

## Pope speaks on Mission Sunday

# Each man must 'love one another'

VATICAN CITY—(NC)—The weak missionary commitment by Christians in the past and still today is the cause of the Church's failure to reach entire peoples, Pope Paul VI said in his message for the Church's 50th World Mission Sunday.

The text was written for the celebration of Mission Sunday on Oct. 24.

In the message the Pope criticized Christians who think that their missionary obligations are fulfilled if they pray and give

donations for the missions only once a year on World Mission Sunday.

"Such an attitude means that they do not understand well the real meaning of such a celebration (Mission Day)," the Pope said.

He remarked that the obligation was similar to "the duty which weighs on our consciences daily to love one another — even if one single day of the year is dedicated in a special way" to the goal of working and praying for the missions.

The Pope noted that even St.

Paul observed that many men did not believe in Jesus, not because of the "obstinacy of the pagans," but because of the "weak apostolic commitment of Christians."

By making Christians actors in the drama of salvation, the Lord "has given us a great honor."

The divine means furnished for salvation "depend in a certain way for their application on our greater or lesser zeal," the Pope said.

"They are conditioned by our will, which can be more or less

generous, as well as by our weak commitment and by our sins themselves," the Pope concluded.

"We can find in the pages of history people who by their own will closed their minds to the Gospel and even violently persecuted the Church. But the examples are also numerous which attest to omission and to selfishness (on the part of Christians) through which the work of evangelization has been slowed down or seriously compromised," the message charged.

## ARCHBISHOP'S LETTER

### Pray and sacrifice on Mission Sunday

Dearly Beloved in Christ,

Sunday, Oct. 24, 1976 is Mission Sunday. On that day we will celebrate the fiftieth anniversary of this worldwide day of prayer and sacrifice for the missions.

If we wish to love Christ, then our charity must embrace the whole world. We must all unite in the general effort of the Church to spread Christ's message. Today there is no room for indifference, apathy and spiritual selfishness! The world is too greatly in need!

Thousands of missionaries, dedicated to spreading the Gospel, give themselves totally, willingly face danger, and are patient, generous and persevering even when their efforts seem fruitless and progress is slow. The missionary is like Simon of Cyrene, lovingly and publicly bearing Christ's cross with him to the end.

Upon all of us rests the obligation and honor of giving our missionaries generous help. The missionary cause needs us: it needs our love, our prayers and our offerings. The missionary cause is the cause of Christ himself, summoning all mankind to know and love God.

Next Sunday, Mission Sunday, please give generously to The Society for the Propagation of the Faith. For this Society, the Holy Father's own organization for the missions, has before it the full panorama of the world to be evangelized, an awareness of missionary requirements throughout the world, and a charity that is awake to all needs and all opportunities to help in our name.

Devotedly yours in Christ,

*Coleman F. Carroll*  
Archbishop of Miami

# The VOICE

VOL. XVII No. 33 25c OCTOBER 22, 1976



Six hundred spectators and participants joined youth competing groups. Holy Spirit, Lantana, the first Almost Anything Goes Day sponsored by the Department of Youth Activities. St. Agnes, Key Biscayne, captured first place among the 39 youth competing groups. Holy Spirit, Lantana, was second, and Our Lady Queen of Peace, Del Ray Beach, was third. (Additional photos on pg. 5.)

## Senior clubs answering needs of golden agers

By MARJORIE L. FILLYAW  
Local News Editor

A need to be wanted and a desire to be needed, the feelings common to most golden agers, are being fulfilled for many senior citizens in South Florida through a variety of parish and county wide clubs organized exclusively for those 55 years of age or older.

Responding to the urging of Archbishop Coleman F.

Carroll, who established an Archdiocesan Commission for the Aging almost four years ago, parishes in the nine districts of the Archdiocese report active clubs for seniors engaged in social, spiritual, and cultural programs.

Father Daniel Dorrity, recently appointed Commission chairman, has recently scheduled a series of meetings with presidents of clubs in various areas of South Florida

to discuss plans for expanded activities and to emphasize the urgent need for reaching aged "shut-ins" who are unable for health reasons to join in organized activities.

"MAN is a social being and therefore he needs the companionship of his fellowmen," Father Dorrity points out. The aged must have opportunities to build new friendships and social relationships which make up for

the loss of loved ones, such as family, relatives, friends and neighbors.

"Senior clubs afford them three levels of socialization: socialization with one's self, with a person, and with a group," he said noting that the established clubs sponsor birthday parties, wedding anniversary observances, covered dish and potluck suppers, holiday get-togethers, dances, etc.

In addition some of the clubs sponsor trips to such places as Disneyland in the Orlando area; Cypress Gardens. (Continued on Page 20)

# Voice Sunday

Nov. 7th

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# Fla. Bishops declare 'right to decent housing'

(The following is a joint pastoral letter from the Bishops of Florida.)

We, the Bishops of Florida, issued a statement on housing in March, 1974, and said:

"When we turn with concern for justice to the matter of housing its importance becomes immediately apparent. The human person is, to a great extent, formed in the first instance by the particular way of life with which he is confronted as a child in the home. His way of life is strongly influenced by the space in which he develops, the dwelling, the street and the neighborhood..."

"...We urge the State of Florida to take a more active and aggressive role in attending to these problems. More particularly we would urge immediate adoption and funding of programs for housing in the State of Florida, particularly in such ways as would engender additional resources from the federal and private sectors in fulfilling the housing needs in this state."

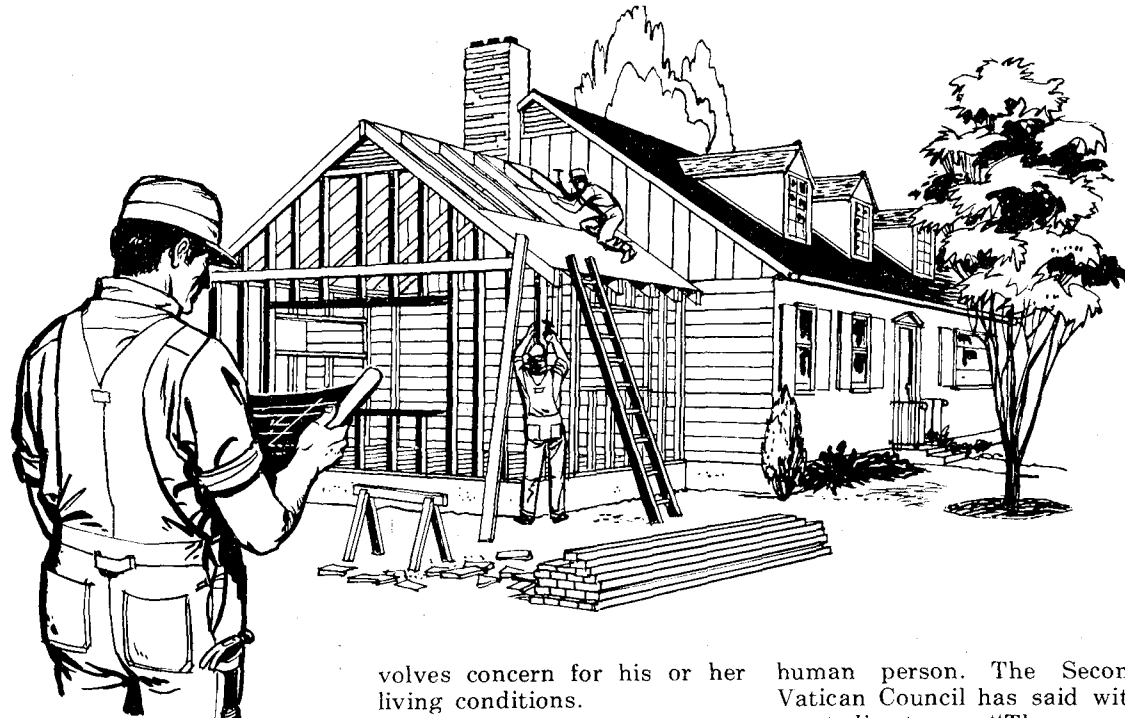
Constitutional Amendment No. 5 will appear on the ballot in Florida on Nov. 2, 1976, to be approved or rejected by the people of the state. This amendment does not solve all housing problems, but it does offer substantial relief to low and middle income home buyers. It permits the issuance of tax exempt bonds to finance home mortgages which must be federally insured. Tax exempt bonds

## Mass for nuns set Sunday by Abp. McCarthy

Sisters stationed in the Archdiocese of Miami will participate in a Mass celebrated by Coadjutor Archbishop Edward A. McCarthy at 3 p.m., Sunday, Oct. 24, in Cor Jesu Chapel on the Miami Shores campus of Barry College.

Concelebrating with Archbishop McCarthy will be Msgr. David Bushey, Archdiocese of Miami Vicar for Religious; and Father Thomas Clifford, O.P., college chaplain. Sisters representing several congregations of Religious will participate in the Offertory procession.

A reception will follow in Thompson Hall on the campus. Sister Beverly Babola, O.P. is in charge of arrangements.



generally bear a much lower rate of interest than others; the reduced rate of interest can then be passed on to home buyers; and monthly payments on homes can thereby be reduced. We urge careful study and support of this beneficial proposal.

The Catholic Bishops of the United States issued a pastoral statement on housing on Nov. 20, 1975 entitled "The Right to a Decent Home," which extensively treated the subject. In that statement we joined our brother bishops and said:

"We are not so naive as to believe that there are easy solutions to this crisis. The housing crisis is overwhelming. It touches facets of our economic, political and social life that are extremely complicated. Any attempt to solve these intricate problems can give rise to petty self-interest and alarming divisions. Addressing ourselves to our own people and to the whole country, we plead with all, in both the private and the public sector, to confront our housing crisis with the courage, conviction and talent that have brought about our greatest achievements in the past.

AS PREACHERS of the Gospel, we proclaim the message of Jesus Christ who identifies himself with the needs of the least of the brethren. The second great commandment is to love our neighbor. We cannot deny the crying needs for decent housing experienced by the least of the brethren in our society. Effective love of neighbor in-

volves concern for his or her living conditions.

"We begin with the recognition that decent housing is a right. Our Catholic tradition, eloquently expressed by Pope John XXIII and Pope Paul VI, insists that shelter is one of the basic rights of the

human person. The Second Vatican Council has said with great directness: "There must be made available to all men everything necessary for leading a life truly human, such as food, clothing and shelter..."

"As teachers, pastors and leaders, we have the responsibility to articulate the

## Father Corde dies; here for 35 years

The Funeral Liturgy will be concelebrated today (Friday) in San Jose Church, South Jacksonville, for Father Joseph Corde who served as an assistant pastor in Little Flower parish, Coral Gables, from 1941 to 1944.

The 77-year-old native of France had retired from active duty in 1969 and died Wednesday.

Ordained to the priesthood for the African Missions in 1925, Father Corde taught in colleges in France, England and Switzerland, where he was also rector of Badknutwill

Seminary, before coming to the U.S. and the Archdiocese of Newark in 1935.

He came to the Diocese of St. Augustine in 1941 and was assigned to Little Flower parish. He was subsequently pastor of St. Paul parish, Jacksonville and in 1947 was named founding pastor of St. Matthew parish, Jacksonville, where he supervised the building of the parish church and school. Father Corde also served at St. Mary parish, Rockledge; St. Catherine parish, Orange Park; and St. Joseph parish, Loretto.

## First priests' retreat to open next Monday

NORTH PALM BEACH—Retreats for priests of the Archdiocese of Miami begin Oct. 25 and continue through Dec. 2 at Our Lady of Florida Retreat House.

Father Alfredo Vizoso, a priest of the Congregation of the Holy Spirit, who has had wide experience and is a popular retreat master will conduct the Spanish-speaking clergy retreat from Oct. 25 to

Oct. 28.

Three sessions for English-speaking clergy will be conducted by Father Leo Clifford of the Franciscan Friary in New York.

Recently returned from a year of study and theological updating in Louvain, Father Clifford conducted retreats for South Florida priests in 1973 and 1974.

principles and values that govern the Church's concern for housing. We believe that each individual possesses an inherent dignity and priceless worth because he or she is created in the image and likeness of God. We also believe each person should have the opportunity to grow and develop his or her potential to the fullest extent possible. Human dignity and development are threatened whenever social and economic forces imprison or degrade people. We call on Catholics and all citizens to join us in working against these debilitating forces."

WE RECOMMEND these statements on housing for further attention and more specifically, we call to the attention of all American citizens the fact that the Constitutional Amendment No. 5, as it appears on the Nov. 2 ballot is in harmony with these statements.

COLEMAN F. CARROLL,  
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RENE H. GRACIDA,  
Bishop of Pensacola-Tallahassee

## Adult Scripture classes set

Adult Education and Scripture classes begin Oct. 26 in three South Florida parishes.

Father J. Kingsley Dalpadado, O.M.I., professor of Holy Scripture at the Oblate College, Washington, D.C. will conduct the course at St. John Fisher Church, 4001 N. Shore Dr., West Palm Beach, at 7:30 p.m. daily from Oct. 26 through Oct. 30.

In Epiphany parish, South Miami, an eight-week Scripture class begins at 10 a.m. Oct. 26.

Father Robert Palmer, assistant pastor, will conduct the classes.

Study and discussions in the Adult Workshop of St. John the Apostle parish, Hialeah, continue for the next three weeks.

All classes begin at 7:30 p.m. under the direction of Father Henry O'Loughlin, assistant pastor.

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# Cursillo in Raiford

## Dozens of men from Dade and Broward bring prayers, letters to inmates in 3½ day session

By ROBERT O'STEEN

The prisoner stood up and told the whole group at Raiford State Prison, "Now I know I am not just a number. I'm a son of God, a Christian."

That was just one of the moving testimonials heard by the 41 men from Dade, Broward, and other counties of the state who traveled to the state prison to bring love and concern to the inmates participating in a Cursillo earlier this month.

Tom Johnson of St. Louis parish was rector of the Cursillo which ran from Thursday to Saturday and included mostly Dade and Broward people but also some from as far away as Gainesville and Panama City, Fla.

The Cursillo movement is considered by many church observers to be one of the most important and dynamic forces in the Church today. Begun in Spain, the full name is Cursillo de Cristiandad, which means "small course in Christianity." A cursillo consists basically of three days of prayers, testimonials and talks by spiritual leaders such as priests or lay leaders.

"THE CURSILLO at Raiford happened in a round about sort of way," said Johnson, who is also an attorney. I was on a cursillo team to the prison in Iowa when I lived there. Since then, the prison head at Raiford had heard of cursillos and was writing letters to various places about it and the Iowa prison official referred him to me."

So Johnson, working with Raiford chaplain Father Joseph LaSage, arranged for the cursillo to take place.

"This was an interdenominational cursillo," Johnson said. "There are three cursillos in Miami, Catholic, Lutheran and Episcopal." Lutheran Pastor Ron Qualley of Grace Lutheran Church had heard about the Catholic cursillo and inquired about it, Johnson said. Then Father Edward Simonson of the Episcopal Church began it in his church in Miami.

"The cursillo was designed to give the participants living faith," Johnson said, "to give them a deeper more meaningful faith they can live day by day

and also enable them to be an influence on the people around them who were not involved in the cursillo. Our hope is that everyone involved, in other words, would become a fuller Christian than he already is."

WHAT ACTUALLY took place at the cursillo?

"We converted a small



**"They had felt totally forgotten by the outside world. They said they felt so good that so many people had shown their concern for them."**

auditorium into what we would call a rollo room and part into a small chapel which we used from Thursday to Sunday.

"We would start in the morning and go a full 12 hours, including lunch and dinner right in the room. The meals were brought in from a church in Stark, about 15 minutes away. One of the men who was Italian said he always wondered what nationality God was, and when he tasted the lasagna the church ladies had made he knew God was Italian," Johnson said, laughing.

The cursillo was more than just 42 men in a room with some inmates. In addition to the church ladies who cooked the meals, there were the women back in Dade and Broward who baked hundreds of cookies "which the prisoners never get at Raiford" and 6,000 letters of prayer, or "palanca," which translates from the Spanish as "lever." The letters were brought to the prisoners and tell them of the personal hours of prayer and sacrifice the individual did for the recipient out of love. Such prayers and offerings act as a "lever" of prayerful influence with God for the other person's benefit. Each prisoner got

dozens of palanca items.

Also the community of cursillistas in Dade and Broward raised \$5,000 to put on the Raiford cursillo, paying for transportation, room and board at Stark and other expenses.

During the cursillo, laymen and clergy (one of whom was Father Frank O'Loughlin of St. John the Apostle, Hialeah) would give witness talks, sharing their Christian experience with the men attending.

"AT THE END is the most beautiful part," said Johnson. About 100 people from all over the state came there for the closing in the prison chapel. This was the point at which the prisoner got up and said he was not just a number any more.

"A lot of them said the same basic thing: that they didn't realize there could be so many people on the outside who really cared for them. They had felt totally forgotten by the outside world. They said they felt so good that so many people had shown their concern for them.

"It was a beautiful and moving experience for me personally," Johnson said.

Now that the cursillo is done, the cursillistas don't just pack their bags and forget it.

"There is a continuing program" he said. "We have ultreyas, small groups of men going back for small prayer meetings with the men and also individuals too. I'm going this weekend, myself.

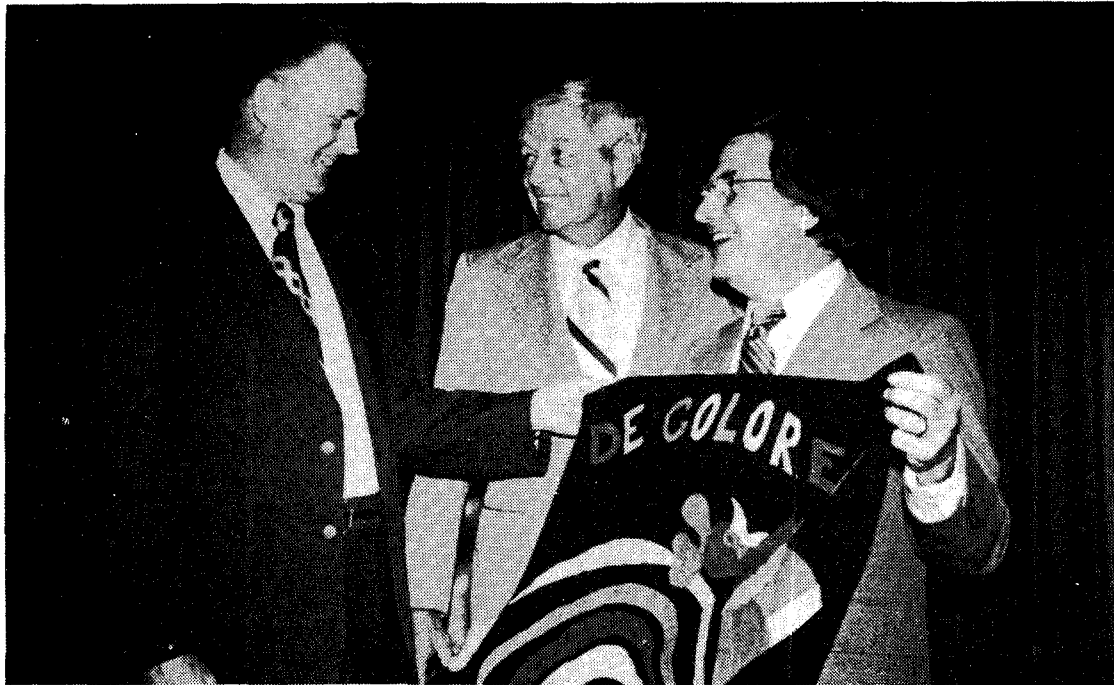
"WE ARE also trying to set up a program for men coming out of prison to be greeted by the Christian community to help them readjust to outside society."

What does Tom Johnson get out of the cursillo?

"You get a tremendous lift. Whenever you can share Jesus Christ with another person you get a tremendous lift. As Christians we have a responsibility to share our faith with others and when you do it you get a great feeling.

"The Church teaches that even laymen have a non-transferable mission to spread the word to our fellowmen."

No one can say the cursillistas of South Florida are not fulfilling that mission. How much farther can you go to spread the Word than inside the walls of the state penitentiary?



Cursillo rector, Tom Johnson, (left) and professors Sam Gillette of Grace

Lutheran Church and Arthur DeNunzio of Visitation parish, hold Cursillo banner.

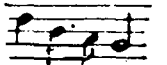
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Enclosures

# Marriage Encounter: from past to present

By FRANK HALL  
Voice Features Editor  
(First of a two-part series  
on Marriage Encounters)

Kathy and I made the Marriage Encounter in the New York City area back in 1973. While we liked the weekend very much, we weren't too enthusiastic about the follow-up program.

It was with a great deal of hesitancy therefore that I accepted the assignment to interview the founder of the Marriage Encounter Movement, Father Gabriel Calvo, who was visiting Miami.

How objective could I be? Would my negative attitude influence the interview?

I came away from the interview with Father Calvo thinking, perhaps Kathy and I should make a Marriage Encounter the way it was meant to be by the founder of the movement. The distance between what we had experienced and what Father Calvo described was wider than the Grand Canyon.

**THE PURPOSE** of these personal observations is not to cause greater disunity or to be disparaging, although these observations, unfortunately, can't help but be a little of both to some people.

The purpose is twofold. First, there is an obligation to present the original intention, goal and method of the movement as the founder

envisioned it at the beginning. Secondly, there are many people now living in the Archdiocese originally from the New York area. On different occasions we have noted their reactions to Marriage Encounter have been similar to ours and are as unaware as we were that there are two separate movements. There is, therefore, an obligation to eliminate if possible, any confusion of what the original Marriage Encounter was meant to be and still means in the Archdiocese of Miami.

