

# If bishops 'men of one issue, let issue be human life'

(More stories, photos P. 10-11)

WASHINGTON—(NC)—“The power of three little words has long been celebrated in song and story.” Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB) told the opening meeting of the NCCB, in a speech urging concern for human life issues.

“But I at least have discovered that two little words—‘disappointed’ and ‘encouraged’—can have even

more momentous results.”

He was referring to comments following meetings between a committee of bishops and President Gerald Ford and President-elect Jimmy Carter during the political campaign.

THE ARCHBISHOP also talked about two other words, “one issue” and said that if bishops came to be known “as men of one issue, let the issue be human life.”

Archbishop Bernardin had said during the campaign that the bishops were “disap-

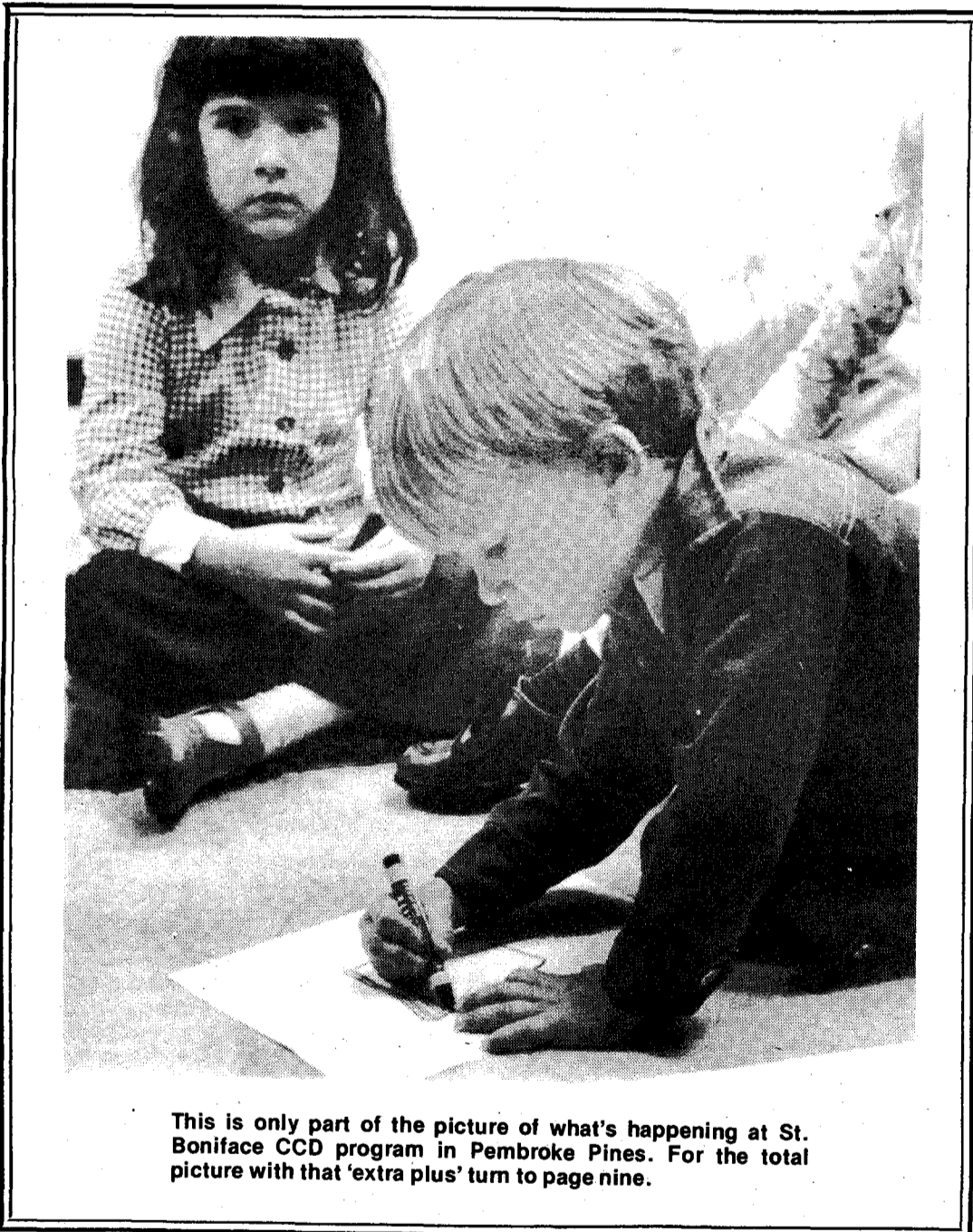
pointed” in Carter’s unwillingness to support a constitutional amendment to restrict abortion and “encouraged” by Ford’s support for a states’ rights amendment.

