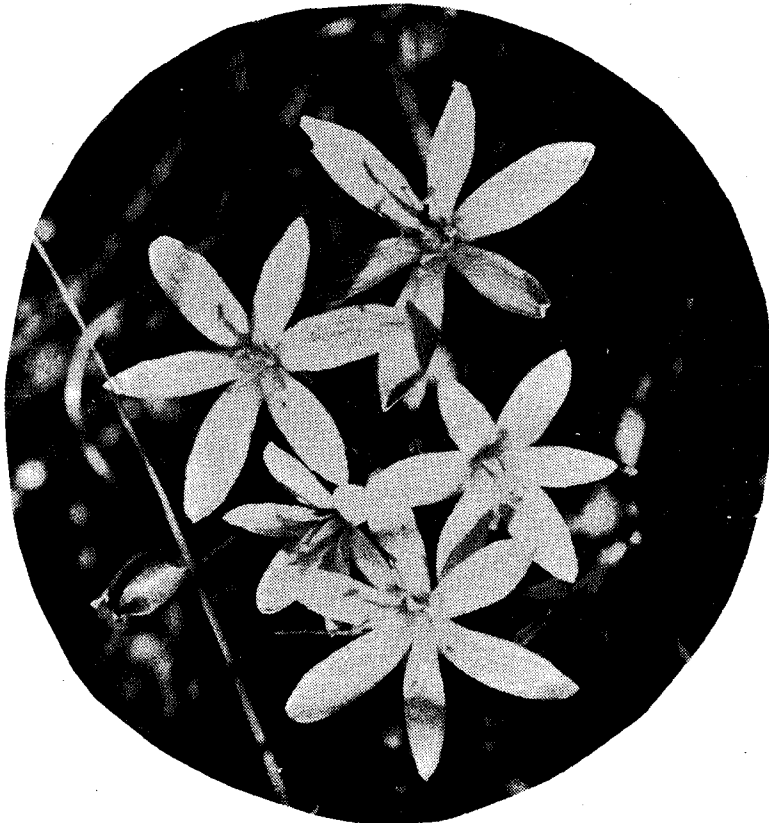
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siguen enhiesta, malva
y fina, sin contaminarse
de impureza alguna."

—Juan Ramón Jiménez—

**Día de
Precepto**



San Hugo: un lugar para la amistad

Terminada la comida llegó la hora de la foto familiar. Con cuidado para no estropear los disfraces, los niños se fueron colocando junto al párroco, Mons. John Glorie, mientras las cámaras miraban curiosas buscando el mejor ángulo para la fotografía. Allí había indios, hispanos, polacos, irlandeses y orientales... todas las razas y grupos étnicos hoy parte de los Estados Unidos, estaban representados por los niños de la parroquia de San Hugo, que disfrazados con trajes típicos, acababan de dramatizar durante la Liturgia, la primera comida de "Acción de Gracias."

"Se diría que es casi la foto de la parroquia," dijo Mons. Glorie. "Nuestros límites geográficos

incluyen gente de toda clase y condición. Tenemos jóvenes, ancianos, pobres, ricos, intelectuales y gente que no ha tenido oportunidad de estudios..."

"En el área viven también blancos y negros además de los grupos de artistas y estudiantes de Coconut Grove..."

Mons. Glorie es párroco de San Hugo desde 1973. Anteriormente estuvo en la parroquia como coadjutor con el entonces párroco padre Antonio Saez de Navarrete, quien durante 10 años se entregó al servicio y formación de la comunidad.

A su llegada, Mons. Glorie encontró un magnífico espíritu de familia en todos. "Están acostumbrados a reunirse en la

casa parroquial, que siempre se llena después de las misas los domingos," dice el párroco.

La casa parroquial que es también rectoría tiene una pequeña capilla donde se celebran las misas a diario, y con frecuencia los fieles comparten después allí mismo un sencillo desayuno.

La parroquia cuenta con una pequeña escuela, que dirige la Hna. Kathleen Donnelly, O.P., y actualmente tiene 280 alumnos.

Unos 100 niños reciben instrucción religiosa en el programa parroquial que dirige la Hna. Dolores La Voy, O.P., de vez en cuando todos participan juntos en eucaristías especiales que proporcionan a los niños una experiencia de oración y participación—como fue la eucaristía del día de Acción de Gracias.

"Me gustaría ampliar el apostolado con los hispanos," dice el párroco. "Aunque forman casi la mitad de las 1,500 familias en la parroquia, muchos acuden a otras parroquias. Quizás les resulta difícil cruzar South Dixie... pero esta es su casa."

"Me encanta el trabajo en esta parroquia. Los hispanos son gente muy agradecida," comentó la hna. Dolores quien tiene muchas esperanzas puestas en participación de los padres en la educación religiosa de sus hijos.

Muchos de ellos son elementos activos en el coro parroquial.

Algunos cantan en la misa en español que celebra el padre Manuel Rodríguez.