**"DIALOGUE OR DIE"** was a familiar M.E. (Marriage Encounter) slogan in New York which often left participants overloaded with guilt if they didn't get the daily 10 and 10 in during the day. That is, 10 minutes of writing an answer to "How do I feel when-about..." and then spending 10 minutes dialoguing. Frequently, the partner who didn't get to do his-her 10 and 10 during the day, for whatever reason, felt he-she was destroying the marriage. Certainly, the guilt was reinforced by such slogans as "Dialogue or Die."

The tool which was originally designed by Father Calvo to promote unity and communication became a wall of disunity interpreted as disinterest by the other partner. The hurt often caused to the "offended" partner frequently resulted in a with-

drawal and a lack of communication, the opposite effect intended for dialogue.

**FATHER CALVO** points to a short history of the movement in the United States which appeared in the Agape magazine, February, 1976, to explain briefly what led up to the current status of the movement here.

"In the early 70's, Marriage Encounter experienced some rather difficult growing pains. The root of this was an internal difference which eventually led to the formation of a splinter group called New York (later changed to Worldwide) Marriage Encounter. The basic difference centered around the concept of dialogue with the New York-Worldwide group taking a fundamentalist approach.

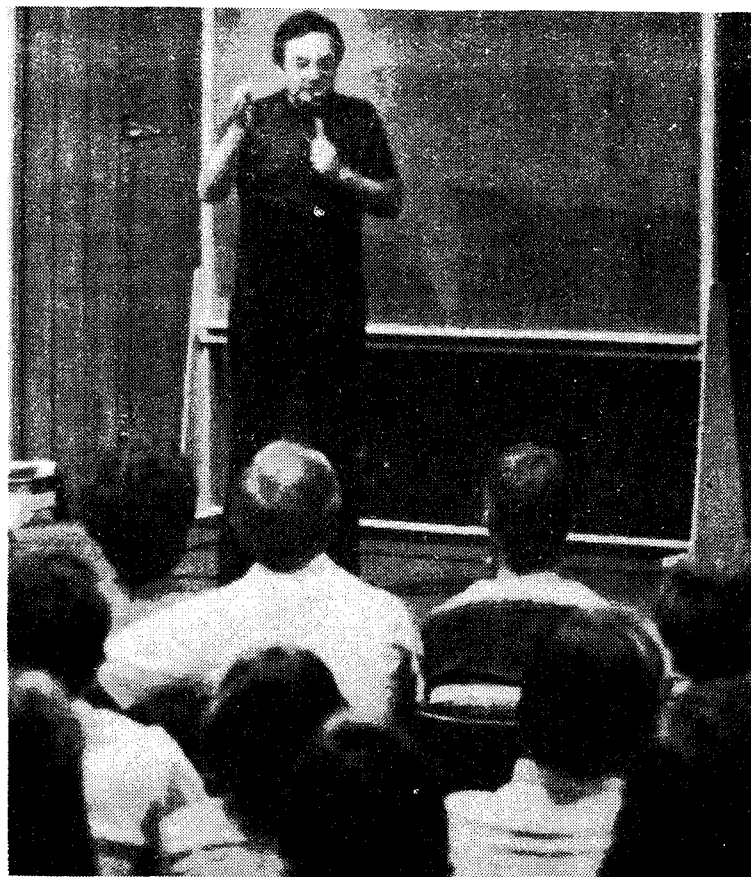
"Most Marriage Encounter groups consider dialogue to be a deep communication between husband and wife, helping them to get in touch with one another's very being. Dialogue for them is no specific technique, although the written reflection and couple dialogue as used on the Encounter weekend is viewed as a very beneficial form of communication.

"New York-Worldwide considers the weekend techniques of dialogue an absolute. This process, known as '10 and 10' requires couples to write no less than 10 minutes a day and then dialogue no more than 10 minutes a day. New York-Worldwide strongly urges couples to commit themselves to this technique for life.

"New York-Worldwide also maintains a rigid control over its affiliates and does not allow non-Catholics to serve as team members (couples giving a weekend) or participate in its organizational structure.

"**NATIONAL** Marriage Encounter, as it was named in 1973 is interdenominational. In addition, National Marriage Encounter is designed to provide assistance to its affiliates across the country but in no way exerts any strong doctrinaire control."

Perhaps this clarification



Marriage Encounter founder, Father Gabriel Calvo addresses a family group at St. Maurice Church, Hollywood.

of the different thrusts of the movements will serve to eliminate confusion for people in Miami who originally made the weekend under New York-Worldwide auspices and are disillusioned and for supporters of New York-Worldwide who are now in Miami frustrated because they aren't aware of the Archdiocese's support of and agreement with the National Movement.

Next week, we print Father Calvo's insights and dreams of where he sees Marriage Encounter going in the future and how he sees the development of the movement to reach out to the poor, children within families, parent-child communication, one-parent families, and six new pastoral programs he has developed.

## Group being set up for divorced women

Catholic women who are legally divorced or separated as well as those who are young widows have been invited to participate in a new program being established by the Archdiocesan Family Life Bureau.

An organizational meeting is scheduled for 7:45 p.m., Friday, Nov. 5, in the Religion Education Trailer at St. James parish, 695 NW 131 St., North Miami.

"Catholic women who are divorced and separated have special needs," Father James Reynolds emphasized as he announced plans for the group. He has already been in contact with a small group of divorced women who form the nucleus of the organization for which a name has not yet been selected.

"Most of these women feel like social outcasts in both the civic and church communities," Father Reynolds said. "They have discovered that once their divorce becomes final, a wide gap begins to form in their social contacts and that women friends regard them as a threat to their marriages. They are simply looking for wholesome recreation, not husbands," Father Reynolds pointed out.

He added that some of the women have told him that they feel as though Walt Disney is their best friend—they spend so much time viewing television with their children.

A diversified program is planned by Father Reynolds which will include informative discussions on ecclesiastical annulments, income tax, health care, spiritual formation. A series of social events will include family picnics and holiday parties for mothers and children.

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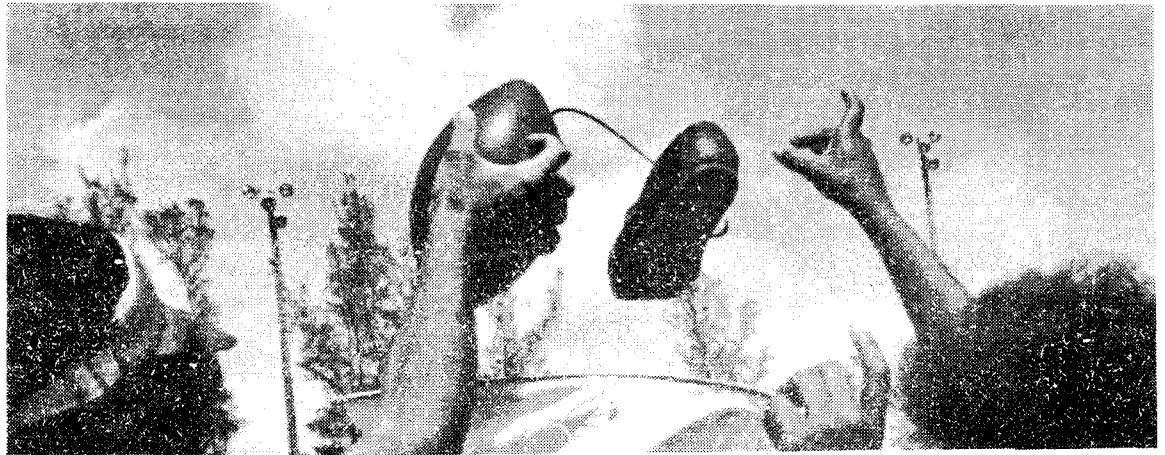
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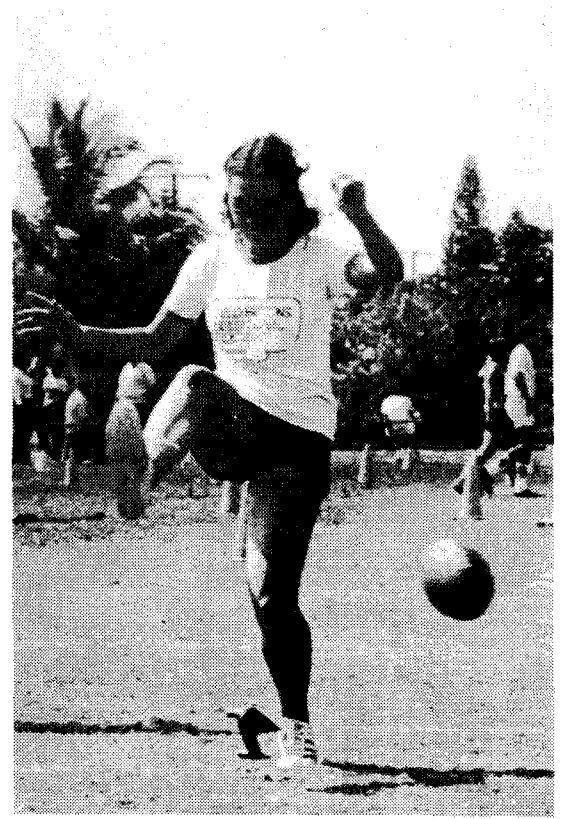


# ANYTHING GOES

Ride the Wild Bike was one of the games played at the first Almost Anything Goes Day in the Archdiocese of Miami. As can be seen (right), almost anything goes into the basket, including shoes, to score winning points.



It's hard enough to kick a football, but blindfolded and guided by a coach using a megaphone? The boys have just as hard a time as the girls as these contestants from St. Brendan's and St. Louis found out in Blind Man's Kick.





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# Can you face the facts?

# Editorials

Facts can be more eloquent than pleas when it comes to the reality of poverty around the globe compared to the affluence which God asks us to share.

Here are just a few worth pondering on this Mission Sunday:

- Almost 1 billion people around the world profess Christianity. Yet some 2.8 billion have not even heard of Christ.
- In 1974 U.S. children had 17.8 pounds of candy each, worth \$2.77 billion. Chewing gum sales alone equalled \$1 million a day.
- Vitamin deficiency causes 100,000 children to go blind in the Far East every year.
- Over 100 million Americans are on a diet today. Sales of diet food totaled over \$700 million in 1974. In just six months of 1975 Americans smoked 305 billion cigarettes and sales are expected to top \$5.4 billion this year.
- The number of leprosy victims worldwide is estimated at 15 million, ac-

ording to the World Health Organization. Only one third to one half are getting any kind of treatment.

- We spend \$13 billion a year on hard liquor, not including wine or beer.
- A record \$4.6 billion was spent on pleasure boats, fuel, repair and club dues.
- Illiteracy: 90 per cent of the people can not read or write in 17 countries in Africa, three countries of Asia and one country in Latin America.
- Americans spend almost \$4 billion a year on dogs and cats, while millions of children go blind or starve around the world.

The point is not that we should start tearing our hair because of guilt or give up having any pets or candy. But hearing some of these facts must give any feeling Christian a sense of gratitude for what he has even if he is not rich by American standards. Also the awareness of starving children and uneducated, unchurched adults around the globe must stir some

desire to help, even in a small way.

Only a few dollars helps in a great way. With your \$10 you can:

- Pay a month's salary for a mission religion teacher.
- Supply a leprosarium with six month's medicine for five leprosy patients in Asia.
- Provide 10 days' daily bread for a nurse Sister.
- Furnish beds for a orphanage in India.
- Equip a mission school in Samoa with a blackboard.
- Make bricks to complete one wall of a mission chapel.

Wouldn't it be worth cutting back on smoking, replacing some of the dog food with table scraps, economizing anywhere you can see a need for it anyway—to help people who don't have those choices.

Will you answer the call or turn away? Christ wants to know.

## Letters to the Editor

### What is politics?

EDITOR: I was pleased to read Mayor Ferre's letter in *The Voice* last week. It is always pleasing for a priest to find interested listeners in our community, even if they disagree.

Once again I want to stress that the Church has the right and the obligation to act as the conscience of our society by pointing out matters of injustice and human concern in our day. On the other hand, the Church should not get involved in partisan politics. Obviously, as Mayor Ferre knows, issues are not black and white in the complex world of politics. But the alternative of silence because of fear of misinterpretation is unthinkable.

Mayor Ferre's definition of politics puzzles me. He says that "Politics is the art of illusion. It is the manipulation of perceptions." The dictionary defines *illusion* as "the act of deceiving, the state or fact of being intellectually deceived or

mised."

Granted that some Machiavellian minds will turn politics into the act of deceiving. But this is politics at its worst, not at its best, as the Mayor indicates.

But then, I admire Mayor Ferre for stating that as an American citizen and as a Catholic he believes that "it is morally wrong and against the Constitutional rights of the individual to take the fetus' life."

I hope he remains firm in those convictions as his political career develops.

Rev. Jose P. Nickse  
St. Kieran's Parish

EDITOR: My dear friend, Mayor Maurice Ferre, astutely observes in his thoughtful letter that politics is "the manipulation of perception." That's what we used to call "leadership" and in both major parties we have many Catholic political leaders who "not only get through the door but sit at the table." However, unlike non-Catholic politicians who

freely vote, As they have every constitutional right to do, the tenets (against gambling, alcohol, aid to church schools, for abortion, free contraception) peculiar to their own religious constituencies, too many house Catholics at the Democratic National Convention checked their religion at the door and helped the Democratic Platform Committee itself make its pro-abortion plank a "presidential matter" in a presidential campaign.

Small wonder that the Republican Platform Committee had the political smarts to adopt an anti-abortion plank. After all, as Mayor Ferre correctly points out, "Politics is the art of illusion." And the most deceptive aspect of this illusion is to expect that Catholic politicians can be counted on to vote the views of their Catholic constituencies. Although Mayor Ferre voted against the infamous plank of his party (and mine) which would deny to the people the right to accept or reject an amendment to the Constitution which right the Constitution itself sets forth, he had only one vote in the leadership of the Democratic Party which fairly crawls with Catholic Commissioners of Communion Breakfasts who populate the urban political machines of America.

If Catholic political leaders don't want the Bishops to assume Catholic political leadership they should assume it themselves. It is only because of their milquetoast failure to do so that the Bishops have done so.

We often hear the Bishops criticized for not speaking out enough for Blacks, Indians, Jews, Lebanese, Vietnamese, Northern Irish. It is only when they speak out for the unborn that they are accused of

speaking out too much. Why? Because unborn babies can't vote. But we can.

Paul Collins  
Miami

### CCD kids ignored

EDITOR: Glad to see that you are finally giving some mention to young Catholics who attend public schools.

Too bad Boys State Governor Jose Garmendia didn't attend Pace or Columbus. If he did I'm sure he would have had a five column, six inch spread in *The Voice* also.

My point again is that the children who attend public schools and get their religion from CCD are short changed in all areas. Yet they outnumber those attending Catholic schools at least five to one. There are some real achievers doing great things yet they get no recognition.

Don Wright  
Miami

### Wrong Legion unit

EDITORS: As an American Legion Auxiliary member I was delighted to see in my copy of *The Voice* of Sept. 24th, the excellent article on Elizabeth Paz, the young lady who was sent to Washington under our Girl and Boy State program.

I have had the pleasure of hearing this young lady speak on two different occasions and I can certainly say that she is not only a credit to the American Legion Auxiliary Unit who sent her, but to the Notre Dame Academy as well.

However, there is one error which I would like to bring to your attention and that was the fact of her sponsorship. It was stated that she was sponsored by Eastern American LEGION Post No. 222, whereas, she was sponsored by American Legion AUXILIARY UNIT No. 292 of Eastern Airlines Post.

The reason that I mention this is because these Auxiliary Units work very hard to raise the money to send these girls to Girls State and Girls Nation each year, and their program is a separate one from the American Legion who send boys to Boys State and Boys Nation. Eastern Airline Unit No. 292 is a very small Unit and they are very proud of having such an outstanding young lady as Elizabeth Paz representing them. Post No. 222, incidentally, is in Fort Lauderdale, and Unit No. 292 is in Miami.

Again let me personally thank you for giving space to one of our finest programs.

May C. Malone  
Miami

### Patty needs help

EDITOR: I can't help feeling sorry for Patty Hearst and thinking she might be a psychological cripple.

A young girl kidnapped, raped and locked in a small, dark closet for several days is hardly likely to do anything for a long time without being under duress.

Pray the Lord will set things right for Patty.

John Hrach  
West Palm Beach



"If she gave up desserts and put the money in the Mission Sunday collection, she wouldn't have to worry."





By Msgr.  
James  
Walsh

# Discouraged? God is with you personally

How often in all the languages of the earth these words fall from the lips of men and women daily, "Sometimes I get so discouraged."

There's no pretense here. No pride is seeping out. The mask is removed. The truth is sadly uttered.

There may be countless reasons why people of all ages put their feeling of helplessness into words, as if the very admission in some mysterious way will bring relief. Whatever the reason, it seems as if the temporary lack of courage may be traced to loneliness.

I don't mean loneliness in the sense of not having companionship. One might readily admit discouragement to a group of friends or to a large family. One may be blessed with the reassuring love of others and still be faint of heart.

Loneliness in this instance implies that there are areas of life where dear friends and loved ones cannot really help. No matter how intense their desire, they can't touch that part of the heart which needs to be strengthened.

Hence the person may feel alone, unsupported, overwhelmed with the need of help, but unable to get it.

What's the matter here? It seems likely this discouraged person lacks the conviction that God has a special interest in him. Just in him. While he believes in God's goodness, he has never become really convinced that God always has him in mind. He is lonely, very lonely, for God's personal help.

Caryll Houselander touched on this when she

wrote in a letter, "It struck me last night that many people are increasing their fear by thinking in crowds, i.e., they think of hundreds and thousands suffering, etc., whilst the fact is, God is thinking of each one of us separately. And when say a hundred or a million are suffering, it is God who has each one separately in his own hands and is himself measuring what each one can take, and to each one he is giving his illimitable love."

Discouragement has to set in at times of the death of a loved one, or in serious illness or a family crisis—or in a hundred other situations—when a person needs the help of God above all else, but is not convinced God is that interested. It's depressing state of mind, when one runs around in narrow circles and can't escape, and all the while God is waiting to be asked for help.

Did you ever notice how much time Jesus took to drive this home firmly to us? In the Gospels, he always dealt with people as individuals. On one day he cured 500 people, we are told, and he placed his hand on each one. He did not give one great blessing to the crowd and send them home. Each was approached separately. Jesus could not love a crowd. Love for him was and is a bond between individuals.

When he was about to return life to the daughter of Jairus, he took her hand and raised her up. He had a little ceremony of touching the eyes of the blind man before he cured him. He didn't have to. It was his personal touch.

The centurion's faith was so great that he knew Jesus did not have to go to his house

personally and see his dying servant. "Say only the word..." But it was the Lord's custom to treat each creature of his Father for what he truly is, a unique, immortal being made to the image and likeness of God.

Remember the deaf man with a speech impediment? There was a great crowd when the man's friends brought him to Our Lord. The poor fellow must have been trembling with fear and embarrassment in that setting with thousands of curious eyes upon him. Imagine his relief when Jesus took him away from the crowd, just the two of them, and put his fingers in the man's ears and touched his tongue, and then brought him back to the world, as it were, able to hear and speak.

We are always going to be subject to inclinations to discouragement. That's part of the human condition. But we will never wallow in self pity if the conviction grows in us that God's strength is with us personally. We will never get mired in helplessness, as long as we firmly believe that God cannot love anyone else like me, because I am different from all others.

And it lifts up the spirit immensely to realize there is another side to this truth which is equally fascinating, namely, no one else can love God in precisely the same manner as I can.

Refusal to be discouraged is an admission that I have the strength to solve whatever my problem is, because "I can do all things in him who strengthens me." When I cannot turn to family or friends for much needed help I can always turn to him who is waiting to hear me.

## Vote on president must be informed one

The people of the United States will soon be engaged in the serious business of choosing a president. It is a most serious matter. The president of the United States is almost certainly the most important single political figure in the world.

**THIS ELECTION** year, as always, we will hear admonitions to vote. It will be pointed out that many will not vote and this will be portrayed as a kind of an evil in a democratic society. Perhaps it is but any admonition to vote should be accompanied with an equally strong admonition to prepare yourself for voting by studying the candidates, their positions on critical issues and only then make a reasoned decision as to which candidate will receive your support.

But the prevalence of information in both the printed and electronic media certainly makes it possible for all of us to reach some kind of a reasoned decision on the vote for the office of the presidency. We should all be prepared to make a decision on which presidential candidate will receive our vote, whether it be one of the two major party candidates or one of the nearly half dozen other candidates whose names will appear on the ballots in some states. It is even possible in most states to write-in the name of a candidate, although obviously this would be only a form of protest vote.

**I DO NOT** believe that in the ordinary American political

situation that the Catholic Church or even Catholic publications should take a partisan stand in a presidential race. The 1976 presidential race is not an exception. If Gus Hall of the Communist Party were a serious contender for election, it would seem to me necessary for the Church and for Catholic publications to oppose him—but he is not. As for the major party candidates, and most of the minor party candidates as well, Catholics are free to make their own choice without any accusation they are being less than Catholic in doing so.

**I HAVE** learned by experience, not just in this election but by quadrennial experience in the past, that many Catholics fortify their

choice in a presidential election by the insistence their choice of a candidate is the only possible choice a Catholic can make. I still recall my shock in 1952 when a priest with some national reputation on social issues told me he believed that any Catholic who did not vote for Adlai Stevenson could very well be guilty of serious sin. My mail has indicated there are those who this election are almost as strongly convinced as to how Catholics should vote—and these have included not only supporters of the two major party candidates but supporters of minority party candidates as well.

With a realization that I am providing self designation, let me rush in where angels fear

to tread and discuss some of the issues I believe voters must consider in choosing a president in this election.

