

Bishops act on values pastoral

WASHINGTON—(NC)— A pastoral letter on moral values which applies the teachings of the Gospel to a wide range of contemporary problems is scheduled for final approval at the fall meeting here of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC).

More than 250 bishops from around the country are to attend the Nov. 8-11 meeting at the Statler Hilton Hotel.

Other items on the agenda include:

Discussion of a collection

to aid diocesan and national Church communications;

A statement on U.S.-Panama relations;

A statement on early childhood care and education;

A plan for special funding of educational research and experimentation projects;

A resolution on the Church and the problems of immigrants;

Proposals for implementing recent discussions on the mission of the NCCB.

THE NCCB is an ecclesiastical body dealing with matters of faith and Church

order. It is the sponsoring organization of the USCC, a civil corporation and secretariat through which the bishops act with other Catholics in such areas as social action, national legislative concerns and education.

The pastoral on moral values is the work of an ad hoc committee under the chairmanship of Bishop John B. McDowell, auxiliary of Pittsburgh. Widespread consultation of the Catholic scholarly community has been part of the development of the pastoral since the committee

was set up in 1974 to prepare it.

The present draft form of the pastoral begins with a discussion of basic principles of the Christian moral life, then proceeds to examine specific moral issues under the headings of the family, the nation and the community of nations.

Among the specific moral issues addressed are: the sanctity of life, the human community, poverty, racism, sexism, sexuality, marriage and family life, contraception and the indissolubility of marriage.

THE PRESENT draft is

the third revision of the pastoral. Consultation of all the bishops and of members of six national Catholic scholarly societies has preceded the drafting of each of the pastoral's revisions.

The statement on U.S.-Panama relations prepared by the USCC committee on social development and world peace reaffirms the stand taken by the USCC administrative board last year in favor of a new treaty between the United States and Panama and calls for a continued program of

(Continued on page 19)



There is a Voice for everyone. Even Mickey Mouse and friend who happened to be on the campus of Notre Dame Academy this week. This Sunday is "Voice Sunday" and in honor of the

occasion a special section has been included in today's paper to help you know more about the paper, its staff, and how it is put together. See pages 13-16.



Church and Law seen as partners

By MARJORIE L. FILLIYAW
Local News Editor

Although the roles of the state and the church must be separate under the U.S. Constitution, the church and the law, for the most part are marching down different paths toward the same goal, Florida Supreme Court Justice Joseph Hatchett told members of the Catholic Lawyers Guild last Sunday.

The newly-elected justice spoke at a breakfast which followed a Red Mass celebrated by Coadjutor Archbishop Edward A. McCarthy in St. Mary Cathedral. During the

Mass Archbishop McCarthy expressed the regrets of Archbishop Coleman F. Carroll, who was unable to attend, but emphasized his own joy at having the opportunity to greet the many attorneys, jurists, and legislators present.

PREFACING his remarks with a brief history of the traditional Red Mass, celebrated in South Florida for the first time in 1959 by Archbishop Carroll, Justice Hatchett pointed out that the church and the law are partners towards establishing morality, regulating human behavior, and insuring justice.

Call to Action 'big plus' for U.S.

By JERRY FILTEAU
WASHINGTON—(NC)— The recent national Catholic "Call to Action" conference in Detroit was a "big plus" for the Church in the United States—and something that would not

have been possible just a few years ago, according to a top U.S. churchman.

"In 1976 something happened that could not possibly have happened in 1966 or in 1969, or even in 1972,"

said Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC), in an interview with NC News a few days after the Detroit event.

"WE BROUGHT together the broadest type of group possible (of U.S. Catholics), and for three days we met and debated and acted not only civilly toward one another but also with concern for one another."

Bishop Rausch admitted serious difficulty with a number of resolutions but expressed happiness with most of the conference's conclusions.

"We're still so close to it that a realistic assessment is probably not possible yet," he noted. "But as Cardinal (John) Dearden (of Detroit) said at the conference, we're traveling a new road and we have to expect to pick up some dust and dirt...It would be totally unrealistic to say we achieved perfection there, but it would

also be unrealistic to say we didn't achieve some valuable results."

"For the most part," he said, the recommendations that came out of Detroit came out "on the basis of what happened in the two years preceding Detroit."

HE SINGLED out "certain international peace groups" and "certain women's groups" as having a questionable impact on the conference's conclusions.

On another level Bishop Rausch suggested that the conference had told the bishops of the country something significant about themselves.

"In a preliminary way I would say we have reason to feel that we have had a higher level of success than we might have thought. But it also tells us that we have some distance to go in terms of achieving the level of understanding that responsible Church people and citizens should achieve."

(Two views on Call to Action appear on pg. 7.)

"The church is concerned with morality and with establishing patterns aimed at maintaining good and reducing the evil in individual and social life. As it relates to an individual and the individual's attitude, the moral imperative has been defined as the command to develop one's potential in a socially responsible manner, to realize one's creative powers to the fullest, and thus to obtain happiness and inner contentment,"

(Continued on Page 5)

New columnist starting this week

Beginning this week, The Voice broadens its service to readers by offering the comments of one of the most experienced editors of the Catholic press.

Father John Reedy, C.S.C., publisher of Ave Maria Press, has devoted his entire twenty-one years of the priesthood to religious publishing. Of his new column, he says, "I am looking for continuity...

I hope to look beyond issues and controversies to see the life of the Church in its people. When I consider issues and controversies, I want to see them not as a propagandist, but in perspective, as elements which must be fit into the long, rich tradition of Catholic life."

Father Reedy lives and works on the campus of the University of Notre Dame in South Bend.

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Move targets hospital funds

Moves are afoot in legislative bodies to prevent the opening of a facility at General Hospital in Louisville that would perform abortions during the second three months of pregnancy. The efforts are aimed at reducing city and Jefferson County appropriations to the hospital.

Civil ceremony hit by bishops

All seven Catholic bishops of the province of Alberta have expressed firm opposition to proposed legislation that would make civil marriages and pre-marital counseling mandatory within the province. In a joint letter to Helen Hunley, provincial minister of social services and community health, the bishops said the proposal for compulsory civil ceremonies and counseling "would seem to intrude unnecessarily into the religious and human relationships of many Albertans with their churches at a most significant and momentous time of their lives." There is no precedent in Canada nor the United States for such a measure.

French bishops support Pope

The French Bishops' Conference has sent Pope Paul VI a telegram supporting the Pontiff in his struggle against French Traditionalist Archbishop Marcel Lefebvre. The telegram, released in photocopy by the Vatican Oct. 28, made no direct mention of the archbishop, suspended last summer by Pope Paul for celebrating the Tridentine Mass and for rejecting as heresy many of the decrees of the Vatican II, along with other violations of discipline.

Peace award to Irish duo

The People's Peace Award, an alternative to the Nobel Peace Prize, will be presented to Betty Williams and Mairead Corrigan of the Women's Peace Movement in



TRY ALTERNATE TUESDAYS: Someone didn't think to remove this sign when demolition crews recently began taking down the historic St. Joseph's church in Minneapolis. Concerned citizens failed in their attempt to have the church, built in 1887 by German Catholic immigrants, declared a historic landmark.

U.S. prelates aid jailed bishop

Ten U.S. Catholic bishops have contributed a total of \$5,000 needed for the legal expenses of Bishop Donal Lamont of Umtali, Rhodesia, sentenced to 10 years in prison for

failing to report the presence of terrorists and for inviting others to do the same.

Quinlan trial review denied

The U.S. Supreme Court has turned down request by pro-life organization that it review the New Jersey state court decision which allowed Karen Quinlan to be removed from the machines which once sustained her life. The case was brought by the Human Life Amendment Group, a New York, organization headed by Richard Gallagher and Stephen J. Garger, who charged that the New Jersey Supreme Court verdict threatened Miss Quinlan's right to life. She was removed from the respirator and is still living, although comatose.

Poland nixes new churches

Bishop Jan Zareba of Wloclawek, Poland has said that no request of his to construct new churches or to repair old ones has been approved by Poland's Communist government during the past year. "With great sorrow," said the bishop "we must say that our diocese, which numbers over 1 million faithful, has not received a single permission this year to build a church or a chapel." Northern Ireland at a ceremony in Oslo, Norway, Nov. 30.

Atom initiative by U.S. blasted

Archbishop Raymond Hunthausen has called the first use for nuclear weapons by the United States a "totally indefensible policy" in a personal letter to the 170 priests of the Seattle archdiocese. The

bishop also endorsed the efforts of three persons who completed a 30-day water-only fast against that policy Nov. 2

Argentines ask Bible notations

The Argentine Bishops' Conference said a Latin American edition of the Bible "is substantially right," but ordered a supplement to explain some controversial footnotes. Some of the bishops had objected individually to the footnotes and several pictures and their captions, which the churchmen considered "politically oriented." Other bishops had praised the edition, called Biblia Latinoamericana, saying the text was correct and the notes only opened the eyes to "unpleasant" conditions of social injustice.

Slain bishop called martyr

Jesuit Father Joao Bosco Penido Burnier, killed by military police in a remote village of Brazil for defending three peasant women, is another martyr for justice in Latin America, according to a leading U.S. bishop. In a message to the Brazilian Bishops' Conference, Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops here, offered the prayers of Catholics and "our renewed efforts to secure justice, peace and human dignity in the Americas." Father Burnier, a missionary among the Indians in Mato Grosso, was fatally shot at Riberao Bonito in mid-October when he interceded with police to stop reported mistreatment of three local women. Subsequent pressure by Church authorities has succeeded in securing an investigation. Six guards have been placed under arrest. Bishop Rausch said, "both his life at the service of the poorest and his death while defending prisoners earn Father Burnier a place of honor in the growing list of martyrs for justice in Latin America."

Archdiocesan priests participate in retreat

Many priests of the Archdiocese of Miami will be participating in retreat sessions at Our Lady of Florida Retreat House, North Palm Beach, from Nov. 8 to Nov. 11.

Father Leo Clifford, O.F.M., who conducted retreats for South Florida clergy in 1973 and 1974 will be the retreat master again this year.

Those attending are: Msgr. Dominic Barry, Msgr. Bernard McGrehan, Msgr. Francis P. Dixon, Msgr. James

F. Enright, Msgr. Daniel B. Harrington, Msgr. James A. Magner, Msgr. Edwin F. Murphy, Msgr. Ronald Murphy, Msgr. Joseph O'Shea, Msgr. John J. O'Looney, Msgr. Peter Reilly, Father Frederick Brice, Father Martin J. Cassidy, Father Larkin Connolly, Father Michael J. Eivers, Father Francis Fenech, Father Brendan Grogan, Father Timothy G. Hannon, Father Robert Hostler, Father John B. Handrahan, S.J.,

Father Jan Januszewski, Father Michael P. Keller, Father Michael Licari, Father William Lynch, O.M.I. and Father Frank McCann.

Also Father Jerome J. Martin, Father Matthew A. Morgan, Father Richard Murphy, Father William L. O'Dea, Father Dominick O'Dwyer, Father John A. Skehan, Father Casimir Stadalnikas, Father Gary R. Steibel, Father Jose Biain, O.F.M.; Father Noel Bennett,

Father Norman J. Bulanda, Father Ambrose L. Burke, T.O.R.; Father Peter J. Busch, T.O.R.; Father George Cardona, S.P. and Father Daniel Dorrity.

Also Father Frederick Fullen, C.S.S.P.; Father Timothy Geary, Father William Hennessey, Father James B. Keogh, Father Aloysius Lucking, Father Victor Lyczko, Father Gerald McGrath, Father Louis McIntyre, T.O.R.; Father

Robert L. Magee, Father Laurence E. Mallette, Father John Mendelis, Father Anthony Mercieca, Father John McGrath, Father Julio Navarro, Father Joseph Nolan, C.S. Sp.; Father Donald W. O'Brien, O.M.I.; Father Patrick Organ, Father James O'Toole, Father Bernard F. Powell, Father Andrew Senkus, Father James F. Sheehan, Father Trevor Smith, Father Michael Tabit and Father James V. Vitucci.

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Abp.: Elderly God's 'old friends'

By ROBERT O'STEEN
Voice News Editor

"Suffer the children to come unto me," quoted Archbishop Edward A. McCarthy.

He indicated the rows of school children sitting before him on one side of Gesu Church and said he was glad the children were there.

Then looking over the rest of the pews filled with adults and elderly, he said. "But I am also sure He would say 'Suffer the senior citizens to come unto me,'" because God must look on them as "old friends" whom He has known a long time.

It was their day, the seniors' day, at Gesu last Thursday, the first anniversary of the founding of the Downtown Senior Citizens Community Center in the Gesu basement.

THE ARCHBISHOP was principal concelebrant of Mass and spoke briefly at the end of the ceremony. He called the elderly "a tremendous resource" and referred to "the beautiful life of the seniors who are more sensitive to the spiritual life in their golden years. Father Daniel Dorrity preached the homily on the various programs and activities for the elderly in the Archdiocese.

After Mass the Archbishop was welcomed to the Center downstairs by scores of seniors who thronged around to shake his hand. He was

'I am also sure He would say, 'Suffer the senior citizens to come unto me.'

--Abp. McCarthy

given a tour of the facility and an explanation of its activities by Sister Maura Phillips who founded the center a year ago and still is the energetic hub of its activities.

The center was founded for the senior citizens who live in or near the downtown area, many of whom are isolated in rooms with little money and no one to visit them. And those who could go out had no place to go.

Father Dorrity, head of the Archdiocese Commission for the aging, in his homily, spoke of a dream he had of an Archdiocese-wide organization of Senior Citizens Clubs.

"WE ARE now at the grass



Abp. McCarthy is greeted by Sr. Maura Phillips, organizer of Downtown Senior Citizens Center.

roots organizing the Senior Citizen clubs on the deanery level," he said. "And I dream of this organization encompassing all the parishes of the Archdiocese into a great organization of our senior citizens.

"I dream of each club participating in a six point program of social activities, health and welfare, educational, cultural, leisure time-recreation, and civic action, as well as sharing information with other clubs through the Archdiocesan Commission for the Aging.

"And perhaps in the not-too distant future we may dream of a convention of senior citizens with representatives from every parish in the Archdiocese. And this meeting we will share our dreams, hopes, joys and sorrows and at the same time come up with some solutions to our problems and as part of this dream we will, please God, see a better life for our senior citizens in every respect," he said.

FATHER DORRITY pointed out that the need for Seniors clubs here was great because of the Florida climate attracting thousands of retiring people from the large Catholic centers of the North.

Conscious of this need when he first arrived here, then Bishop Coleman F. Carroll began programs that resulted in establishing Lourdes Residence and the Pennsylvania Residence in Palm Beach County; St. Joseph Residence, St. Elizabeth Gardens and St. Andrew Towers in Broward County where the Arch-

diocese also sponsors the St. George Day Care center for the Elderly; and Marian Towers and the Villa Maria Nursing and Rehabilitation Center in Dade County, plus social services for the elderly in five regions of the Catholic Service Bureau.

Adding to their spiritual comforts, Father Dorrity said, was the Shut-in Mass on television every

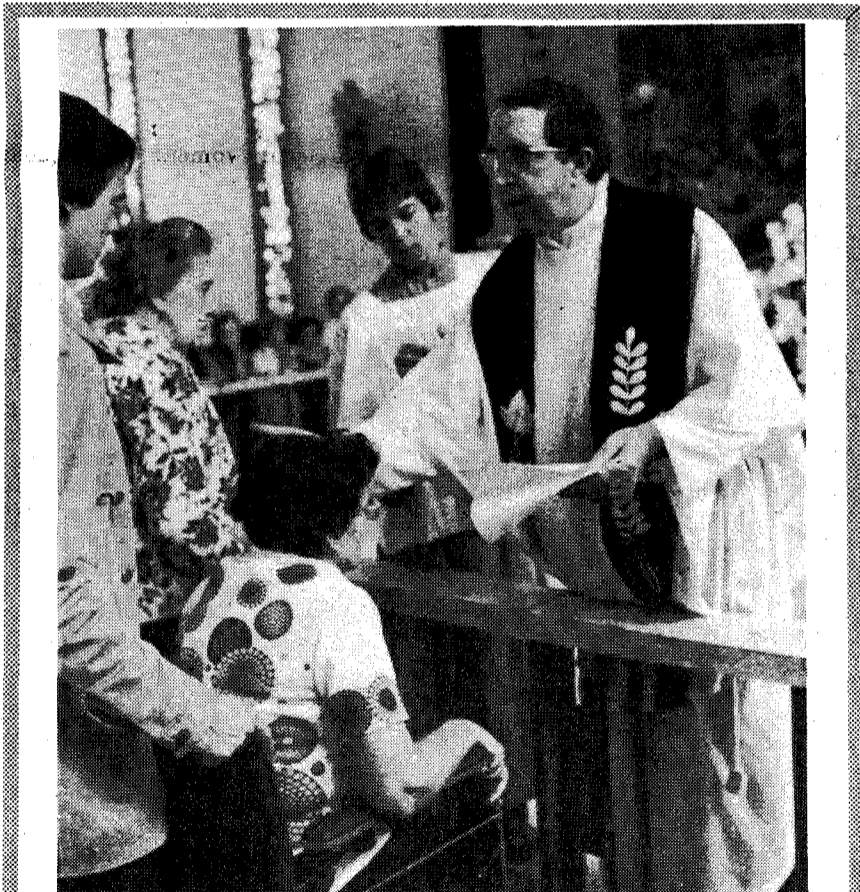
"I dream of this organization (Archdiocese-wide seniors group) encompassing all the parishes of the Archdiocese into a great organization of our senior citizens."

—Fr. Daniel Dorrity

Sunday (10:30 a.m., Channel 10) which is seen by 15 to 20,000 people each week, shut-ins whom he said should also be reached by seniors clubs in their homes.

HE SUMMED up numerous other activities in the Archdiocese for the elderly such as the Archbishop's Mass for couples celebrating golden and silver, anniversaries and parish priests' varied activities for the elderly.

"Our Golden Agers are living in the splendor of their spiritual life," he said, "and are justly a very important part of the Church and its concern, because if it were not for the dedication of the older people to their spiritual convictions, the Church would have no glorious past."



Ill persons were anointed at St. John the Apostle Church by Father Thomas Rynne, pastor, during Masses on All Saints Day which was observed last Monday.