"Somos pocos y necesitamos cooperación, dice el organista Fito Liraldi. "Acogemos a todos los que quieran poner sus talentos musicales al servicio de los demás."

La parroquia de San Hugo fue creada en 1959 y tuvo al padre Charles Ward como primer párroco. Actualmente Mons.

Cuántas veces, al leer y releer estas palabras de Juan Ramón viene la Virgen María al pensamiento. La vemos por aquellos caminos de Nazaret, por los caminos del mundo, en medio de una muchedumbre basta e incivilizada. Y Ella, sin embargo, como aquella flor del poeta, siempre incontaminada. Una criatura humana que nace y permanece siempre tal y como Dios la ha tenido en su mente.

María es desde el primer instante de su existencia, "Ella misma", lo que debe ser. Y en eso radica su gloria, en que cooperó con fidelidad a los designios de Dios para con Ella.

Hace justamente 10 años, en el día de la Inmaculada, Pablo VI clausuraba el Concilio Ecuménico Vaticano II, y encomendaba a María la etapa postconciliar: "Fijando nuestra mirada en esta mujer humilde," decía el Papa, "esta hermana nuestra y al mismo tiempo celestial, Madre y Reina nuestra, espejo nítido y sagrado de la infinita Belleza, puede terminar nuestra espiritual ascensión conciliar. Así puede también comenzar nuestro trabajo postconciliar. De esta forma esa belleza de María Inmaculada se convierte para nosotros en un modelo espiritual, en una esperanza confortadora."

Ella es la Inmaculada, y nosotros nos alegramos y celebramos su pureza.

En su fiesta, le pedimos con la Iglesia, que nos ayude a parecernos un poco a Ella, para ser como esas flores del camino que con su colorido y su candor alegran el peregrinar de los caminantes.



Los sacerdotes de San Hugo posan para una foto con los niños—desde la izquierda los padres Manuel Rodríguez, John Glorie, Jay Huck y John Fink Abajo, Fito Liraldi, al organo, con el coro hispano.



Representantes de las diversas comunidades religiosas trabajando en el candado de Dade, recibieron de manos del alcalde del condado, Honorable Steve Clark la proclama del Día de la Religiosa Latina. El homenaje fue organizado por el Consejo 5110 "Ntra. Sra. de la Caridad" de la Orden de los Caballeros de Colón, con asistencia del alcalde de Miami, Honorable Maurice Ferré quien también dictó la proclama de la ciudad, ensalzando la labor de las religiosas y su importancia para la comunidad hispana. El acto tuvo lugar en la parroquia de San Pedro y San Pablo. En la foto de izq. a decha., Hna. Emma (Marianitas del Ecuador), Hna. Adela (Misiones Guadalupeñas), Hnas. Marta y Ada (Hijas de la Caridad de Cuba), Hon. Steve Clark y Jesús Castillo de los Caballeros de Colón y organizador del homenaje.

Glorie sueña con la formación del Consejo Parroquial, para poder atender mejor a las necesidades y compartir responsabilidades con los seglares.

"Me encanta esta parroquia, todo el mundo se conoce," decía Zelia O'Neill mientras caminaba hacia la casa parroquial, después

de la misa.

Dentro se respiraba el aroma del café y se oía la animada conversación de hispanos y americanos.

Todos estaban como en casa. Para ellos la parroquia es realmente un lugar para la amistad.

Los primeros profetas

La relación entre Dios y el pueblo escogido nacida de la Alianza, siempre ha sido la base de la fe del pueblo de Israel. En la historia de este pueblo la presencia de los profetas ha representado

Profetas: Ayer y Hoy

A medida que pasó el tiempo en la historia del pueblo de Israel, esta serie de profetas se distinguió por su participación en los eventos de este pueblo. En el Norte, por ejemplo, Amós y Osea fueron los profetas críticos: anunciaban la llegada de un día de dolor, un día terrible donde se iba a consumir la creación; pero a la vez, anunciaban la misericordia de Yavé que siempre ama al pueblo a pesar de su infidelidad.

En el Sur, Jeremías e Isaías se desenvuelven en una corriente política muy parecida a la de Elías y Eliseo. Los Reyes del Sur son infieles. No obedecen de lleno a la Palabra que el Señor Yavé les envía por medio de sus mensajeros. La tristeza de esta desobediencia se une a la tragedia inminente de perder lo poco de unidad que existe en la nación. Cada profeta anuncia la destrucción del Reino. Dicha destrucción se llevó a cabo alrededor del año 587 B.C. Las lamentaciones de los profetas, sin embargo, surgen en medio de la esperanza de saber que no todo ha terminado. Otro va a venir, el 'enviado' de Dios, el Mesías, que volverá a poner la unidad donde no la hay.