These two comments were widely interpreted as an endorsement of Ford, but the bishops issued a strong clarification saying that they neither oppose nor endorse candidates and urging people to vote their consciences.

“THE SHOCK waves are (Continued on page 10)



Abp. Bernardin tells 250 U.S. Bishops meeting in D.C. about ‘shock waves’ after meeting with candidates.



This is only part of the picture of what’s happening at St. Boniface CCD program in Pembroke Pines. For the total picture with that ‘extra plus’ turn to page nine.

## New columnists join Voice pages

Two new columnists join The Voice pages this week, Father Richard P. McBrien and Father John Dietzen.

Father McBrien is full professor of theology at Boston College and past president of the Catholic Theological Society of America. He has published nine books and

writes a syndicated weekly theology column for the Catholic press, which won an award in 1974 and 1975 from the Catholic Press Association as the best column in its field.

Father Dietzen will be writing the new Question and Answer column. He was associate editor of the Catholic

Post in Peoria, Ill., for 16 years and director of the Family Life Bureau. Presently he is a member of Catholics for Life Department of the Illinois Catholic Conference and pro-life coordinator of the Diocese of Peoria.

Both columnists appear on pages 6 and 8.

# The VOICE

NOVEMBER 12, 1976 25c VOL. XVII No. 36

## Top Court OKs tax dollars for abortions

By THOMAS J. BARBARIE

WASHINGTON—(NC)—Federal tax money will continue to fund abortions following a Nov. 8 Supreme Court ruling which blocked an attempt to permit enforcement of the Hyde amendment.

The amendment was authored by Rep. Henry Hyde (R-Ill.) as a section of a bill appropriating funds to run the Department of Labor and Health, Education and Welfare (HEW) for fiscal 1977. It outlawed using any of those funds to pay for abortions except where the mother’s life was “endangered” by the pregnancy.

HOURS AFTER the amendment took effect on Oct. 1, federal judges in New York and here signed restraining orders preventing enforcement of the ban.

On Oct. 22, U.S. District Court Judge John F. Dooling issued a preliminary injunction against the Hyde amendment which prevented enforcement nationwide—just one day after his colleague, Judge John Sirica, had refused to sustain the ban.

Lawyers for Sens. James L. Buckley (R-Cons.-N.Y.), Jesse Helms (R-N.C.) and Rep. Hyde challenged Judge Dooling’s decision and sought a stay from Supreme Court Justice Thurgood Marshall, under

whose review Judge Dooling’s ruling fell.

Justice Marshall referred the request to the entire court, which rejected it without comment.

Attorney Gerald E. Bodell, who filed the petition on behalf of Buckley, Helms and Hyde, told NC News the fight to have the Hyde amendment enforced is far from over.

“The Supreme Court’s action today is not determinative of the merits of the case,” Bodell said.

According to the attorney, the appeal will be expedited so that a final ruling can be had as quickly as possible.