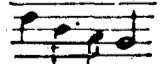
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A priest's spiritual journey:

From campus, caves and prison to Hollywood

By FRANK HALL
Voice Features Editor

"I think the search for God which has been going on over every conceivable terrain—people into gurus, meditation movements, yoga, Eastern mysticism—is slowly being arrested as large numbers of the Faithful are discovering that right within their own Catholic community they can have that profound experience of God that they had been seeking elsewhere," says Father Brennan Manning, T.O.R.

When it comes to searching for a profound experience of God, Father Manning can say quite a bit based on his own spiritual journey which has led him to live in a cave, in a Swiss prison as a prisoner, as a spiritual director for a diocesan seminary, as an author of two books, and as a dishwasher.

ORDAINED in 1963 in Altoona, Pa., Father Manning taught theology for three years in the College of Steubenville and in 1966 was assigned to St. Francis Seminary, Loretto, Pa. After teaching liturgy and serving as spiritual director to about 100 seminarians, he left for Europe on a two year sabbatical "to deepen my prayer life and personal relationship with the Lord."

In France, Father Manning joined in the work of the Little Brothers of Jesus of Charles de Foucauld and worked as a dishwasher.

"The days were devoted to manual labor and the nights were wrapped in silence and for me it was a gradual initiation into an unclioistered contemplative life among the poor."

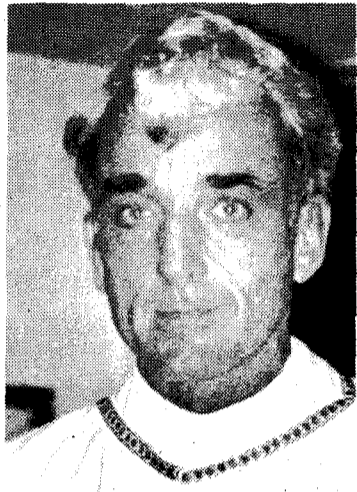
He then went to Zaragoza, Spain, and spent five months in manual labor in the little village and seven months in solitude up in the caves in complete withdrawal from the world.

After that, Father, Manning went to Switzerland and lived as a prisoner, voluntarily.

"THE WARDEN was very sympathetic to the idea of priests and ministers living in prisons as prisoners unknown to the other prisoners and just trying 'to cry' the Gospel by

your life," he explains. "In this attempt, there arises the conscious realization that you might be the only copy of the New Testament some people will ever read."

Returning to the United



Fr. Brennan Manning, T.O.R.

States, he worked in campus ministry and was later assigned by his community to travel the country as a sort of wandering troubadour for one year.

"In the course of that year," notes Father Manning, "I completed the book, 'Prophets and Lovers' and during this past year completed 'Gentle Revolutionaries.' The Province has now encouraged me to continue so it seems that the next three years will be spent in this type of work."

Last week, Father Manning was at Annunciation Church, Hollywood, giving a parish retreat.

Prior to one evening's service at Annunciation Church, Father Manning settled back on the sofa and discussed charismatic renewal and his experiences in traveling throughout the United States.

"THE WHOLE outreach of the charismatic renewal is to enliven the parishes, not to win converts to the renewal but simply to provide a deeper faith experience of Jesus in the

Father," noted Father Manning.

"When I look around in the Church in the United States, every place I go where I find dynamic aliveness I find that the charismatic renewal is present.

"In every religious community that I've been involved with there's a significant number of the members who are involved in charismatic renewal. I think the renewal is touching every facet in every level of the Church's life.

"The more we've gotten back to a scriptural theology, the more evident its become that Jesus Christ lived and died and rose for Pentecost, to pour out the Holy Spirit upon the Church. Not to make nicer men with better morals but brand new men, brand new creations; men and women would surrender to the fire of the Holy Spirit that burns within.

"THE RENEWAL, and Cardinal Suenens calls it the privileged manifestation of the Holy Spirit in the Church of our times, is really the fulfillment of Pope John's prayer that a fiery glow of new Pentecost will fall upon the Church. These days that prayer is becoming a reality through the charismatic renewal and we have, what Father George Monahan the current president of the Catholic Biblical Association calls, the most important and significant spiritual renaissance in the history of American Catholicism in 400 years."

It appears, however, that not everyone shares this enthusiastic response towards charismatic renewal. Father Manning explains:

"Understandably, people have been dissuaded, scared, misinformed by making peripheral what's central in charismatic renewal and making central matters of Gospel spirituality peripheral. Immaturity on the part of some

people has brought about the misunderstanding and confusion.

"The added dimension is that the charismatic gifts that accompany the outpouring of the Holy Spirit on the first Pentecost have now become an integral part of the Church's life today. They are visible signs of the presence and activity of the Holy Spirit in our midst bringing about a spiritual renewal of unprecedented dimensions in American Catholicism.

"THE CHARISMATIC renewal is for people who are hungry for God, who long for and yearn for a deep personal relationship with Jesus Christ Who is the way to the Father. In a Christian context, Jesus Christ is of no importance unless He is of supreme importance. If I'm really hungry for the Lord I'll become alive and responsive. I'll begin to act and I won't be really that concerned about what people think. I'll be more concerned about God's approval and affirmation in my life than the approval and human respect that comes from my neighbor.

"The basic attitude to bring to the renewal is that of a little child. 'Lord, I want to know you more deeply. I just come with my hands upturned. Whatever you want to give, I want. If you chose to grace my life with the gifts of prophecy, healing, tongues, miracle working, leadership, evangelization, etc., fine. But if you don't I'll be happy and content just knowing you more and loving you more.'

"The notion of being a legalistic Catholic," adds Father Manning, is being transcended by a conscious awareness that I'm called to an intimate love relationship with the persons of the Holy Trinity. My moral behavior flows from that relationship and that is the great breakthrough.

"I see God, through the renewal, calling his people to a deeper spirituality, a closer personal relationship with him and if that requires certain adjustments in my spiritual outlook, all well and good.

"In my own life," Father Manning concludes, "I want to be where I see signs of life in the Church."

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Supreme Court Judge sees Church and Law as partners

(Continued from 1)

Justice Hatchett declared.

"THE AIMS of morality in its social significances are directed toward increasing social harmony by diminishing the incidence of excessive selfishness, obnoxious conduct toward others, unnecessary struggle for things, and other potentially disintegrative forces in society," the Justice continued.

He noted that for years legal philosophers and theologians have debated the nature of the difference between morals and law and explained that, according to a theory enunciated by Immanuel Kant, the distinction between law and morals is found in the fact that the law regulates the external relations of men, while morality

governs their inner life and motivations. The consensus today is that those who deal in the courts of law and those who deal in the churches and synagogues in religion seek to make men better, and thereby, the total community better, Justice Hatchett stated.

"LAWYERS and judges are charged with the primary duty of shaping the law," Justice Hatchett reminded Guild members and their families. "Surely to such an important undertaking the lawyer and judge must bring great learning and great devotion; but the celebration of the Red Mass this day is to remind us that the lawyer and judge who enter this important arena must also bring to the

task the power and strength of Almighty God," he said.

"One of the most beneficial effects of the law upon society stems from the fact that it creates and maintains security for individuals while the individuals exercise and pursue activities both within and outside that of earning enough for food and shelter," he added.

ALTHOUGH the law serves in such noble ways and is indispensable and highly beneficial as an institution of social life, it is like most institutions for the regulation of human behavior, not perfect, Justice Hatchett said. "Not only is it not perfect, but it has within it certain features which, if not sufficiently attended to, or if ignored, may evolve into



Florida Supreme Court Justice Joseph Hatchett, right, talks with Joe Robbie, chairman of the Catholic Lawyers Guild.

serious operational difficulties and even be a source of injustice. It is for this reason that lawyers and judges must be ever vigilant to maintain a delicate balance in the law finely tuned as an instrument of justice," he stated.

"It falls upon the shoulders of every good citizen, especially those of us who labor

at the law, to ensure that the law, in regulating and directing mankind's excess energy to ensure at the same time that the law does not stifle individual freedom with restraints that are too severe, although they may seem for the moment to be in the best interest of the total society," the Justice declared.

'Law is to serve, not dominate, man'

(Following is the homily preached by Coadjutor Archbishop Edward A. McCarthy during the traditional Red Mass celebrated last Sunday in St. Mary Cathedral).

First of all, you have gathered before this altar to utter a plea for God's blessing on your work during the year. Those of you in public office, humbly aware that your authority is ultimately from God, ask that you might be worthy of this trusteeship. Along with those in private practice, you beg the wisdom always to recognize what is right, the virtue to pray for it, and the courage to follow.

Secondly, you are here to renew your dedication to the noble ideals of your profession. Even more, you are here to consecrate your professional activity during the year ahead to the honor of God and to the ennobling service of your fellowmen and the enrichment of your community, and to the sanctification of your own soul.

Few professions share with yours the dignity of being essentially the practice of a virtue. You are professionally dedicated to the virtue of justice. As the priest, by ordination, is fixed in a life of charity, the nun vowed to the virtue of religion, so you, by the demands of your high calling, are committed to the virtue of justice. The Roman lawyer, Celsus, said that an equitable jurist is something of a priest. Aristotle considered justice,



Federal Judge C. Clyde Atkins, K.S.G. greets Coadjutor Archbishop Edward A. McCarthy after the Red Mass at St. Mary Cathedral. In the center is Congressman Claude Pepper.

particularly legal justice, the justice a citizen owes his community, the queen of all virtues, "More admirable than the evening star." But religion has taught us that there is still a higher queen, charity, the love of God and, in him, of fellow man; and love ennobles even justice when done in her service. And so today, before the altar, you transform your professional commitment to justice by your resplendent love of God, and you renew your determination to be motivated by a sense of serving him, with a zeal and in a

manner that will always be unquestionably pleasing to him.

THE PAGES of Sacred Scripture reflect that sense of law in the ministry of the Almighty. I should like to reflect a bit with you on law in the Bible. We are told, as far as law is concerned, an important difference between biblical man of the Old Testament and pagan man was that the biblical man was more flexible, he saw the revelation of God as manifested in the changing events of history, not, as the pagan in the unchanging

phenomena of nature. There could always be a "more" or a "better" or a "further" in biblical revelation. For Christians this reached its climax in Jesus Christ who is the final word of the Father

For the biblical man law was the expression of God's will in particular historical circumstances. We would expect, then, a development of law in the Bible. And there was. The laws have all been collected in what we call the Pentateuch, but analysis has shown that some were made for a semi-nomadic society, others for a twelve-tribe league, others of a monarchical society. After these were all codified in the postexilic period, there was a tendency among some to look upon them as absolutes, which led to the kind of legalism which Jesus condemned. But this must not be attributed to Judaism as a whole.

MANY OF the Jews did recognize that it was the spirit of the law which was the expression of God's will. This is clear from the various collections of law that are found in the Pentateuch. For example, the theme running through much of the book of Leviticus, one of the major legal books of the Old Testament, is "You shall be holy as the Lord your God is holy." Holiness or perfection is the goal of law, not mere external observance. Again, the Deuteronomist, in introducing his collection of laws, puts first

the great commandment of Love of God. (See Deut. 6:4-5). This love must underlie the observance of any other law.

That there was a development of law in the Old Testament to a more perfect expression can be seen, perhaps best, in the one law that has been used to characterize the imperfection of the Old Testament conception of law, namely, an eye for an eye. Actually this was a vast improvement—and intended as such—on the older pagan law codes where retaliation was much greater than the offense committed. The humaneness of Hebrew law, which saw man made to the image and likeness of God, demanded that the punishment not exceed the crime. It is this aspect that was intended rather than the stress on the punishment fitting the crime.

JESUS CARRIED this concept of law to its ultimate conclusion. He exposed the true basis for any law by his famous statement that the Sabbath was made for man, not man for the Sabbath. Even the holiest of laws must serve man in his spiritual and temporal life, not dominate or destroy man. And in the Sermon on the Mount, he proposes the ideals for the man who has given himself completely to God in faith. For such a man human criteria, human laws are inadequate to measure his actions. The reason for this

(Continued on Page 19)



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Election shows great example

Well, it's all over. The nation has chosen a new leader and Americans can be proud of the whole process.

The campaigns were reasonably clean, void of the "dirty tricks" of the past and without much outright mud slinging.

Both candidates stood before the American public three times, vulnerable to the inspection of the world as newsmen put the questions to them. And while the format was not hard core debate it did allow the public to see both men in action under pressure of follow-up questions and rebuttle. This was dignified and a good example to the rest of the world as to our openness.

Another good example to the world was the massive voter turnout that proved American spirit was not killed by Watergate. Especially in a close election, the voters will still go out and have their say in this free country.

Religion as an issue: Carter's Southern Baptist and the Catholic Church's statements, were tossed about to a degree, but neither ever really got to be major issues, much less to the point of bigotry.

Archbishop Joseph Bernardin has urged American Catholics to "unite with our chosen leaders" in facing post-election



LIBERTY BELL

challenges while recognizing that "the issues discussed and debated in recent months remain as pressing after the election as they were before it."

Archbishop Bernardin, president of the National Council of Catholic Bishops, made his comments in a statement and in telegrams to President-elect Jimmy Carter and President Gerald Ford.

"After a hard-fought election campaign it is necessary that we unite with our chosen leaders in facing the many challenges to our nation and our world. It is a testimony to the vitality of our democratic system of government that this can and will happen.

"In telegrams today to President Ford and President-elect Carter, I have expressed appreciation for their efforts to shed light on the many issues which face us. The issues discussed and debated in recent months remain as pressing after the election as they were before it. It is upon these issues that we must all, leaders and people alike, concentrate our best energies in the months and years ahead."

We agree, and hope all Americans will put behind them the divisions of the past and, while acknowledging reasonable differences of opinion, work together to make a better America and world.

Ireland—the "Rags" method of vocations

By MSGR. JAMES WALSH

The "Irish Independent" recently carried this serious news item threaded with a bit of humor appreciated only by those who know Irish leaders in Ireland.

"Riches to Rags Ryan has attained another distinction—he has been largely responsible for the recent surprise increase in vocations to the priesthood. Last year, as the job situation worsened, vocations rose from 150 to 200, following a decline over the last decade from about 600 per year. More people applied to become Christian Brothers and nuns.

"And the indications are that Richie's good works are continuing in the present year, and a further 15 per cent increase in vocations can be expected.

"But that is not all. Some seminarians who dropped out have recently returned, having savored the 'bright lights' and been none too impressed. Last year Maynooth took back three students, who had previously retired and this year four came back to the fold."

Richie Ryan, you are wondering, must be national vocation director or a zealous priest planning for the future or the most successful Serra Club man who ever worked for vocations. He is none of these. He is the Irish Minister of Finance—and thus blamed for the increased unemployment caused by inflation, etc.

Only an atheist would fire him from his job.

LAST WEEK a highly significant meeting took place

at the Vatican when 30 religious order leaders met with a certain amount of secrecy to discuss the future evangelization of the Chinese people. Pope Paul told them of his great concern for the Chinese and his hopes for their evangelization.

There has always been an air of dark mystery about China, but also an element of fascination which draws us to stare whenever the bamboo curtain is lifted a trifle. When Richard Nixon visited there four years ago, we gained the first good look at much of the country since the Communist walls of secrecy shut out the

entire world. And probably most of us were glued to the television when the funeral of Chairman Mao Tse-tung was held with all the strange, but moving pageantry of Chinese ceremonial.

Middle-aged people very likely remembered that their first experience of mission responsibility came to them as school children when given mite boxes during Lent. Rescue a Chinese baby, we were told, and we took it very seriously indeed. We had friends who had missionary relatives—priests or nuns or brothers—working in China. One family, whose son was a Passionist priest there,

bore at first the grief and then the glory of having a son become a martyr.

But the Church in China grew quite strong in a short time, and the Chinese became much respected as firm and staunch Catholics. Three or four Chinese students studied with us at St. Mary's Seminary in Baltimore in preparation for ministry in the mainland.

AND THEN it all ended. The Church seemed to disappear as if it had never existed. Foreign priests and nuns were expelled. Chinese priests were not allowed to function. Rumors came out of

China last year that some Jesuit priests and a few others were still there, but there was no Mass, no Church.

Mao has been lauded as a saviour of his people. But he has to be one of the great paradoxes of all time. It is said his Little Red Book "expresses Christian principles" and that his regime has expressed service to others. But even Stalin, the Red Butcher of the thirties and forties, never murdered as many millions as Mao in his unification of China. And apparently no one has ever so successfully wiped out Christianity in so short a time. He offered only a small measure of material salvation.

So it is of more than passing interest that the great religious orders which supplied China with missionaries a generation or two ago are putting their heads and hearts and prayers together in a vision of evangelization of China in the future.

IT IS understandable that some secrecy surrounded this meeting. Very few details of plans came out. Perhaps this is a prudent step to avoid confrontation with Hua before he has an opportunity to be widely accepted within China. But at any rate, the evangelization is beginning now with the "diaspora"—those Chinese living outside mainland China.

We may not go back to the mite boxes, but we certainly should go to our knees again that the message of the Lord Jesus may once again be given to nearly a billion people who have been denied it.

Is there a Scriptural basis for existence of Purgatory?

(Questions 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. A non-Catholic friend told me that there is no Purgatory. You are either saved or condemned. She says there is no Scriptural foundation for Purgatory. What can I tell her?

A. In the Bible we find reference to the fact that nothing impure can enter the presence of God. "Nothing profane shall enter it, nor anyone who is a liar or has done a detestable act." (Rev. 21:27)

Let us look at other texts in the Bible. In the Second Book of Maccabees we read that "He (Judas Maccabee) took up a collection among all his soldiers, amounting to two thousand silver pieces, which

What is your question?

he sent to Jerusalem to provide for an expiatory sacrifice." (2 Mac 12:43)

In the New Testament we find Jesus talking about a place where no one can leave until the entire debt is paid (Mt 5:26). St. Paul, in his first letter to the Corinthians, tells us that a Christian who has not lived up to the demands of the Gospel

fully will be saved "But only as one fleeing through fire" (1 Cor 3:15).

Another important argument is the Tradition of the Church from the earliest days. The Bible and Tradition are the "one sacred deposit of the Word of God, which is committed to the Church." (Vat II, Dei Verbum No. 10). From the beginning Christians have offered prayers and sacrifices for the dead. St. Augustine makes reference to the Eucharist as applicable in the expiation of the sins of the dead.

The question of Purgatory has been discussed in the Councils of Lyon, Florence and Trent.

Two views on Call to Action



Rev. John
Reedy, C.S.C.

Important event, but non-representative

(Father Reedy's column is new to *The Voice* and will be a regular feature. See introduction on page 1).