Inclusive bajo las circunstancias del Exilio en Babilonia, surgen profetas que continúan la labor de anunciar la llegada de un Reino diferente y un Mesías Salvador. Ezequiel, el gran profeta de la esperanza, habla de una nueva creación, de una nueva vida que el pueblo ha de experimentar dentro de poco. Para el pueblo en este exilio las palabras del Profeta se convirtieron en el alimento y el sostén que anhelaban.

Uno de los últimos grandes profetas, Daniel, habla de una nueva vida que comienza en nuestro mundo y que se va a extender más allá de nuestro mundo. Su contribución al desarrollo de la teología Israelita en relación con la vida eterna es indescriptible. Pero es en este marco de desarrollo donde aparece el Señor.

Juan Bautista anuncia su llegada. El anuncio de Aquel prometido desde antes va acompañado de un signo de Conversión, el Bautismo de Juan. Este Bautismo no puede confundirse en ninguna forma con el Bautismo que celebramos en la Iglesia hoy en día, a pesar de que la forma es la misma, el agua. El Bautismo de Juan es un Bautismo de arrepentimiento. Su llamada es una llamada a la conversión, al cambio de los corazones enfriados por la apatía y el desespero.

Jesús anuncia el Reino de Dios y lo coloca en el corazón de todos los que le escuchan. No es un Reino que viene a sustituir al Reino de Israel. Es un Reino de paz y justicia, de amor y de vida. Ese es el Reino al que todos los cristianos estamos llamados.

En nuestro mundo y en nuestro ambiente somos nosotros los llamados a ser los profetas modernos. Siguiendo la tradición bíblica, el profeta de hoy en día es aquél que critica una situación de apatía y de infidelidad -la de nuestro ambiente- para proclamar una llamada a la Conversión, al Dios que nos ama y que manifiesta Su Amor por Su Hijo y por Su Iglesia.

La gran pregunta que el cristiano de hoy se tiene que hacer nace de esta misión profética que recibió en el Bautismo: ¿Soy capaz de anunciar con MI VIDA el Reino que Jesús me pide que anuncie? ¿Soy capaz de vivir en la justicia y en el amor, en la comprensión y el perdón, como Jesús me invita a vivir? ¿Me quedo callado ante la injusticia y el dolor de aquellos que viven junto a mí en estado de opresión y esclavitud emocional? ¿O es que sólo me preocupo de mi vida en tal forma que me encierro en un mundo de fantasía y satisfacción personal?

Que esta época de Adviento, época en la que volvemos a recordar la misión y la labor de los profetas de la Biblia, nos ayude a todos a re-descubrir nuestra propia misión profética para el mundo de hoy!

una dimensión única y extraordinaria. Fueron ellos los que constantemente proclamaban el mensaje de Yavé, llamando al pueblo a cumplir la Alianza, a vivir de acuerdo con esta promesa de amor que Dios comenzó. La labor de estos profetas es singular porque se ven forzados a enfrentarse a un ambiente apático y pagano. Este es el gran peligro del pueblo por la influencia de sus vecinos.

Varios de estos profetas son Isaías, Jeremías, Ezequiel y Amós. En su celo apostólico de anunciar la promesa de Dios, criticando una situación catástrofica, éstos y muchos otros profetas se encontraron en situaciones difíciles en contra de

los Reyes y otros personajes políticos de suma importancia.

Fue Samuel quien proclamó las palabras de rechazo contra el Rey Súl, el primer Rey de Israel, (1 Samuel 15:16-23) y quien a su vez ungió a David como el nuevo Rey (1 Samuel 16:1). Fue el profeta Jeremías quien proclamó la Palabra de Yavé ante el Rey Zedegufas cinco siglos más tarde en visperas de la destrucción de Jerusalén, ante la invasión de las

fuerzas de Babilonia (Jeremías 38:14).

El Profeta Elías

En el Reino del Norte, encontramos a dos grandes profetas que surgen en el Libro Sagrado como los primeros profetas de la reforma religiosa de este pueblo: Elías y Eliseo. El marco en que ellos se desenvolvieron fue un marco de paganismo y opresión.

El Rey del Norte, Jeroboam no sólo había causado un cisma religioso y político en la nación, sino que precisamente había roto con la Alianza al establecer centros religiosos o santuarios en las ciudades de Dan y Betel para competir con Jerusalén, la gran ciudad del Sur.

En el Reino del Norte la adoración a dioses paganos sustituyó temporalmente la adoración a Yavé. Esta infidelidad pública alcanzó una gran magnitud con el matrimonio del Rey Ajab con la princesa de Tiro, Jezabel. Ajab adoró a Baal, el dios pagano, y le construyó un templo en Samaria, la capital del Norte.

Fue a la corte de Ajab y Jezabel donde el Señor envió a Elías para predicarles y criticar la infidelidad del pueblo por el mal ejemplo del Rey. Elías anunció tres años de sequía para el pueblo, lo cual causó una gran persecución del profeta y sus seguidores; aquél cruzó el Jordán para refugiarse más allá del Jordán.