Abortion is an important issue in 1976. There is simply no way that it can fail to be because legalized abortion has done a tremendous harm to the whole fabric of our society. There are those who complain about it becoming the single issue in the election, saying it is wrong to allow one issue to have an over-riding importance. But convinced as I am that this is the point of greatest danger to our society, it is for me a decisive issue.

**I WISH** that one of the two major candidates had taken a more decisive stand for a means capable of ending this

### Does God abandon those who take their own lives?

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

**Q. I have always been told that God will never abandon us, that he will not give a burden that we cannot bear. Recently someone I knew committed suicide. My question is, did God abandon him? Was he overburdened in this life?**

**A.** It is difficult to explain what goes on in the human mind, especially at times of distress and pressure.

Suicide is a term derived

from the Latin *suicidium*, meaning the taking of one's own life. In the broadest sense it is applied to any voluntary act by which one causes his own death. In the strictest moral sense it means an unlawful moral act, positive, or negative, by which one directly causes his own death.

For the man of faith, no obstacle in life will keep us away from God. No matter the burdens, no matter the sufferings, the man of faith always feels close to God. There are so many examples of this, in concentration camps, for in-

stance.

Suicide is the ultimate act of despair. The person just gives up. It is not that God abandons man, it is that man

#### What is your question?

abandons God through despair.

Nevertheless, the Church understands the psychological pressures that overburden those with emotional problems. The Church approaches the problem trying to communicate Christ's healing mercy.



By  
Dale  
Francis

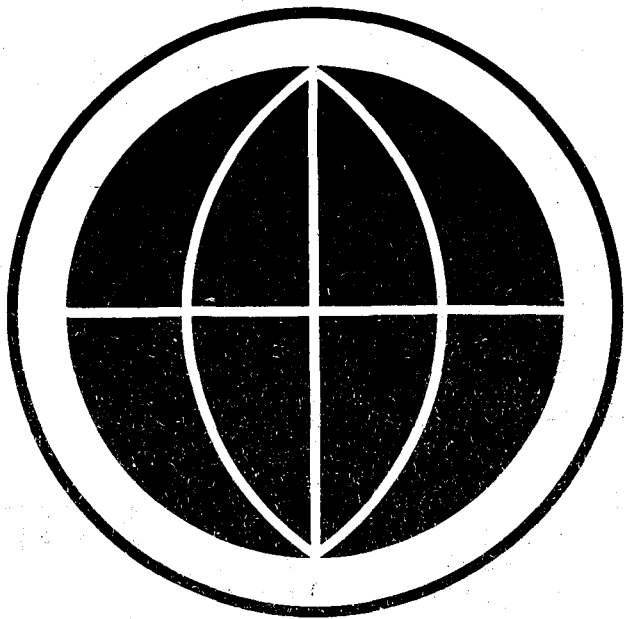
evil. Neither candidate has. Both have expressed personal opposition to abortion. Mr. Carter has pledged to end any government support of abortion. Mr. Ford has supported an amendment that would return the decision to the states, a political alternative he says he supports because he believes it is politically viable. Because I do not believe I should influence your vote, I'll not say which of the candidates seems to me most believable on this issue but what I do say out of conviction is that this is an issue that should influence your vote.

I hope Catholic voters have not been influenced by the debate syndrome—trying to measure who "won" or who "lost" the debates. Much of the media has done so to the detriment of common sense. But all voters should study both the men and their positions and come to a reasoned decision as to which candidate will best serve the nation and the world. We'll not all agree but it is in this way our voting will be justified.



# A CALL TO ACTION

**Multi  
level  
program  
proposed  
for  
global  
justice**



By **JERRY FILTEAU**  
(One of a series)

*(Nearly 1,200 delegates representing the Catholics of the United States are meeting in Detroit to formulate "A Call to Action"—a five-year program of social justice action by the U.S. Church. The conference is part of the U.S. Catholic "Liberty and Justice for All" program begun two years ago by the National Conference of Catholic Bishops (NCCB). The delegates will vote on a wide range of justice proposals that have been drawn together by NCCB-named committees who analyzed 800,000 responses to a nationwide grassroots consultation. One of the eight general areas of concern to which the conference will address itself is humankind.)*

A series of recommendations for a five-year program of U.S. Catholic social action says that, in order to promote world justice, the U.S. Church ought to:

— Have a full network of diocesan or state justice and peace offices, working in cooperation with the international justice and peace office of the U.S. Catholic Conference (USCC);

— Establish a professionally staffed USCC office at United Nations headquarters in New York to maintain close contact with other international organizations and influence their work;

— Focus more strongly on educating U.S. Catholics to the demands of global justice through the leadership of bishops, a program of exchanges with representatives from underdeveloped nations, more stress on social justice in the Catholic press, and the establishment of education for justice as a "strong element" of the curriculum in every Catholic school and religious education program;

— Defend the protection of human rights around the world as an integral part of U.S. foreign policy;

— Continue examining the moral dimensions of U.S. government policy and of the impact of multinational corporations on developing nations, and draw more public attention to the moral issues involved in the use of U.S. political, economic and corporate power abroad;

— Continue to focus strongly on the issue of world hunger and turn Operation Rice Bowl into an annual observance (Operation Rice Bowl was a 1976 Catholic lenten program to combat world hunger in connection with the 41st International Eucharistic Congress);

— Combat the proliferation of armaments, particularly nuclear weapons, through a strong program emphasizing recent Catholic teaching on weaponry and warfare;

— Promote justice through reconciliation and development assistance as an alternative to armament production.

Regarding the arms race, the committee that wrote the recommendations for promoting global justice noted that earlier this year the Vatican said in a statement to the United Nations:

"The obvious contradiction between the waste involved in the overproduction of military devices and the extent of unsatisfied vital needs...is in itself an act of aggression against those who are the victims of it. It is an act of aggression which amounts to a crime, for even when they are not used, by their cost alone armaments kill the poor by causing them to starve."

The recommendations for U.S. Church action for worldwide justice were drawn up by a writing committee, headed by Bishop James W. Malone of Youngstown, Ohio, which was established by the U.S. bishops' committee for the bicentennial. In developing its recommendations, the committee drew upon more than 60,000 specific action suggestions that were presented by Catholics around the country during a year-long consultation on "Liberty and Justice for All" sponsored by the nation's bishops.

The committee's recommendations, along with those of seven other committees assigned to deal with other areas of human life, will be voted on by 1,200 Catholic representatives who are meeting in Detroit to develop a five-year justice program for the U.S. Church.



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### LARGE CATHOLIC STAFF

Including Three Of Our Managers



# S. Florida Scene

## Lay Franciscan is elected

BOYNTON BEACH—Patrick Montgomery, a student at St. Lawrence Seminary, Mt. Calvary, Wis., has been elected student council secretary.

A senior who is active in the Lay Franciscans and Right to Life organization, he is the son of Mr. and Mrs. Roy Montgomery, St. Mark parish.

St. Lawrence Seminary is conducted by the Capuchins of the Midwest Province of St. Joseph.

## Ecumenical chorus

The Ninth Annual Fall Ecumenical Choral Festival begins Sunday, Oct. 24 at 3 p.m. in Gesu Church, 118 NE Second St. in downtown Miami.

A prelude recital by the Harp Ensemble begins at 2:30 p.m.

Gesu Adult Choir and the Immaculate Conception Adult Choir are two of the five choral groups participating in a "grand" performance of a Grand Mass. Accompanying the choral festival will be the Southwest Miami High School Concert Orchestra under the direction of Dr. Robert Bobo. A full ensemble of eight harps with Dr. Lawrence Smith at the 45-rank Gesu pipe organ will be featured.

Admission is by complimentary tickets which will be available to those arriving early.

## Mothers' refresher day

A "Refresher Day" for Mothers is scheduled at the Dominican Retreat House, 7275 SW 124 St., Kendall from 9 a.m. to 2 p.m. on Wednesday, Nov. 3.

Father Ruskin Piedra, C.S.S.R. is the retreat master and pre-school children will be cared for by the Dominican Sisters during the sessions.

Reservations may be made by calling Sister Patrick at 238-2711.

## Two Oktoberfests

"Oktoberfests" are planned in Dade and Broward Counties next week featuring German music, food, and entertainment.

Activities begin in St. Rose of Lima auditorium, 10690 NE Fifth Ave. at 9 p.m., Saturday, Oct. 30. Joe Caterino's band and accordionist, Uwe Zehme, will provide music for dancing and a group of German folk dancers will perform.

Tickets may be obtained by calling 893-0879.

At Our Lady Queen of Martyrs parish, 2731 SW 11 Ct., Fort Lauderdale, the Oktoberfest begins at 2 p.m., Friday, Oct. 29 and continues daily until 11 p.m. Sunday.

Rides, variety booths, etc will highlight the three-day event where a German Sauerbraten dinner will be served at 5 p.m. Saturday and a



Lauderdale Catholic Singles Club recently donated a tree to St. Gregory Church in Plantation. Shown during the planting are Sr. Martin, C.S.F.N.; Phil Cullen, club president; Margaret

Cane, secretary; Ed Nadig, and Janet Cianciarulo, vice presidents; and other club members.

German band will provide music. St. Thomas Aquinas High School band will present a musical program on Friday evening.

## Estate seminar

An estate building and management seminar will be presented by Barry College from 9 a.m. to 4 p.m., Wednesday, Nov. 3 in the Msgr. William Barry Memorial Library on the campus at 11300 NE Second Ave.

Dennis P. Clum, executive vice president and trust officer of the First State Bank will chair the seminar which will include discussions on managing family affairs, managing, conserving and investing family funds; estate planning, wills, trusts, life insurance, etc.

Assisting him will be Richard L. Lohr, coordinator; and Mrs. Elizabeth Burkett, administrative assistant. Registration information may be obtained by contacting Lohr at the college.

## PB women meet

BOCA RATON—Affiliations of the Palm Beach Deanery of the Miami ACCW will meet Thursday, Oct. 28 in St. Joan of Arc parish.

Concelebrated Mass offered by Father Ronald Pusak, V.F., pastor; Father Laurence Conway, V.F., ACCW moderator; and Father John Skehan, pastor, St. Vincent Ferrer parish, Delray Beach, will open the one-day meeting at

9:30 a.m.

Mrs. Thomas Burns, St. Thomas More parish, Boynton Beach, deanery president, will conduct a business session at 10:30 a.m. Speakers will include Mrs. Julian Humiston, STOP ERA chairman; Mrs. Henry Doummar, legislation chairman; Mrs. Arthur Harlan, ACCW president; Mrs. Robert Ulseth, past ACCW president; and Mrs. John Cunningham, chairman, International Affairs Commission.

Reservations must be made no later than Oct. 25 by contacting Mrs. George W. Phares, 1621 SW 65 Terr., Boca Raton, Fla. 33433.

## Alcoholism seminar

Catholic priests in South Florida have been invited by the South Miami Hospital to participate in an alcohol conference on Thursday, Oct. 28, at noon in the hospital located at U.S. 1 and Paul Tevis Dr.

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities, will be the moderator of a seminar concerning referral of alcoholic parishioners in need of treatment. Dr. Dolores Morgan, M.D. will discuss the growing alcoholic problem in South Florida. James McInerney, assistant director of the hospital's Alcohol Treatment Program, will also participate in discussions on "The Alcoholic Parishioner."

Reservations may be made by calling 661-4611, Ext. 3377.

## St. Mary Hosp. groundbreaking

WEST PALM BEACH—When ground was broken last Sunday for the Arnold and Marie Schwartz Kidney Dialysis Center at St. Mary Hospital it marked the first step in providing the general institution with an additional 10 stations for treating patients with serious kidney disorders.

The hospital, administered by the Sisters of St. Francis of Allegany, N.Y., presently has six such stations. The new center, which will be built primarily with funds donated by the Schwartzes, will provide 10 new stations.

According to Thomas F. Hennessey, hospital administrator, the ever growing number of patients has sometimes necessitated the sending of some to Miami hospitals for treatments.



Msgr. Bryan O. Walsh  
Moderator

## Alcohol Conference

South Miami Hospital  
U.S. One and Paul Tevis Drive

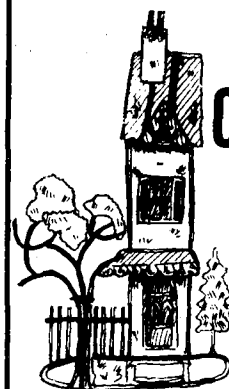
Thursday, Oct. 28, Noon-2 p.m.

"The Alcoholic Parishioner"



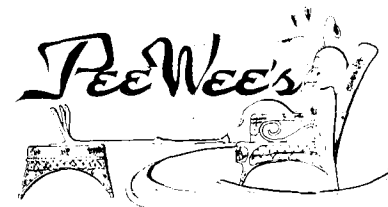
James McInerney  
SMH Assistant Director  
Alcohol Treatment Program

South Miami Hospital extends a cordial invitation to all Catholic priests to attend an informative two hour seminar concerning referral of alcoholic parishioners in need of treatment. The program will include lunch and a tour of South Miami's in-patient unit. A film on the subject, "Guidelines," will also be shown, and Program Director Dolores Morgan, M.D., will discuss the growing, silent alcoholic problem in South Florida. For reservations or information, call 661-4611, extension 3377.



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# It's a Date

## Palm Beach County

**ST. JOHN FISHER** Young at Heart Club will sponsor a Halloween costume party and pot luck luncheon at 1 p.m., Oct. 28, in the parish hall, 4301 N. Shore Dr., West Palm Beach. Everyone over 55 years of age is invited to attend.

★★★

**CHARISMATIC** prayer breakfast begins at 9:30 a.m., Saturday, Oct. 30 at the Sand Dollar Restaurant, U.S.1, Jupiter. Patricia Demarest will be the guest speaker.

★★★

**ST. JUDE** parishioners will present a Living Rosary on the grounds following the 7 p.m. Mass Saturday, Oct. 23. A birthday party, for Msgr. J.J. Reddy will be held in the parish hall.

★★★

**HOLY SPIRIT** Women's Guild, Lantana, meets at 7:30 p.m., Tuesday, Oct. 26 in the social hall. Prospective members are urged to attend.

★★★

**K. of C. TRINITY COUNCIL**, will observe a Corporate Communion, during the 9:30 a.m. Mass, Sunday, Oct. 24 in St. Mark Church, Boynton Beach. Breakfast will follow in the Council Hall.

## Dade County

**HOLY FAMILY** Women's Club will be hostesses during a Halloween party at 9:30 p.m., Saturday, Oct. 30 in the parish hall. Costumes will be worn. Tickets may be obtained by calling 891-6230 or 891-4841.

★★★

**CATHOLIC ALUMNI** Club will sponsor a "Haunted House Party" at 8:30 p.m., Saturday, Oct. 30. For additional information call Frank Palermo at 226-2480. Nonmembers are welcome to attend.

★★★

**ST. JOSEPH** Women's Club are planning a parish costumed Halloween party at 9 p.m., Friday, Oct. 29 in the parish center. Adults may obtain tickets at the rectory or during Sunday coffee hours.

★★★

**ST. BASIL** Byzantine Catholic Ladies Guild will sponsor a rummage sale Oct. 25 and 26 at the Hollywood Community Center, W. Hollywood between 8 a.m. and 4 p.m.

★★★

**ST. VINCENT DE PAUL** Ladies Auxiliary will have a games party at 8 p.m., Wednesday, Oct. 27 in the parish hall, 2000 NW 103 St. Refreshments will be served.

**ST. JAMES** parish, North Miami, will honor couples celebrating wedding anniversaries in October during the 10:30 a.m. Mass Sunday, Oct. 31. Those couples planning to participate should call 681-7802 before Oct. 25. A social will follow Mass in the parish hall.

## Broward County

**FORT LAUDERDALE** Catholic Singles Club is planning a camping trip on Oct. 29-31. Final plans will be discussed during a 7:30 p.m. meeting, Monday, Oct. 25 at 1804 NW 16 Ct., Fort Lauderdale. Mary Ann May will be hostess to the group.

**ST. BARTHOLOMEW** Men's Club will sponsor a Halloween dance, Saturday, Oct. 23 in the parish hall, Miramar. Costumes are optional.

★★★

**ST. BERNADETTE** Women's Guild will sponsor a penny social at 7 p.m., Saturday, Oct. 23 in the parish hall, 7450 Stirling Rd., Hollywood. Refreshments will be available.

★★★

**ST. COLEMAN** Young at Heart Club meets Monday, Oct. 25 at 1 p.m. in the parish hall, 1200 S. Federal Hwy., Pompano Beach.

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One couple traveled to New York City for a three-day training session. After returning, "they were still floating on a cloud or... still tasting the profound spiritual peace of those 44 hours." A Marriage Encounter couple (see photo), in Jamaica, N.Y. participates in a "dialogue" session before other couples.

# Marriage Encounter

## Emphasizes God the Father

KNOW  
YOUR  
FAITH

By FATHER  
JOSEPH M. CHAMPLIN

I joined five couples the other night at a home in our parish for a combination "after the meeting let's relax" and "before a big event we wish you well" kind of session.

Two of the couples had been commissioned a few weeks earlier as special ministers of Holy Communion to the sick. That evening they joined the other 10 ministers in the church hall to evaluate those initial Sunday visits to the ill, to share their reactions, to make practical plans for the future and to view filmstrips on the Eucharist and Penance. Now at 10:30, they were sitting on the floor of this house unwinding in the midst of several persons especially close to them.

ONE OF THE couples had returned earlier in the week from a "deeper" Marriage Encounter. Selected to become a member of teams who present the talks on regular M.E. weekends, this husband and wife traveled to New York for that special three-day training experience. They were still floating on a cloud or, perhaps more accurately, were still tasting the profound spiritual peace of those 44 hours.

Another couple, our host and hostess, would leave the next afternoon for Syracuse to "give" a M.E. weekend. Their talks were written and had been carefully critiqued by veteran couples in the movement. However, the anticipation of sitting before 25 new couples, quite intimately revealing one's self to them, and hoping the experience will touch these husbands and wives leaves any presenting couple anxious. We were on hand to support Pat and Donna with our presence and prayers. The last couple, a



veteran "presenting" husband and wife scheduled for a weekend several months later, understood and shared the feelings of those present.

WHEN I LEFT we all, in a frequently practiced Marriage Encounter tradition, formed a close circle and prayed. The prayer was informal, spontaneous, personal and addressed to the Father. Each one participated.

"Thank you, Father, for this evening and for humor."

"Father, bless Pat and Donna and the couples they will touch this weekend."

"Take care of our father, Father, as he leaves for Rome."

"Help the sick we visit."

"Thank you, Father, for giving us one another."

None of those couples two years earlier would have prayed like that. They were then and are now excellent Catholics and active parishioners. But such open, shared prayer to our Father in heaven was not a pattern in their lives.

Archbishop Jean Jadot, Pope Paul's representative in the United States, sees in the charismatic movement and in marriage encounter two great signs of renewal in the Church. My own experience with M.E. leads me to agree strongly with him in that observation. It was the marriage encounter weekend and follow-up programs which brought those five couples to such a desire for

an openness in prayer to the Father.

THE LITURGICAL reforms rather neatly coincide with this emphasis on our relationship to the Father.

Revisions in the prefaces and eucharistic prayers, for example, restore the original notion that the Mass is worship of the Father through Christ our mediator in the Holy Spirit. Notice, this Sunday, how often the word "Father" occurs.

The opening prayer also illustrates that point. As a conclusion to the Introductory Rites, it "expresses the theme of the celebration and by the words of the priest a petition is addressed to God the Father

through the mediation of Christ in the Holy Spirit." (General Instruction, No. 32).

The celebrant with hands outstretched (sending our petitions heavenward and hoping to receive God's gifts in response), speaks as a general rule directly to the Father in the collect's beginning.

"Almighty and ever-living God."

"God of power and mercy."

"Father of all that is good."

We, standing out of respect for the risen Lord, lend our agreement to this prayer and petition to the Father with a loud "Amen" at the end.



# What should

By ANTOINETTE BOSCO  
 You may have heard an often repeated story made to bring a smile to the face and a jolt to the brain. It's about a group discussing their belief in God; when a feminist comments: "Yes, I believe in HER."

The remark may sound blasphemous to those who have a traditionalist approach to religion. And the newly popular phrase "Father-Mother God" may cause the same reaction. Nevertheless, this is a current issue. So we must ask: Are we dealing with irreverence? Or are we dealing with valid questioning?

Since this issue has been taken seriously by eminent scholars and theologians, it is safe to say immediately that the questioning is valid.

WE KNOW, too, beyond the shadow of doubt that God is the One who gives us life and nourishes us—a function which belongs to both Father and Mother. Obviously God is a Parent.