You who were not present at the "Call to Action" conference are justified in wondering how many completely different gatherings assembled under this title in Detroit's huge Cobo Hall.

Daily newspapers and broadcasting reports concentrated on the more startling votes which supported openness to the ordination of women and married men, optional celibacy for priests, sacramental reconciliation for those who are divorced and remarried, "affirmation" of Dignity, an organization of concern and support for homosexuals.

SOME OF the diocesan papers are struggling to provide some kind of comprehensive summary of the impossibly long list of positions which were churned through the voting machinery in the day-and-a-half plenary sessions.

Cardinal Dearden spoke of the assembly as a historic, valuable beginning of a listening-consulting process in the life of American Catholics.

Cardinal Krol was quoted by a Detroit Free Press reporter as saying the conference was being manipulated by a few people who had received the support of a "naive group of little ladies."

And, at this writing, one can only

speculate on the waves of verbal apoplexy which will flow from the Wanderer writers who were present in force.

IN THIS COLUMN, I would like to sort out some of my own judgments on the process and the significance of the two-year consultation which culminated in the Detroit conference.

First, I think Cardinal Dearden was absolutely right in his judgment of the importance of this process. It WAS the first time that a large, diverse gathering of American Catholics have had an opportunity to discuss, in an open, free way—with a large number of bishops—their religious concerns and sensitivities.

This is not to say that the bishops had no previous perception of these views, but there is a different reality in a face-to-face discussion with bishops participating in—not dominating—a consultation on religious concerns.

Second, these delegates could, in no way, be considered typical of the entire community of U.S. Catholics. Most of them, I would describe as "professional and semi-professional Catholics."

IN ONE DIOCESAN group of about 25 delegates and observers, an inquiry revealed that only one person present was not on the payroll of a church-related institution. This was probably an exception, but it is an in-

dication of the special interest and special experience of many participants.

Also, there was a significant representation of Catholic who were deeply committed to a particular cause, the needs of a particular group. These interests provided a special motivation for their coming to Cobo.

In my judgment, this composition does not destroy the significance of the assembly. However, it does mean that no one should regard this as a true representation of the totality of the American Catholic community.

FINALLY, while the conference was structured along the lines of a deliberative assembly which would produce majority decisions on voting papers, I believe that any reasonable evaluation would interpret the significance of these documents, not in their literal formulation, but as imperfect expressions of real and deep religious sensitivities of a significant portion of the Catholic community.

In the proceedings, I saw a growing momentum of enthusiasm and compassion which made the assembly increasingly ready to endorse any generous response to a real need, to the genuine sufferings of any group.

This pattern revealed admirable sentiments and edifying compassion among the delegates. But it did not produce careful, judicious consideration of the many complex issues which were discussed.

More comments in subsequent columns.

Bishops must not rubber-stamp it



By
Dale
Francis

When I wrote of "A Call to Action," that assembly called to climax the Bishops' bicentennial observance, I said there were risks but the risks were worth taking. While there were things in the working papers that seemed to me unfortunate, the general tone of the papers seemed responsible. (I expressed the hope that the prudence, common sense and responsibility of the delegates would winnow out of the recommendations those things that did not belong.

It turns out my hope was not justified. What the assembly lacked most of all was prudence, common sense and a sense of responsibility to the whole Church.

So it will be understood I am not making a blanket condemnation of everything that took place at the assembly at Detroit, let me say that there were among the 110-pages of resolutions some that were worthy. Nor am I condemning the delegates. I do not doubt

their sincerity nor the intensity of their dedication.

But from the assembly there came resolutions for the ordination of women, optional celibacy of priests, a call for a change of the pastoral practice in the teaching on contraception, a resolution asking that the preaching office of the Church be opened to women and other nonordained laity, a call for the return of the divorced and remarried to reception of the Eucharist, a resolution asking that the laity, clergy and religious be involved in the choosing of bishops.

The NC News Service reporter who covered the assembly noted with dismay that the secular press stressed these more sensational resolutions rather than the hundreds of other resolutions passed by the assembly. Of course, they did. Newspapers are supposed to look for news and it was these resolutions that made the news.

The NC News commentator complained that after all the controversial resolutions made up only two per cent of the total of some 20,000 words in the 110-pages. He insisted that it was unfair to judge the assembly on the basis of the few controversial resolutions when they passed so many other resolutions of a less sensational nature. That is a

little like asking no judgment be made on Lizzie Borden because there were so many occasions she didn't use the axe on the heads of her parents.

What must be understood, most of all, is that this was not accidental but that it came organically from the flawed structure of the process. The principle of consultation with the whole People of God is valid and a principle that needs to be implemented in the Church. But when it is done, two things are necessary. First, the lines of demarcation between what is proper to consultation and what is not proper to it must be clearly drawn. It should have been obvious to an assembly called upon to prepare a pastoral plan of social action for the Church that the assembly should not have entered into the areas of doctrine and discipline.

Second, if there is to be a representative assembly then that assembly must be representative in fact. The delegates to this assembly were appointed and while there were probably exceptions, the appointments were not made on a basis of representation of the makeup of the diocese but more of those who might have special interests and concerns within the diocese.

Another structural flaw in the assembly was the very

breadth of the consultation. In three days the assembly attempted to cover literally hundreds of problems, any one of which could have required the full attention of the assembly for three times as long a time. There have been some connected with the assembly who have said many of the resolutions in areas proper to the assembly were superficial and simplistic. That is true but it must be understood that it is true not by some accident but because of the very nature of the assembly.

It has been said, too, that the assembly was unduly influenced by lobbyists for special causes. That's certainly true but it again must be understood that this was made possible by the structural flaws in the process.

There were, 1,300 delegates at the assembly and some 1,000 observers. The observers were those who had come to lobby for special causes ranging from ordination of women, rights of homosexuals, nuclear disarmament. They included those both on the left and right of the Catholic spectrum.

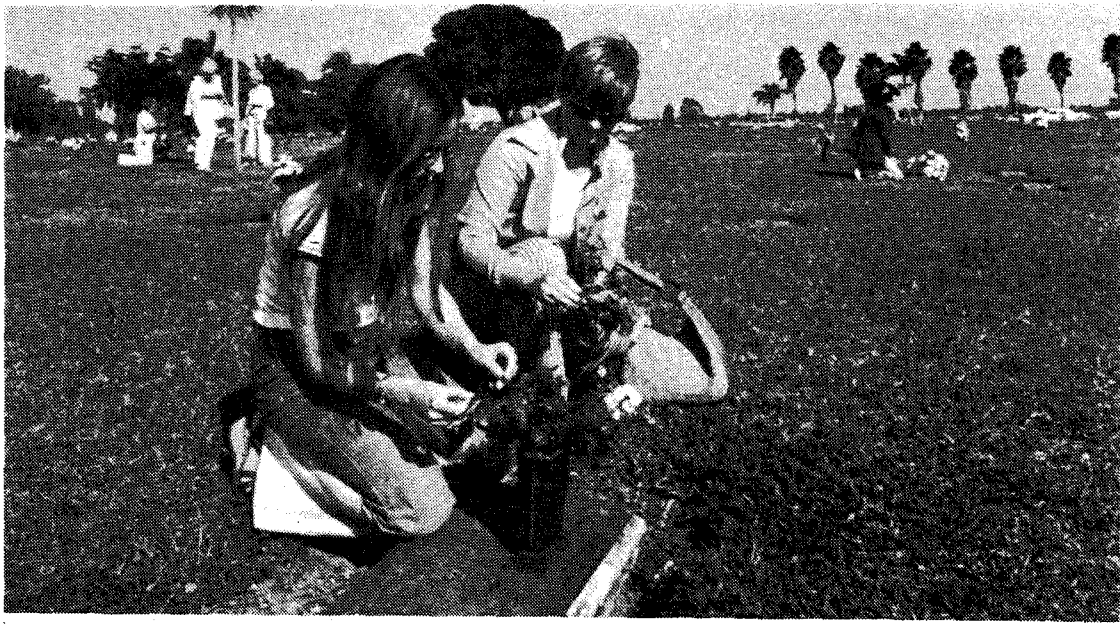
There are signs leaders in the Church recognize the assembly reached conclusions that do not reflect the views of a majority of Catholics, that

they recognize that resolutions that were proper to the assembly were often superficial, that they recognize lobbyists for special causes had a disproportionate influence on the assembly.

But it will be of no use to recognize these failures in the assembly unless it is recognized that they come from the flaws in the structure of the whole process. Since the principle of consultation is valid, since the assembly itself recommended it be institutionalized into the future of the Church, it is vitally necessary that the flaws in the process be recognized and rectified.

There are going to be tremendous pressures on the bishops to ratify what was accomplished at Detroit. Many are praising the assembly as a giant leap forward for the Church in the United States. Some have already stated that if the bishops do not ratify the recommendations of the assembly they will lose their credibility.

What is an absolute necessity is that it be understood the assembly at Detroit was not representative of the whole Catholic people, that the credibility of the bishops rests not on ratification of the assembly but firm fidelity to the teachings of the Church.



All Souls Day was observed in three cemeteries of the Archdiocese of Miami as relatives of those buried in the cemeteries participated in special Masses. Miss Jill Homko and Mrs. Cindy Filomio are shown placing flowers on the grave of their mother in Our Lady of Mercy Cemetery.

It's a Date

Palm Beach County

LADIES OF THE KC, Boynton Beach, will sponsor a games party at 12:30 p.m., Friday, Nov. 12 at the Council Hall, Dixie Hwy. Dessert will be served. Guests are expected to bring cards.

★★★

ST. JUDE Christian Mothers, Jupiter, will sponsor their annual rummage sale from 9 a.m. to 5 p.m. on Nov. 11, 12, and 13 in the parish hall. Free coffee will be served.

★★★

HOLY SPIRIT Friendship Club, Lantana, will meet at 1 p.m., Monday, Nov. 8 in the parish hall.

★★★

CENACLE RETREAT HOUSE, Lantana, has scheduled a general retreat for women beginning at 6:30 p.m. Friday, Nov. 12 and concluding at 3 p.m., Sunday, Nov. 14. For information and reservations call 582-2534.

Dade County

MOTHERS GUILD of Our Lady of Lourdes Academy will sponsor a Fall festival and barbecue from 1 p.m. to 6 p.m., Sunday, Nov. 14 on the grounds at 5525 SW 84 St. Activities provided for the entire family. Free babysitting services for toddlers, free color TV viewing of the Dolphin game.

★★★

ST. HUGH parish, Coconut

Grove, will have a picnic Sunday, Nov. 7 at Boystown, 11400 SW 137 Ave. Spanish and American foods will be featured as well as games and swimming for children of all ages. Buses will be available at the church parking lot. For tickets and further information call the rectory at 444-8363.

★★★

ST. KEVIN parish will sponsor a hayride and square dance from 8 p.m. to midnight on Saturday, Nov. 6 on the grounds at 4120 SW 125 Ave. For additional information call 264-0635.

★★★

VILLA MARIA Auxiliary will sponsor a holiday bazaar on Saturday and Sunday, Nov. 13 and 14 at 1050 NE 125 St., North Miami. A Roast Beef dinner will be served from 4 to 7 p.m. on Sunday.

★★★

ST. LAWRENCE Council of Women will meet Monday, Nov. 8 to hear guest speaker, Father Donald Connolly, pastor, St. Thomas More parish, Boynton Beach. A Memorial Mass for deceased members of the parish will precede the meeting at 7:30 p.m. All parishioners are invited to participate.

★★★

ST. ROSE OF LIMA Guild will be hostesses during a card party beginning at noon, Saturday, Nov. 6

(Continued on Page 9)



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It's a Date

(Continued from 8)

in the auditorium, 10690 NE Fifth Ave. Coffee and cake will be served. Guests will bring cards. The Guild's monthly meeting is set for 11 a.m. on Monday, Nov. 8 at the Miami Shores Community Center. All women in the parish invited. ★★★

ST. CATHERINE OF SIENA Women's Club will sponsor a square dance at 8 p.m., Saturday, Nov. 6 in the parish hall. A buffet supper will be served. ★★★

MSGR. PACE High School Parents Assn. Booster Club will sponsor a dance at 9 p.m., Saturday, Nov. 6 at the school, 15600 NW 32 Ave. ★★★

MARIAN CENTER students will have a pre-Christmas sale featuring items and ceramics made by the pupils today (Friday) from 3 to 10 p.m. and on Saturday from 10 a.m. to 7 p.m. The center is located at 15701 NW 37 Ave. just off the Palmetto Expressway in Opa-Locka. ★★★

ST. THOMAS THE APOSTLE Women's Guild will sponsor a benefit luncheon and card party for the Catholic Home for Children from 10 a.m. to 2 p.m. on Wednesday, Nov. 10 at the home of Margaret Smith, 8860 SW 86 St. For reservations call 661-9960. ★★★

ST. DOMINIC parish, 5909 NW Seventh St., will have its annual festival beginning today (Friday) and continuing through Saturday and Sunday. Rides, games, and Spanish and American foods will be featured. ★★★

ST. PATRICK parish Patrician Club meets on Nov. 9 when Mrs. Barbara Studley will be the guest speaker. ★★★

ST. JOSEPH Women's Club, Surfside, will observe a Corporate Communion, during the 9:30 a.m. Mass Sunday, Nov. 7. ★★★

THE MEMORARE SOCIETY, a social club for widows and widowers, meet at 8 p.m., Friday, Nov. 12 at St. Louis parish center. For further information call 274-0244. ★★★

MIAMI CATHOLIC ALUMNI Club has scheduled a party for Friday, Nov. 12 at 9 p.m. Call Frank Palermo at 226-2480 for further information. ★★★

MARIAN COUNCIL KC will participate in a Memorial Mass for

deceased members at 8 p.m., Thursday, Nov. 11 in the Council hall, 13300 Memorial Hwy., North Miami. ★★★

ST. THOMAS AQUINAS Chapter of the Third Order of St. Dominic meets at Barry College at 10 a.m. Sunday, Nov. 7. Mass will be celebrated at 11:15 a.m. Anyone interested may call 923-7257 or 685-0183 for further information. ★★★

ST. JAMES Forever Young Club meets at 2:30 p.m., Wednesday, Nov. 10 in the parish hall. Non-members and visitors are invited for an afternoon of games and fun. Anyone in need of transportation may call 685-1852 or 688-4236. The club is planning a social for Saturday evening, Nov. 13 which will include a covered dish supper, dance, and entertainment. All senior citizens invited. ★★★

ST. HUGH school, Coconut Grove, will benefit from an auction at St. Augustine parish center, 1400 Miller Rd., Coral Gables, at 7:30 p.m., Friday, Nov. 12. Items to be auctioned include linens, furniture, china, crystal, antiques and decorator accessories. ★★★

CATHOLIC DAUGHTERS of America, Court Patricia, will sponsor a dessert bridge and game party at 1 p.m., Thursday, Nov. 11 at First Federal Savings and Loan Assn. Friendship room, 8340 NE Second Ave. Meetings are held on the second Thursday of each month at the same location. ★★★

Broward County

HOLY CROSS Hospital Auxiliary's Circle Three will sponsor a Serendipity Bazaar featuring holiday decorations and many other items on Friday and Saturday, Nov. 12 and 13 at Dye Auditorium, 4725 N. Federal Hwy., Fort Lauderdale. Doors open daily at 10 a.m. ★★★

LITTLE FLOWER Woman's Club, Hollywood, will sponsor a rummage sale, Monday, Nov. 8 from 7 a.m. to 4 p.m. and Tuesday, Nov. 9 from 8 a.m. to 3 p.m. at the W. Hollywood Civic League Bldg., 805 Glen Parkway. ★★★

ST. JOHN THE BAPTIST Women's Guild will have its annual luncheon and fashion show on



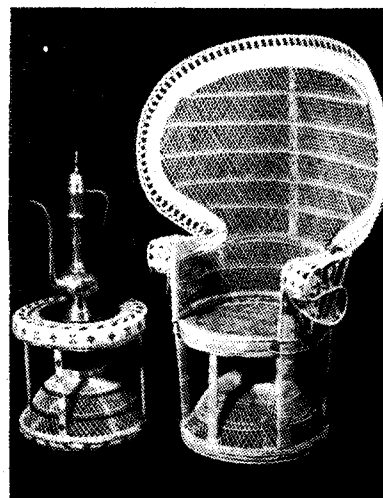
Marian Center Auxiliary members and guests heard Mother Lucia, Archdiocesan Director of Special Education, during a recent champagne coffee and get-acquainted party to benefit the center for mentally retarded children.

Thursday, Nov. 11 at Pier 66. Reservations may be made by calling 491-8405. ★★★

ST. MAURICE Country Fair is being held today through Sunday, Nov. 7 on the grounds at 2851 Stirling Rd., Fort Lauderdale. Chicken dinner will be served Sunday beginning at 1 p.m. Toby the robot and Tulip, from Channel 7, will appear at 2 p.m. Saturday Nov. 6. ★★★

ST. ANTHONY Women's Club will participate in a Memorial Mass for deceased members at 8:15 a.m., Saturday, Nov. 13. Coffee will be served in the clubrooms. ★★★

ST. BERNARD Women's Guild meets at 8 p.m., Tuesday, Nov. 9 in the parish center, Sunrise. John Cariera of the Better Business Bureau will be the guest speaker. ★★★



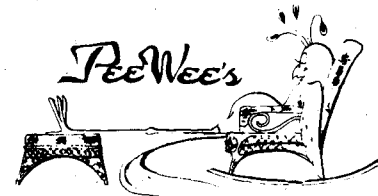
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PLAZA CENTER

S. Florida Scene

Mercy Hosp. ball

An "Evening of Wine and Roses" will be the theme of the 26th annual Mercy Hospital Ball on Saturday, Nov. 20 at the Doral Country Club.

Dr. and Mrs. Louis Lemberg are chairmen for the benefit of the hospital administered by the Sisters of St. Joseph of St. Augustine. Mr. and Mrs. Jorge Bosch serve as vice chairmen.

ACCW Deanery meet

Miami's ACCW Central Deanery will meet Friday, Nov. 12, in St. Francis de Sales parish, Miami Beach, where registration will begin at 9:30 a.m.

Business sessions will be followed by 11 a.m. Mass in the parish church. Luncheon will be served at 12:15 p.m. at Piccolo's Restaurant.

Reservations must be made by calling 531-1602 no later than Saturday, Nov. 6.