Eventualmente, Elías llegó a confrontar a los sacerdotes de Baal que Jezabel había presentado como 'sus' sacerdotes. En este famoso encuentro en el Monte Carmelo, los sacerdotes de Baal fueron desmoralizados ante la fuerza y el poder del profeta de Yavé, (I Reyes 18). Aún así, el profeta tuvo que escapar la ira de Jezabel sufriendo el abandono y el rechazo de su pueblo, como tantos de los otros profetas.

Su discípulo, Eliseo

Eliseo continuó la labor de Elías. Según la tradición, el espíritu de su maestro, es decir, su celo apostólico, y su entusiasmo profético, continuó en el discípulo (II Reyes 2:7-13)

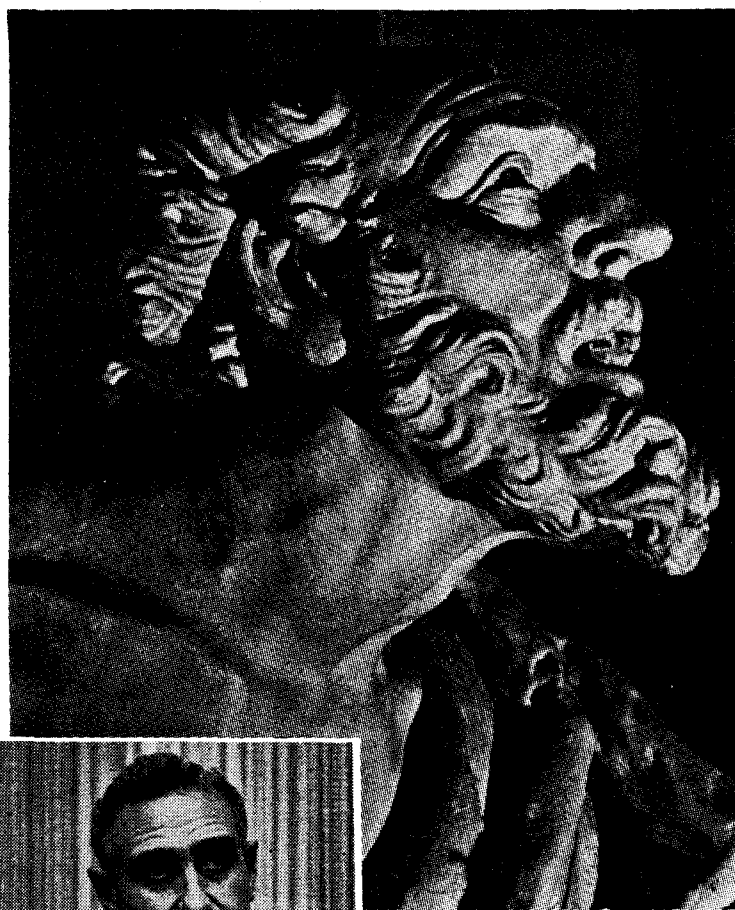
Además de ser otro gran profeta, Eliseo realizó signos admirables ante el pueblo. En la tradición profética que le precedió, Eliseo consagró a Jehú como el nuevo Rey de Israel; éste llevó a la muerte a Joram y a Jezabel, su madre. En esto se cumplió la promesa de Elías sobre el final de esta familia infiel.

Jehú suprimió el culto a Baal entre los Israelitas. En este tiempo Eliseo murió, (II Reyes 13:14) consciente de que Israel vivía libre de esta idolatría pero todavía adolorido por la división y el cisma que había comenzado en el Reino.

Ambos profetas manifestaron la función del profeta entre el pueblo: convertirse en la conciencia de Israel; recordarle al pueblo la responsabilidad de guardar la Alianza, el compromiso para el que fueron escogidos de ser una luz entre todas las naciones.

Conoce tu fe

VERSION AL ESPAÑOL:
Por el PADRE JUAN J. SOSA



El profeta de hoy es aquel que critica una situación de apatía y proclama una llamada a la conversión. La escultura del profeta Isaías contrasta con la imagen de Mons. Eduardo Pironio que trató ser "un sencillo profeta de la esperanza."

ORACION DE LOS FIELES

SEGUNDO DOMINGO DE ADVIENTO

Diciembre 7 de 1975

CELEBRANTE: Padre, ansiamos la llegada de tu Reino. Escucha las oraciones de tu pueblo.

LECTOR: Nuestra respuesta será: Escúchanos, Señor. Por los seminaristas de nuestra diócesis, para que se mantengan firmes en su vocación, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: La voz de Juan el Bautista nos llama a preparar el camino del Señor. Para que como Iglesia nos preparemos espiritualmente a celebrar la Navidad, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: El reino de Dios es un reino de justicia. Por aquellos que sufren persecución e injusticia social oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por los líderes del mundo, para que construyan un mundo de paz y tranquilidad, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Vivimos contando nuestro tiempo. Para que dediquemos tiempo a aquellos que se sienten solos y abandonados, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Adviento es tiempo de espera. Es tiempo de mirar al futuro con esperanza. Ayúdanos a vivir esa visión, Padre, y así prepararnos para la venida de Tu Hijo, Nuestro Señor Jesucristo.