In times past, no one questioned

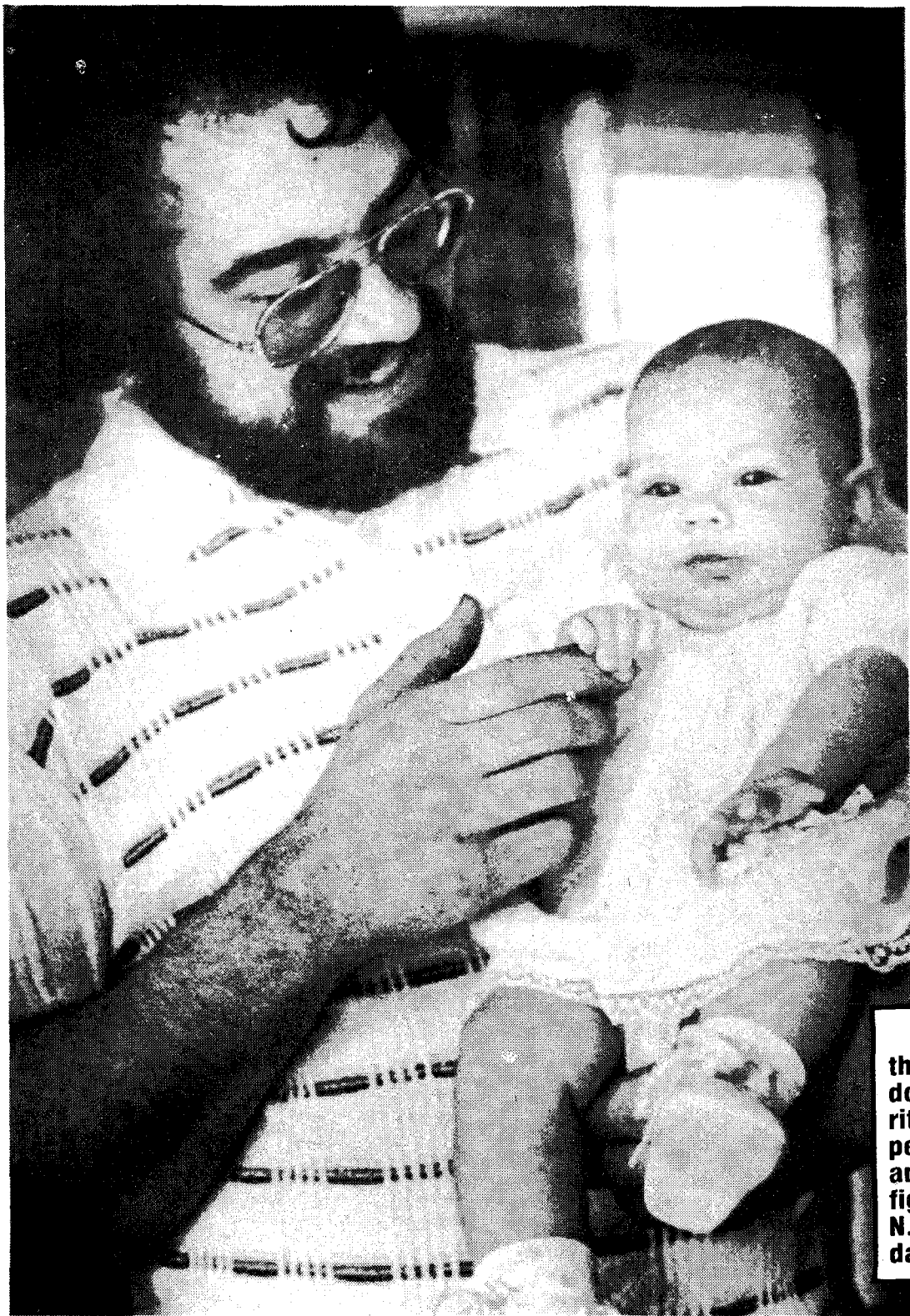
the image of God... live in an age when... undergoing eradication... could be more sexist... God—the Creator—to

Unfortunately, we in images. Since the image of God has always tenet of Christian belief with the image is... we've fallen into the position of identifying image. After all, we can an image much easier revel in the mysteriousness.

For a moment, let Judaic roots of our Church the Old Testament. people viewed God as only the Hebrew priest to say his name, Yahweh was he their Creator, but their Father who protected them. He was every sense of the word children what to do them to obey him. rebelled, he punished immense love for the protective umbrella of gave them manna from the earth produced in desert wastelands; he protected them so they could freedom and closed it up on the other side allow to follow them. His people things for him—awe,

HE LED them to him slowly, gently. A time for a fuller knowledge hand, he sent his Son among them and to

**Of course, there are always those whose natural fathers do not reflect the love-authority balance, yet even those persons usually recognize and long for the true paternal figure. (A young Rochester, N.Y. father admires his baby daughter.)**



## In what way is God a Father?

By DEACON STEVE LANDREGAN

Jesus gave us the image of God as our father when his disciples asked him to teach them to pray as John the Baptist had taught his followers. His response (Lk. 11, 2-4) was simply, "When you pray, say: Father, hallowed be your name, your kingdom come..."

For us today thinking of God as Father is as natural as breathing. Not so for the followers of Jesus. His referring to God as Father was new and strange...and his use of the very personal term "Abba" (translated daddy or papa) bordered on the blasphemous.

In the Old Testament, using "Father" to describe the relationship between God and man was rare at

best. Where such a father image is found, it refers to God's being a Father to his people Israel.

Just as a natural father would do, God gave his chosen people their existence, their essential character, set them aside for special responsibility, and never withheld his love or forgiveness.

FINALLY, God sent his Divine Son to complete Israel's notion of God through personal contact and presence. Not only did he address God as Father, but he often referred while preaching to "your father," and "their father," as well as "my father."

He called on his disciples to imitate God their Father by being perfect as he is, by being merciful as he is and by forgiving as he

forgives. In Divine Revelation God communicates himself to us in language and images that we can grasp and understand. This is true of the vivid and concrete images of Jewish thought patterns and word usage.

Darkness and light conjure up real images to men and women who experience the dangers and limitations of darkness in their world as opposed to openness and vital qualities of light. In the modern idiom they can "identify" with it. On the other hand it is difficult for most of us to identify with "infinite perfection."

God reveals himself to us as Father through Jesus because the people to whom Jesus preached understood

the father image as being the careful balance of love and authority, of discipline and forgiveness. Of course, there are always those whose natural fathers do not reflect the love-authority balance, yet even these persons usually recognize and long for the true paternal figure.

THE DOMINANT image of God in Divine Revelation is as Father. It is familiar because the closest human approximation of God's selfless love that forgives and forgives even in the face of rebellion and apostasy, is familiar love. The selfless, forgiving, long suffering love between parent and child.

God as Father cannot be considered apart from Jesus as Son. It is the Son who reveals the Father; to know

and see the Son is to know and see the Father and no one can come to the Father except through the Son.

The metaphorical relationship of Israelites as sons of God becomes a reality to Christians who are now sons of God through their faith in Christ, adopted sons through the Holy Spirit dwelling within them. "Any who did accept him he empowered to become children of God." (John 1, 12)

God is a Father to us because through our faith in Jesus we have become children of God, sons and daughters with the Son, whose inheritance includes a participation in the very nature of our Father. With him we truly say "Father, hallowed be your name, your kingdom come..."



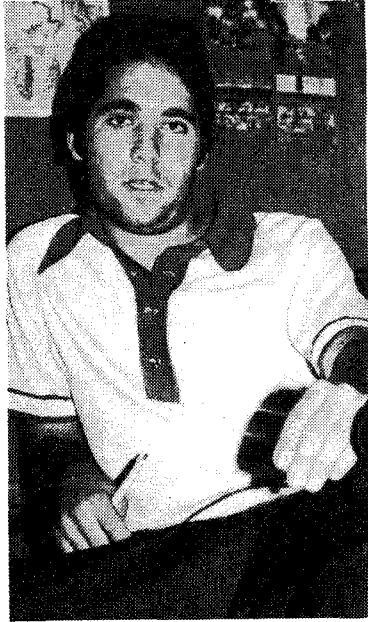
# A missionary experience yields fruit

"They live in poverty, but they are happy in their own way...I used to say. Now I know that isn't true, for how can anyone be happy while feeling hungry or seeing his little brother die of malnutrition?"

Alfredo de Armas, 16, now speaks from experience. He has seen, for himself, the type of life led by the poor in Santo Domingo. In fact, he and a group of students from Belen Preparatory School, recently shared that type of life with farming families of the island. To them it was a missionary experience and one that marked their lives.

"I MAY BE an idealist, but it was there that I discovered the Church I have always dreamt of," says Adriano Garcia, 21, one of the participants in the project.

He is a Belen alumni and he feels that "here in Miami we lack the missionary spirit which characterizes people in Third



Adriano Garcia talks about his missionary experience.

World nations. We have so many things that we forget about those in need," he says.

"I've met people of tremendous faith, and I couldn't help thinking about my life and about all the things I have and how they can keep me away from God," adds Andres Quintero, 16, who also shared in the experience.

For Jorge Alvarez, also 16, the trip to Santo Domingo meant coming in contact with a hard reality. He admits he was longing to get back.

"I do admire the people there but I wish they could live as I do here. It would be hard for me to adapt to those conditions," he says.

THE GROUP spent a week in the island and was accompanied by Father Eduardo Alvarez, S.J., who found accommodations for them with various Dominican families. "It was a venture into the unknown," says Adriano, "To a certain degree, we expected it to be a recreational trip. But it turned out to be a missionary experience."

Adriano stayed with a

family where the father is sick and the mother "earns a living sewing at home. The boy my age wants to be a Jesuit but he is still attending high school. In the afternoon he helps his mother as a tailor. He also has to study, before, the sun goes down. Electricity is a rare commodity for most families."

Something that impressed Adriano was the healthy spirit of the young people. "They are very community oriented because they haven't got much but they have learned to share," he says.

IN THE MORNINGS, the "young missionaries" helped in the local parish and visited the "campitos"—small distant neighborhoods in the countryside.

"Each campito has a small wooden chapel where Mass is celebrated once or twice a month. On Sundays, due to lack of priests, there is only a celebration of the Word led by a layman. He is known as the "president of the assembly" and he also distributes Communion to the community," Adriano explains.

On arrival in Santo Domingo, the group was greeted by Jesuits working at the capital. They spoke to the young men about the country, its history, culture and socio-economic situation. With that, the young men moved into the countryside and met their "new families."

"WE TRIED not to change their style of life, but to share in it," says Adriano. From time to time they also met with Father Alvarez as a group. They helped each other to go through the "cultural shock."

The experience ended back in the capital with a retreat which helped the group put everything in focus.

"There are things that must be lived to be understood," says Father Alvarez. I think these young men have gained some understanding about mission work, but mostly they have experienced the richness of community life people live, in spite of their poverty, and because of it, perhaps."

For Adriano and his friends, the missionary experience did not end with one week spent in Santo Domingo. Since their return, they have not stopped talking to others about the needs there.

THEIR EFFORTS have added to similar missionary activities already taking place in Miami. All together they are now trying to give concrete answers to existing needs and they have formed what is known as "Love in Action." They are trying to build a dining room for the children of a school in Guandules, one of the poorest districts outside of Santo Domingo where some 25,000 families live in desperate conditions.

Alicia Marill knows well about the need for such a project since she herself taught in the Guandules school for a year. "The children are not able to assimilate learning because of lack of nutrition. Most children don't eat at all in their homes," she comments.

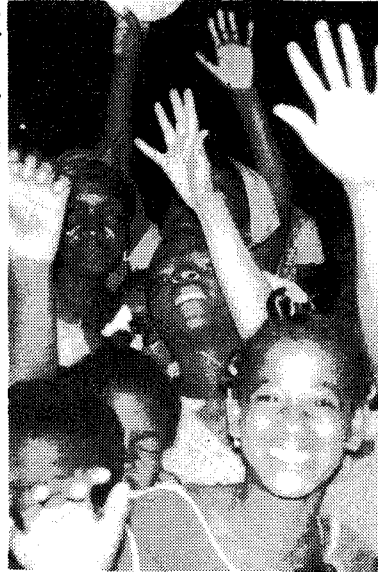
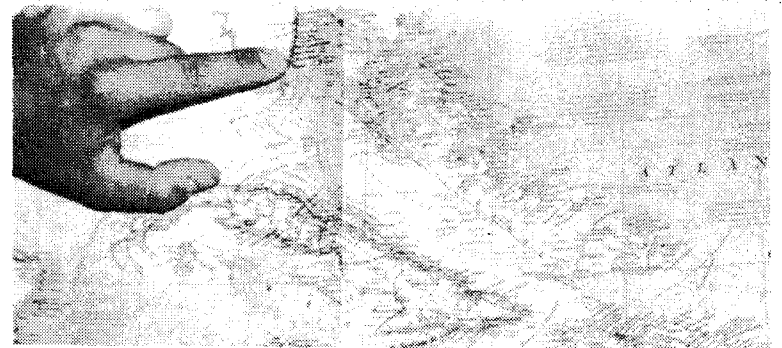
On her return to Miami, Alicia started selling donuts after Masses. "People became interested and the support has since continued growing," she says.

THE PURPOSE of Love in Action is to create conscience in the Miami community about existing needs elsewhere, but it also offers a concrete way of helping, she explains.

The estimated cost of the dining room is \$20,000. So far some \$8,000 have been collected through donations and mostly through proceeds from projects organized by the young.

Why the enthusiasm about this cause?

"Well, I think it's a result of the seed sown by the Eucharistic Congress," she

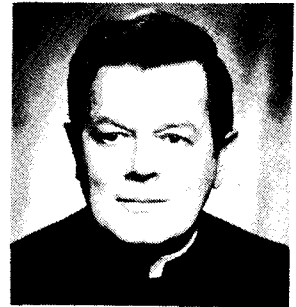


One of the participants points (above) at the distance between Miami and the region of Kutupu in Santo Domingo. Children (left) from the Guandules' neighborhood, who will benefit from the dining room the young missionaries are trying to build.

says. "We were asked to do something about the hungers of the human family and this is a perfect concrete way of doing

it." (For information about Love in Action, call 649-1287).

*"Please - in Christ's name - open your heart to Maria!"*



MSGR. JOHN G. NOLAN  
National Secretary, Catholic Near East Welfare Association

Sister Augustine found Maria wandering aimlessly in the streets of a large city in the Near East. She brought the hurt child with her to St. Anne's Orphan Home.

Sister fed her, clothed her, gave her shelter. She listened with sympathy and love to Maria's story:



*"My father's in prison. My mother ran off and left me alone. To stay alive, I beg. Sometimes I steal."*

How could anyone possibly say "No" to 12-year-old Maria's plea for help? Yet, Sister Augustine may have to—even though it breaks her heart. Sister has the room but

not the funds to shelter more children. So she may have to turn Maria, and other waifs like her, back to the streets.

UNLESS... people like you open your hearts and "adopt" them through the

Catholic Near East Welfare Association. The cost is small—only \$14 a month—the rewards, infinite!

Sponsors receive their "adopted" child's photo and personal history. They may write, if they wish. But whether they do or not, the knowledge that they helped a needy child will warm their hearts for as long as they live!

IN LEBANON, INDIA, ETHIOPIA... and in the 15 other countries in the Near East in which we serve, thousands of needy, homeless, or abandoned children like Maria still roam the streets.

Their only hope for a better life is to find love in one of our 107 Orphan Homes.

Only people like you can fulfill that hope.

Please say you'll adopt a child like Maria who needs you so desperately!

If you can't adopt now, open your heart and share what you can with one of these poor little ones whom Christ loves so much. He, in turn, will surely open His Heart to you.



## CATHOLIC NEAR EAST WELFARE ASSOCIATION

THE HOLY FATHER'S MISSION AID TO THE EASTERN CHURCHES

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Terence Cardinal Cooke, President • Monsignor John G. Nolan, National Secretary

Dear Monsignor Nolan:

- Yes, I want to "adopt" a needy  girl  boy from the underprivileged lands of the Near East. I enclose my first month's payment of  \$14 for one child  \$28 for two  \$42 for three.
- No, I cannot adopt a child now but I wish to share \$ \_\_\_\_\_ with a needy child.

NAME \_\_\_\_\_ (Please print)

STREET \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

# Without You, where will they be?

To my friends in the United States:

As you know, Sunday, Oct. 24, 1976 is the Fiftieth Anniversary of Mission Sunday. This day means much to young and struggling "Local Churches" in Mission areas in Asia, Africa, Oceania and Latin America.

Not in a triumphant way do I tell you that for many of these dioceses the Society is literally the only means of support for their very basic needs. With thanks to Almighty God and to the goodness of your people, we provide most of the "daily bread" so urgently needed for their very existence.

For this reason, I come again to beg your help in asking your people to continue their love and service to the Missions, by a greater outpouring of prayer and a greater financial sacrifice on this Mission Sunday.

The pictures and information on this page may help you understand the kind of work that needs your help throughout the world. Preaching the Missions is one of the most sacred duties every one of us has.

In His name and on behalf of the countless numbers who will benefit through your concern for the Missions, I extend our gratitude and appreciation.

Gratefully in Our Lord,  
The Most Reverend Edward T. O'Meara, S.T.D.  
National Director



Lena looks to a missionary...for guidance...education...help. She knocks with confidence, knowing the missionary won't fail her.



Over 1,023 Mission hospitals minister to the physical needs of millions of patients. Protein-calorie deficiency exists today in nearly every un-

derdeveloped country results in death from diseases that properly nourished persons would easily survive.

## Now is your chance to help



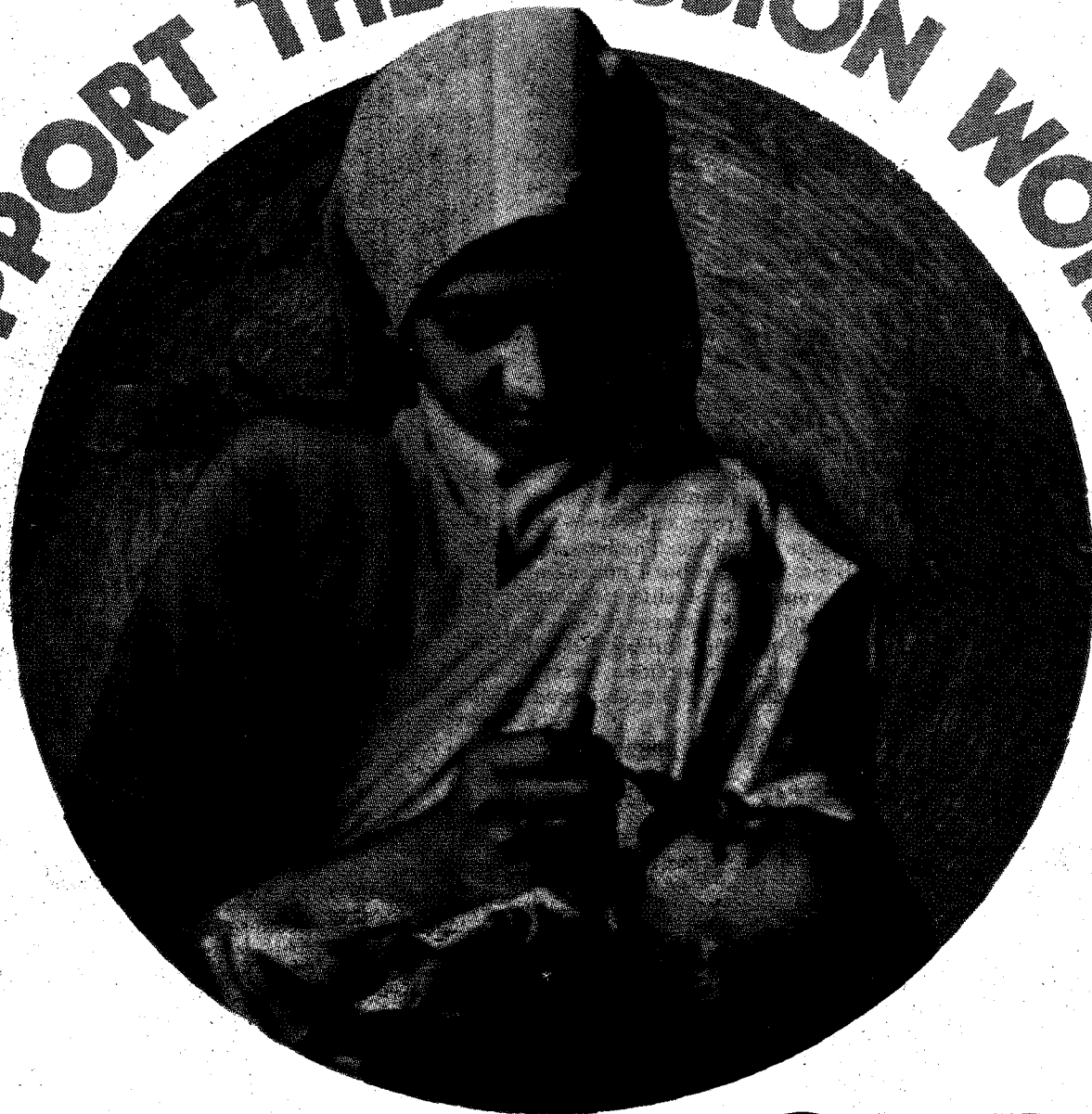
To know that Christ died and rose again is the first step toward the knowledge that we too face a very real resurrection to eternal life. Father affirms this most hopeful of truths for the grieving family.

Sister Jane is happy to serve these victims of leprosy in a center in Ghana. She and many others like her are available to help thousands of mission-poor because of the generosity of Catholics around the world.





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**MISSION  
SUNDAY  
OCTOBER 24**

***PRAY-GIVE***

**The Society for the Propagation of the Faith**



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

# World and Nation

## Abortionist pays \$917,000 fines

In Washington, abortionist Robert J. Sherman, who admitted his negligence caused the death of a 16-year-old patient, has reportedly agreed to pay \$525,000 in punitive damages to the girl's family. The award comes in addition to \$392,000 in compensatory damages the 63-year-old doctor has been ordered to pay to the family of Rita Carmen McDowell, who died after an abortion in March, 1975.

## Cardinal denies 'Nazi' statement

Although critical on other issues of the military rule in Chile, Cardinal Raul Silva of Santiago has emphatically denied calling it a "dictatorship modeled on Nazism." The cardinal's information office here said that during an interview of the cardinal by Pastor Torgeir Havgar, Lutheran minister from Norway, "problems relating to the Christian community in Chile were discussed, but the political judgment attributed to the cardinal is in substance and form a total misrepresentation of his remarks."



## Catholic panel aiding NAACP

The U.S. Catholic Conference has joined Jewish and Protestant organizations in an effort to save the National Association for the Advancement of Colored People (NAACP), whose existence is threatened by a \$1.25 million judgment against it by a Mississippi chancery judge. The NAACP must also post a \$1.6 million bond before it can appeal the decision.