Serra Ladies' night

FORT LAUDERDALE—Broward County Serrans will observe ladies night on Wednesday, Nov. 10 at the Ocean Manor Hotel beginning with a social hour at 7 p.m.

Guests will include Sister Mercy, RSM, administrator of Holy Cross Hospital and Sister Mary Innocent, RSM, first administrator of the general hospital.

Reservations must be made by contacting Francis W. Mulcunry.

Hosts at a recent party honoring the Mercy Hospital Ball Committee were Jorge Bosch, Dr. and Mrs. Louis Lemberg, and Mrs. Bosch. The couples serve as chairmen and vice chairmen for the 26th annual ball to benefit the general hospital on Nov. 20.



will highlight the program directed by Warren Broome.

Parish variety show

HIALEAH—A variety show will be staged by St. John the Apostle Ushers Club at 8 p.m., Sunday, Nov. 7 in the parish hall, 479 E. Fourth St.

The show will feature the Opus III Singers, Ruth Raffo, soprano; Eleanor LaForge, mezzo-soprano; Arturo deCastro, tenor; and Joseph Carbia, baritone. Selections from opera and songs, dances and routines from Broadway musical comedies as well as Spanish selections

Barry Women's disco

A Theatre Disco is planned by Barry College Women's Auxiliary at 8:15 p.m., Friday, Nov. 12 at the opening of the drama department's newest stage production, "Applause."

Music, wine and cheese will be served in Thompson Hall following the performance.

Reservations must be made no later than Nov. 8 by calling 758-3392, Ext. 311.

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"A prophet to the nations I appointed you... This day I set you over nations and kingdoms: To root up and to tear down, to destroy and to demolish, to build up and to plant."

Thy Kingdom come

Concept runs all through Bible

By FATHER JOHN J. CASTELOT

It was the firm faith-conviction of the biblical preachers and writers that God is active in human history. Indeed, for them he is the Lord of history, directing the affairs of nations, usually through human agents. Thus, his commission to Jeremiah is expressed in these terms: "...a prophet to the nations I appointed you... This day I set you over nations and kingdom, to root up and to tear down, to destroy and to demolish, to build and to plant." (Jer. 1, 5, 10)

This conviction rested not on a speculative process of reasoning, but on the experience of the people, especially in their marvelous liberation from bondage in Egypt which was the prelude to their national existence. The faith of their inspired spokesmen saw in this an act of God—the act of God, in fact—the model and pledge of all such saving interventions in the future.

THEIR NATIONAL existence, however, was stormy, and they looked forward with ardent longing to the day when Yahweh, their King, would definitively establish his kingdom, his reign, his rule. It would be a time of peace, prosperity, freedom from harassment by stronger, pagan nations.

Their hopes were tied in tightly with the royal line of David, especially after God's assurance, through Nathan, that the Davidic dynasty would last forever. (2 Sm. 7, 12 ff.) The king, consequently, was regarded as a sacred person, Yahweh's visible representative among his people, for it was he who was their true King. The earthly king was his anointed one (in Hebrew: *mashiah*).

And yet, it was not the future king who was the direct object of their hope; it was the kingdom which he would be instrumental in establishing. Even the great oracle of Nathan, in which the king was proclaimed God's 'son,' made him subordinate to the kingdom: "I will be a father to him, and he shall be a son to me. And if he does wrong, I will correct him with the rod of men and with human chastisements; but I will not withdraw my favor from him as I withdrew it from your predecessor Saul, whom I removed from my presence. Your house and your kingdom shall endure forever before me; your throne shall stand firm forever." (2 Sm. 7, 14-16)

CENTURIES LATER, on the occasion of the birth of a royal prince, Isaiah gave voice to his hopes in these confident words: "For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful, from David's throne, and over his kingdom, which he confirms and sustains by judgment and justice, both now and forever." (Is. 9, 5-6)

Coming closer to the Christian era, we find the same hope expressed in the Book of Daniel

(165 B.C.): As the visions during the night continued, I saw one like a son of man coming, on the clouds of heaven; when we reached the Ancient One and was presented before him, he received dominion, glory, and kingship; nations and peoples of every language serve him. His dominions is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed. (Dn. 7, 13-14)

It is not surprising that when Jesus came to proclaim the Good News, he did so in terms of the nearness of God's reign or rule: "After John's arrest, Jesus appeared in Galilee proclaiming the Good News of God: 'This is the time of fulfillment. The reign of God is at hand!'" (Mk. 1, 14-15) This was the dominant theme of his preaching and it recurs constantly in the Gospels, as in this summary verse from Luke: "After this he journeyed through towns and villages preaching and proclaiming the good news of the kingdom of God. (Lk. 8, 1) Actually, there is a growing preference for 'reign' or 'rule' rather than 'kingdom' as the translation of the Greek word

basileia. 'Kingdom' suggests something static, structured, regal, bureaucratic. But Jesus preached a reign or rule of God in the hearts of men that was active, dynamic, personal. As he told Pilate: "My kingdom does not belong to this world...As it is my kingdom is not here...It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth." (Jn. 18, 36-37)

AS THE FIRST century wore on, there was a tendency in some circles to interpret God's reign in terms of the Church. This comes through in the Gospel of Matthew, one of whose central themes is the Kingdom, and the only Gospel in which the word "church" appears (just twice as against over 100 references to the reign in the Synoptic Gospels).

But this was a late development; Matthew was written between 80 and 100 A.D. And even here, there is no question of identifying the reign with the Church. They are related, yes, but not identical. And so we pray every day, as Jesus himself taught us to pray: "Thy kingdom come!"

KNOW YOUR FAITH

We learn goodness in all we do

This week Father John A. Geiger joins the NC Know Your Faith writer roster. Father Geiger grew up in Logan, Ohio, a small city 50 miles southeast of the State capital. He was ordained to the priesthood for the Diocese of Columbus in 1957 and joined the staff of the Catholic Times in 1967. He is managing editor of this diocesan newspaper and associate pastor of St. Michael parish in suburban Worthington.

By FATHER JOHN A. GEIGER

I returned from vacation recently filled with the charm and beauty of the Ohio River valley.

My itinerary included stays in Cincinnati,

Gallipolis and Marietta where a nephew, a brother and an aunt live. I believe I selected the right order of association with my family's generations.

Wisdom really does come with age if you play it right and let yourself grow with experience. But growth simply doesn't occur unless you approach each day as an opportunity to learn.

I'm not sure whether I learned while I relaxed or relaxed while I learned, but I certainly did both of them together on this trip. And I came home with a new sense of heritage and my share in it. That in itself is a reassuring lesson.

AUNT CAROL helped me digest the lesson and savored every word of my

narrative about my own generation and the next. Then we went together to visit the graves of my great grandparents, Lyman and Amanda Phillips, in Marietta's gracious old Oak Grove Cemetery.

With the information I obtained from my aunt, from old grave stones and from records kept by Aunt Bernice, whom the two of us visited in Charleston, W. Va., I have a lot of material for a family history.

The real story of a family or a people never emerges only from a list of names and dates, however. It resides in the memory of struggle and success or failure, and includes the in spite-ofs as well as the because-ofs.

It might even include talk about family pets. At one time Aunt Carol lived on a farm and often had more cats than she wanted. So she was amused by my account of feline multiplication in my brother's house. While I was there, I slept in the same room with 13-month-old Jeremy, a mother cat named Mittens and her five kittens.

A BLACK CAT named Max, which slept elsewhere in the house or perhaps roamed the neighborhood at night, came from a litter which Mittens bore earlier this year.

Talk about cats can't be serious, of course. But who ever claimed that everything in life is serious? There are plenty of things in life that may make you want to crawl

into bed and nurse an ulcer. So talk about cats be helpful at times especially in a and her older offspring the habit of drinking from the goldfish bowl in kitchen.

Of course, my aunt as horrified by talk about speed of my brother's as she was amused by tale about the cats. Both told something about personality in current family history.

WE DON'T learn story of either a person or his roots unless we're willing to learn about his small interests and his ideosyncrasies.

That's why the story God's people contains memory of many small events. The events together only when paired with faith see how destiny emerges from a experiences in life.

We learn about goodness God has shared with us in everything we do. But the vision of goodness really comes into sharp focus when there is a local exchange between people.



A teenager begins the process early in a one-to-one program for the retarded in New York.

Is

By DEACON STEVE LANDREGAN

The Gospel proclaims Kingdom of God is at hand! A world beset by petty tyrannies, senseless terrorism, and scandalous corruption that have toppled governments and rocked the world asks in desperation "Dear God, where are you?"

Where is God in the turbulent history? What happened in the kingdom proclaimed by Jesus

Helping others leads to joy, fulfillment

By ANGELA M. SCHREIBER

Little Kathy held her golden haired doll close. It was a special moment. Kathy had a new doll that

was her very own. A doll that she could take to bed with her at night, a doll she could hold in her arms whenever she wanted to. She said over and over again,

"I'll never let you go." And wherever Kathy went that day, her beautiful doll was with her.

Today, we associate all our children with many toys.

But there are still little ones who are "have nots." Kathy lives in a home for handicapped children. She is crippled. And her parents are dead.

I met Kathy a couple of weeks ago when I visited a home for crippled children. As I watched her happiness, a story about an elderly couple that I had read in the Washington Post several weeks ago flashed through my mind.

"WHO SENT Kathy the doll?" I asked the nurse. She said she did not know but that it had undoubtedly been donated.

The story I remembered

was about a man and his wife—both in their 80s—who spend their time collecting discarded dolls, repairing them and outfitting them with new clothes. Perhaps Kathy's doll had come from them, I thought.

When I got home, I looked through clippings that I save but unfortunately could not find that one. But their story is strong in my memory.

They are not affluent. The only income they have is their social security—very little money to spread around during a time of inflation. Their home is badly in need of repair and

paint... morn... new... cou... maki... and... touch... cloth... scraf... throu... that... disca... mate... rejuv... Cripp... to ho... hospi... could... While

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We don't have too much information about violin playing or how to fix your lavatory. But we do have articles that will make beautiful music in your soul or help fix up a troubled life. We also have an arts and entertainment page covering everything from local symphonies to television and movies. You concertmasters out there might take a look at that.

There is a big Know Your Faith section that tells you everything about Scriptures, practical application of faith, catechetics and a Dameans article about today's pop songs. (That's for the concertmaster's teenage kids.)

And speaking of kids, we have a youth section every week with a question-answer column and all kinds of articles about youth goings-on, meetings, CYO, sports, parish youth groups and other things young people dig.

On several pages you will find news of just about everything of interest to Catholics. News about the Pope, about bishops of the world and America, news about government, social issues, economic issues, education pro-life activities. And on the local scene there is a column about club meetings and parish activities called "It's a Date" and a local news roundup called South Florida Scene, and of course features about interesting local people, local Archdiocese activities like CCD, marriage encounter, women's programs, charismatics and a whole raft of charitable works. If you or someone in your family is Spanish-speaking, there is a whole Section for you. (See the other article on this page.)

Whether you're a musician, student, plumber or retired person, if you want to know something about the Catholic or Religious world... There is a Voice for you.



Photo by Robert O'Steen

... for everyone

Una VOZ...

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Y si le cuesta creerlo, léase un número. Pero léalo de verdad.

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The Voice-La Voz es

un producto a la talla de la sociedad bilingüe del sur de la Florida. Con él en el hogar podrán beneficiarse los jóvenes y los menos jóvenes. Los que leen inglés y los que quieren conservar el español.

Voice, no es un periódico más, pues es el periódico oficial católico que lleva las buenas noticias de la diócesis, la nación y el mundo.

En sus páginas se

encuentran secciones de catequesis para el hogar, comentarios de cine, teatro o programas de televisión.

Los jóvenes, para quien la lengua no es problema, pueden seguir las actividades diocesanas competiciones y concursos.

Los mayores, pueden leer lo que pasa en la Iglesia de todo el mundo y las actividades más significativas de los católicos hispanos de

la archidiócesis. Y todos pueden profundizar en la fe leyendo la sección 'Emaus en el hogar,' que todas las semanas da un resumen de las charlas de la Escuela de Vida Cristiana.

Seguro que a muchos les gustaría ver un aumento de noticias

en español...pero para eso todos hemos de identificarnos con la Voz, demostrar con los hechos que sí, que queremos que haya una Voz para cada uno. Porque de hecho la hay. Si queremos tener voz, subscribámonos a la Voz, utilizando el boleto en la página 16.

... para cada uno



George Monahan, editor



Editorial

The weekly cycle begins with the editorial department planning the week's coverage going out for interviews and pictures, writing the stories, laying out the pages and then going to the print shop for page makeup.

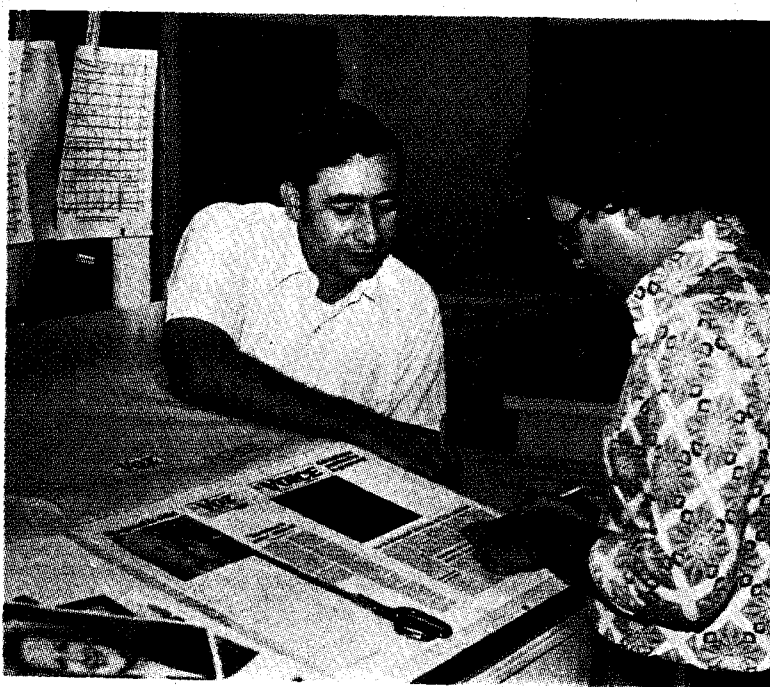
El proceso semanal comienza en la redacción, donde se planifican los reportajes y las entrevistas y fotos y donde se escriben y emplan el contenido del periódico antes de enviarlo a imprenta.



Marge Fillyaw, local news editor, and Bob O'Steen, news editor, discuss a story idea.



Araceli Cantero, Spanish editor, has a light moment.



Frank Hall, features editor, Jorge Diaz, printer, make up page 1.

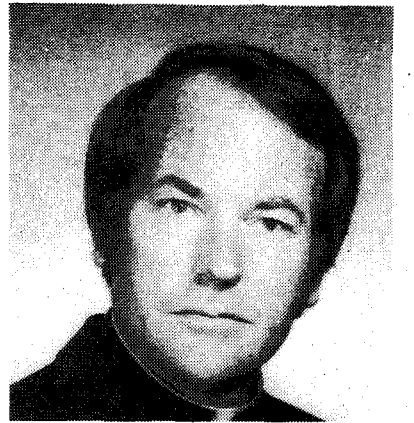


Photographer Tony Gamet examines a negative.

Production

'Goes to press

va a prensa

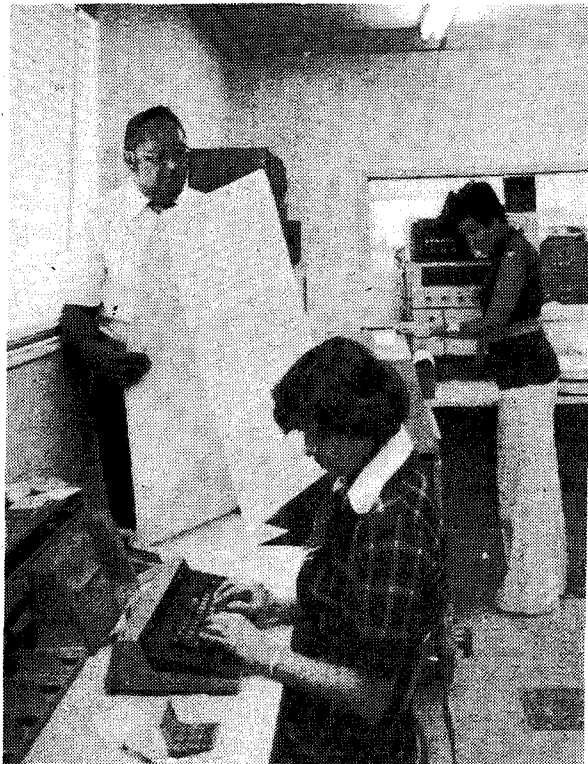


Fr. David Russell,
executive vice president

Business

The business end of the paper includes selling ads, designing the ads, billing and record keeping, and then circulation, labeling by computer and mailing some 60,000 papers each week.

La administración del periódico incluye la venta y diseño de anuncios, las cuentas, la circulación, por computadora y el envío de 60,000 periódicos semanalmente.



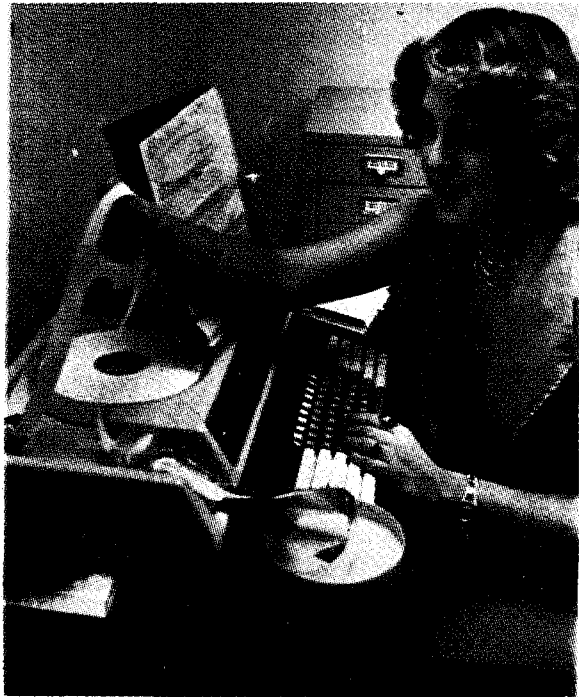
Fred Priebis, circulation manager, and Bernie Baca with computer.