The original defendant in the case is F. David Mathews, secretary of HEW, under whom federal welfare funds are ad-

(Continued on page 17)

Spanish Pages 25-28

Inside

Classified.....	24
Editorial.....	6
Know Your Faith.....	13
Movie & TV.....	21
Prayers.....	16
It’s a Date.....	19
Walsh.....	7
Youth.....	22

# News briefs

## Phoenix 'Alive' taped for blind

Alive, the official monthly publication of the Phoenix diocese, has become what may be the first diocesan publication to be published on tape cassettes for the blind. Alive's October issue in its entirety has been put on two 90-minute cassettes and sent out to the blind who were asked to send them along to other blind people. Three two-set copies of Alive are in circulation. According to Father John Spaulding, director of the special services division of the Phoenix diocese, 10 volunteers from a Phoenix parish read the October issue onto the cassettes, using a parishioner's equipment. Father Spaulding has worked with the handicapped for the past five years.

## Catholics plan 'Rosary March'

A group of Catholics in Anaheim, Cal., are organizing what they call a "Rosary March for America" on Dec. 12. The organizers are trying to gain support for their cause in each major U.S. city. The march is scheduled to begin at noon on the West Coast and 3 p.m. on the East Coast. The theme of the event is "Thanksgiving for our first 200 years, and petition for our next 200 years." More information on the rosary march can be obtained from Rosary March, P.O. Box 6578, Anaheim, Cal. 92806.

## Bishop keynoter at bioethics meet

Bishop Mark J. Hurley of Santa Rosa, Calif., chairman of the National Conference of Catholic Bishops' Committee for Human Values, will deliver the keynote address at a bioethics conference sponsored by the Texas Conference of Churches Value of Life Project Dec. 1-4. About 1,000 people from 80 Texas communities are expected to attend the statewide study conference. The Value of Life project seeks to provide unbiased, current information on the moral, medical and legal implications of developments in the life-science field. Among

the 90 speakers scheduled to address the gathering will be Dr. Elisabeth Kubler-Ross, psychiatrist and author, who has devoted years of research to studies on dying.

## Indiana bishops send support

The six bishops of Indiana have sent a letter of support to Bishop Donal Lamont of Umtali, Rhodesia, recently sentenced to 10 years at hard labor for failing to report black guerillas in his diocese. The letter, which was also sent to the U.S. State Department, affirmed Bishop Lamont's "courageous appeal to the moral responsibility of the Rhodesian people to examine the racial discriminatory laws...in the light of Christian principles of justice and charity." The letter also protested the severity of the prison sentence, and praised Bishop Lamont's decision to denounce "unjust laws" and to champion "underprivileged and repressed people." Archbishop George J. Biskup of Indianapolis said the bishops' letter was sent as an expression of collegiality and brotherly concern.

## Pa. public schools allow meditation

The Philadelphia school board has voted to require a one-minute period of silent meditation at the start of the day at all public schools in the city. Pupils will also be required to recite the Pledge of Allegiance, restoring a practice scrapped as a requirement in the late 1960's and placed on an optional basis. According to the board, which enacted the new rules by a 5-1 vote, the action was not designed as a means of circumventing the 1963 Supreme Court decision banning school prayer. The Philadelphia formula will allow a student "to begin his day by getting in touch with God, or simply putting his day in order in his own mind," according to Felice Stark, the board member who introduced the new rule.

## Catholic school physically fit

St. Matthew's school, Seattle, which does not have a gymnasium, a

full-time physical education instructor or a coach—has clinched top honors in statewide competition sponsored by the President's Council on Physical Fitness and Sports. Gov. Daniel Evans personally presented the 220-student school with a citation naming it the 1976 physical fitness champions in Washington. Each state picks one school for the honor. St. Matthew's part-time physical education instructor, Don Ralls, attributed the school's success to keeping physical fitness "out of the realm of drudgery."



Margarita Rodriguez (left) is comforted by her daughter at services for 25 victims of a fire that destroyed the Club Puerto Rico in South Bronx. Mrs. Rodriguez, who lost two relatives in the fire, was one of 250 mourners who gathered at the ruins to recite the rosary.

## Catholic lobby in Washington

A newly formed Catholic lobby will be on hand to greet the 95th Congress next January. The group, Catholics for Christian Political Action, is headed by Gary Potter, a former editor of Triumph magazine, who said there is no comparable group in Washington.