## U.S. restraint of ban extended

U.S. District Court Judge John J. Sirica has extended for another 10 days a restraining order preventing the government from enforcing its ban on welfare abortions. The ban was enacted Sept. 30 when both houses of Congress overrode a presidential veto of an appropriations measure which contained a provision ending federal funding of welfare abortions except where the mother's life is endangered.

## Immorality held a violence cause

In a new twist on the bloody violence plaguing Argentina for the past three years, Archbishop Guillermo Bolatti of Rosario said widespread moral corruption is working in favor of Marxist guerrillas. "I have proof from professionals who say that patients with drug or sex problems are prime targets of Marxist guerrilla contacts," the archbishop said during a Mass honoring Our Lady of the Rosary here.

A convict at the Huntsville (Texas) prison takes his turn at bull-riding at the prison's annual rodeo held each Sunday in October. The contestants are mostly lifers and the rodeos are held each year to raise money for prison recreation and rehabilitation programs.



**BROTHER HAM**—Brother Bernard Frey of the Mary Immaculate Friary in Glenclyffe, N.Y., is a ham radio operator and president of the International Mission Radio Association which serves as a communications link between missionaries or for anyone in need.

## 'Godlessness' of Soviets hit

The "godlessness of Soviet society" should be of concern to people of all faiths in the United States because of the "active, aggressive campaign of Communists to remove God from the hearts and minds" of people in countries they dominate, a Denver Jewish leader told Bishop George R. Evans, auxiliary of Denver. In a letter to Bishop Evans, Rabbi Stanley M. Wagner of the BMH Congregation here said his recent two-week trip to the Soviet Union confirmed his "worst expectations" about the "heart-rending plight of Russian Jewry."

## Abortion class called an 'insult'

Proposed classroom instruction on abortion is an

"insult" to the Church in Hawaii, according to testimony given by Bishop John J. Scanlan of Honolulu at a Board of Education hearing. The proposed Study Unit on Abortion violates Catholics' civil rights, the bishop said.

## Flood victims get \$10,000

Catholic Relief Services has allocated \$10,000 to help survivors of a flood unleashed after Hurricane Liza flattened a river dam in La Paz, Mexico late last month. Sections of La Paz, a city of 60,000 about 700 miles below the U.S. border near the tip of the Baja California peninsula, were devastated by the waters of the Cajoncito River. Authorities, who set the death toll at over 2,500, said it will take two years to restore normal activities.

BOYNTON BEACH—pastor, was the celebrant of the Mass during which Judge James T. Carlisle spoke. HE emphasized the danger that the quality of life may be

of Theology who said, "We all want good health, decent homes, tasty food, useful work, family and friends about us, as well as many pleasures of the senses.

"But look at it from another angle. Many of the most admirable, influential members of the human race were blind like Homer and Milton, deaf like Beethoven, deformed like Toulouse-Lautrec, paralyzed like Roosevelt, poor like St. Francis, friendless like Kafka, brought to an early death like Schubert and Mozart-or despised and rejected like Christ."

Speaking on the topic, "The Right to Life as it Relates to the Quality of Life and the Abortion Issue," Judge Carlisle explained the U.S. Supreme

Court's abortion ruling of 1973 pointing out that abortions in the last trimester of pregnancy may be performed because of the broad and extremely vague definition of maternal health that the court used.

"The most shocking thing about the decision—the only time they mentioned the child, the fetus, was this—they say 'the word person used in the 14th Amendment does not include the unborn,'" Judge Carlisle declared.

DESCRIBING himself as a vigorous enforcer of 14th Amendment rights for criminals in the courtroom, the Judge said that by guaranteeing the rights of society's most undesirable elements we assure the protection of the rights of all citizens. However,

he added, the Supreme Court said in effect, "OK Mr. Criminal, you can have those rights, but not this innocent unborn child."

Judge Carlisle, who drew a parallel between the Supreme Court's abortion decision and Dred Scott's decision over 100 years ago urged the nation's Catholics and those of other faiths concerned for the rights of the unborn child to band together for political action.

Following a buffet supper in the parish hall, a symposium to discuss abortion, euthanasia, and related issues was held in which panelists included Judge Carlisle, Mr. and Mrs. Alexander Cericola, Mrs. Dennis Smith and other members of the local Pro-Life Committee.

## Concern for fellow man seen key to quality of life

last Saturday in St. Mark Church at a special Respect Life Liturgy.

Father Walter Dockerill,

confused with the amenities of life and quoted Methodist professor J. Robert Nelson of the Boston University School



# W YOUR FAITH

## ould we call God?

God a father. But we age when "sexism" is eradication. And what more sexist than confining Creator—to a male body? Fortunately, we're caught up. Since the male Father God has always been a firm Christian belief, tampering image is shattering. So n into the easy, but wrong identifying God with an er all, we can understand much easier than we can the mystery of his im-

moment, let's look at the ts of our Christian faith in Testament. The Jewish wed God as so holy that ebrew priests were allowed name, Yahweh. Not only ir Creator, but he was also ther who guided and them. He was a Parent in e of the word—he told his hat to do and expected obey him. When they e punished them. But his love for them spread its umbrella over them. He manna from heaven when produced no food in the elands; he parted a sea for they could cross it to d closed it when they were er side allowing no enemy hem. His people felt many him—awe, respect, love. ED them to a knowledge of ly, gently. And when the a fuller knowledge was at sent his only Son to live em and to share in their

humanity. This Son, Jesus, grew to manhood in the ordinary way of the rest of us. But when he reached his prime, he went out among the people and told them about his Father and the heavenly kingdom.

Through Jesus, revelation reached its glorious climax. Jesus made it easy to approach God. The world will never forget that he walked with us hand in hand. He spoke of his Father easily, helping the people to know him and to understand fully that he is a gentle Father full of compassion, understanding, and mercy. But the Father also possessed the quality every good parent must have—a guiding hand for his children, an insistence on obedience, a penalty to pay for deliberate failure. His model of parenthood tells us that a good parent is not stupidly indulgent, but expects performance in accordance with ability.

In Jesus' time, it was natural for him to use the Father image because it was an understandable concept for the people in that age.

While God has not changed, we have. Our male-female concepts are different today. We challenge the idea of male over female. So continuing to refer to God as Father,



We've fallen into the easy, but wrong position of God with an image, reducing him to something we can understand rather than revealing in the mystery of his immenseness. Artist Eric Smith offers his interpretation of how God might appear if God were a woman.

male, upsets people who want to move faster into sex-role equality. They feel that God, the Ultimate, when given a male status, is an impossible obstacle.

OF COURSE, it would be ridiculous if God's image swung from male to female. A reversal of the problem would generate the same questions now raised by a male God: Is God white, black, red? Does God speak English, German, Hebrew?

Looking at God logically, we know that he is all things to all of us. He made us, put us on a beautiful planet that provides us with food to eat, material we use for shelter and clothes. The only reasonable image (and being human, we need an image) is Parent. It's a term that leaves no room for anyone to be upset.

Our real danger in speaking ever of God is that we presume to bring him down to our size. The God I want is the One who has always been known to be Intelligence, Creative Power, beyond real definition—the One who shares Life with me and sustains me. Call this God Father, Mother Parent—as the cultural occasion determines—but let's not reduce him to a discussion of sex and roles. This hopelessly shrinks our understanding of him.

By FATHER JOHN J. CASTELOT

In the Bible, one of the most commonly used expressions for the divine-human relationship is that of father and child. The people of God experienced this kind of relationship in his dealings with their king and with themselves.

A key chapter in the Old Testament in 2 Sm. 7, David has captured Jerusalem and has brought thither the Ark of the Covenant, for which he wants to build a permanent abode. God, however, informs

## We share...

Nathan that David is not to build a temple; that will be the task of his son and successor, Solomon.

IN A DELIGHTFUL word-play Nathan tells David that, on the contrary, Yahweh will build a house (a royal dynasty) for David. Nathan says: "The Lord also reveals to you that he will establish a house for you. And when the time comes and you rest with your ancestors, I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who shall build a house for my name. And I will make his royal throne firm forever, I will be a father to him and he shall be a son to me." (2 Sm. 7,11-14)

Thus was established the sacred, intimate relationship between Yahweh and the king. What better way to express it than in terms of father-son? It became an integral part of the people's notion of kingship, and there is a strong reflection of it in Psalm 2. This psalm seems to have been used in the liturgy for the solemn enthronement of subsequent kings.

Not only the king was looked upon as God's

## ...in His...

"son." Yahweh was father to all his people. There is this beautiful passage at the beginning of Hosea 11:

When Israel was a child I loved him,  
out of Egypt I called my son.  
The more I called them,  
the farther they went from me,...  
Yet it was I who taught Ephraim to walk,  
who took them in my arms;  
I drew them with human cords,  
with hands of love;  
I fostered them like one  
who raises an infant to his cheeks;  
Yet, though I stooped to feed my child,  
they did not know that I was their healer. (1-4)

This passage serves as a good transition to the father-son relationship in the New Testament. In his infancy story, Matthew applies the second part of verse 1 to the return of the Holy Family from Egypt. He writes: "He stayed there until the death of Herod, to fulfill what the Lord had said through the prophet: 'Out of Egypt I have called my son.'" (Mt. 2,15) But now, in the Gospel context, the child is God's son in a way far transcending the sonship of Israel. He is, in a unique sense, the Son of God. What was once a beautiful figure of speech is now a stupendous reality.

OF COURSE, Matthew was writing from the vantage point of post-resurrection faith, when Jesus'

## ...Sonship

true identity was finally realized. Before the resurrection it was not, and we don't find his divine Sonship spelled out explicitly in the Gospels (especially the Synoptics), which are accounts of his public ministry.

None of Jesus' contemporaries, even his intimates, suspected his full identity. It was hard enough for them to accept him as Messiah; that he should have been the Son of God was simply inconceivable.

The letter to the Romans speaks of the Good News "concerning his Son, who was descended from David according to the flesh but was proclaimed 'Son-of-God-in-power' according to the spirit of holiness, by his resurrection from the dead: Jesus Christ our Lord." (Rom. 1,3-4) In Hebrews we read: "Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation for all who obey him." (Heb. 5,8) At any rate, the New Testament leaves not the slightest doubt that Jesus was the unique Son of God. And amazingly, we who are one with him share his sonship.

## Prayer of the Faithful

30TH SUNDAY OF THE YEAR  
October 24, 1976

**Celebrant:** Our heavenly Father will give the light of understanding to all who seek him with a sincere heart. Let us pray to him with confidence for what we need.

**LECTOR:** Our response today is: Father, hear our prayer.

**LECTOR:** That our Holy Father, Pope Paul, and our Bishops, will be consoled by our faithful obedience to the Church's teachings, let us pray to the Lord;

**People:** Father, hear our prayer.

**LECTOR:** That we may live our Faith in a spirit of joy, knowing that God cherishes us and will bring us one day to heaven, let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That all our priests may be helped by our prayers of gratitude for their loving dedication to us as "other Christs," let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That those who have blinded themselves to the Faith may be drawn to see the Truth through our good example, let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That all who have lived through the pain of war will strive in every way to bring about world peace, the peace of Christ, let us pray to the Lord:

**People:** Father, hear our prayer.

**Celebrant:** Heavenly Father, help us to spread your message of peace and joy to the whole world. You have redeemed us through your Son, Jesus, in whose name we pray.

**People:** Amen.

## Oración de los Fieles

TRIGESIMO DOMINGO DEL AÑO  
24 de Octubre de 1976

**Celebrante:** Nuestro Padre del cielo escucha atento las plegarias de sus hijos. Pidámosle con confianza por nuestras necesidades.

**LECTOR:** Nuestra respuesta de hoy es: Padre, escucha nuestra oración.

**LECTOR:** Por el Santo Padre y los obispos, para que sientan el consuelo de ver a la Iglesia fiel a la doctrina del Señor Jesús, oremos al Señor.

**Pueblo:** Padre, escucha nuestra oración.

**LECTOR:** Para que vivamos nuestra fe con alegría seguros de que Dios nos ama y nos prepara un lugar con El en el cielo, oremos al Señor.

**Pueblo:** Padre, escucha nuestra oración.

**LECTOR:** Para que nuestra oración y nuestra gratitud sirva de apoyo a los sacerdotes que nos sirven como "otros Cristos", oremos al Señor.

**Pueblo:** Padre, escucha nuestra oración.

**LECTOR:** Para que nuestro testimonio cristiano arraiga a otros a la fe en el Señor Jesús, oremos al Señor.

**Pueblo:** Padre, escucha nuestra oración.

**Celebrante:** Padre Nuestro, ayudanos a ser testigos tuyos y a predicar con nuestras vidas el mensaje de paz, alegría y salvación que tu eres para el mundo. Nos sentimos redimidos por tu hijo Jesús, y en su nombre te invocamos, Amén.

## Discussion

- Describe the Father image of God in the Old Testament.
- With the coming of Jesus, how did the Father image of God change?
- In Divine Revelation, how does God communicate himself to us?
- How do we become children of God? Discuss.
- Say the Our Father and reflect upon it.
- In the Old Testament, read Chapter 7 in the Second Book of Samuel.
- In The Book of Psalms, read Psalm 2.
- What passage in the Old Testament serves as a good transition to the father-son relationship in the New Testament?
- When was Christ's true identity realized? Why did this realization take so long?
- Discuss how we share Jesus' sonship.
- How do you feel about the current phrase "Father-Mother God"?

## Life in Music



Drawing by Laura O'Steen, 8th grade, Epiphany School.

## Superstar

Bernie writes the words  
While Elton makes the music,  
and the melody.  
"Philadelphia Freedom" always  
sounds so good to me.  
Stevie you're a wonder  
when you're singing  
the perfect harmony.  
It's hard to believe all the love  
that blind man make me see.

### CHORUS

Superstar  
I want to thank you  
for what you are.  
For only six ninety eight (6.98)  
Lord, you sound so great  
and I just can't wait  
to hear you sing it,

Come on, and sing it.

"Heart" like a "Wheel"  
always make me feel,  
anyway I want to be.  
Linda, you're a winner,  
oh girl, you're looking thinner  
than you used to be.  
Joni Mitchell, you  
always pull me through  
when I get down and blue.  
Music is your calling  
help, I think I'm falling  
in love with you

### CHORUS

(Written and performed by Paul Davis  
(c) Webb IV Music, BMI, 1976)

By THE DAMEANS

It's unusual that our artist would gain fame for himself by praising other artists, but this is what Paul Davis does in his single "Superstar." He set out to praise other modern rock musicians, but it is done with such cleverness that he does credit to himself as well.

The song is a play on words from time to time for both names and phrases. He declares "Stevie you're a wonder" to praise the great soul star. And he plays with one of Joni Mitchell's song titles to beg "help, I think I'm falling." There is also a play on sound as he imitates the unique styles of those he describes. This adds a charm to this description.

As he describes the various "superstars," his main goal is to offer them praise. He does not acclaim their wealth or their popularity. His point is "I want to thank you." Basically, he thanks the "superstars" for what they have given him—Elton John and Bernie Taupin for fine words and melody; appreciation to Stevie Wonder for "all the love that blind man made me see;" he thanks "Heart" and "Wheel" for sharing feelings and Joni Mitchell for brightening things when he "gets down and blue." All in all he thanks the artists for sharing themselves

and their gifts. It is that, rather than their popularity, that make them superstars for him.

It is significant that he praises them for their gifts by offering his own gift—his song. A true sense of appreciation for another can only happen because of a respectful appreciation of oneself. Not to appreciate your own gift, your own talent, will usually lead to despair or jealousy of others. If you see yourself as always inferior to someone else, you will soon despair of accomplishing good. If you constantly compare yourself to others, you may fall into the trap of jealousy. Only when you honestly see your own goodness can you appreciate the distinctness and beauty of another's gift. Even Christ commanded that we love others as we love ourselves.

Once we are able to accept our talents, we must be willing to share them. What Paul Davis praises in the rock stars is not just their popularity, but their willingness to share to make others happy. Whenever you share your gifts, you too become a "superstar."

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)



# Bicentennial observance will climax this weekend

By JERRY FILTEAU

DETROIT—(NC)—The U.S. Catholic Bicentennial observance, Liberty and Justice for All, is reaching its climax this weekend as 1,200 delegates representing U.S. Catholics meet in a three-day National Conference, "A Call to Action," at Cobo Hall, Detroit's Convention Center.

Archbishop Jean Jadot, apostolic delegate in the United States, has called the conference a "significant event" that gives the U.S. Church "the opportunity of making a singular contribution to the nation and the world."

In a letter to Cardinal John Dearden of Detroit, chairman of the U.S. bishops' Committee for the Bicentennial and head of the conference, Archbishop Jadot recalled the words of the 1971 Synod of Bishops, that "action on behalf of justice and participation in the transformation of the world appear... as a constitutive dimension of the preaching of the Gospel."

(Among those participating from the Archdiocese of Miami will be Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities; Msgr. John McMahon, Archdiocesan Director of the Rural Life Bureau; Father Gustavo Miyares, Coordinator of Youth Activities for the Spanish-speaking; Sister Marie Infanta Gonzales, O.S.P., Archdiocesan Dept. of Education Asst. Supt. for Pre-School; Mrs. Thomas F. Palmer, Mrs. Lillian Gaines, Miss Carmen Maas, Robert M. Brake, Mrs. Mary Maldonado.)

ACCORDING to the Pope's U.S. representative, the Detroit Conference is "complementary" to the other major U.S. Catholic event in 1976, the 41st International Eucharistic Congress celebrated in Philadelphia in August. The Eucharistic Congress "was more centered on the transcendent thrust of Christian life," Archbishop Jadot said, while "the 'Call to Action' meeting focuses more strongly on the social dimension of our religion. It will serve to renew our awareness of the responsibilities we have in a changing world."

Detroit, with its high unemployment, decaying urban neighborhoods, city fiscal crisis, and racial tensions reminiscent of the violent Mid-60s, symbolizes many of the concerns that the conference here is attempting to meet.

HE WIDE-RANGING program of U.S.

Church action for justice that the conference is expected to emerge with is likely to include:

- Renewed attention to the neighborhoods and the parish as key instruments in developing community action programs;

- Calls for affirmative action by the Church locally and nationally to assure that women and minorities achieve equal opportunity in employment, promotion, and decision-making processes, both in the Church and in society at large;

- Greater focus on justice in the world of work, including support for collective bargaining;

- Pastoral activity geared to the needs of the people being served, and developed in consultation with the people, with special attention to strengthening family life and youth and adult education, but with new attention also to meeting the pastoral needs of minority groups divorced persons, single adults, and others often considered forgotten or outside the mainstream of parish life.

- On the national scale, deeper involvement by the Church in promoting American policies, both domestic and foreign, that serve to fight injustice and support human rights.

THESE IDEAS pervade and underpin the specific recommendations for action that the conference has been called to debate and vote on.

The 1,200 delegates, representing almost every U.S. diocese and major Catholic organization in the country, opened the conference Oct. 21 with a general session chaired by Cardinal Dearden.

Among the delegates are about 100 bishops as well as priests, nuns, and lay persons. But each person will have one vote on the final resolutions. A number of the lay delegates; chosen in their own dioceses to represent some of the poorest elements in American society, had their expenses paid by a special grant to assure that they could participate in the deliberations.

The conference, which has been billed as unique in the history of American Catholicism, was preceded by a series of six congressional-style regional hearings on justice issues in 1975, and by a grassroots consultation of Catholics across the country at the end of 1975 and beginning of 1976. The

consultation resulted in 800,000 requests for action which were catalogued by computer and developed into specific action recommendations by a team of eight committees this past summer.

At the national conference here the delegates were to meet first in committees and subcommittees to debate and refine the recommendations, and then come together for the last day and a half to vote on the recommendations, item by item, in the hopes of establishing Catholic action priorities over the next five years.

THE FINAL DOCUMENT that comes out of the conference will be presented to the U.S. bishops for action at their general meeting in the spring of 1977.

Some of the recommendations dealing with action within the Church, if passed here and approved by the Bishops next spring, could require Vatican approval as well before they are put into effect—such as a suggestion that the office of preaching, currently reserved to ordained deacons and priests, be opened to women on an experimental basis.

Several recommendations involve the establishment and funding of national office to promote justice in specific areas, such as a national office to deal with women in the Church, a New York office of the U.S. Catholic Conference's justice and peace department to establish liaisons at the United Nations, and a national task force to oversee affirmative action employment and representation programs in the Church.

Other recommendations deal with local educational programs and organizational efforts that could become effective only with widespread grassroots support.

Whatever the final shape of the program that emerges from this weekend's conference it is expected to have an impact on practically every area of U.S. Catholic life in the years to come.

## Women attend Stop ERA meeting

Those participating in the fifth annual National STOP ERA Leadership Conference in St. Louis returned to their home states with "renewed enthusiasm and vigor" to continue in their opposition to adoption of the controversial Equal Rights Amendment, Mrs. Thomas F. Palmer said this week.

Mrs. Palmer, who serves as STOP ERA chairman of the Florida Council of Catholic Women, was among more than 200 women from 40 states attending the conference held early this month. "The theme of the conference," she pointed out, was a victory celebration inasmuch as the Amendment was not ratified by even one state during the bicentennial.

National STOP ERA chairman, Phyllis Schlafly was the keynote speaker at the conference where delegates also heard U.S. Congressman Henry Hyde of Illinois.

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# Senior clubs answering needs of golden agers

(Continued from Page 1)

dens, also in central Florida, the John F. Kennedy Space Center on the East Coast near Cocoa; and also have regular dinner parties.

Because aging is generally thought of as a process in which deterioration and degradation of the human body occurs, Father Dorrity envisions an expansion of activities which will include a program to help golden agers maintain physical, mental and spiritual health. The priest says this will be done through the development of health seminars, body dynamics, physical fitness programs, hot lunch programs, sunshine committees, nutrition classes, study clubs, health forums and other activities.