PUEBLO: Amén.



Iniciadora de Legión marchó a Pensacola

Visitando hogares y sembrando el amor a Cristo y a su Madre... así ha pasado Mary Mooney los últimos 25 años de su vida. Pero no solo eso, ya que además de iniciar la labor de la Legión de María entre los hispanos de Miami, al poco tiempo de llegar de Argentina en 1960, Mary Mooney ha contagiado optimismo a todos los que durante sus diez años de trabajo en la Cancillería de la Arquidiócesis, han tenido algún contacto con ella.

De padres argentinos e irlandeses, Mary comenzó su trabajo en la Cancillería en 1967, como secretaria del entonces Vicario Episcopal Mons. John J. Fitzpatrick. Posteriormente

trabajó para el Senado Sacerdotal y luego como secretaria del Obispo Auxiliar Mons. Rene H. Gracida.

"Marchó con pena pero llena de ilusión por la tarea a realizar," nos dijo minutos antes de salir. "Tengo que empezar por conocer a la gente y detectar apóstoles."

Hasta su marcha, Mary fue presidenta de la Curia hispana Regina Pacis de la Legión de María, que cuenta con unos 13 grupos. En Pensacola continuará su trabajo con la Legión.

"Me voy con Miami en el corazón," dice antes de salir. "No olviden que necesito sus oraciones... y que les espero en Pensacola. Allí tienen su casa."

Comentarios Evangélicos

Así empezó la Buena Nueva de Jesucristo, Hijo de Dios, como está escrito en el libro del profeta Isaías: "Mira, mando mi mensajero delante de ti, para prepararte el camino. Su voz anuncia en el desierto: Preparen el camino del Señor, enderecen sus senderos". Y así apareció Juan el Bautista en el desierto.

Marcos 1:1-8

Por el REV. JOSE P. NICKSE

Durante el Concilio Vaticano II el Papa Juan XXIII comentó con un cardenal: "el evangelio está aún por entrenar."

Este domingo estrenaremos un nuevo evangelio. Durante este año litúrgico que comienza con el primer domingo de Adviento empezamos a navegar por el evangelio de San Marcos. Lo vamos a recorrer descubriendo la belleza de la Palabra de Dios.

Todos conocemos la figura de Juan el Bautista. En innumerables bautisterios del mundo se encuentra la estatua de San Juan Bautista recibiendo a los que van a recibir el sacramento del Bautismo. También sabemos que Juan era primo de Jesús.

Pero, ¿cuál era su misión? Preparar el camino del Señor. Preparar el mundo para recibir a Cristo. Llamar a los hombres al arrepentimiento y cambio de corazón.

Cada cristiano comparte la misión de San Juan Bautista. Quizás no estemos llamados a predicar en el desierto de Palestina. Pero sí estamos llamados a predicar el evangelio en un mundo que cada vez más se convierte en un desierto espiritual.

Es difícil preparar el mundo para Cristo. Vemos lo difícil que fue la vida de Juan Bautista. Pero son los Juan Bautistas los únicos que pueden celebrar y comprender lo que significa el nacimiento de Cristo.

Hay algo más que tenemos que aprender de Juan el Bautista: su humildad. El no se predicaba a sí mismo, predicaba y predicaba el camino de Cristo.

Cristo es el principio y final de nuestra vida cristiana.

Nada ni nadie puede tomar el lugar de Cristo. Ningún santo, ningún oficial de la iglesia, ninguna tradición puede reemplazar el lugar central que ocupa Cristo.

Juan Bautista viene a preparar el camino, no a ser un obstáculo en el camino hacia Dios. Y esto nos hace pensar en nuestro apostolado. ¿Somos camino o somos obstáculo?

Llevamos al mundo hacia Cristo con nuestra palabra y nuestro ejemplo, o al contrario, alejamos a los hombres de Dios por vivir un cristianismo descolorido y sin sabor?

Prepararse para celebrar la Navidad es preparar el camino del Señor.

Descubrió transmisor de Fiebre Amarilla

Celebramos esta semana el nacimiento del camagüeyano Carlos Juan Finlay, quien logró identificar al mosquito conocido como Aedes Aegypti como agente transmisor de la fiebre amarilla.

Finlay de madre francesa y padre escocés, nació el 3 de diciembre de 1833. Pasó su niñez en los antiguos cafetales de su padre y posteriormente estudió en Francia y Estados Unidos donde se graduó de medicina en 1851, por el Jefferson Medical College de Filadelfia.