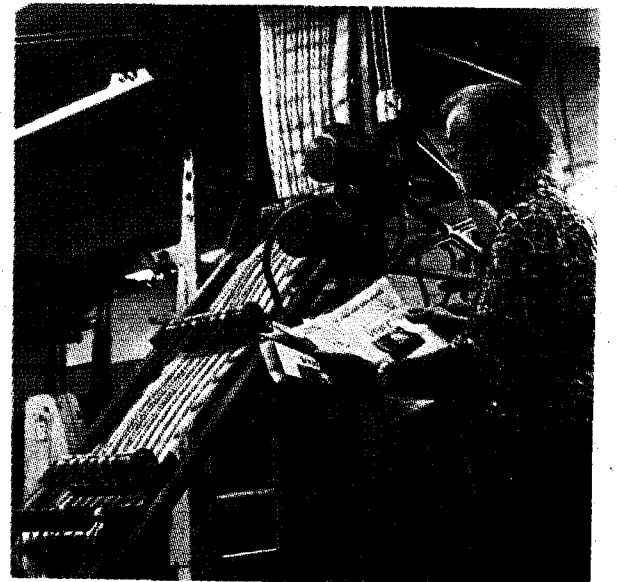
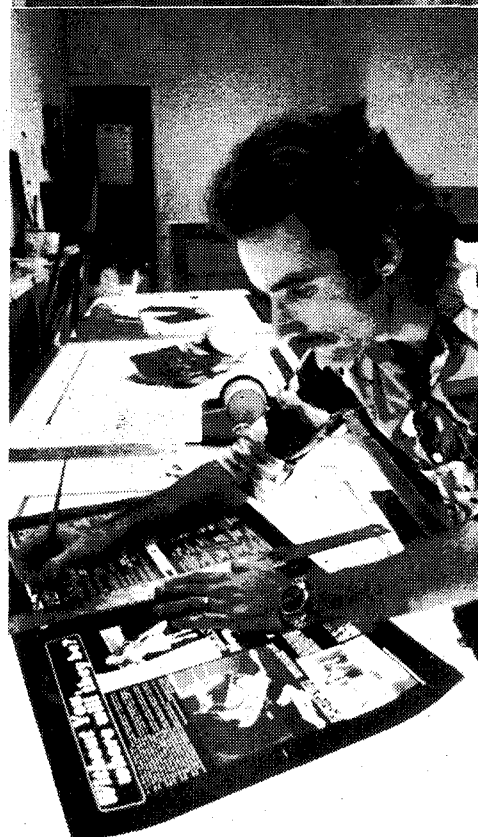
Advertising director Fred Brink and assistant Marilyn Sciulli talk over an ad.

Gerencia

P r o d u c t i o n



At the print shop all copy (writing) must first be "punched" into a tape by Mayra Mir (above) which is run through a computer that prints out the type you are now reading. Page forms are pasted up and photographed by Felipe Rivero Jr. (right) which is turned into aluminum plates for the press which is run by Felipe Rivero Sr. (above right).



Redacción

En la imprenta, todo lo enviado por la redacción Mayra Mir (arriba izq.) lo transfiere a cinta perforada para las computadoras de foto composición, que lo transforman en el producto final que Uds. están leyendo.

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why the story of le contains the f many small ne events fit ly when people see how their rges from all the in life.

arn about the od has shared everything we do. ion of goodness into sharp focus is a loving between people.



Vietnamese man weeps after his home was reduced to rubble by stray grenade.

Is God in *turmoil* of history?

ACON NDREGAN

proclaims "The is at hand!" by petty tyrants, and scandals and have toppled l rocked thrones tion "Dear God,

l in the turmoil of happened to the ed by Jesus as "at

hand?"

Central to the teachings of Jesus is the Kingdom of God or Kingdom of Heaven.

THERE ARE not many kingdoms left in the world today but there are enough so that the term has a definite meaning to most of us. A kingdom is a political realm. It has laws, boundaries, citizens and, of course a king.

When Jesus began his ministry there were many who had just such a kingdom in mind. Those who listened

to Jesus' preaching included some to whom his proclamation of the kingdom meant freedom from the rule of Rome. Others saw it as meaning the restoration of Israel as a worldly power. Still others saw it as the pronouncement of the imminent end of the world.

The petty tyrants, senseless terrorism and scandals and corruption of our own time all had their counterparts in the time of Jesus and many who heard Jesus' proclamation with hope in their

hearts were those who had prayed fervently... "Dear God, Where are you?"

For Jesus, however, the kingdom was none of these. The kingdom he preached was not a political realm; it was not based on revolution; it had no temporal rulers, no legions. Its realm was human experience and it was founded on a new relationship between God and man.

JESUS' KINGDOM did promise the peace and freedom from

fear and anxiety that many sought in a worldly kingdom. But they were not to be obtained by citizenship in any nation or by taking an oath of loyalty to an earthly sovereign.

The peace of the kingdom proclaimed by Jesus could be obtained only by an inner change of heart, a turning around of selfish lifestyles, a willingness to seek security not in the things of the world but in the person of Jesus. "Repent and believe in the gospel!" (Mk. 1,15)

The impatience of human nature probably was partially to blame for the many who heard the proclamations of Jesus and could not accept it. It just didn't measure up to their worldly expectations. So they turned away and went back to their prayer... "Dear God, where are you?"

Today the Jesus that preached has become the Jesus that is preached. The message is the same: "Repent and believe in the Gospel!"

MEN AND WOMEN today hear the proclamation but many say. "Do something God! Change the world. Give us peace and freedom from fear."

And God's response through Jesus is the same... "Change your hearts. Believe in me!" Some do and find God's peace in the turmoil of history. Others turn away sadly and go back to their prayer... "Dear God, where are you?"

is paint. Yet they wake up each morning looking forward to a new day. Happier people could be found. He enjoys making old dolls look new and she puts the finishing touches on them with new clothes made from sewing scraps. Word traveled through their neighborhood that they're in the market for discarded dolls and sewing materials. They take the rejuvenated dolls to the Crippled Children's Society, to homes for the retarded, to hospitals.

A HAPPIER couple couldn't be found anywhere. While they have little in the

way of this world's goods, they don't feel deprived. Quite to the contrary, in their twilight years they are giving what they have to others who are less fortunate. Their gift is their talent and time—themselves.

Hearing, reading or meeting people like this always reinforces my faith in some way. One could easily feel depression from reading and listening to all the bad news that fill our media. Thinking about this couple causes the bad news to recede into the background for a while. And once again, I can see a reflection of good—

the kind of good Christ taught—mirrored in his creatures.

People who give of themselves, people who really care about others, are people who have learned what happiness actually is. Their personal histories, if we could watch their life cycles unfold, would show at the beginning a small clear light, and as that life grows longer, the small light grows bigger and brighter until finally, at life's end, it reaches its fullness.

THIS MUST be the time when God's reign is at hand—the time when the rule of God in our hearts is

complete.

The elderly couple I read about gives us an idea of a close-to-full cycle. Something that is rather difficult to comprehend in the midst of our tumultuous world, busy workdays, and just the business of day-to-day living and the problems that come our way.

As our life cycle expands, we hope that, like them, the light that glows within us grows larger and more pure. One day, if we have truly worked to help the goodness within us grow, we will finally understand the reign of God and be one with it.

Prayer of the Faithful

32ND SUNDAY IN ORDINARY TIME
November 7, 1976

Celebrant: Let us ask to share in the Lord's gifts; the Lord who is ever faithful, who loves the just and is just to the oppressed. Let us pray with confidence to him who sees the needs of suffering mankind and pledge ourselves to greater generosity in these prayers.

LECTOR: The response is: "Lord, graciously hear us." That our worship may be offered in the spirit in which Christ offered himself for us and that we as a Christian Community may be conscious of the needs of the poor and be prepared to share the material blessings in our lives. We pray to the Lord.

People: "Lord, graciously hear us."

LECTOR: That the world's wealth and resources may be more equally distributed so that the oppressed, the weak may live in conditions becoming to the dignity of human beings we pray to the Lord.

People: "Lord, graciously hear us."

LECTOR: That the widow and widower, the blind and the crippled, the sick and the fatherless may have their loneliness replaced by the solace of God, that they may be comforted in their grief, supported in their insecurity and encouraged by our consideration, we pray to the Lord.

People: "Lord, graciously hear us."

LECTOR: That there may be a greater sense of commitment in public life, a greater respect for workers, a greater sense of justice and a greater reverence for all human life, young and old, born and unborn, we pray to the Lord.

People: "Lord, graciously hear us."

LECTOR: That those who have little but contribute much to life may realize that by giving their all they follow Christ who gave his own life for us, we pray to the Lord.

People: "Lord, graciously hear us."

Celebrant: Father, there is so much to thank you for; you give bread to the hungry and care for the lonely and forsaken. May those who trust in you not be put to shame and may we be as generous with those in need as your Son has been with us. We ask this through Christ our Lord.

People: Amen.

Oración de los Fieles

TRIGESIMO SEGUNDO DOMINGO DEL AÑO
7 de noviembre de 1976

Celebrante: Pidamos al Señor que nos bendiga con sus dones. El Señor es bondadoso con su pueblo. Oremos con confianza para que el Señor nos ayude a conquistar el odio y la violencia.

LECTOR: La respuesta de hoy será: "Escúchanos, Señor." Para que esta Eucaristía nos una en el Espíritu de Cristo y nos haga conscientes de las necesidades de nuestros hermanos, oremos al Señor.

Pueblo: Escúchanos, Señor.

LECTOR: Para que las riquezas del mundo sean distribuidas con justicia y con respeto a la dignidad del hombre, oremos al Señor.

Pueblo: Escúchanos, Señor.

LECTOR: Por los enfermos, los ancianos, los que sufren, para que encuentren en Cristo fortaleza y consuelo, oremos al Señor.

Pueblo: Escúchanos, Señor.

LECTOR: Por la promoción del respeto a la vida en nuestra sociedad, oremos al Señor.

Pueblo: Escúchanos, Señor.

LECTOR: Por aquellos que se entregan al evangelio generosamente, para que el Señor les ilumine en su apostolado, oremos al Señor.

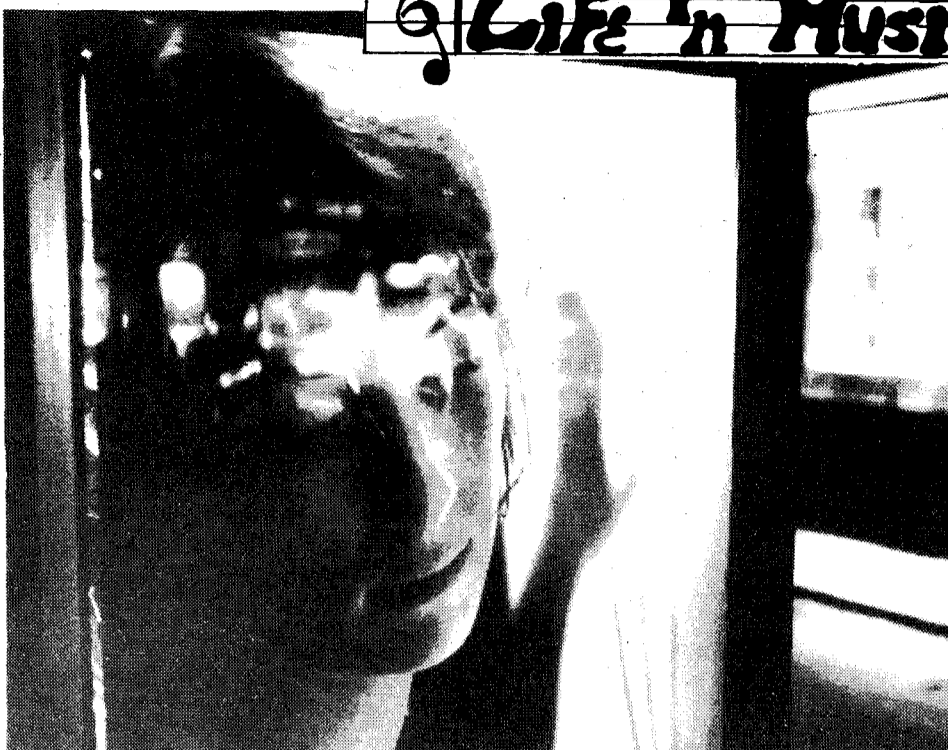
Pueblo: Escúchanos, Señor.

Celebrante: Padre, te damos gracias por tus muchas bendiciones. Confiamos en tu misericordia y te presentamos nuestras peticiones por Cristo Nuestro Señor. Amén.

Discussion

1. What is the Kingdom of God? Discuss.
2. In the time of Jesus, what did the people expect the reign of God to be like?
3. Compare modern times and attitudes to those in Jesus' day. Discuss.
4. Reflect upon this statement: "Change your hearts. Believe in me." Discuss.
5. In the Old Testament, read Chapter 1 in The Book of Jeremiah.
6. In the New Testament, read Chapter 1 in the Gospel according to Mark.
7. What does the word "kingdom" suggest? What do the words "reign" or "rule" suggest?
8. Discuss this statement: "...Jesus preached a reign or rule of God in the hearts of men that was active, dynamic, personal."

Life in Music



Like a sad song

Usually in the morning
I'm filled with sweet belonging
And everything is beautiful to see
Even when it's raining
The sound of heaven singing
Is simply joyful music to me

Sometimes I feel like a sad song
Like I'm all alone
Without you

So many different places
A million smiling faces
Life is so incredible to me
Especially to be near you
And how it is to touch you
Oh paradise was made for you and me

Sometimes I feel like a sad song
Like I'm all alone
Without you

By THE DAMEANS

This song is perfectly stated for a Saturday night when it's just you and your typewriter and an article you have to grind out. John Denver is right. Mornings are fresh and fine. And it's even nice when it's raining. But night times when you are too tired to produce anything creative, that is another matter. Suddenly it's a lonely, sad time for a person who knows his limits.

"Like a Sad Song" is about a common mood that comes when you feel how limited you really are. It's that sinking feeling you get when you're losing the game, the other team has the ball and they're running out the last minute on the clock. It's the panic you experience when you know it is impossible to prepare for tomorrow's big test. It's the trap into which you have stepped when you don't have the money to pay your bills. It's the feeling that you cannot possibly be patient another moment with your friends or your children. It's the frustration that comes when your relationships are falling apart and there is nothing you can do about it. There are just times when you cannot produce what you want so badly.

At such times loneliness is most painful. It appears that all the rest of the world has left you alone.

Gradually the feeling steals over you that you worry too much about what you have to produce. And you want to reach up and pull the chain that stops the train. You want to halt the rushing world so there will be some time just to be. You long for the opportunity to be with the people you love, to hold and be held, to feel important, not for what you do, but for what you are.

On a recent Sunday, we read from the

I know that life goes on just perfectly
Everything is just
The way that it should be

Still there are times
When my heart feels like breaking
And anywhere is where I'd rather be
Oh and in the night time
I know that it's the right time
To hold you close and say I love you so

And have someone to share with
And someone I can care with
And that is why I wanted you to know

Sometimes I feel like a sad song
Like I'm all alone
Without you

By John Denver
(c) 1976 RCA Records (ASCAP)

second chapter of the Book of Genesis about the creation of the world. Adam was created first and wandered about doing all the things that God had provided for him in paradise. He began naming the animals and plants, feeling very powerful about it all. But it was not long before he noticed the pain in his heart, as morning and evening wore away the novelty. And he began to feel deep within that maybe there was more to life than naming animals and organizing creation. Maybe it would be good just to be with someone who could share with him in his tiredness. And so God created woman.

Unfortunately we live in a world that is not very comfortable with limitations and weakness. We are hard on other people who do not produce work or who show weaknesses. And we therefore find it difficult to be understanding about our own limits. But it seems as if from the first day of creation it has been God who has been easiest with imperfection. He understood that Adam needed to hum his sad song to someone else, and so, out of man's need, he took the rib to fashion someone to be with. Jesus did the same, spending his time with people who were weak, poor fishermen, harlots and weary tax-collectors.

If there's a lesson to be learned from this article, it's that we should be more comfortable with our own weakness. Maybe sad songs are okay, reminding us that it is too oppressive to work all the time. Maybe this article should end here on this Saturday night and the writer should take the time just to be. Good night.

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

Bishops to act on moral values pastoral

(Continued from 1)
public education and discussion of the current negotiations on the future of the Panama Canal.

The resolution on an annual national collection for the Church's diocesan and national communication needs originated with the USCC

communication committee. The USCC administrative board last month approved placing the resolution before the November meeting for preliminary discussion. After diocesan and regional consultation, the bishops will vote on the resolution at their

meeting next May in Chicago.

THE STATEMENT on early childhood care and education prepared by the USCC committee on education says that the foundations of attitudes about human relationships and of social and religious values are laid before a

child reaches school age.

It calls for a reaffirmation of the Church's commitment to early childhood care and learning and to education for parenthood. It also calls for programs to strengthen and support Christian life, to help single parents and working

mothers, to meet the needs of educationally disadvantaged, abused and handicapped children and to institute nursery school and day care centers in Catholic parishes where community needs warrant them.

A workshop to be held in executive session at the meeting will deal with the pastoral care of divorced and remarried Catholics.

'Law is to serve, not dominate, man'

(Continued from 5)

is that justice, in the biblical sense, is not a virtue whereby a man merely renders to another that which is his due according to the letter. It is rather the correspondence between an action and God himself—and God's way of acting. Therefore, the radical measure of human actions will be God himself and that measure can never be circumscribed by human laws with their imperfections, their inability to cope with all conditions and circumstances. Thus, the man who gives himself completely to God in faith will be the perfectly just one and his actions will never be able to be adequately circumscribed by human law. It was in this sense that Joseph was referred to as a "just man." This is the underlying basis of those statements in the sermon on the mount about turning the other cheek, giving the robe also, going the extra mile.

TO PUT IT in other words, the man who is completely subject to the will of God will always do the right thing, just as Jesus did who was completely subject to the will of his Father. This also lies behind the thesis of St. Paul in his letter to the Galatians where he speaks of the Christian as completely free from the law. By this he means that he does not need the measure of human law since he has, ideally, an even higher measure for his actions, one that goes beyond the very fulfillment of the very letter of the law, God himself as revealed in Jesus Christ.

In these cases, of course, there is a question of the eschatological ideal, the ideal

which is attained only by the man of perfect faith. To the extent that man's faith is not yet perfect, to the extent that he is still a man of sin, to that extent is he blinded to the ideal measure which is God himself. And to that extent will he need the guidance of human laws. St. Paul himself recognizes this inasmuch as he lays down regulations for the Christian communities.