In connection with this phase of his program, Father Dorrity reiterates the need for "seniors to reach out to other seniors particularly those who are homebound and lonely or who may need transportation to Mass, to their physician's office, or to do necessary shopping."

Many of these people would appreciate having someone to write letters for them or to assist them with completing Medicare or other forms, he adds.

"To be able to appreciate the finer things of life is a dividend that comes late to most of our aged today because most of today's aged are work-oriented," Father Dorrity explained. Therefore he looks

forward to clubs arranging trips to musical concerts and stage plays, or inviting choral groups or drama clubs to perform at meetings.

"The wide use of leisure, at this phase of life in which the last reserves are being used is most important because it fills the gap of a meaningless existence," Father Dorrity declared.

"BECAUSE the American social structure has no definite place for its aged, they should be motivated into positive and constructive civic and non-partisan political involvement so that they may pool their resources together for the welfare of the aged in particular and for society in general," he continued. "Thus, they can create a place for themselves in the social structure by collectively securing better income, better housing, better health care, better transportation and so forth. This, however, should be done in an organized, humane manner so that senior citizens are not used to serve ulterior motives of some unscrupulous individuals or groups," Father Dorrity warned but he does urge senior citizens to write to legislators giving their views on current issues, particularly proposed legislation regarding the aged.

Through cooperation with the Archdiocesan Catholic Service Bureau, Father Dorrity hopes to establish in the not too distant future a "hot line" service for aged with problems, as well as telephone committees



Series of meetings with parish senior citizen club presidents was inaugurated last week by Father Daniel Dorrity shown talking with presidents in the North Dade Deanery. Left to right are Robert McKenna, Holy Family; Mrs. Mary Rodolico, Immaculate Conception; Mrs. Grace Fellman, St.

Vincent de Paul; Mrs. Marion Brady, St. John the Apostle; Dr. Stephen Naso, Visitation; Mrs. Marie Panka, St. Mary Magdalen; Mrs. Joan Link, St. James; Mrs. Marie Mazanek, St. Martha; Mrs. Rose Murphy, St. Rose of Lima; and Emil Helliker, St. Lawrence.

in various sections which would maintain contact with shut-ins every day.

Those interested in serving as volunteers in these areas should write to Father Dorrity at St. Mary Magdalen Church, 17775 N. Bay Rd., Miami Beach, Fla. 33160.

During coming weeks, as a service to its readers, The Voice will publish the names and meeting dates of senior citizen clubs in the nine ecclesiastical deaneries or districts in the Archdiocese.

Following is a list of the parish clubs in the North Dade Deanery:

**HOLY FAMILY CHURCH** Senior Citizens Club 2 p.m. on the fourth Thursday of each month in the parish hall.

**IMMACULATE CONCEPTION CHURCH** Alleluia Club 2 p.m. on the last Sunday of each month in the parish hall.

**ST. BENEDICT CHURCH**—1:30 p.m. on the second Sunday of each month in the parish center.

**ST. JAMES CHURCH** —

**Forever Young Club**—2:30 p.m. on the second Wednesday of each month in the parish hall.

**ST. JOHN THE APOSTLE CHURCH** — Young at Heart Club— 1:30 p.m. on the second Sunday of the month in the parish hall.

**ST. LAWRENCE CHURCH**—Senior Club— 1:15 p.m. on the first Friday of each month. Mass followed by lunch.

**ST. MARTHA CHURCH** — Senior Citizens Club— 1:30 p.m. each Tuesday in church annex.

**ST. MARY MAGDALEN CHURCH** — Marian Towers Residents Club— 8 p.m. on the first Thursday of each month in the cafeteria.

**ST. ROSE OF LIMA CHURCH** — Young at Heart Club— 11 a.m. on the second

Thursday of each month in the auditorium.

**ST. VICENT DE PAUL CHURCH** Florida Senior Citizens Club— 1 p.m. on the first and third Saturdays of each month in the parish hall.

**VISITATION CHURCH** — Golden Age Club— 1 p.m. on the second Sunday of the month in the parish hall.

Complete details may be obtained by calling parish rectories.

## Abp. Carroll to offer Mass for the aged

Mass celebrated by Archbishop Coleman F. Carroll at 10 a.m. Thursday, Oct. 28 in Gesu Church will highlight the first anniversary observance of the opening of the Downtown Senior Citizens Community Center, 118 NE Second St.

An open house from 11 a.m. to 3 p.m. will follow the Mass.

Luncheon and health therapy classes are held daily at the center under the direction of Sister Maura Phillips, O.P. The facility opened just a year ago under the sponsorship of Gesu parish.

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# International students at Rosarian Academy

WEST PALM BEACH—Rosarian Academy's 300-member student body in this, the school's 51st year, includes 44 students from foreign countries.

Rosarian is a private pre-college preparatory school for girls conducted at West Palm Beach by the Dominican Sisters of Adrian, Mich. Each year its student body grows more international.

In addition to the Catholics among the 44 foreign students, there are Protestants, Jews and Hindu alumna, who speak French, Spanish, Portuguese and very British English," as one faculty member explained.

A study of the enrollment shows that the 44 students

come from England, Canada, Jamaica, Haiti, Vietnam, Venezuela, Mexico, Costa Rica, Puerto Rico, the Bahamas, Colombia, Santo Domingo, the Virgin Islands, El Salvador, Ecuador and Nicaragua.

A school spokesman said "This international group adds much towards the education of all our students through the day-after-day exchanges of cultures which are enlightening, broadening and ecumenical." A number of the girls arrived "knowing nothing of the language here," she continued, "but they are learning fast. They quickly mastered such words as 'okay', 'hamburgers' and 'ice cream' and we, as quickly, added another word—study," she said.



International students at Rosarian Academy include (from left) Mung Nguyen, Vietnam; Marcela Valdes,

Panama; Caroline Power, Puerto Rico; Delita Francis, Virgin Islands; and Angelina Arvelo, Venezuela.

# Local teenagers getting ready for Halloween

By ELAINE SCHENK

Spooks, shrieks, cold slimy things (shiver)—you'll find them all at parties and ghost houses celebrating Halloween all over South Florida. And would you believe Shine Our Light (S.O.L.) at St. James parish is sponsoring a good share of these horrors? They start off at St. James parish during a party for dependent children, Sunday (Oct. 24) and end up terrifying all the teenagers of the parish next weekend in the parish hall.

Not to be left out, St. Tim's youth ministry invites all youngsters aged 7-12 to enter—at their own risk—the haunted house (actually it's McDermott Hall in a Halloween costume) between 7:30 and 9:30 p.m. Sunday, Oct. 31.

Columbian Squires Circle 1364 will gather to celebrate the Eucharist Oct. 29 at 8 p.m. at the home of their chief counsellor, Bob Schutte, 95 NE 129 St. Would you like

more info about the Squires? Give a ring to Bob at 688-0206 or Kevin Seifried at 681-7733 (6-7:30 p.m.). New members are welcome.

Speech! Speech! It's the order of the day at the Catholic Forensic League tournament at Lourdes Academy this Saturday (Oct. 23) from 8:30

a.m. to 3p.m. Fifteen schools will send their teams to vie for 12 trophies in four categories as well as the grand sweepstake award. May the best team win!

## Straight Talk

# 'What is Church's feeling on interracial dating?'

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,  
How does the Catholic Church and you yourself, as a priest, feel about a black person dating a white person and a Scouting show set for Miami center

Tickets are now on sale for the "Wide World of Scouting" show. In addition to thousands of cubs, scouts, and explorers from South Florida, 301 scouts from 11 countries will participate. The \$1 ticket will permit one adult or two children under 12-years-old to see the family show on Friday, Dec. 3, or Saturday, Dec. 4, at the Miami Beach Convention Center.

Wide World of Scouting is a story told by nearly 10,000 young people and adults about the lifestyles, cultures, customs and scouting of other countries in the free world. It's a show of displays, booths and entertainment.

You can visit a 40 foot Niagara Falls or propel down a 60 foot Mt. McKinley, see how log rolling is done in the Canadian wilds, take a safari through Africa, walk through an imaginary diamond mine, see ceremonial dances and learn how Lord Baden-Powell started the scouting program with the Zulu tribes.

black person marrying a white person?

Brenda.

Dear Brenda,  
Both the Church and myself feel that race as such does not enter into a decision to date or to marry. Race is really something accidental. It does not tell you much about the person at all. It is something that you can't do anything about. It almost falls into the same category as being born in Los Angeles or New York City. In this way race doesn't become a matter that should block love or marriage.

The Church and myself are very concerned, however, that two people of different races realize the tremendous difficulties that they can encounter by going together. They will feel a great deal of hatred

from people who are bigoted. They may not have the acceptance of their families. They will find themselves stared at wherever they go. They will feel unwelcome in many places. They may find themselves abandoned by their "friends."

All these things can put a tremendous strain on a person. You can start to blame the person you love for all the misery you feel. Many interracial marriages have gone under because of this pressure.

The Church and myself will never discourage a marriage because of race. But we feel it is necessary for the couple to look realistically at the life they will live and to see if they have what it takes to make it.

## 'Youth for Life March' protests abortion clinic

WHEELING, W.Va.—(NC)—More than 200 public and parochial high school students joined a "Youth for Life March" against the Wheeling Medical Services, Inc., an abortion clinic located downtown here.

The six mile march ended with a short ceremony and the laying of two rose memorial wreaths at the office door of the clinic, where the students chanted anti-abortion slogans.

STUDENTS from three Catholic high schools, St. John's, Bellaire, Ohio, Bishop Donahue, McMechen, W.Va., and Wheeling Central Catholic, and a public high school, Wheeling Park, participated in the march.

The clinic's staff watched the demonstration from sixth floor windows.

Wheeling police moved the students to another street for a short ceremony involving local clergy.

The Rev. Robert Romick, pastor of the First Baptist Church in Wheeling, thanked the students for participating and urged them to continue to protest against abortion.

Frank Sweeney, communications director for the Wheeling-Charleston diocese said, "We're proving today that abortion is not just a Catholic issue."

AFTER the ceremony,

members of St. John's parish in Benwood carried two hand-made rose wreaths to the sixth floor offices of the abortion clinic.

Mrs. Rebecca Fair, administrator of the abortion clinic accepted the wreaths saying, "No use letting good flowers go to waste."

She said that the two protests held since the clinic opened Aug. 2 have not hurt business.

"I feel they have a perfect right to protest," Mrs. Fair said adding that the demonstrators have served as a form of advertising.

RECENTLY Mrs. Fair released statistics claiming 23 percent of the clinic's patients said they were Catholic 55 percent said they were Protestant and two percent said they were Jewish. The remainder was listed under other religions or not affiliated with a religion.

Eighty-two percent of the patients ranged from 18 years old to 35 years old, she said.

Mrs. Fair refused to release the number of abortions performed at the clinic since it opened two months ago.

Pickets have been keeping a vigil at the Wheeling Clinic six days a week and a Wheeling Walk for Life is being planned by the local pro-life group.

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# Jeanne Wolf interviews Irving Wallace on PBS

Jeanne Wolf is the attractive, personable interviewer of well-known celebrities whose human interest show has brightened the PBS schedule for the past two years.

This season, like Ed Murrow's "Person to Person" show, she has gotten out of the studio in order to show candid portraits of famous people at home and at work. "Jeanne Wolf With...Irving Wallace" provides relaxing as well as interesting viewing Thursday, Oct. 28, 10:30-11 p.m., over

PBS, Channel 2.

WALLACE, of course, is America's best-selling author: 99 million copies of his books sold and over a half-billion readers all over the world.

He side-steps the charge that he exploits sex in his novels (his first best-seller was the 1960 "The Chapman Report" about a sex survey team), saying that his sex scenes are "honest in their details," and he would never use them unless they were

appropriate to the situation and the characters.

WHATEVER the secret of his success as a popular writer, the program is very informative on how he got started, how he works, and the problems every author faces in getting what's in his mind ("there's a little stage in my head where the characters are talking all the time") down on paper. He is articulate, self-confident, and enthusiastic about his work. It is his belief that readers appreciate a good story that makes them want to go on reading to find out what happens. The fact that he is genuinely optimistic about life and that all his novels have happy endings doesn't hurt either.

Ms. Wolf is a low-key interviewer who gets her subjects to relax and be themselves. Even taciturn Charles Bronson, the movies' most closed-mouthed star, chatted guardedly with her. The show is bound to appeal to anyone interested in the world of show business and the entertainment media.



Champagne bandleader Lawrence Welk, a member of St. Martin of Tours parish, Brentwood, Calif., said he doesn't mind being considered a "square" if it means "believing in traditional values."

## Film fare on television

Sunday, Oct. 24

7 p.m. (NBC)—"20,000 Leagues Under the Sea" (1954)—The classic Jules Verne sea story about the submarine Nautilus and the mysterious Captain Nemo, starring Kirk Douglas and James Mason. Good family entertainment. A-I

9 p.m. (ABC)—"The Stepford Wives" (1975)—Katharine Ross stars in this failed thriller about suburban wives behaving like docile, mindless windup dolls. Funny when it is meant to be

frightening, the film has some language and visual elements that account for its adult rating. A-III

Friday, Oct. 29

9 p.m. (CBS)—"Badlands" (1974)—A serious film by Director Terrence Malick about teenage romance and thrill killing, which is based loosely upon the notorious Starkweather case of the late 50s. The visual elements are restrained, but the story is definitely not for children. A-III

# 'Paper Tiger' story line must be worn out by now

"Paper Tiger" (Levine) is a rather trite film saved as entertainment by the charm of its performers.

David Niven plays a mild-mannered school teacher given to fantasizing about non-existent wartime feats who is hired by the Japanese ambassador to an Asian country as a tutor for his young son. After the boy has had time enough to grow to adore the tutor for his imaginary heroism, terrorists strike, kidnapping both of them. Almost anyone could take the story from there and finish it.

Not the least of the movie's difficulties is that it keeps reminding one of far better films: "The Fallen Idol" (the boy at the embassy whose trust is betrayed), "Separate Tables" (in which David Niven played almost the same role he has here) and Kurosawa's "High and Low" (in which Toshiro Mifune played precisely the same role).

It is, furthermore, sentimental, and Director Ken Annakin seems to have no clear idea of where he is going. Thus the camera spends a lot of time looking at things of no importance whatsoever—such as that old favorite, airplanes taking off and landing.

Still Mifune and Niven are



David Niven and Ando, in "Paper Tiger," a Levine release.

always interesting to watch, and young Ando has tremendous charm as the boy.

The film's violence, however—the activity of the terrorists—presents a problem in that those who would enjoy the movie the most—young children—might be adversely

affected by it. Hence the stricter rating. A-II (PG)

## Lawrence Welk proud of being a 'square'

DENVER— (NC) — Lawrence Welk once thought of calling his new book "The Square."

To Welk, being "square" means being "old-fashioned," "believing in traditional values."

Welk, a member of St. Martin of Tours parish in Brentwood, Calif., is a religious man—to judge from how often he thanks God in his conversations and his books.

He said he has been "singularly blessed by God" and is "filled with deep humility and gratitude for the continuing goodness of God."

And, he declared: "If I would not have had my Catholic training, I would never

have made it." He said that all of his books "are based on the



Catholic religion."

Welk was in Denver to publicize his latest book, "My America, Your America." His latest book is devoted to a new social system he calls his "Training and Sharing System."

His method of sharing and caring involves the employer personally training and developing people by helping them reach their highest potential. The sharing, he said, takes several forms: financial (profit-sharing), emotional, educational, moral and social.

Welk is particularly interested in helping young people to develop their talents, and points to the many young people that he has developed through his show—such as the Lennon Sisters and his latest group, the Semonski girls.

"Too often," he said, "youths have gone off in the wrong direction...They should be channeled into the right direction."

Welk will be 74 next March, and said he is seriously thinking of retiring. "I've had enough," he said, explaining that he has about eight people in mind who might be able to take over the orchestra.

## 'Firing Line': 10 years on TV

Oct. 23 at 7:30 p.m., and Oct. 30 at 10 p.m., WPBS, Channel 2 airs two special programs: "Ten Years of Firing Line: 1966-1976," celebrating a decade of broadcasting with William F. Buckley, Jr., colorful cynic and cynosure of conservatism.

Parts I and II feature commentary by Buckley and clips of programs that, to quote Buckley, "are worth looking at again." These two one-hour programs are not a jog down memory lane, but a selection of some of the richest moments shared by this often confounding polemicist and those brave enough to face the firing line.

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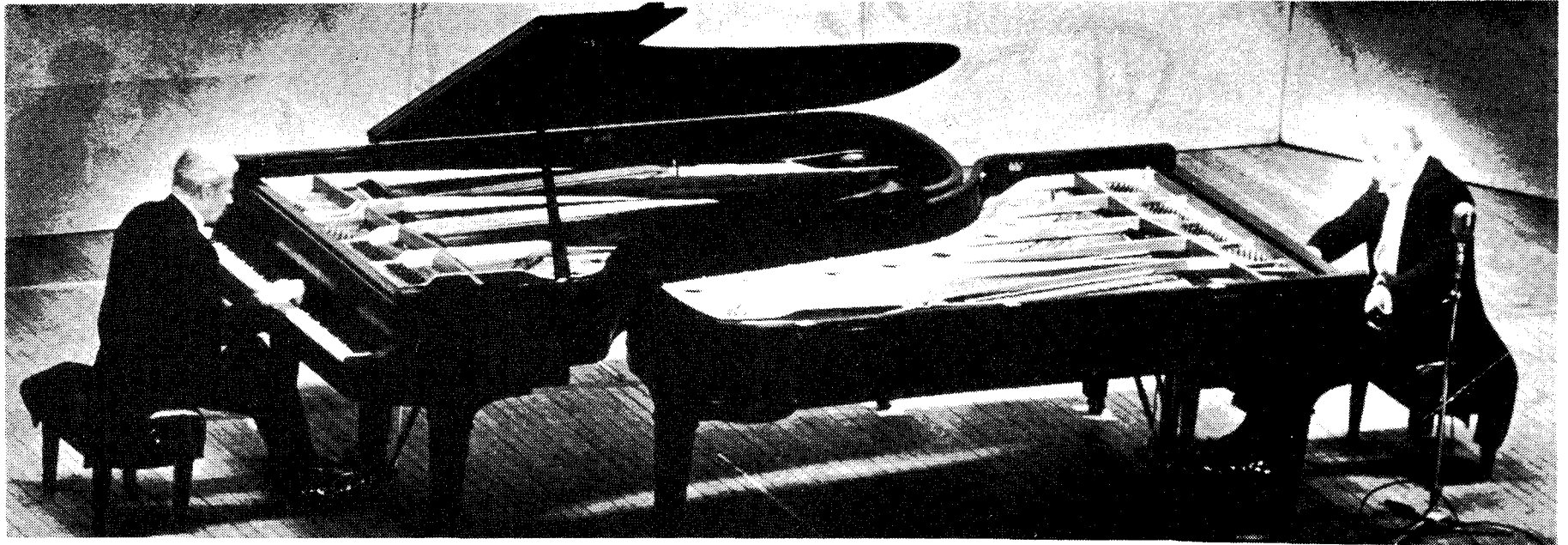
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Duo-pianists Whittemore and Lowe are featured soloists at the opening of the Greater Miami Philharmonic's 12th consecutive season Monday,

Oct. 25, at Dade County Auditorium, and on Tuesday, Oct. 26, at the Miami Beach Theater of the Performing Arts. The program will also be

presented in the Palm Beach Auditorium on the Music at Eight Series, Saturday, Oct. 23.

## Duo-pianists open Philharmonic's 12th season

James Conlon, principal guest conductor of the Greater Miami Philharmonic, will inaugurate the orchestra's 12th

will be the featured soloists in the Poulenc Concerto, which was written for, and dedicated to them by the composer.

Duo pianists Arthur Whittemore and Jack Lowe are currently taping a new TV series of weekly programs for national Public Television on which they will be performer hosts.

R.C.A. has recently reissued one of their highly

successful children's albums, "Major Classics for Minors," in a stereo version and Capitol has repackaged their very popular "Carnival of the Animals" by Saint-Saens backed with the Poulenc "Concerto for Two Pianos and Orchestra."

UNIVERSALLY acknowledged as music's foremost two piano team. Whittemore and Lowe were the first duo-pianists to appear at the White House, to introduce popular music on the concert stage and to have averaged

over 70 concerts a year. They have recently become the first artists to have recorded a country music album using classical style arrangements for placement in the Country Music Hall of Fame in Nashville, Tenn.



consecutive season.

Acknowledged as one of music's foremost two-piano teams, Whittemore and Lowe

## PACE forms school committee

Representatives of Dade and Broward schools met recently to form an educational advisory committee for P.A.C.E. (Performing Arts for Community and Education, Inc.) the non-profit organization that was created two years ago to encourage the growth and vitality of the performing arts throughout South Florida.

Since its inception P.A.C.E. has initiated, developed and documented programming in three major areas: for the general community; for the shut-in (hospitalized, incarcerated etc.); and within the Dade and Broward public and private schools.

The P.A.C.E. educational advisory committee has been created to collectively take responsibility for determining the needs of arts programming within South Florida schools; for evaluating the performing groups which will be presented in schools and arranging priorities for the types of programming and recipients of such.

In its current fiscal year, P.A.C.E. will devote approximately \$50,000 of its

expenditures to programs stimulating the creativity and musical interest of students of all ages within South Florida.

In order to sustain, expand and further design arts' education programming, P.A.C.E. and the newly formed educational advisory committee will need broad based community support. Director Stephen Parsons says: "In its simplest form, P.A.C.E. entertains requests

for funding performances. We have money to pay musicians from the Music Performance Trust Funds. And money from the National Endowment for the Arts to develop and document arts' programs. However, these are seed monies, not funds for sustaining programs."