Revalidado su título en La Habana en 1857, ejerció su profesión en Lima, Perú, y en 1872 presenta ante la Academia de Ciencias de La Habana sus primeros estudios sobre la fiebre amarilla, que causaba estragos en los trópicos. Continúa investigando los orígenes del terrible mal y con la cooperación en Cuba de 55 sacerdotes jesuitas, que voluntariamente se prestaron a la inoculación de la vacuna por él inventada, Finlay puede aportar nuevas teorías ante la Conferencia Sanitaria Internacional de Washington (1881). Su teoría definitiva sobre el mosquito como agente transmisor de la

fiebre amarilla es presentada a la Academia de Ciencias de La Habana el 14 de agosto de 1881 y ampliada ante la Sociedad de Estudios Clínicos el 29 de febrero de 1884. Por ser la primera vez que se formulaba como principio la transmisión de una enfermedad por insectos chupadores de sangre, la revolucionaria teoría científica de Finlay fue acogida con incredulidad, y no faltaron hasta algunos comentarios burlones.

Buscando una oportunidad para demostrar su tesis desembarcó con las tropas norteamericanas en Santiago de Cuba durante la expedición de 1898, y al terminar la guerra volvió a presentar otra Memoria ante la Academia de Ciencias de La Habana. En 1900 el interventor norteamericano Leonardo Wood convocó una comisión médica ante el terrible brote epidémico de la fiebre amarilla. Los doctores Walter Reed, J. Carroll, J.W. Lazear y Aristides Agramonte, tras analizar el fracaso de todos los métodos anteriores, se dispusieron a comprobar experimentalmente la teoría de Finlay sobre el Aedes Aegypti. Encerrados en un local



DR. CARLOS J. FINLAY

bajo control clínico y sometido a las picadas de mosquitos previamente seleccionados, se demostró la inoculación por el insecto. En el experimento perdió la vida el joven médico norteamericano Walter Reed al contraer la fiebre amarilla en grado incurable.

En 1901 el Jefe de Sanidad, doctor Gorgas, inició una campaña contra el mosquito que extinguió el mal de Cuba y sirvió de base para el saneamiento en las obras del Canal de Panamá, cuyos obreros eran diezmados por la fiebre amarilla.

La circunstancia de la muerte de Reed como indudable mártir de la ciencia contribuyó a desvirtuar los hechos y a que con frecuencia se atribuya al heroico clínico Reed la teoría formulada por Finlay, y de la cual el joven norteamericano sólo fue un agente experimental. En agosto de 1939, durante la VII Jornada Científica de la Academia Médica Germano-Ibero-Americana de Berlín, por una declaración expresa, fue reconocida la teoría de Finlay, y en homenaje al modesto científico camagüeyano el VI Congreso de la Asociación Médica Panamericana, celebrado en Dallas, Texas, estableció como "Día de la Medicina Americana" el 3 de diciembre de cada año, natalicio de Carlos J. Finlay.

Almuerzo Filipense

Las antiguas alumnas del Colegio Nuestra Señora de Guadalupe de las Madres Filipenses de La Habana celebrarán su reunión anual de confraternidad el domingo, día siete, con una misa y un almuerzo.

La misa será a las 1:30 p.m. en la Capilla de la Asunción, 1517 Brickell Avenue, seguida de un almuerzo a las 3 p.m. en el Hotel Sheraton '4 Ambassadors', Calle 8 y South Bay Shore Drive. Se rendirá homenaje a la Reverenda Madre María de los Angeles Fernández, Para reservaciones llamar a los teléfonos 552-6366; 558-7940; 642-8841; y 887-6867.

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Estamos aquí para ayudarles - Pablo VI

"Soy un optimista. Tengo mucha esperanza en el futuro, no solamente en el Arzobispado sino también en la Iglesia Hispana aquí en los Estados Unidos. Estamos nada más a la entrada de un período nuevo para la Iglesia."

Así se expresaba el Arzobispo de Santa Fe, N.M., Mons. Roberto F. Sánchez, al finalizar una entrevista para el semanario católico Visitante Dominical.

Sus palabras querían ser un mensaje de esperanza y ánimo no solo para sus fieles de Santa Fe, sino para todos los hispanos en Estados Unidos, ya que como el mismo Arzobispo afirmó, se siente con una gran obligación para con ellos. Piensa que los demás obispos del Episcopado norteamericano esperan que él hable por la gente hispana de esta nación. "Veo mi

posición a nivel nacional como un abogado de los hispanos," dijo Mons. Sánchez.

La Arquidiócesis de Santa Fe celebra este año su primer centenario de vida, y Mons. Sánchez es el décimo Obispo desde su fundación. Además es el primer Arzobispo de ascendencia mexicanoamericana en todos los Estados Unidos.

En su entrevista con José A. López Mateo, editor del Visitante, Mons. Sánchez comentó sobre su reciente visita al Santo Padre, de la que dijo:

"La buena nueva es el interés sincero del Santo Padre por la gente hispana aquí en los Estados Unidos. Gracias a Dios el Obispo Chávez y yo tuvimos una audiencia privada. Digo gracias a Dios, porque había en esos días más de 30 obispos extranjeros buscando una audiencia privada con el Santo Padre y solo concedieron audiencia a tres cardenales y a nosotros.