FOR THE Christian lawgiver the application of this is not an easy matter. He is primarily concerned with the ordering of temporal society, and society will necessarily be imperfect until the Kingdom has arrived. To this though we advert how much freer and less legalistic society might be were its citizens more highly motivated by moral standards, and this we avert, is one of the great values of the Church.

There will always be need for laws and regulations. But what is perhaps the most important point for man to keep in mind is that law's primary end is not its own observance but the perfection of society and the people for whom those laws are made. For that reason it is subject to change as society; as human needs change. In the Judaeo-Christian tradition, law is intended to serve and perfect man, not legalistically to dominate or subject him, or unduly complicate his existence. It is intended to lead him to that state of perfection and dignity where he will be

able to act as a free and responsible human being in his relations with his fellow-man and with God.

As Father Courtney Murray once wrote (We Hold These Truths), "Free government is possible only when the people as a whole are inwardly governed by the recognized imperative of universal Moral Law." And Dostoevsky says (The Possessed), "The one essential condition of human existence is that man should always be able to bow down before something infinitely great. If men are deprived of the infinitely great, they will not go on living and will die of despair."

IN THIS SPIRIT the lawyer must constantly be at pains to seek the "more," the "better," the "farther," the more human, in legislation. To reappraise laws to be sure that, in changing times, they continue to serve man—not subject him, that they reflect not the baser human prejudice or special interests, but what is right before God, conforming always to the Eternal Law, the will of God, to make every effort to see that they are applied just and humanely, and equally and Godly, in the spirit rather than the letter. That the services of the profession are available to the poor and the

weak, as to the wealthy and mighty. Conscious always that, as Russell Kirk puts it, "Either justice is ordained by some power above us or it is mere expediency, the power of the strong over the weak."

To that noble purpose, gentlemen, you are committed. May God strengthen and bless you in its pursuit.

The bishops will not act at the November meeting on the recommendations from the Call to Action conference held in Detroit. The bishops will take up that conference's recommendations for a five-year social action plan for the U.S. Church at their meeting next spring.

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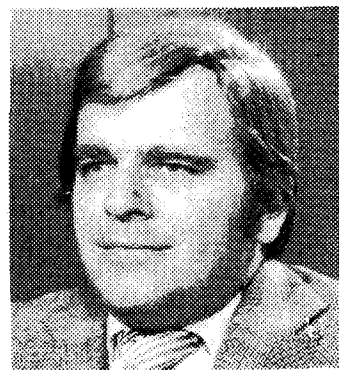
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Youths at Boystown of Florida not only enjoy playing "El Game" but will also benefit from the sales of the new fun-filled game for all ages.

Boystown's 'El Game' aids learning Spanish

Habla usted Espanol? Even if your answer is "No—I don't speak Spanish" you will still enjoy playing a new game called "El Game" while aiding Boystown of Florida at the same time.

Teachers in schools throughout the nation have already acclaimed the game as an innovative program in the study of Spanish as well as a fun game which provides motivation as well as interest.

Actually, however, you don't have to know a word of Spanish to play El Game or you can be completely bilingual. People of all ages from seven-year-olds to senior citizens say, "It's fast-moving fun either way."

At the time of the year when families everywhere are

turning their thoughts toward holidays and gift-giving Boystown reminds Voice readers that profit realized from the sales of El Game will benefit the non-sectarian residence for boys throughout the year.

Established by Archbishop Coleman F. Carroll for dependent boys and located in South Dade County Boystown youths attend local schools and some even hold jobs in the community. The facility provides a warm loving homestyle environment while preparing youths to be on their own when they reach maturity.

El Game can be ordered by contacting Boystown at CE 5-9251. Games may also be ordered for shipment out of town with a nominal handling and shipping charge.

A transadulthood?

By ELAINE SCHENK

● So you thought adolescence was a difficult stage? Ever hear of "trans-adulthood?" Young adults will discuss it at the first I.C.E. Day (Inter Campus Encounter) Saturday, Nov. 6 from 10 a.m. to 8 p.m. This will be at the College of Boca Raton—but

Your Corner

You don't have to be in college to attend. More info on trans-adulthood conferences can be obtained from your friendly neighborhood Department of Youth Activities, tel. 757-6241 in Dade, 525-5157 in Fort

Lauderdale, or 833-1951 in Palm Beach.

● Scrubbers and wipers really have it in for your car this weekend. Girls Scouts in Junior Troop 798 (St. James) will be waiting in the parish hall parking lot Sunday morning (Nov. 7), while a two-day automobile ambush is set at Holy Spirit parish in Lantana, Nov. 6 from 9:30 to 4 and Nov. 7 from 9:30 to 2. You might as well surrender, it's easier.

● Anybody hungry? Sacred Heart CYO Lake worth has scheduled their annual spaghetti dinner Saturday, Nov. 13 from 4 to 8 p.m. Come fill up a plate of hot pasta.

'Can pregnant girl still be married by a priest?'

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

Dear Father:

I have been told that a priest will not marry two people when the girl is pregnant. Is that true? If not, do you hesitate when asked?

Julie

Dear Julie:

A pregnancy does not in itself disqualify two people from getting married. It is obviously not a recommended circumstance to be in, but there have been couples married when a pregnancy was involved. What the Church will do, however, is at times ask the couple to wait until they are better able to make a decision without pressure. For so many girls in this situation the first thought is that "I must get married."

Marriage is too important and lasting a commitment to be

forced into. We are particularly concerned with a very young girl in this situation. A 17 or 18 year old girl can easily feel that she has no where to go except marriage. No person should be under that type of pressure.

Straight Talk

In a situation such as this, the Church will not deny the people the right to marry, but she may ask them to wait.

This might seem rather hard-hearted. But it must be remembered that the Church views marriage as a serious lifetime bond. If we viewed marriage as something two people could easily walk away from, then it wouldn't matter who we married. But we are very careful when two people are plotting the course for the rest of their lives. It is not something you do out of fear or what other people might think.



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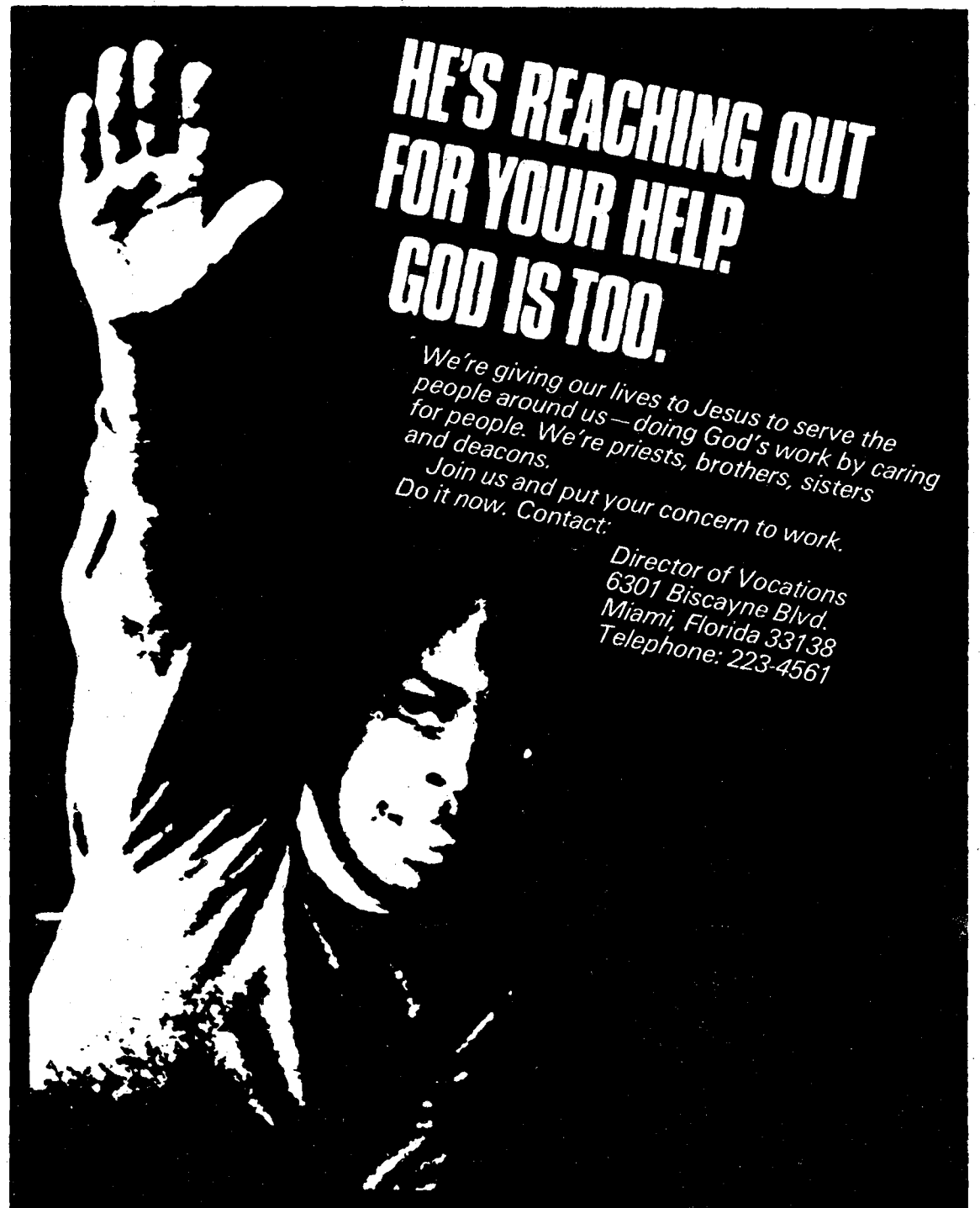
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CLIP AND SAVE



Television's best bets

'21 Hours to Munich'

For those who have seen NBC's "Gone With the Wind" one time too many and want to avoid getting hooked on the six-part PBS serialization of "How Green Was My Valley," ABC is offering a meaningful alternative. It's a major TV movie titled "21 Hours to Munich" about the tragic death of the Israeli hostages held by Arab terrorists during the 1972 Olympics and airs Sunday, Nov. 7, at 9 p.m. on ABC, Channel 10.

The program shows how a Palestinian guerrilla group was able to penetrate Olympic security and seize nine Israeli athletes, who were later killed during an abortive rescue attempt. The show is less successful in showing why this attempt failed although it suggests a number of factors that contributed to the tragedy.

Not the least of them was the German fear of world opinion being outraged by the fact that these events were taking place "nine miles and thirty years from Dachau." When the desperate negotiations broke down, military force had to be used, but chance and miscalculation resulted in the worst possible catastrophe.

Knowing this terrible outcome, the viewer watches helplessly as the events unfold, wondering whether it might not have been averted if the police had used force in the very beginning. Director William Graham keeps this and other considerations festering in the background as he recreates his suspense thriller, developing tension detail by detail, never allowing the viewer to forget the innocent lives that are at stake.

With each passing hour, the pressure increases until the final blow when a traffic jam of curious onlookers keeps vital security forces from arriving on time. Even though there is considerable psychological violence in this dramatization, its subject is important, enough to recommend it for all age levels except the youngest.

'Gold Watch'

During the Second World War, Executive Order 9066 forced some 110,000 Japanese-Americans into internment camps—without hearings or trials—because they were considered potential threats to national security. "Gold

Watch" tells the story of what this meant for the members of one particular family undergoing this ordeal and will be broadcast Thursday, Nov. 11, 9-10:30 p.m., over PBS Channel 2.

The drama takes place in the Pacific Northwest where the small Japanese-American community, mostly farmers and shopkeepers, are barely tolerated by their neighbors. After Pearl Harbor, this resentment turns into open hostility, often resulting in physical as well as psychological violence. Just before the family is "evacuated," some vigilantes loot the family's farm and kill the father when he tries to stop them.

This original television play was written by Momoko

Iko who, in 1942 at the age of two, was sent with her family to the Yakima, Washington internment camp. Her drama is not about what happened in these camps (which was shown in "Farewell to Manzanar" on NBC last spring) but what it was like before the Civilian Exclusion Order was put into effect.

'Call to Action'

Following the Bicentennial "Call to Action" Conference, ABC-TV Channel 10, will present a panel discussion on "Directions" Sunday, Nov. 7, at 1:30 p.m.

Featured will be Bishop James S. Rausch, general secretary, National Conference of Catholic Bishops and the U.S. Catholic Conference.



Say "crustacean!" "The Smile of the Walrus," Monday, Nov. 15 at 7 p.m. on channel 4's "The Undersea World of Jacques Cousteau" traces the mammal's migration from Alaska to the tip of Siberia.

'Marathon Man distasteful thriller'

"Marathon Man" (Paramount) is a slick but extremely distasteful thriller. It is the kind of shrewd, hollow, profoundly anti-human thriller that only a society as indifferent to secular graces as to moral values could embrace as legitimate entertainment.

Christian Szell (Laurence Olivier), a Nazi war criminal secure and enjoying a life of tasteful, restrained luxury in South America, pays his bills by the periodic sale of diamonds from a hoard stored in the safety deposit box of a New York bank watched over by his brother.

These transactions are carried out with the help of Doc (Roy Scheider) and Janeway (William Devane), couriers who belong to a predictably amoral American intelligence agency. In return for these services, Szell from time to time delivers into Doc and Janeway's hands one of his fugitive brethren, thus making their home office

Agronsky to tape winner and loser

Walter F. Mondale and Robert J. Dole will appear on "Agronsky at Large," in Friday, Nov. 5, at 10 p.m. on WPBT, Channel 2. This is the first time the winner and loser in a race for high office have appeared on the same interview program immediately following an election.

The vice president-elect and the losing senator will talk with correspondent Martin Agronsky in separate segments of a half-hour each.

look good in its constant competition with the CIA and the FBI.

When his brother dies in a bizarre street accident, however, Szell is forced to come out of hiding because he has the best of reasons for not trusting anybody else. This emergence provokes a flurry of murderous activity in Paris and New York which envelops Doc's brother (Dustin Hoffman), a brilliant graduate student at Columbia. And by the time that Hoffman finally clears the bases with a grand slammer that ends the game, the box score runs something like this: killed or maimed in bomb blast: unknown; presumed dead from unknown causes: one; burnt to death: two; dead from slashed throats: two; dead from a broken neck: one; victims of assaults: three (Hoffman twice); victims of torture: three (Hoffman twice); dead from slashed stomachs: two; fatal shootings: four.

Yes, yes, you can do much the same thing with "Hamlet." The difference is that "Hamlet" is about something else than totals of this kind; "Marathon Man" is not.

What aggravates the offensiveness of "Marathon Man" is its exploitation of such grave matters as racial friction, the persecution of the Jews, the injustice of the McCarthy era,

and the escape of Nazi criminals from justice for its own meretricious ends. The film abounds with examples, but one should suffice.

Szell, for reasons that like most of the plot will not bear scrutiny, goes down to West 47th St., the diamond district, where he is recognized a concentration camp survivor. He slashes the man's throat and escapes. The incident affronts one's sense of justice. The man, a survivor of the holocaust, is introduced just to have his throat slashed for the titillation of the moviegoer. The scene might be perfectly legitimate in a film that dealt seriously with the holocaust and the ironies of justice and injustice, but it is intolerable in this mindless melodrama.

As should be evident from

Nielsen's survey rates PBS tops

For the first time recent Nielsen surveys indicate that WPBT, channel 2, Public Television for South Florida, is the nation's most watched Public Television station in prime time. It is also the second most watched in the nation from sign on to sign off. In any given week 430,000 South Floridians tune in to channel 2.

the review, the heedless violence in the "Marathon Man" more than its incidental nudity accounts for the objectionable-in-part rating. B (R)

Capsule reviews

"How Funny Can Sex Be" (In-Frame) is an attempted Italian sex farce, a series of six different stories that vie with one another in lack of wit and general tastelessness. Considerable nudity. B (R)

"A Matter of Time" (AIP) is a well intentioned but hopelessly sentimental and disjointed treatment of the Cinderella theme, which defeats the best efforts of Liza Minnelli, Ingrid Bergman, and Charles Boyer. The inept dubbing of the Italian actors involved makes the film seem that much more hollow. Some occasional rough language and a comically meant attempted rape scene. A-III (PG)

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From Buber to Nader: variety of new books

By JOSEPH R. THOMAS
Martin Buber: The Life of Dialogue, 3rd edition, revised, by Maurice S. Friedman. Chicago University Press. 322 pages. \$12.50 (cloth), \$4.95 (paper).

An updated edition of the classic 1955 synthesis of the ground-breaking thought of the great Jewish philosopher, Martin Buber, whose writing on the meaning of the meeting between God and man (the I-Thou relationship) has had a profound impact on all religions.

Me and Ralph: Is Nader Unsafe for America? by David Sanford. The New Republic Book Co., Washington. 135

pages. \$7.95.
 A former collaborator plays the role of devil's advocate with a vengeance, asserting that "Nader is as ravenous as a Nixon or a Kennedy and the abstract principles he espouses he does not live by. Like the rest of us he cuts corners." While strained in places, Sanford's "expose" helps keep Naderism in perspective.

Charism and Sacrament, by Donald L. Gelpi. S.J. Paulist Press, Paramus, N.J. 258 pages. \$5.95 (paper).

An examination of the relationship between charismatic worship and sacramental worship, with the

charismatic style seen as the instrument for overcoming differences in sacramental theology among Christians of various denominations.

Modeling God, by Gloria Durka and Joanmarie Smith. Paulist Press, Paramus, N.J. 92 pages. \$1.65 (paper).

The subtitle of this pretentious tome is "Religious education for tomorrow," but I would hope we are spared the model proposed in such complexity here.

I Count You Count, by George Colden, Argus Communications, Niles, Ill. 207 pages \$3.95 (paper).

You probably don't need a self-help marriage enrichment

program if, as a couple, you can use this book together. And if your marriage is in trouble, this book isn't likely to help matters.

With Bright Wings, edited by Mary Grace Swift, O.S.U. Paulist Press, Paramus, N.J. 246 pages. \$4.95 (paper).

BOOK REVIEW

A collection of writings on the Holy Spirit, from the Old Testament through the present, inspired by the contemporary charismatic renewal. The selections are short and intended as an aid to prayer.