For more information regarding the Educational Advisory Committee, call John Casbarro, 685-0291.

## Read any good books lately?

By JOSEPH R. THOMAS "Reaching Out," by Father Henri J.M. Nouwen. Doubleday. New York. 120 pages. \$5.95.

Father Nouwen is rapidly becoming one of our popular spiritual writers, and in this latest work the Dutch priest is certain to add to his reputation as an excellent guide to a life of prayer.

"The Roots of Unbelief," by Father William J. O'Malley, S.J. Paulist Press. Paramus, N.J. 89 pages. \$1.65 (paper).

Ignorance and the failure to feed our spiritual hunger is the cause of so much contemporary unbelief.

"The Long Suffering," by Richard Terry. Paulist Press. Paramus, N.J. 77 pages. \$3.95.

Terry is an alcoholic who sees his drinking as a moral as well as a medical problem. His reliance on the love of God is a positive aspect of his attempt to achieve dignity, but others will surely question his seemingly easy acceptance of the failures he expects.

"Freedom and Healing," by Joseph Lange, O.S.F.S., and Anthony Cushing. Paulist Press. Paramus, N.J., and Dove Publications, Pecos, N.M. 101 pages. \$3.95 (paper).

A popular treatise written out of the charismatic experience.

"In Search of the Beyond," by Carlo Carretto.

Orbis Books. Maryknoll, N.Y. 175 pages. \$5.95.

A desert hermit who is a follower of Charles de Foucauld provides a guide to an intensified spiritual life.

"A Priest Forever," by Carter Heywood. Harper and Row. New York. 146 pages. \$6.95.

Carter Heywood is assistant professor of theology at the Episcopal Divinity School in Cambridge, Mass. She—yes, she—is also a priest, having been among the 11 women irregularly ordained to the Episcopal priesthood in 1974. This is not only her story, but a story of church division. It is an exceptional document, at once theological and personal, and it is of special interest to Catholics because the forces which brought about the ordination are also at work within Catholicism.

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## Miami Lyric Theatre begins '76-'77 season

To open the 1976-77 season, The Lyric Theatre of Miami will present Tennessee Williams' "The Glass Menagerie." The cast is headed by Connie Cramer as Amanda, April King as Laura, Steve Aminoff as Tom, and Scott Shannon as Jim.

"The Glass Menagerie" will be performed Friday and Saturday evening, Oct. 29th and 30th at 8 p.m. and again the following Friday and Saturday, Nov. 4th and 5th at 8 p.m. Tickets are \$3 for adults and \$1.50 for children, students and senior citizens.

Information and-or reservations may be obtained by calling 759-5505 or by mail to The Lyric Theatre of Miami 7610 Biscayne Boulevard.

The Lyric Theatre is a non-profit organization working in conjunction with the Dade County Community School Program, Biscayne Lutheran Church, Young Artists of Miami, Florida Opera Repertory Inc. and Florida Fine Arts Association.

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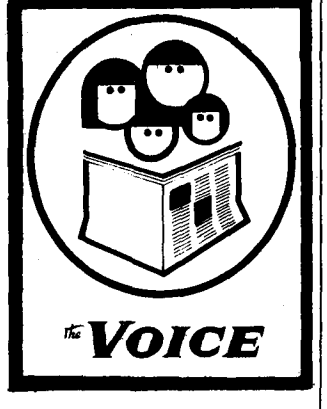
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# Experiencia misionera que fructifica

(Continued from page 28)  
que tengo, puede ir alejándose de Dios, y ellos sin tener, comparten y parecen felices. Uno aprende mucho conviviendo con gente así."

"Yo no creo que sean felices," añade Alfredo, "sólo que queremos verles felices para nuestra propia comodidad."

"Es verdad que lo material

nos puede apartar de Dios, pero sinceramente creo que somos más felices aquí."

Algo parecido siente Adriano porque piensa que los dominicanos que conoció son personas y como tales tienen que vivir con dignidad."

"Y si somos cristianos hemos de compartir con ellos nuestra

felicidad," dice convencido.

Desde su vuelta, de Santo Domingo, Adriano no ha cesado de compartir su experiencia con otros jóvenes de Miami.

Su esfuerzo y el de los muchachos de Belén se ha unido a otros ya existentes en Miami. Juntos han tratado de hacer algo concreto que ahora se conoce como Amor en Acción.

El proyecto trata de edificar un comedor para los niños de un barrio marginado en Guandules, Santo Domingo.

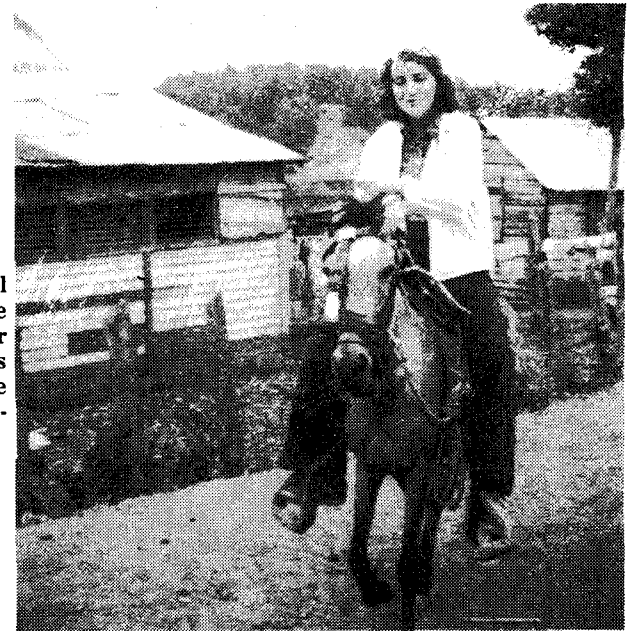
Alicia Marill conoce bien la necesidad de aquel lugar. Pasó todo un año enseñando en la escuela de aquel barrio donde "viven 25,000 familias con hambre y necesidades increíbles."

"Los niños no asimilaban la educación por falta de nutrición. La mayoría va a la escuela sin comer," dice, al explicar cómo surgió la idea de ayudar.

Según explica: todo empezó vendiendo "donuts" después de las misas de los domingos. La

gente empezó a interesarse y hoy son muchos los jóvenes que dedican toda su creatividad para conseguir fondos para el comedor."

Alicia Marill durante uno de sus paseos por los barrios marginados de Santo Domingo.



"Amor en Acción se propone crear conciencia en la comunidad de Miami sobre las necesidades que sufren hermanos nuestros en otros lugares," explica Alicia, "pero también ofrece un modo concreto de ayuda."

"La respuesta ha sido fantástica," dice, contamos con el apoyo de múltiples

organizaciones, grupos de parroquias e individuos." Hasta el momento se han recaudado unos \$8,000. El proyecto para el comedor es de \$20,000.

¿Cómo se está logrando? "Gracias al entusiasmo de la gente y a la semilla sembrada por el Congreso Eucarístico. No en vano fue una llamada a hacer algo por las hambres de la familia humana..."

(Para información sobre Amor en Acción llamar al 649-1287)



Alfredo de Armas

Jorge Alvarez

Eduardo Quintana

## Peregrinos por la paz a Luján

BUENOS AIRES—(NC)—Unas 70.000 personas peregrinaron a pie unos 90.000 kilómetros hasta la basílica de Nuestra Señora de Luján para implorar por la paz y la unidad en su patria Argentina, destrozada

por un conflicto que ha dejado 3,000 muertos en tres años. La peregrinación, organizada por la juventud católica, culminó con un llamado a la paz del cardenal Juan Carlos Aramburu de Buenos Aires, quien calificó al

acto como una "afirmación de unidad contra la violencia, la desconfianza y la división." La jerarquía ha pedido al gobierno militar varias veces que detenga el conflicto.

Tendrá lugar el sábado 23 a las 4:00 p.m. en el "Big Five Club" la competición basketball entre los antiguos alumnos de Belén y La Salle. El partido es

abierto al público. Hasta el momento se han entrenado unos 100 jugadores entre los 33 y 55 años, graduados de los cursos

1938 hasta el 1960 en Cuba. El Club Big Five está en 9299 S.W. 7th Terrace, con entrada por la 87 avenida.

## Antiguos alumnos Belén—La Salle compiten en 'Basket'

NUEVA YORK.— El arzobispo cardenal Terence Cooke, ha nombrado dos nuevos párrocos hispanos: el padre

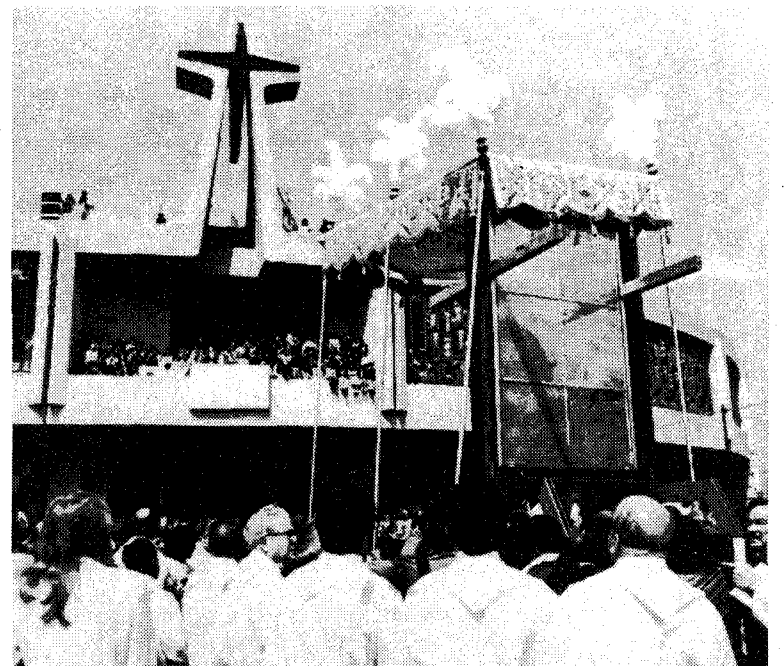
Joaquín Beaumont para Pastor de la parroquia de San Pablo, en el Este de Harlem-Manhattan, y

el padre José L. Galdós, para Pastor de la parroquia de "Our Savior" del Bronx.

## Nueva basílica a Virgen Guadalupe

(Del mensaje del Papa al pueblo Mexicano.)

La dedicación de la nueva basílica no es, no puede ser, una meta de llegada sino un punto de partida. El templo inaugurado debe ser símbolo de ese templo espiritual y visible que llamamos Iglesia... Las multitudes que hoy y en el futuro se encontrarán sobre las alturas del Tepeyac, y las que de todos los ángulos de México mirarán hacia él, deberán descubrir allí su hermandad profunda como hijos del mismo Padre... La dedicación del nuevo templo debe constituir el punto de arranque de un esfuerzo permanente de mayor justicia social, búsqueda de una creciente educación cultural que dignifique cada vez más a todas las personas de una lucha sin tregua a la corrupción, de una eficaz ayuda-espiritual, moral, material- para todos los oprimidos y necesitados... Que Ella os lleve a Jesús, centro y destino final de nuestra devoción y nuestra vida".



Ante numerosos devotos la tilma del indio Juan Diego con la milagrosa imagen de la Virgen, llega a la nueva basílica.

## Ayudar, un honor

Muy amados en Cristo:

El domingo 24 de octubre es el Domingo de las Misiones. Desde hace 50 años la Iglesia viene celebrando este día mundial de oración y sacrificio por las misiones.

Si amamos a Cristo, nuestra caridad tiene que abrazar al mundo entero. Debemos unirnos todos en el esfuerzo común de la Iglesia para propagar el mensaje de Cristo. En nuestros días no hay cabida para la indiferencia, la apatía o el egoísmo espiritual. ¡El mundo está lleno de necesidades!

Miles de misioneros dedicados a propagar el Evangelio se entregan totalmente a su tarea, a veces en medio de grandes peligros, y son pacientes, generosos y perseverantes aún cuando sus esfuerzos parecen no dar fruto y el progreso es muy lento. El misionero, como el Cireneo, ayuda a Cristo a llevar su cruz hasta el final.

Nosotros tenemos el honor y la responsabilidad de ayudar a los misioneros con nuestra oración y nuestra ofrenda. Su causa es la causa del mismo Cristo que llama a toda la humanidad a conocer y amar a Dios.

El próximo domingo, Domingo de las Misiones, demos generosamente en la colecta de la Sociedad para la Propagación de la Fe, creada por el Santo Padre para atender las misiones. La Sociedad para la Propagación de la Fe está siempre atenta a las necesidades de las misiones en el mundo entero y a las oportunidades de prestarles ayuda en nombre de los fieles que cooperan a este fin. Los misioneros esperan nuestra ayuda. Seamos generosos.

Con mi paternal bendición, quedo de ustedes

Sinceramente en Cristo,

*Edelman J. Carroll*  
Arzobispo de Miami

## ¿Milagros sólo en Italia?

No es verdad que los fenómenos de carácter milagroso para los que no se han encontrado explicaciones naturales, sólo se hayan dado en Italia.

Tampoco es verdad que lo afirmara el padre González Quevedo, S.J., sólo que por un error de imprenta, en nuestro reportaje de la semana pasada, la palabra "mariano" quedó cambiada por "italiano".

Corregimos por tanto que "Según el padre G. Quevedo, la investigación existente sobre casos de verdaderos milagros—fenómenos que no se pueden explicar naturalmente ni parapsicológicamente—no ha encontrado ninguno fuera del contexto judío-cristiano, cristiano antes de la Reforma y solo católico y generalmente MARIANO después de ella.

# LA BIBLIA

Por el PADRE JOSE LUIS HERNANDO

El fruto de un cocotero son los cocos, pero hasta lograr el fruto sabroso y fresco, inmaculado e intacto, tenemos que atravesar las capas de la cáscara verde, las fibras y la corteza férrea. También la Biblia tiene una corteza que son las palabras humanas, pero hay que atravesar y romper esta corteza para encontrar el mensaje de Dios, el fruto, la savia y la Vida que supone la Palabra de Dios.

Podemos decir que todo mensaje es transmitido en un código sin conocer el código no podemos reconocer el mensaje. La Biblia nos trasmite un Mensaje a través de un código lingüístico-literario, que nos llega en tres lenguas: hebreo, arameo y griego. Como toda palabra humana la Biblia está sometida a las limitaciones del hombre, al mismo tiempo que se encuadra en los límites geográficos, culturales, lingüísticos, históricos...del hombre concreto que pronuncia y escribe esas palabras.

Esto nos tiene que ayudar a comprender: no se trata de atraer el texto hacia nosotros, juzgando o pensando con nuestras categorías mentales de

hoy, si no más bien tenemos que ir hacia el texto: leyendo lo que hay en él y no lo que existe en nuestra mente. De aquí la importancia de enmarcar el Mensaje Bíblico en el marco concreto-histórico, arqueológico, filológico de su época, para entenderlo y saberlo aplicar al hoy.

Pero la Biblia no es sólo mensaje—es además un mensaje de Dios, y Dios no habla como nosotros: Dios es completamente espiritual. En Dios no hay cambio, ni tiempo...vive en un constante "ahora". Sin embargo nosotros estamos en constante evolución...se nos escapa el tiempo. Cuando Dios se comunica con el hombre decimos que "Dios nos ha hablado", se trata, más bien, de que el hombre ha sabido descifrar el código de los acontecimientos en los que Dios se expresa.

Además Dios habla a través de signos: El Código que Dios usa para comunicarse no es lingüístico. El usa de signos. Habrá que conocer estos signos y descubrir su significado. Esta será la misión del profeta: ser el hombre que comprende el mensaje que hay detrás de los signos y traducirlo en palabras inteligibles para los hombres de su época. El profeta es receptor

# mensaje de Dios en palabras humanas

humano, que sirve de emisor divino para sus hermanos.

Dios al hablar se adapta: Siempre que Dios habla se somete a los límites culturales de cada época: vuelca su Mensaje Divino en moldes transitorios del hombre, que es un ser en evolución. Dios no habló sólo a los Patriarcas y Profetas. Habla en los hechos de los pueblos nómadas que pueblan las páginas de los primeros libros de la

Biblia. Dios conoce la mentalidad y sensibilidad humana de aquellas gentes primitivas...; poco a poco les va formando, haciéndoles percibir el sentido religioso incluso de sus costumbres feroces. Dios es un paciente pedagogo, que gradualmente y adecuadamente da su Mensaje.

Para concluir podemos afirmar que al leer la Biblia dejamos las playas seguras de

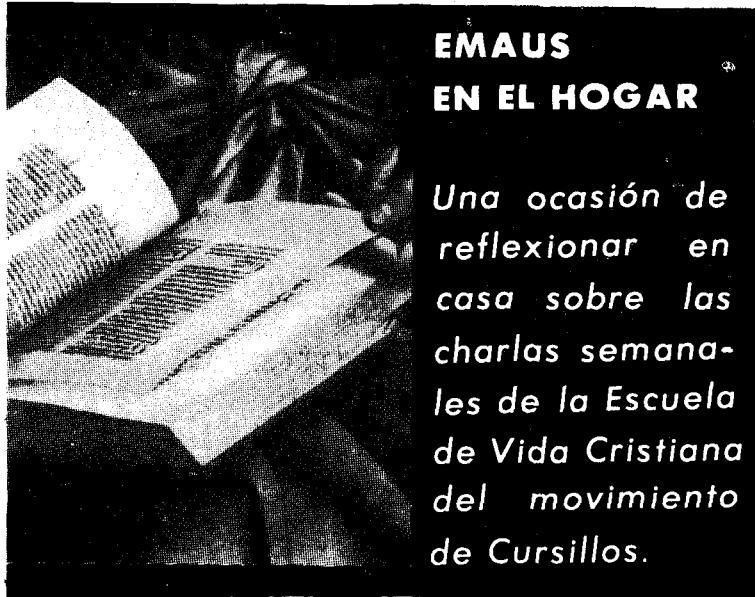
nuestra mentalidad para buscar nuevos mares en un texto lejano, escrito miles de años antes de nosotros. Pero volvemos del texto hacia nuestra vida, trayendo con nosotros el Mensaje, que está más allá de la simple cáscara del texto.

La palabra de Dios está más allá del tiempo y el espacio. Un Mensaje que hay que encarnar en la realidad histórica, social y cultural de hoy. Ver más allá de la letra, no aprisionar el texto en el marco del pasado. No detener el dinamismo histórico del Mensaje divino.

Las costumbres, expresiones o tradiciones pertenecen al pasado, esto es la corteza, pero la Palabra de Dios, es el fruto, la savia y la vida, y esto nos pertenece.

Las costumbres han cambiado, pero las actitudes se repiten. Por eso, el Mensaje tiene vigencia y actualidad.

Resumiendo: La Biblia presenta hechos de un lejano pasado. Se concretiza en moldes transitorios, como los mismos hombres que la produjeron y utilizaron, pero contiene un mensaje eterno que sirve para siempre. Es Palabra "viva y eficaz". La Biblia sigue teniendo actualidad.



## EMAUS EN EL HOGAR

Una ocasión de reflexionar en casa sobre las charlas semanales de la Escuela de Vida Cristiana del movimiento de Cursillos.

## Comentarios evangélicos

Por el REV. JOSE P. NICKSE

Llamaron al ciego diciéndole "¡Animo, levántate!, te está llamando." Y él, arrojando su manto, de un salto se puso en pie y llegó a Jesús. Jesús le dijo: ¿Qué quieres que haga?" El ciego respondió: "Maestro, que yo vea."

Marcos 10:46-52

Dicen que no hay peor ciego que el que no quiere ver. La peor ceguera que nos aflige no es la ceguera del cuerpo sino la del alma.

La fe nos da una visión clara de la vida. Algún filósofo ha comparado la vida con un gigantesco rompecabezas. Para muchos, ¡qué difícil es que todas las piezas encajen! Pero para el hombre de fe, la vida siempre tiene un propósito, un significado aún en los momentos de tinieblas.

Regresemos al encuentro del ciego con Cristo. ¿Podemos compararnos con él?

El ciego cree en un poder que no puede ver. Nosotros también. Nuestra fe nos pone en la presencia del Dios que no vemos con nuestros ojos humanos.

El ciego se pone en manos de ese poder. Deposita su confianza en Jesús. Nosotros hacemos precisamente lo mismo cuando oramos.

Jesús lo cura. Nosotros podemos sentir la mano de Dios en nuestras vidas cuando abrimos nuestros corazones a la misericordia de Dios.

No hay mayor fuerza en el mundo que la fe. Es el escritor ruso Alexander Solzhenitsyn quien nos dice que los campos de concentración rusos son monumentos a la fe indestructible del hombre. El es ejemplo vivo del hombre que se mantiene firme en la fe a pesar de los sufrimientos y la persecución.

Al final de la Segunda Guerra Mundial, durante la labor de limpieza en Berlín, se encontraron las siguientes palabras en un muro de la zona judía:

Creo en el sol aún cuando no brilla,  
Creo en el amor aún cuando no lo siento,  
Creo en Dios aún cuando permanece en silencio.

Nunca se supo quien escribió este mensaje en aquel muro. Quizás fuera una víctima más del río de sangre que bañó la Alemania nazi. Las palabras quedaron como mudos testigos de la fuerza indestructible de la fe.

Para ver hay que abrir los ojos. Para crecer en la fe, hay que abrir el corazón. No podemos conformarnos con un cristianismo minimalista, con una visión miópica de la fe.

Recordemos las palabras del ciego del camino: "Maestro, que yo vea."

## La opción fundamental

# Elegir o no elegir

Por el PADRE JOSE ANTONIO ESQUIVEL S.J.