"Desde el principio hasta el final hablamos solamente de la gente hispana aquí. El Santo Padre muestra mucho interés. Nos decía: 'Mis obispos, Vds. tienen que saber bien que nosotros estamos aquí para ayudarles. Solamente tienen que comunicarse con el Delegado Apostólico, y él puede hablar con nosotros.'

"Hay una esperanza muy grande en mi corazón con estas palabras," dijo Mons. Sánchez.

Homenaje a emisoras Hispanas

El próximo día 9 de diciembre la Oficina de Radio y Televisión de la Arquidiócesis de Miami entregará un diploma de reconocimiento a las estaciones de radio y televisión del área de Miami que han ofrecido programas regulares a la Iglesia Católica.

El acto comenzará con una misa concelebrada en la Catedral de Santa María, situada en el 7525 N.W. 2 Avenue, a las 8:00 p.m. Inmediatamente después de la misa se tendrá la recepción en el Salón Arquidiocesano, adyacente a la Catedral. Durante la recepción se entregarán los diplomas de reconocimiento.

Las estaciones que producen programas semanales en cooperación con la Iglesia Católica son el Canal 23 de Televisión, y las estaciones de radio WCMQ, WFAB, WQBA.

Las antiguas alumnas de los colegios de las Hijas de María de Cuba celebrarán una reunión de confraternidad, este domingo, día 7, a las 1:30 p.m. en el salón parroquial de San Juan Bosco. Misa oficiada por el Padre Luis Casabón seguida de una merienda. Entre los colegios figura el afamado plantel de La Inmaculada, de La Habana.

Gratitud compartida

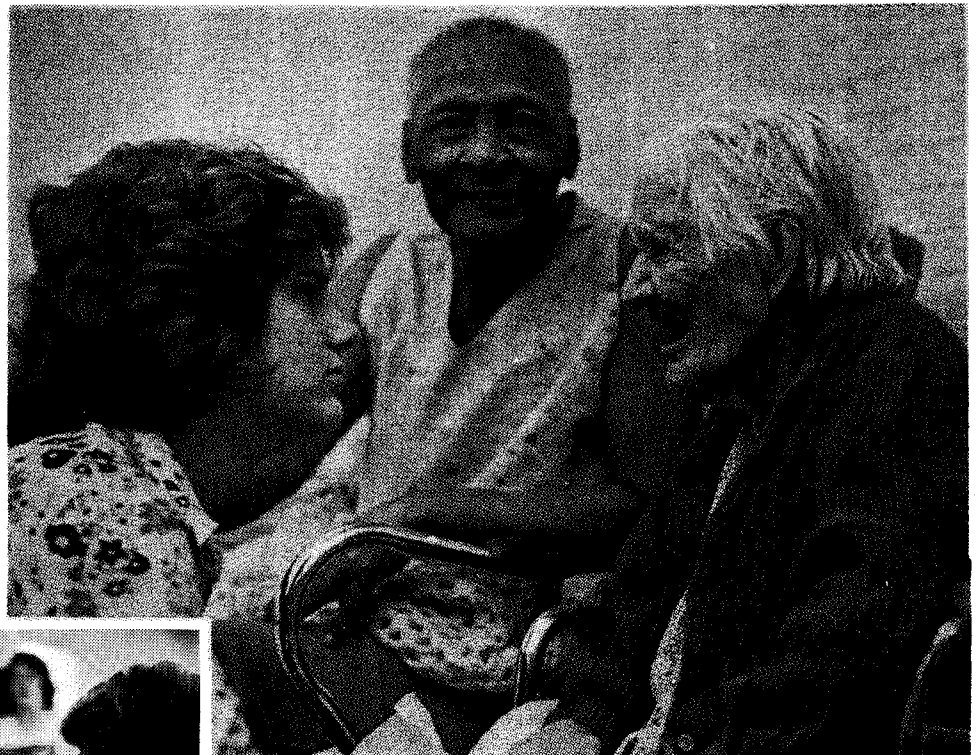
La gratitud se demuestra compartiendo, al menos eso piensan los jóvenes de la parroquia de San Benito en Hialeah.

Por eso dedicaron varias horas del fin de semana de Acción de Gracias al hogar de ancianos de la ciudad de Hialeah.

Primero, cada joven buscó la cooperación de su madre para la preparación del típico pavo. Luego, con la opípara comida y un gran pastel se presentaron ante los ancianos que les esperaban con expectación.

Durante la comida cada joven se ocupaba de algún anciano y todos amenizaron después la sobremesa con cantos y guitarras.

No faltó quien recordando sus buenos tiempos, se lanzó a la pista para el baile.