Called to Service, by Joseph Lange, O.S.F.S., and Anthony Cushing. Dove

Publications, Pecos, N.M., Paulist Press, Paramus, N.J. 168 pages. \$3.95 (paper).

Fourth and last in a series on "Community" as it should be lived by charismatics. The authors write out of their experience with the Children of Joy community, Allentown, Pa.

Film Odyssey, by Ernest Ferlita and John R. May. Paulist Press, Paramus, N.J. 164 pages. \$4.95 (paper).

A fascinating exploration of 21 contemporary films which the authors believe have something to say about the search for meaning in life. While one suspects that at times the subtleties are more imagination than reality, the result is always entertaining and frequently challenging.

N. Miami and Lauderdale offer drama and comedy

By FRANK HALL
 Arts, drama critic
 Ruth Foreman has opened her North Miami Playhouse

theater

with a very well put together production of "Come Back Little Sheba" for her 28th season.

Florida's first lady of the theater, Foreman founded her first theater, The Lemonade Theater in Miami in 1949 and the Pied Piper Children's

Aaron Heyman as "Doc" is strangely believable. Caught in the turmoil of knowing what could have been and living in what is, touches many sensitive nerves as does the entire theme of alcoholism.

One of the lively and humorous characters aptly portrayed by John Corris is that of the milkman. It's not so much the lines that Corris delivers as much as it is his whole mannerism and style. It becomes uproarious when all 125 pounds of Corris expounds on the advantages of physical

fitness and muscle development. He beautifully projects his belief that he will someday soon be the next Mr. America. While this is the first local stage experience for Corris he does an outstanding job and, with a little work, has good potential.

One of the great attractions of the North Miami Playhouse has got to be its size. The theater accommodates a little over 100 so that the atmosphere is very intimate and the audience can't help but feel part of the play.

An extra, extra attraction is that many times Ruth Foreman is on hand to greet theater goers and her warmth and love for theater is contagious.

The play continues until Saturday, Nov. 20, and tickets can be ordered by calling (Dade) 891-1830 or (Broward) 923-0941. ★★★

For people who have never been to a dinner theater, the Sea Ranch in Lauderdale-by-the-Sea receives a good recommendation as a starting point.

The dining room overlooks the ocean and the buffet tables could tempt the most finicky of eaters. Fortunately, the desert tables are close at hand to serve as a reminder to save room for everything from cream pies to there's-always-room-for-jello.

The current production,



Lola, played by Jodi Wilson, meets the Milkman, John Corris, in a lighter moment during the North Miami Playhouse current production "Come Back Little Sheba."



Saturday night in Manhattan and everyone's in love...right? Step into the apartments of (cast from left) Arthur Eden, Sue Lovitz, Knick Willis, Michelle Sherman, Vicky Keller and Frank Logan and see for yourself. They're appearing nightly, except Mondays, on stage in "Lovers and Other Strangers" at Brian C. Smith's Sea Ranch Dinner Theater, Lauderdale by the Sea.

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Starring Aaron Heyman and Jodi Wilson, "Come Back Little Sheba" is a fine dramatic presentation set in Queens, N.Y., and is a combination of humor and pathos.

Jodi Wilson is outstanding as Lola, the lonely wife who lives in the past. Her performance is so good that it's difficult to imagine Wilson as anyone other than Lola. She evokes a great sympathy and empathy from her audience.

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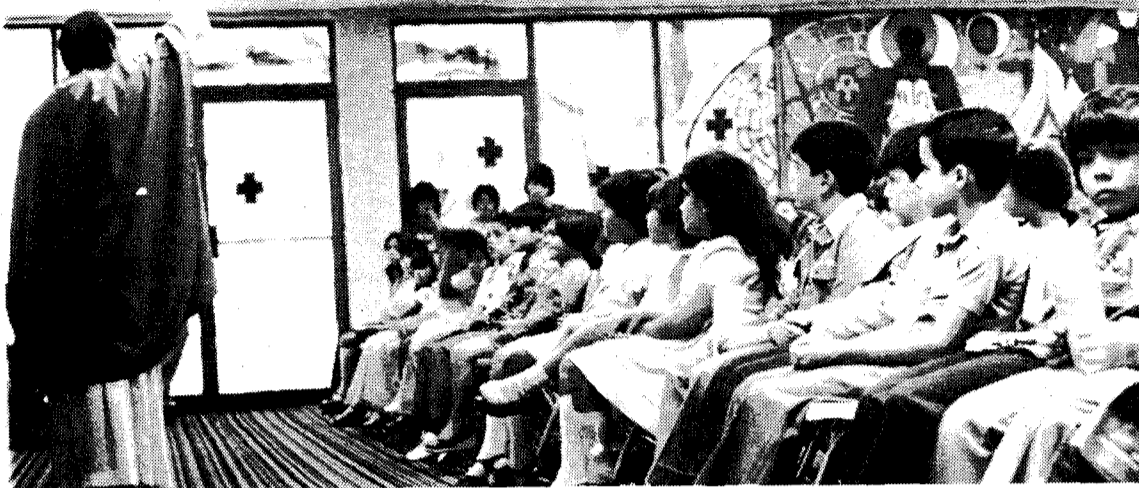
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Más que cantar los niños de San Benito, gritaban. Y lo hacían con todas sus fuerzas, para demostrar al sacerdote y a sus familias que sí, que su amigo era Jesús.

¿Qué pasa cuando andamos con malos amigos? les preguntó el padre Vizcaino durante la homilía, de aquella misa

familiar.

—Que cogemos malas mañas... y nos roban... y luego nos echan la culpa a nosotros... iban contestando. ¿Pero si andamos con Jesús siempre? ¿qué pasa? les volvió a insinuar el sacerdote.

—Que aprendemos cosas más mejores...

“Y por eso venimos a Misa,” les dijo el sacerdote, “Para andar con Jesús y aprender cosas más mejores...”

El padre Mario Vizcaino, conversando con los niños durante la Eucaristía familiar en San Benito

Frecuentemente durante la Misa, el padre Vizcaino conversó con los niños y fue explicando lo que iba sucediendo. Ellos le contestaban con espontaneidad sintiéndose parte activa de la ceremonia.

“De eso se trata. Queremos hacerles gustar un poco lo que es la Iglesia, y que se sientan pueblo de Dios, comunidad,” dice la Hna. Carmen, Claretiana, coordinadora de la catequesis hispana en San Benito.

“Estamos muy contentos de la respuesta a esta primera misa familiar,” añade.

La catequesis hispana de San Benito tiene dos años de vida. Como la parroquia no tiene templo, las clases se dan en los apartamentos diversos días de la semana. De vez en cuando se organiza algo el local parroquial—encuadrado el corazón de un área comercial—y habilitado como templo.

Discuten en Roma Teología de Liberación

ROMA—(NC)—El tema de la Teología de la Liberación provocó acalorado debate durante la reunión de la Comisión Internacional Pontificia de Teología que se reunió en esta ciudad.

Dicha comisión está compuesta por teólogos de todo el mundo, nombrados por Pablo VI, para estudiar los temas teológicos de más relevancia en la Iglesia de hoy. Durante su última reunión la comisión discutió la Teología de la Liberación.

No faltan críticos de tal teología que encuentran demasiadas semejanzas entre algunos aspectos de esta y la noción de lucha de clases de la filosofía marxista.

Comentando sobre el tema en la radio vaticana, uno de los participantes en tal conferencia, el franciscano padre Bonaventura Kloppenburg del Brasil afirmó que “en Latinoamérica existen varias teologías de la liberación, cada una con diverso enfoque”.

“Si nos referimos a una teología politizada...esa busca una opción socialista y se vale de instrumentos marxistas. Tendríamos que decir que tal teología ha hecho y continua haciendo mucho daño a la Iglesia, provocando división en comunidades eclesiales y religiosas tanto de hombres como de mujeres,” dijo.

Otro teólogo miembro de la comisión comentó para NC (cable católico de noticias con base en Washington), sobre las orientaciones las diversas

teologías de la liberación.

“La primera sería aquella que ve la liberación del hombre de todas las situaciones inhumanas que le oprimen, como la única meta y única tarea del mensaje cristiano y de la misma Iglesia.

“Una segunda visión,” continuó diciendo el teólogo, “sería la de aquellos que conciben la liberación del hombre como lo esencial, pero en el contexto de liberación del pecado, especialmente del pecado personificado en estructuras opresivas de la sociedad, que hacen la existencia humana del hombre imposible.

“Esta visión,” dijo el entrevistado, “no niega el pecado personal ni el pecado original...pero concentra su atención en las grandes corporaciones y en las leyes sociales que impiden la libertad y que sin libertad no puede existir la práctica del cristianismo.

“La tercera visión, concibe la liberación en términos de pecado y redención. Pero esta visión subraya que el énfasis debe estar en la “libertad para algo” y no sólo en “libertad de algo.”

Esta concepción de la teología de la liberación se apoya en fuentes bíblicas del Exodo, Isaías y San Lucas en el capítulo 4.

El teólogo también dijo que

existe la pregunta sobre cual sociología debería emplearse para poner en práctica la teología de la liberación. “Roma y los teólogos más tradicionales temen la adopción de un marxismo que canonizaría la violencia y la revolución.”

Aunque casi toda la teología de la liberación tiene su origen en la lucha por la justicia del continente latinoamericano, existen también otras formas como la “teología negra y la teología feminista,” explicó el teólogo.

El padre Kloppenburg afirmó que se encuentran elementos de una sólida teología de la liberación de fundamentación bíblica en los

documentos de Medellín—segunda reunión del episcopado latinoamericano en la ciudad del mismo nombre, ocurrida en 1968.

Estos documentos que trataron de adaptar el Concilio Vaticano II a la realidad de Latinoamérica, se centraron en los temas de renovación eclesial y reforma social, creando un profundo interés en los problemas de la liberación.

“En muchos países de Latinoamérica,” afirmó el padre Kloppenburg durante su entrevista con la radio vaticana, “la Iglesia es la única voz profética que se levanta en contra de las acciones arbitrarias de los gobiernos,

Cuestionan Biblia Latinoamericana

BUENOS AIRES—(NC)—Una edición de la Biblia con fotos y comentarios sobre la injusticia social en América Latina ha sido prohibida por las autoridades militares, después de una amarga controversia entre los obispos sobre su “ideología”.

La Biblia Latinoamericana

es tema de Conferencia de Obispos Argentinos; un comité de teólogos afirma que el texto es correcto, pero que las notas y algunas fotos “crean un clima político favorable a la izquierda.”

Los militares vienen combatiendo a los Montoneros y otras

guerrillas, pero han hecho poco por investigar los asesinatos de miles de víctimas de extremistas derechistas. Varios obispos defienden la edición, que “señala muchas realidades desagradables” en el continente, según Mons. Jaime de Nevaes, obispo de Neuquén.

Roma investiga a misioneros

MADRID—(NC)—El Instituto de Misiones Extranjeras calificó de “desconcertante y dolorosa” una decisión vaticana de investigar sus labores. El instituto mantiene 273 sacerdotes

en diez países de América y Africa, y en Japón.

En 1974 varios fueron expulsados de Mozambique en vísperas de su independencia, por criticar a las autoridades

portuguesas que gobernaban la antigua colonia; en 1972 otros misioneros salieron de Colombia por supuesta actividad política, y el año pasado dejaron Petén en Guatemala por diferencias con el obispo.

Comentarios evangélicos

Por el REV. JOSE P. NICKSE

Jesús, sentado frente a las alcancías del Templo, miraba como la gente echaba dinero. Muchos ricos daban en abundancia. También llegó una viuda pobre y echo dos moneditas de muy poco valor. Jesús, entonces llamo la atención a sus discipulos y les dijo: “Les aseguro que esta viuda pobre ha dado más que todos los demás.”

Marcos 12:38-44

La vara con la que Dios mide a veces es muy diferente a la que usamos los hombres.

Dios se fija más en la calidad que en la cantidad. En el caso de la viuda pobre, lo que cuenta es su generosidad.

La viuda echó dos moneditas. Pero estas dos moneditas se las quitaba del pan de cada día. Representaban para ella un gran sacrificio. Por eso, según Jesús, “ha dado más que todos los demás.”

Juan XXIII, ese gran apostol de nuestro siglo, una vez le dijo a unos visitantes: “Quien tiene el corazón lleno de amor siempre tiene algo que dar.” La generosidad del corazón que ama no conoce límites.

Pero es que estamos muy mal acostumbrados. Medimos la generosidad por cantidad, valor, tamaño. Estamos

acostumbrados a dar, a dar dinero, a dar cosas. Olvidamos que el evangelio enseña al cristiano a darse.

Hay una anécdota muy conmovedora en la vida de la Madre Teresa de Calcuta. Una vez recogió de las calles de Calcuta a una mujer moribunda. La llevó a su convento. Le dió todo su amor. La moribunda mujer le apretó la mano, con una sonrisa le dijo “gracias,” y murió.

Segun la Madre Teresa, aquella pobre mujer que había muerto en sus brazos le había dado más de lo que había recibido. Moría sin quejarse, sin condenar a la humanidad. Moría sin odio y hasta tomando un momento, su último momento, para dar gracias. Moría dando.

La generosidad de los pobres es maravillosa. Dan de lo poco que tienen con sacrificio y amor. Quizás por eso Dios se siente en su casa con los pobres y los humildes.

La misma Madre Teresa, haciéndose eco del evangelio, nos ha dicho que nuestra generosidad no puede consistir en sólo dar lo que nos sobra. La generosidad nos tiene que doler. Tiene que llevarnos al sacrificio. En sus palabras, “Hay que dar hasta que duela.”

El evangelio de hoy, querido amigo, te pregunta si estás dispuesto a darte, a comprometerte, a sacrificarte por Dios. ¿Cuál es tu respuesta?

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A redescubrir el misterio de la oración

BALTIMORE (NC) La fe de los católicos de los Estados Unidos "está realmente viva" según el jesuita John Gallen, director del Centro Murphy para la investigación litúrgica de la Universidad de Notre Dame.

El padre Gallen hablaba durante el congreso anual de liturgia celebrado en esta ciudad y añadió que "los católicos norteamericanos encuentran dificultad en descubrir novedad de expresiones para su vivencia de la fe.

"La gente parece sentirse a veces como el que quiere nadar

en un lago de invierno cubierto de hielo," dijo el sacerdote. "No logran romper la superficie helada para poder ser realmente ellos," añadió.

También afirmó el jesuita que los norteamericanos, con su mentalidad de sociedad de consumo, han explotado y trivializado el misterio de la presencia de Dios dentro de ellos, pero que él prevé nuevos horizontes a este respecto.

"Hemos atravesado una difícil etapa y de nuevo vamos siendo atraídos por lo profundo del misterio," dijo. "Los Católicos han vuelto a

redescubrir el misterio de la oración en el que Dios es quien toma la iniciativa de compartir su presencia," añadió.

"Uno primero encuentra a Dios dentro de sí," dijo. "Nuestra misma existencia, como palabra que Dios nos dice, es el comienzo de la oración, de ahí que lo primero que hemos de hacer para orar es aquietar nuestro ser" añadió.

Mas de 2,000 personas de 41 estados y Canadá asistieron a

este Congreso Litúrgico que tuvo lugar en el Centro Cívico de Baltimore. Ante ellos también habló el padre Edward Farrell, director espiritual del Seminario del Sagrado Corazón en Detroit, afirmando que el futuro de la cristiandad depende del esfuerzo de los católicos por aprender a celebrar la Eucaristía—"por la que nos hacemos uno en Cristo, no solo durante el tiempo en que permanecemos juntos en el templo, sino durante todas las

actividades de nuestro vivir."

"El Cuerpo de Cristo siempre esta 'roto, dolorido y oprimido, y el ejercicio de la justicia es el testimonio por antonomasia de esa otra realidad que es la Iglesia orante por el bien del mundo."

"Para lograr la justicia es necesario el poder de Dios y la Eucaristía es la más grande oración comunitaria: Dios nos ha dado Pan del cielo para que nosotros seamos pan para el mundo," dijo el padre Farrell.

en el mundo . . .

WASHINGTON (NC)—Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos, explicó que la reciente asamblea en Detroit "Llamado a la Acción" para formular un plan de justicia social de cinco años, logró algunas "buenas recomendaciones," pero se prestó además a que unos pocos grupos predominaran con sus causas específicas en detrimento de temas de bien común para toda la Iglesia.

Tal conferencia que los obispos católicos de Estados Unidos convocaron como culminación de una consulta regional del bicentenario, formuló varias recomendaciones para dar mayor participación a la mujer en el ministerio, fomentar la paz y la justicia a nivel mundial, detener la avalancha de abortos, abrir oportunidades de trabajo para todos, se nombren más obispos de raza negra o hispana, y otras medidas para ayudar a la familia, a la vecindad y a la ciudad y para garantizar la dignidad de la persona.

ROMA—(NC)—Los católicos de Estados Unidos contribuyen casi la mitad del total mundial donado a las misiones, dijo Mons. Edward O'Meara, director de la Propagación de la Fe para este país. La suma total este año fue de \$50 millones, de la cual \$23 millones proceden de esa nación norteamericana. "Lo importante es que detrás de esas contribuciones, hay espíritu de sacrificio y deseo de participar en esta tarea de la Iglesia," comentó.

...en la ciudad

La parroquia de St. Dominic celebrará su Festival anual los días 5, 6 y 7 en beneficio de los programas atléticos y educacionales de la parroquia. El festival ofrece juegos, comida y folklore para niños mayores.

La Misa televisada en español, canal 23, se ofrecerá a partir de esta semana a la 1:30 p.m. todos los domingos.

La Ciudad de Miami sacará a subasta pública un lote de motocicletas y vehículos a las 9 de la mañana del 13 de noviembre, en el 1901 N. W. Avenida 12.

Los vehículos se subastan en su condición actual al más alto postor y deberán ser pagados en efectivo o por giro postal, cheque certificado, de caja o de viajero.

Todos los vehículos deberán ser retirados en un plazo de 24 horas.

ROMA—(NC)—Tras una larga campaña anticristiana en favor de cultos africanos nacionalistas, el presidente de Zaire, Mobutu Sese Seko, anunció su intención de devolver las escuelas católicas a la Iglesia, según informes captados por Radio Vaticana. De los 23 millones de habitantes, la mitad son cristianos, y de éstos la mayoría profesa el catolicismo.