No hace falta, quizás, escuchar a los filósofos, para expresar lo que algunas veces nosotros hemos experimentado en nuestras vidas.

Porque, ¿quién de nosotros no se ha sentido alguna vez como arrojado en este mundo...y atrapado por la rutina de uno y otro día, sin sentido, sin razón, sin explicación de su existencia?

Es en momentos como éstos que al hombre le surge la pregunta fundamental sobre su vivir. Es entonces que debe plantearse su opción, y responder explícitamente a lo que dentro intuye: que sí, que la vida tiene sentido y que vale la pena vivirla.

Porque si realmente no lo tuviera, más valdría sentarse bajo una mata y esperar sin esperanza la llegada de la muerte.

Pero antes de elegir el hombre debe contemplar las alternativas ante sí, porque, de hecho, la vida presenta ejemplos que justifican la adopción de diversas actitudes ante ella.

No faltan ejemplos de cosas absurdas para nuestros ojos: la muerte de un niño, la enfermedad de una madre joven... Ejemplos de sufrimiento, de miseria...

Y por otro lado, cuántos ejemplos de felicidad, de alegría, del cariño de Dios que no descubrimos y pasamos por alto: la belleza, el amor, el esfuerzo, todo lo que vive y respira es de hecho una afirmación, un asentir a la vida misma.

No creo que nuestra vida pueda ser como la de Sisifo, el personaje de la mitología griega castigado por los dioses. Su

castigo consistió en pasar toda la vida subiendo por una roca hasta el pico de una loma, y volver a bajar, y así toda una vida.

Lo nuestro no es así, nosotros peregrinamos, caminamos, pero hacia un encuentro lleno de sentido. Y de ahí esa fuerza interior, casi inconsciente que nos hace seguir adelante, amando, trabajando, sufriendo y llorando. Nos nace de adentro, y sentimos el amor, la amistad...no como algo puramente mental, sino como una experiencia.

Pero no nos basta vivirla. Hemos de saber que la vivimos, hemos de saber respondernos, hemos de saber cuestionarnos sin miedo, para poder también respondernos como hombres. Porque aquel que no piensa no es hombre. O lo es, pero de esos que viven de la mañana a la noche y de lunes a viernes atrapados en la rutina, sin pararse a preguntar y a preguntarse.

La vida tiene sentido sí, pero nosotros se lo quitamos, viviendo como al tun-tun.

Tiene sentido, sí, pero nosotros nos aturdimos en la actividad y nos asustamos de las preguntas que la misma vida nos hace.

Nos asustamos de su misterio, de lo que no entendemos, de lo que no controlamos, sin darnos cuenta quizás de que ese misterio que nos aturde, esas preguntas que no sabemos responder...son las que nos llevan a la respuesta, porque nos hacen enfrentarnos con la "gran pregunta" con la "causa de las causas", con ese Alguien que no sólo nos creó, sino que nos recrea en cada momento, y nos mantiene en la vida y lo hace por

amor.

Amor personal que se nos ofrece pero que respeta nuestra libertad.

Amor de Dios, que es real, que existe, que da sentido a nuestra vida...

Amor de un Padre que espera nuestra decisión.

Amor, amor, amor...para ti, para mí, para quien quiera aceptarlo, descubrirlo, optar por él.

## Tiempo para pensar

● ¿Cuántas veces al mes, a la semana, al día, dedicas a la reflexión o piensas en el sentido de tu vida?

● ¿Crees que puedes hacer algo para que tus amistades descubran el sentido de su vida, y la presencia del amor de Dios en los acontecimientos?

● Lee despacio el evangelio de San Lucas, Cap. 12, 22-34. Coméntalo con tu familia. ¿Crees que es fácil poner en práctica su mensaje?

● Teniendo en cuenta las ideas del padre Hernando lee despacio el evangelio de San Juan, Cap. 10, 1-16, ó también el de San Mateo Cap. 23, 13-32, y trata de descubrir el mensaje. ¿Crees que hoy se habría escrito ese mensaje en otras palabras, con otros ejemplos...de la vida de hoy? Puedes hacer lo mismo con otros pasajes del evangelio.





# Eduquemos para la justicia

Pasan de 80,000 las respuestas que de toda la nación, se han recogido por el comité encargado de la reflexión sobre el tema Humanidad, que se discutirá durante la Conferencia "una llamada a la Acción" esta semana.

Analizadas por un equipo de ocho personas, estas respuestas quedaron agrupadas en varios temas que sirvieron para la reflexión y formulación de propuestas que serán presentadas ante los delegados de Detroit.

Estas propuestas, que servirán para la planificación de un programa de acción social durante los próximos cinco años, recomiendan que para promover la justicia en el mundo, la Iglesia debería:

● Establecer una cadena de oficinas diocesanas en favor de la justicia y en conexión con la Oficina Internacional para la

Justicia y la Paz de la Conferencia Católica en Washington D.C.

● Que la Conferencia Católica establezca una rama de su oficina en la sede de las Naciones Unidas de Nueva York, para mantener contacto e influenciar otras organizaciones internacionales.

● Que se ponga más atención en la educación de los católicos hacia las necesidades y exigencias de la justicia. Que se logre intercambio con naciones en desarrollo. Que la prensa católica ponga más atención en informar sobre la justicia y que las escuelas católicas establezcan programas de "educación para la justicia".

● Que, como parte de su política internacional, la Iglesia defienda los derechos humanos de las naciones.

● Que se evalúen las dimensiones o aspectos morales de la política de la nación, y del impacto de las "multinacionales" en las naciones en desarrollo.

● Que se continúe el esfuerzo

por eliminar el hambre en el mundo y se adopte la operación "un plato de arroz" como práctica permanente (este programa se inició en la cuaresma de 1976 como preparación al Congreso Eucarístico).

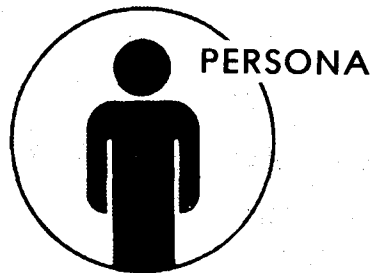
● Que se combata la proliferación de armamentos, especialmente armas nucleares, a través de programas de educación sobre el tema en las escuelas católicas.

Sobre este mismo tema, ya habló el Vaticano al principio del año dirigiéndose a las Naciones Unidas, y afirmaba "Existe una obvia contradicción entre el despilfarro en que se incurre con el exceso de producción de armas, y la cantidad de necesidades vitales insatisfechas... De hecho esto es un acto de agresión, un crimen, porque, aunque no sean puestas en uso, las armas solo con su coste matan a los pobres, ya que

les hacen morir de hambre". Otras propuestas sobre el tema humanidad tratan del tema de la opresión política y la existencia y uso de torturas...

Además del obispo James W. Malone de Youngstown, Ohio, trabajaron en este comité sobre Humanidad: Dr. Jorge Domínguez, Eileen Egan, padre Joseph Komonchak, padre Rollins Lambert, Hna. Annette Mulry, MM, Moises Sandoval y Philip J. Sharper.

## Ante todo la persona



La posibilidad de redactar un "estatuto de derechos" que exprese los derechos de los católicos como miembros de la Iglesia, ha sido uno de los puntos estudiados por el comité de reflexión que presentará un número de recomendaciones sobre el tema Persona, ante la reunión de obispos de Detroit la próxima semana.

Pero la elaboración de tal estatuto no parece cosa fácil, según indica el mismo comité, debido a la dificultad a llegar a un consenso sobre el contenido de tal estatuto.

A juzgar por los informes publicados, dicho comité ha sido uno de los que ha encontrado más dificultad en llegar a recomendaciones unánimes específicamente al tratar el tema de la paternidad-maternidad.

Las dificultades se hicieron patentes en lo referente a las enseñanzas de la Iglesia sobre regulación artificial de la natalidad. El comité admite, "no haber podido llegar a consensos" y presenta varias alternativas que a su vez se someterán a discusión en Detroit.

Una de ellas invita a los obispos a "clarificar a través de su liderazgo pastoral" la relación entre las enseñanzas de la Iglesia sobre control de la natalidad, el concepto de paternidad responsable y la formación de una conciencia personal".

La otra alternativa afirma que la Iglesia americana debería "modificar su actual liderazgo pastoral... para afirmar más claramente el derecho y responsabilidad de las personas casadas, a formar su propia conciencia, en cuanto a lo que para ellos son métodos de control de la natalidad "moralmente apropiados" y en cuanto a la

decisión de hacer o no uso de ellos.

El tema del control de la natalidad es el único que cuenta con dos recomendaciones alternativas, por parte del comité, aunque también en otros temas existió cierto desacuerdo especialmente en las recomendaciones sobre, establecimiento de programas "de atención pastoral" para homosexuales, y de medidas para su adquisición de "legítimas libertades civiles."

Otra recomendación pide el establecimiento de un programa experimental de 10 años, que posibilite a la mujer la tarea de predicar.

Otros temas tratados en las propuestas incluyen, educación sexual, y aborto provocado, el papel de la mujer, los derechos humanos y el desarrollo de la persona: dignidad personal, sus relaciones y su vocación personal.

El comité sobre persona también recomienda mayor atención pastoral a los jóvenes, los ancianos, inválidos, los casados y no-nacidos y demás grupos que por diversas razones sientan alineados de la comunidad eclesial.

Estas y otras recomendaciones son el fruto de análisis de unas 120,000 aportaciones recibidas de toda la nación.

La elaboración de las propuestas la realizó un comité presidido por el obispo Bernard F. Law de Springfield-Cape Girardeau, Mo., y formado por la Hna. Margaret Farely, RSM, Virginia Finn, Edward Gaffney, Hna. María Iglesias, SC, Dr. William Miller, padre Kenneth J. Pierre y Hna. Barbara Thomas, SCN.

Una Conferencia de obispos  
llamada a la ACCION

Detroit, 21-23 octubre

Más de 1,200 delegados de toda la nación junto con 5 cardenales y un centenar de obispos se reunirán próximamente en Detroit para asistir a la conferencia de los obispos americanos: sobre "libertad y justicia para todos" denominada "Una Llamada a la Acción" (A Call To Action.)

Los temas a tratar en estas reuniones del 21 al 23 de octubre quedaron agrupados en ocho categorías: Iglesia, Etnicidad y Raza, Familia, Nación, Vecindario, Humanidad, Trabajo y Persona.

Concluimos la información comenzada hace dos semanas dando un resumen de las propuestas estudiadas por los diversos comités, bajo los temas Humanidad, Trabajo y Persona.

## Un trabajo justo

"La Iglesia debe apoyar a quienes ejercen su apostolado entre los obreros y trabajadores..." dice una de las propuestas del equipo de reflexión encargado de elaborar las recomendaciones que, sobre el tema "trabajo", se presentarán ante los delegados a la Conferencia "Una Llamada a la Acción".

Dicho comité ha examinado unas 70,000 aportaciones enviadas de toda la nación, y después de detallado análisis y reflexión ha elaborado una serie de propuestas que serán presentadas a discusión esta semana, durante la conferencia de Obispos en Detroit, sobre el tema "Justicia y Libertad para Todos".

Recordando "la rica tradición" de doctrina social cristiana que posee la Iglesia el comité recomienda el establecimiento de un organismo católico que asegure la igualdad de empleo y oportunidades en las agencias de la Iglesia, en especial con las minorías, las

mujeres los inválidos y enfermos.

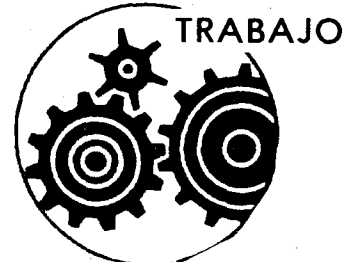
El comité recomienda que la comunidad católica debe reconocer los derechos de los empleados a formar sindicatos u otros tipos de representación colectiva, en instituciones católicas, y que debería asistir y apoyar a los trabajadores que desean la formación de tales organismos.

También recomienda se inicie la investigación y estudio sobre "una teología del trabajo" que incluya la evaluación de las aglomeraciones de riqueza y exceso de burocracias y su impacto en los valores cristianos y en las personas que se ven obligadas a trabajar en tales sistemas.

Otros puntos considerados por el comité de reflexión sobre el tema "Trabajo" incluyen: el sentido y valor del trabajo, igualdad de oportunidades en el empleo, justos salarios, relaciones laborales, la Iglesia como "patrón", trabajadores indocumentados, orientación

Los representantes de la Archidiócesis de Miami que asistirán a la conferencia de Detroit sobre Justicia y Libertad son: Mons. Bryan Walsh, Mons. John McMahon, Mrs. Thomas F.

Palmer, Mrs. Lillian Gaines, Jr., Robert Brake, Hna. Marie Infanta O.S.P., Carmen Maas, padre Gustavo Miyares, y Mrs. Mary Maldonado.



vocacional... Presidió el trabajo de este comité el obispo Joseph F. Donnelly, auxiliar de Hartford, Conn. con la colaboración de Matthew H. Ahman, Marie Cirillo, Helen Ginsburgh, William Kircher, Ricardo Parra y el padre Edward J. Rayle.

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# Llamados a reconstruir la conciencia eclesial

Hablamos una vez más de la Asamblea eclesial de los católicos italianos que tendrá lugar en Roma, desde finales de octubre a principios de noviembre, centrando su atención en el tema ya conocido para todos: "Evangelización y promoción humana": un tema que interesa no sólo a la Iglesia italiana sino que se ofrece también a la entera catolicidad.

Podemos preguntarnos: ¿qué disposiciones de ánimo se pueden vislumbrar en orden al éxito de la Asamblea? Diremos francamente que no es fácil preverlo dada la falta de uniformidad que se registra. Sobre todo el complejo problema de la disgregación espiritual y social que caracteriza a tantos fenómenos de nuestro mundo contemporáneo, se podría hacer un estudio analítico muy instructivo no sólo para poner de relieve sus aspectos patológicos y para prever sus fatales consecuencias de decadencia civil o de opresión política, sino también para retornar, con reconfortado pensamiento a nuestra visión de la humanidad llamada a ser por designio divino Pueblo de Dios, Cuerpo místico de Cristo, Familia de hermanos ensamblada en el amor y en la unidad, es decir, para ser Iglesia una, santa, católica y apostólica. Esta sería una estupenda conclusión de la mencionada Asamblea: la reconstrucción luminosa y gozosa de nuestra operante conciencia eclesial.

Para alcanzar este feliz resultado nosotros sintetizaremos nuestras recomendaciones en una brevísima fórmula de la antigüedad clásica, deducida del arte de la navegación: remis velisque, es necesario navegar con los remos y con las velas. Cuando nosotros hablamos de Evangelización y de promoción humana, nos colocamos en el campo operativo de la Iglesia; suponemos ya la fe, es más, hacemos de ella principio de nuestra acción caritativa: "La fe, dice San Pablo, que actúa por la caridad". Se trata de actuar. A este fin, en el mar del tiempo, en el fluctuar de la historia se necesitan dos órdenes de energías; las de nuestros brazos, es decir, el empeño de nuestra actividad humana: he aquí los remos, símbolo de nuestra fatiga personal y las energías imponderables pero efectivas y superiores del Espíritu Santo, del cual las velas son elocuente símbolo. Remis velisque; en otras palabras, vuelve la fórmula tan conocida y ya no profana sino cristiana: ora et labora: ora y

## Muere Card. Lercaro

Murió el pasado lunes 18, el Cardenal Giacomo Lercaro, destacado por sus esfuerzos en la reforma litúrgica que siguió al Vaticano II.

El Cardenal contaba 84 años de edad y llevaba varios días postrado en cama a consecuencias de un ataque cardíaco.

Fue Arzobispo de Bolonia hasta 1968, y se distinguió por su amor a los pobres.

trabaja. Se necesita el concurso simultáneo de la ayuda de Dios y de la actividad humana.

Evangelizar y promover el bienestar humano. Un programa positivo, no negativo ni simplemente crítico, polémico y

contestatario; un programa optimista, no corroído ya en principio por pesimismo crítico y acerbo bebido en fuentes contaminadas por la lucha sistemática del hombre contra el hombre. Un programa que

coordine la fuerza trascendente de la religión con la experimental de los medios humanos. Esto nos anima, una vez más, a preparar la Asamblea eclesial ya inminente con el ansia y el propósito de esa caridad eclesial

que es el vínculo de la perfección, de modo que, como termina San Pablo, "la paz de Cristo reine en vuestros corazones, pues a ella habéis sido llamados en un solo cuerpo. Sed agradecidos" Con nuestra bendición apostólica.



Muchos no llegan a conocer la "buena noticia" del Evangelio porque nosotros los Cristianos carecemos de celo apostólico. El domingo de misiones viene a recordarnos nuestra responsabilidad misionera que exige oración, sacrificio y toma de conciencia sobre las necesidades de nuestros hermanos en otras partes del mundo. (En la pag. 25, la carta del Arz. Coleman F. Carroll sobre el domingo de misiones.)



## Experiencia Misionera.. que fructifica

Por ARACELI CANTERO  
"Al pensar en tierra de misión me decía, 'no tienen nada, pero encuentran la felicidad de otro modo'.

"Ahora sé que no es verdad. Sinceramente no creo que nadie pueda ser feliz pasando hambre y viendo que se le muere un hermanito de cinco años."

Al hablar, la mirada de Alfredo de Armas se pierde en la distancia, recorriendo quizás los "campitos" de la región de Kutupú en Santo Domingo, donde hace poco vivió una experiencia

misionera.

Alfredo tiene 16 años y fue a Sto. Domingo con tres compañeros del Colegio de Belén y el padre Eduardo Alvarez S.J. Juntos compartieron durante una semana la vida de los campesinos y piensan que esta experiencia misionera ha marcado sus vidas.

"Ibamos a lo desconocido. Hasta cierto punto era un viaje de expansión, pero resultó una misión y nos encontramos con Dios, yo por lo menos," dice Adriano García. Estudiante universitario y antiguo alumno

de Belén y Adriano ha quedado cautivado por la gente de Santo Domingo y por la juventud "muy sana y muy comunitaria. Como no tienen nada, todo lo saben compartir," comenta.

Durante su estancia allí, los muchachos vivieron con familias del lugar. Por la mañana, mientras los jóvenes dominicanos asistían a la escuela, ellos ayudaban en la parroquia y visitaban los "campitos" o distintos caseríos vecinales.

"Allí hay pequeñas capillas de madera donde el sacerdote dice Misa una o dos veces al mes. Los domingos como no hay sacerdote la gente participa en celebraciones de la palabra que dirige un "presidente de -asamblea" quien a su vez distribuye la comunión," comenta Adriano.

"Nosotros tratamos de no ser los más importantes, sino de hacer la vida de ellos," dice al describir la familia donde él se hospedó.

"El padre de familia está enfermo, y la madre gana la vida cosiendo. El hijo es pre-novicio de los jesuitas y además de estudiar, a la vuelta del colegio ayuda en casa como sastre.

"Los jóvenes se levantan temprano y tienen que caminar largo para ir a la escuela. Por la tarde trabajan en los campos y estudian antes de que caiga el sol, pues generalmente no tienen luz

eléctrica," comenta Adriano impresionado por lo vivido, con aquella familia que él describe como "bien acomodada".

"Sinceramente, yo tenía ganas de venirme," dice Jorge Alvarez, también de 16 años, para quien la experiencia resultó dura.

"Creo que me costaría acostumbrarme y siento que más gente no conozca aquello.

"Les admiro, pero ojalá que ellos pudieran disfrutar de todo lo que tenemos aquí," dice.

Al llegar a St. Domingo el grupo pasó un día en la capital con los jesuitas aprendiendo sobre el país, las costumbres y cultura. Después, ya con las familias, de vez en cuando se reunieron entre sí para intercambiar y asimilar el "choque de cultura."

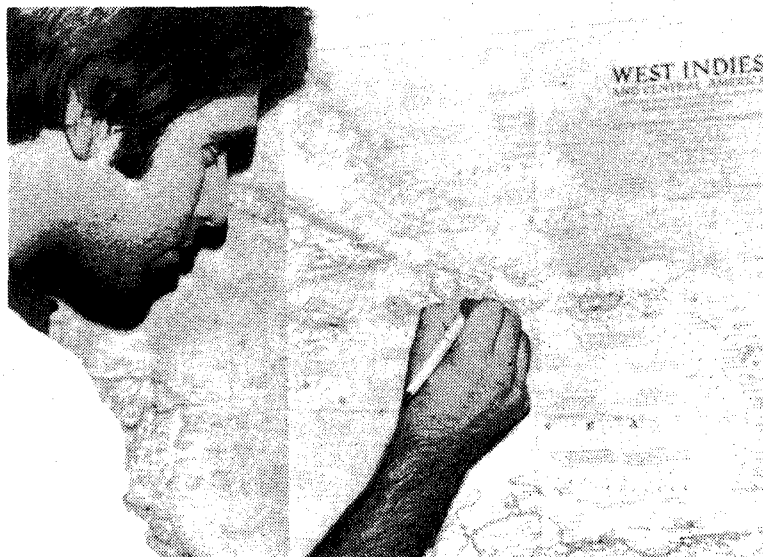
"La experiencia terminó con un retiro en la capital, para sintetizar y evaluar lo vivido," explica el padre Alvarez.

"Yo sabía qué tipo de experiencia resultaría, y traté de prepararles, pero hay cosas que para entenderlas hay que vivirlas," dice el Padre.

"Creo que lo que más les impresionó fue el contraste entre la pobreza material y la riqueza en vida comunitaria que la gente vive," añade el Padre.

"Ellos tienen gran fe," dice otro de los jóvenes, Andrés Quintero. "Ahora pienso que muchas veces todo lo material

(Continued on page 25)



Adriano García señala en el mapa el pueblecito de Santo Domingo donde pasó su experiencia misionera.