LA VOZ

SANTA BARBARA

Virgen y Martir

P. JUAN J. SOSA

Las vidas de los Santos son un reflejo del amor de Dios a los hombres. Indiscutiblemente señalan la presencia de Dios en el mundo en una forma especial. En ellas palpamos a hombres y mujeres que siguieron el Evangelio de Jesús y murieron fieles a Su Mensaje. Más que los milagros que realizaron, es ésta la característica más singular de una vida santa en unión con Jesús y con la Iglesia: leer y vivir el Evangelio del Señor.

Precisamente una de estas vidas es muy popular entre muchos latinos en Miami. Verdaderamente, la devoción a Santa Bárbara ha sido tan popular que ha sufrido una serie de cambios confusos. Los párrafos que siguen esperan aclarar un poco esta confusión y ofrecer varias dimensiones de la verdadera y auténtica relación de los Santos con la Iglesia.

Una historia de fe

Bárbara nació en Nicomedia, la capital de Bitania, hoy en día Ismidt en Turquía asiática. Aquí mismo vivió y fue martirizada hacia el año 235 a la edad de dieciséis años.

Su familia era muy acomodada. Su padre, Dióscoro, era un ferviente pagano sometido al emperador romano Maximino. Bárbara pudo conocer por sus buenos maestros a los mejores poetas, oradores, y filósofos de la época. Entre estos maestros se encontraba un discípulo de Orígenes quien transmitió a la dulce joven la fe cristiana.

Al descubrir la verdad de la revelación, Bárbara seguidamente abandonó la religión politeísta de su familia. Sintió gran devoción por la Santísima Trinidad hasta el punto de ordenar abrir una ventana en el castillo de su familia para honrar esta gran verdad de la fe cristiana: Dios es Padre, Hijo y Espíritu Santo, un sólo Dios pero tres Personas, tres modos diferentes de relacionarnos con El. El edificio que tenía dos ventanas comenzó a lucir tres en honor del primer misterio de nuestra religión.

Muy pronto se dio cuenta Dióscoro del paso que había dado su hija. Al no poder aceptarla en esta forma, comenzó dulcemente a apartarla de estas ideas. Más adelante, viendo que ella no cambiaba, la entregó a los verdugos para ver si ante el temor y el sufrimiento llegaba a renunciar su fe. Viendo, finalmente, que ningún tormento lograba cambiar aquel corazón convertido a Jesucristo, Dióscoro reclamó para sí el triste honor de degollarla en una cercana colina.

Bárbara se arrojó en el suelo, dio gracias al Señor de que al fin le abrieran las puertas del Paraíso y de un tajo cayó al suelo su cabeza. Seguidamente, según la tradición, una centella mataba a su padre y verdugo.

Un cristiano llevó su cuerpo a Gelaso donde los fieles veneraron su sepulcro y esparcieron su devoción por los muchos favores que eran concedidos por Dios en nombre de la Santa. La fama de este sepulcro llegó a extenderse mucho más desde el siglo VII.

Los Padres Bolandistas, especialistas en la vida de los Santos, reconocen los milagros manifestados por su intercesión en favor de los moribundos que se convertían. San Pio V reconoció y confirmó el culto de Santa Bárbara en el año 1568.

Una historia confusa

Siglos más tarde en tierras del Caribe, la devoción a Santa Bárbara se hizo muy confusa por la influencia de las creencias de los africanos traídos de Nigeria para trabajar como esclavos en las tierras del Nuevo Mundo.

Los esclavos necesitaron identificar a sus Dioses para sentirlos bien cerca en estas horas de separación. Así lo hicieron. La identificación tuvo lugar con los Santos que adornaban las Iglesias Católicas y cuyas historias resultaron ser la base de la evangelización y la catequesis de

la época. Junto a esta pobre evangelización se mezcló el sincretismo de los Africanos.

Al ver la estatua de Santa Bárbara decorada con los símbolos reales de su martirio: la espada, la corona, y la túnica roja, la Santa quedó confundida con Changó, el Rey de Oyo, y dios de la guerra y el trueno en la religión Yoruba-Lucumí. Sin embargo, la Santa, como hemos visto por la historia de su vida y muerte, no tiene que ver nada con Changó, aunque en muchas ocasiones aparece Santa Bárbara montada en un caballo como una "guerrera" yendo hacia la batalla. Lógicamente, esta imagen es producto del sincretismo religioso con Changó.

El católico de hoy debe seguir buscando la verdad de su fe en la Iglesia, que no trata de suprimir las devociones de los Santos, sino, más bien, aclarar estas confusiones. La labor de la Iglesia es una labor de catequesis y de aclaración. Aprovechamos, pues, estas fiestas de los Santos populares para encauzar devociones auténticas por las cuales estos devotos lleguen a conocer a Cristo: luz y centro de la vida y muerte de todos los Santos que veneramos.

Festival Corpus Christi

Ultima oportunidad antes de navidad con magníficos premios, atracciones, juegos y buenisima comida. Pasen un buen rato con su familia participando en el festival, los días 12-13-14 de diciembre. Es un modo de ayudar al colegio y parroquia de Corpus Christi, 3220 N. W. 7th Ave.