FULDA, Alemania Occidental—(NC)—Los obispos de Alemania Occidental señalan la persecución contra cristianos que se extiende bajo gobiernos dictatoriales en varios continentes, tanto comunistas como nacionalistas; hablan también en una pastoral de los sufrimientos en Irlanda del Norte y el Líbano por conflictos armados. "Los padres de familia sobre todo sufren profundamente por los obstáculos en la educación religiosa de sus niños y adolescentes," dicen para luego referirse a la dificultad de la Iglesia en atender a los enfermos y moribundos. Lamentan los sufrimientos de otros alemanes en el Este, y de los cristianos en la Unión Soviética.

ATLANTIC CITY—(NC)—Mons. Nicholas D'Antonio, quien fuera obispo de Orlando y defensor de los campesinos hondureños, dijo a una reunión de carismáticos que "entre más sigue uno a Jesucristo, más alto es el precio que paga." Catorce meses antes tropas y terratenientes mataron a 14 personas en su prelatura, incluyendo dos sacerdotes, durante una marcha contra el hambre. Los ganaderos y terratenientes pusieron un precio de \$10,000 sobre su cabeza, haciéndolo responsable de haber despertado la conciencia de los campesinos sobre las injusticias de la región.

WASHINGTON—(NC)—La escritora Joan Schaupp ha publicado un libro sobre "La Mujer: Imagen del Espíritu Santo," en que recuerda atributos femeninos de Dios: la creación o parto del mundo, su paciencia, su suavidad. La Biblia refleja esta imagen, pero la civilización occidental se ha encargado de reforzar la idea patriarcal de Dios, indica. Además, en el Antiguo Testamento hay mujeres profetas, jueces y dirigentes. En una entrevista con Angela Schriber del NC News Service, la autora señaló algunas ventajas del movimiento feminista, pero advirtió contra efectos adversos en la familia, y los hijos especialmente cuando la madre trabaja todo el día.

Atención! FIBRA y también SABOR. El Nuevo Monks' Hi-Fibre Bread.

Usted no tiene por qué olvidarse del delicioso sabor de pan para disfrutar los beneficios de fibra.

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Naturalmente excelente debido a su alto contenido de fibra.

Pruebe usted Monks' Hi-Fibre Bread. Por su calidad y delicioso sabor.



Elaborado por Dandee Bakers de una mezcla preparado por el Abbey of the Genesee.

LA BIBLIA

hechos y dichos ...

Por el PADRE JOSE L HERNANDO

La Revelación Divina llega a Israel por medio de acontecimientos históricos que las gentes protagonizan, las tradiciones orales comunican, y las palabras bíblicas interpretan. Cuando estos acontecimientos son consignados por escrito tiene origen la Biblia.

El autor sagrado al transcribir los hechos nos comunica la experiencia interna que envuelve el evento pero solo nos dice las líneas fundamentales del suceso.

El acontecimiento es como un témpano de hielo - iceberg - flotando en el océano: puede tener 100 metros de profundidad, pero en la superficie aparecen solo 10.

En la Biblia muchas veces se nos da una décima parte del

hecho histórico, quedando oculta la mayor parte.

El hecho total lo vivió Israel, pero la narración está movida por la experiencia interna, y nos trasmite lo que supuso tal hecho. Así el Paso del Mar Rojo (Exodo 14-15) es una intervención de Dios haciendo uso de un fenómeno natural, pero lo que interesa al autor es resaltar la experiencia y vivencia de saber que Dios es la fuerza, el que acompaña a su Pueblo.

En la Biblia, los hechos que se narran expresan maravillas obradas por Dios. Y todas estas maravillas se encuadran a lo largo de las etapas de la Historia de Israel. Podemos resumir estas etapas en las siguientes:

- Epoca Pastoril. (2,000-1,200). En este tiempo se sitúan los Patriarcas (Año 1,700). Punto de partida de la intervención de Dios. Lucha por la libertad, comenzando con el liderazgo de Moises (Año 1,250).
- Epoca Agrícola. (1,200-1,000). Tiene lugar el establecimiento después de la conquista de la tierra prometida-Canaán. Lucha contra otras tribus. Los Jueces. El culto a Yavé da unidad a los judíos dispersos. Se mantienen fieles a la Revelación del Desierto. Yavé es la Fuerza y la Paz.
- Epoca Nacional. (1,000-587). Es la culminación de la vida sedentaria con el establecimiento de la Monarquía. Los grandes reyes: David, Salomón. Hay una unidad entre religión y vida. Yavé es el auténtico rey de Israel. Los profetas, con su predicación, van purificando al pueblo. Surje "el resto" que es una minoría purificada de entre la mayoría.
- Epoca del Cautiverio. (587-539). Israel sufre dos exilios. Primero al caer el Reino del Norte, llamado Israel con la capital en Samaria. Son deportados a Asiria. En el año 587 cae el Reino del Sur, Reino de Juda, con la capital en Jerusalén, son llevados a Babilonia. Desaparece el Rey interpretando estas señales, preparan "el resto", que en el año 539 regresa al caer Babilonia en manos de los persas. El Exilio los purificó.
- Epoca del Judaísmo (500-). La mayoría de los que retornan son los habitantes del antiguo reino de Judá. Se dan a la tarea de la Reconstrucción. Es la época de la Epopeya bíblica. Lucha de los Macabeos contra la helenización. Roma ocupa Palestina en el año 63 A.C. La diáspora-dispersión. La fuerza del pueblo judío no radica en su independencia política, sino en su unidad ideológica y espiritual. Jerusalén es el centro de un pueblo disperso, pero no perdido. Hay un grupo de los "pobres de Yavé", sencillos y creyentes, que esperan al Mesías. Son parte del resto creado al calor de los profetas. De ellos saldrá el Mesías. Lucas 1-2.

El Dios en quien creemos

Por EL PADRE JOSE ANTONIO ESQUIVEL, S.J.

No basta creer en la existencia de Dios. El hombre necesita saber quién es y cómo es este Dios en quien creemos.

Si alguien nos preguntará a nosotros quién es nuestro Dios, nuestra respuesta habría de ser: Nuestro Dios es el Dios del Evangelio.

Es el Dios Padre que Jesucristo manifiesta, con el que se relaciona, de quien habla, y el mismo que nosotros aceptamos en fe.

Tenemos que mirar al Dios de Israel del Antiguo Testamento, desde el horizonte existencial de Jesús: es decir desde la persona y la vida de Jesús.

No podemos llegar a Dios Padre sino a través de su Hijo Jesucristo. Sabemos y afirmamos que es el mismo Dios de Abraham, de Isaac, de Jacob. Un sólo Dios, fuente de una misma fe. Un Dios que es vida y la da en abundancia. Un Dios que escucha, que oye, que perdona y que ama. Yavé quiere decir Yo soy (el que soy). Dios es el que ES, y como San Juan dice "Dios es amor".

Dios es el que ES porque se da, y ese darse es amor. Nuestro Dios es amor, nuestro Padre...es aquel que genera un amor comprensivo, que soporta y aguarda, que escucha y espera, que ama por encima de todo y de todos.

Creemos en Dios Padre. Aquel de quien Jesús constantemente habla y al que trata como tal.

Todos los hombres podemos llamar a Dios creador y Padre porque Jesús se ha hecho uno de nosotros, y nos ha dado la vida nueva a través del bautismo, sacramento que nos pone en comunicación íntima con Dios y que nos hace no llamarnos esclavos sino amigos, hermanos.

Mientras vivamos en gracia, fuera del pecado, podemos llamarle Padre. Solo al pecar, optamos por un ser, que rompe esa relación de hijos. Pero Dios nos sale al encuentro, nos busca, nos espera como al hijo prodigo, para hacer las paces, para que nosotros dejemos amar por El. Qué lejos está este Dios del Evangelio de la imagen nuestra del Dios castigador, atemorizante, de barbas blancas despeinadas y mirada aguda, sentado alla arriba en un trono de luz... No, nuestro Dios es un Dios cercano...Nada nuestro le es ajeno, y su providencia cuida de todos los detalles de nuestra vida.

Y como El es bueno por naturaleza, nada malo puede ser de Dios. De ahí que hemos de desechar los temores de que El quiera esta o la otra fatalidad...para nosotros porque El es nuestro Padre. Así nos lo describió Jesús, Cuando los discípulos le pidieron al Señor que les enseñara a orar, a comunicarse con Dios, El les enseñó a decir Padre Nuestro.

Padre nuestro —porque Dios no es mi Dios, ni tu Dios, sino nuestro Dios, nuestro Padre...Porque tú, ella, él, blanco, chino, de aquí, y de allá, todos somos hermanos, somos hijos. Que estás en los cielos—esperándonos, ayudándonos, proveyendo. Santificado sea tu nombre —porque nos has dado vida, tu vida, tu hijo Jesús, y todo lo que nos hace ser. Venga a nosotros tu reino —pues alcanzaremos así la felicidad. Viviremos en

Dios es Padre, y vela por nosotros mientras jugamos ... y vivimos



justicia y habrá paz. Hagase tu voluntad así en la tierra como en el cielo— porque es buena, y está llena de amor.

Danos hoy nuestro pan de cada día—el que ganamos con nuestro sudor, pero que Tú nos permites ganar. Sí, que haya pan para todos, que no sea solo mi pan, mi salud...sino pan y justicia para todos.

Perdonanos nuestras ofensas—al haberte creído un Dios castigador, arrogante, justiciero...por haber pecado y haberte dicho. "No, no quiero que seas mi Padre...por haber ofendido a otros que son tus hijos y mis hermanos.

Así como nosotros perdonamos a los que nos ofenden—y para que no nos condenen en otros dioses virtamos en otros dioses

exigentes, justicieros, sino que como Tú sepamos perdonar y amar.

No nos dejes caer en la tentación— danos fuerza para que el mal que hay en el mundo no nos separe de ti. Libranos de todo mal— porque es todo lo contrario a Ti, que el mal es la ausencia del amor.

Ahora y en la hora de nuestra muerte— siempre Padre, siempre Padre, siempre Padre, libranos. No sólo a mí, sino a todos.

Amén— así sea, Padre nuestro. Que guardemos tu palabra, que amemos a Jesús. Sabemos que Tú, Padre, nos amarás y que con Jesús y el Espíritu Santo, hareis morada en nosotros.

Amén— Así sea. Que siempre te sintamos Padre Nuestro.

Tiempo para pensar

Los profetas mantienen viva la Revelación y con la Palabra descubren e iluminan la presencia de Dios en la Historia: un Dios vivo que está en el trasfondo de los sucesos, dándonos dependencia y sentido.

A veces usan palabras duras, que desafían y dividen, pero siempre son palabras de orientación, que purifican y educan...Van descubriendo los planes de Dios, van sugiriendo la respuesta que debe dar el hombre a la Alianza divina. Isaías 55, 10-11.

Lo que dicen las palabras no es tanto la narración de un hecho histórico, sino la expresión pedagógica de lo que sucede entre Dios y su pueblo, que es lo mismo que sucede hoy entre Dios y la Humanidad. Oseas 1-3. La historia del amor sin límites entre Dios y su pueblo, que describe el profeta Oseas, 1-3, al narrar simbólicamente la propia relación con su esposa.

Llegó la hora de la acción, Pablo VI

Dos días antes de la Asamblea Eclesial italiana, clausurada en Roma ayer 4 de noviembre, el Santo Padre habló a los peregrinos reunidos en audiencia general, sobre el tema de tal Asamblea —Evangelización y Promoción Humana. Resumimos las palabras del Santo Padre durante la citada audiencia del 27 de octubre.

¿Cuál es y cuál debe ser la relación entre la evangelización y la promoción humana? Podemos decir también: ¿entre la actividad religiosa y la actividad temporal?, ¿entre el anuncio del Evangelio y el progreso civil?, ¿entre la fe y la laboriosidad profana?, ¿entre la Iglesia y el mundo contemporáneo?

Podemos delinear algunas respuestas hipotéticas. La primera, que prevalece en tantas expresiones de la mentalidad moderna, es radicalmente negativa. Ninguna relación existe, ni debe existir, entre evangelización y promoción humana...

Es ésta la respuesta de la negación, la respuesta atea y materialista, la respuesta del secularismo radical. Evidentemente, no puede ser ésta nuestra respuesta, dado que en la presente cuestión nosotros partimos de la profesión de

nuestra fe cristiana, del Evangelio que queremos anunciar y de la certeza del derecho soberano, y del deber fundamental que justifica y reclama nuestra religión en las realidades de la vida. Entre evangelización y promoción humana no hay ni puede haber un abismo que las haga recíprocamente incommunicables.

Otra respuesta es la que reconoce la distinción entre las dos esferas, la religiosa y la profana; distinción sencilla de decir, pero muy difícil de determinar...

Y he aquí otra hipótesis que se formula en una pregunta: ¿qué ventaja, qué beneficio aporta el Evangelio a la promoción humana? Es decir, nos preguntamos: ¿puede la religión evangélica ayudar al bienestar, también, también al temporal y civil, de la humanidad? Y, quizás éste es el punto sobresaliente de la discusión. Las corrientes ideológicas sociales que corren por el mundo e influyen no poco también en el campo católico, intentan, algunas, definir a la mentalidad religiosa inútil, más aún, paralizante para el progreso verdadero y universal de la sociedad humana. Otras, intentan exaltar las realidades terrestres como prevalentes sobre cualquier otro orden de realidades espirituales, y dan así

al cristianismo una finalidad subalterna al servicio de una visión social puramente temporal.

Bien, nosotros quisiéramos desear a nuestros fieles, hermanos, hijos y amigos, que tengan la sabiduría de estudiar

este problema a la luz del Espíritu, y que conduzcan su debate no con el pesimismo y la amargura, no siempre cristianos, que han invadido a veces incluso algunos ánimos cultos, buenos y bien intencionados... Sí, ha llegado la hora de testimoniar

nuestra fe con la acción caritativa, buena, próspera, social y fraterna; quiera el Señor que nosotros seamos prontos y capaces a la llamada del Evangelio para la nueva y verdadera promoción humana.

Con nuestra apostólica bendición.



Hay una Voz para cada uno

Sí... también para Ud. ...ya sea músico, futbolista o simple ama de casa... Este domingo es "Domingo de La Voz" y por ello dedicamos una sección especial a explicar como se produce este periódico. Vea las páginas 13 a 16.

Obispos urgen apoyo a nuevos líderes

WASHINGTON—(NC)—El arzobispo de Cincinnati, Joseph L. Bernardin ha instado a los católicos de la nación que se unan en el apoyo a los líderes electos el pasado 2 de noviembre y que se dispongan a enfrentar la época post electoral, conscientes de que "las cuestiones debatidas durante los pasados meses, siguen siendo cuestiones de urgencia..."

El arzobispo Bernardin, es Presidente de la Conferencia Episcopal de esta nación, y se expresó en términos semejantes en telegramas enviados al presidente electo Jimmy Carter y al presidente Gerald Ford.

El arzobispo, quien a lo largo de la campaña electoral mantuvo reuniones con ambos candidatos, expresó también su agradecimiento por los esfuerzos acometidos en aclarar las cuestiones de más urgencia con las que se enfrenta el país."

En su telegrama al presidente electo Jimmy Carter, Mons. Bernardin, en nombre de toda la conferencia episcopal ofrece su enhorabuena y sus oraciones a Mr. Carter, congratulándose por el buen funcionamiento del sistema democrático del país... "Quiera Dios iluminarle a Ud. y a su administración en la búsqueda de la paz, la libertad y la justicia para los Estados Unidos y para todas las naciones de la tierra,

hoy y en años venideros."

En su telegrama al presidente Ford, la Conferencia Episcopal agradece a Mr. Ford su servicio a la nación deseándole felicidad y éxito en el futuro.

"Que la gracia de Dios sirva de consuelo a Ud. y su familia y le inspire a continuar su labor positiva en beneficio de la vida pública del país..."

Iglesia hace 'examen de conciencia'

ROME (NC)— Con la promesa de "no ahogar las opiniones de nadie" dio comienzo el pasado día 30 en Roma una asamblea eclesial que se proponía "examinar con valentía" la situación de la Iglesia en una Italia que está cambiando radicalmente.

Participaron unos 1,300 delegados—60 por ciento de ellos laicos, de todas las diócesis de Italia, así como representantes de diversidad de asociaciones católicas y congregaciones religiosas. Entre los temas a debatir se encontraba el de la creciente popularidad del partido comunista entre los católicos italianos.

Con la excepción de los obispos, la mayoría de los participantes en la asamblea eran jóvenes. Gran número de los llamados "católicos de protesta"

por su adhesión a ideologías marxistas y socialistas, fueron negados representación oficial a la Asamblea, pero si se les permitió como a otros grupos presentar trabajos para consideración por la Asamblea.

Durante la sesión de apertura, Mons. Giovanni Nervo de Padua, criticó tales trabajos por no reflejar apoyo hacia los más pobres. Según él, "de las 270 diócesis en Italia, menos de 10 muestran "esperanzadora preocupación" por los pobres.

Comentando sobre los trabajos presentados por las diócesis, Mons. Nervo dijo que la mayoría no son conscientes de que el lenguaje clerical que regularmente usa la Iglesia para su predicación, ha creado grandes distancias entre la Iglesia y las masas de gente que no ha asistido a la universidad.

"San Juan Bosco le leía los sermones a su madre, que era una campesina. Así se cercioraba de que la gente le entendería," dijo Mons. Nervo, animando a los sacerdotes a que discutan sus homilias con campesinos, trabajadores y amas de casa.

Al comentar sobre la popularidad del comunismo, Mons. Nervo ofreció la solución práctica de hacer conocer el evangelio.

"Existen grandes masas de bautizados, que están bien lejos de los canales de la evangelización directa, pero son constantemente envenenados por la indoctrinación marxista.

"Físicamente, la Palabra de Dios no les llega, pero están siendo constantemente expuestos a la falta de testimonio cristiano de los que se llaman tales."

Otro de los sociólogos que

habló durante la Asamblea, Giuseppe de Rita, avisó a la Iglesia italiana contra el peligro de repudiar sus responsabilidades hacia la sociedad italiana de hoy" de 100 caras diferentes."

El sociólogo afirmó que ante el nuevo panorama político de Italia en el que los católicos ya no son mayoría, estos no deben retirarse de la vida política, pero que tampoco deben creer que pueden dominarla totalmente. También aconsejó a la Iglesia no empeñarse en planificar grandes programas sociales. Al contrario urgió a los católicos a "que trabajen dentro de las diversas estructuras de la sociedad, dando a estas una dirección moral."

La Asamblea italiana, no se proponía redactar recomendaciones-