"There are now more than 5,000 lobbying organizations in the United States," Potter said, but "not one lobbies in the interest of Catholic and other Christian families as will CCPA." Potter said the new lobbying which has no official ties to the Church, "wants to help show them (Catholics) how they can bring pressure to bear on Congress, the government and the courts, as well as the media and other institutions, so that their voices will be heard and heeded," Potter said.

## Pope to beatify Spanish Sister

The Vatican has announced that Pope Paul VI will preside at beatification ceremonies Nov. 14 for 17th-century Spanish Carmelite Sister Mary of Jesus Lopez de Rivas. The nun served as secretary to St. Teresa of Avila. It is said that her handwriting was identical to that of the great Spanish mystic. The Mass in St. Peter's Basilica will be celebrated by Cardinal Marcelo Gonzalez Martin of Toledo, Spain, the city in which the new blessed served as a Religious for 63 years. The discaled Carmelite nun died in Toledo in 1640 at age 80.

## First priest to head group

Father Philip J. King, professor of biblical studies and archaeology at Boston College, was elected president of the American Schools of Oriental Research at the organization's annual meeting here. Father King, the first Catholic to head the scholarly society, succeeds Harvard's Prof. Frank M. Cross. The oriental research group was founded in 1900 and has played a major role in archaeological activities including the discovery of the Dead Sea Scrolls.

## Parish priority for the future

The general secretary of the U.S. Catholic Conference (USCC) has endorsed efforts to professionalize religious education, calling the appointment of full-time, salaried religious educators in every parish "a priority for the future." Bishop James Rausch, the general secretary, also called for greater emphasis on family education, and praised lay participation in Church affairs, particularly the involvement of parents in preparing their children to receive the sacraments.

IS YOUR ADDRESS LABEL CORRECT?  
If not, clip off this corner - with label on other side - and mail it to:  
THE VOICE, P.O. Box 1059, Miami, 33138  
Allow 2 to 4 weeks for change.  
WRITE CORRECTIONS HERE

**THE VOICE**

Archdiocese of Miami  
Weekly Publication

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

Member: Southern Catholic Newspaper Group. 23 newspapers in 10 states. Over 1/2 million circulation. Available to advertisers on a 1 order Basis. Phone: 305/754-2651 for details.

Archbishop Coleman F. Carroll  
President, The Voice Publishing Co. Inc.

Father David Russell Executive Vice-President  
Msgr. James J. Walsh Editorial Consultant  
Father Jose Nickse Consultant

George H. Monahan  
Editor

VOICE STAFF

Fred C. Brink Advertising Dir.

Fred Priebis Circulation Supt.  
Robert O'Steen News editor  
Marjorie L. Fillyaw Local news editor

Frank P. Hall Features editor  
Araceli Cantero Spanish editor  
Tony Garnet Photography



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

MAILING ADDRESS

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

TELEPHONES

Editorial - 758-0543  
Advertising - 754-2651

Circulation - 754-2652

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

Pete Sharkey - Broward Ad. Rep. 782-1858

# Ministry Team

**A new way of finding your gifts and using them**

By **ROBERT O'STEEN**  
Voice News Editor

◆ "Nancy and I have been through it two times and we were so inspired by what it did for us that we wanted to see it continued here..."

◆ "It is an answer to merely drifting through your spiritual life..."

◆ "Loneliness... Especially in the suburbs, the people are lonely to be able to really open up and let out their feelings and know someone cares about them personally..."

Those are some of the comments made about a new program now under way in some churches in South Florida and which has spread to nine states and still going.

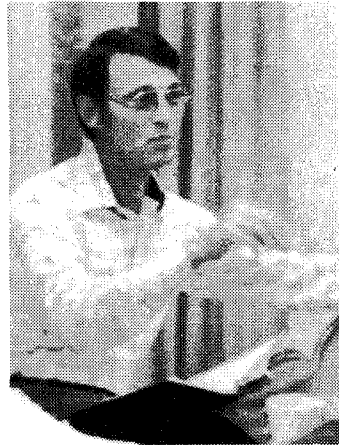
**THE PROGRAM** is called Ministry Team.

(Not to be confused with team ministry which is a team of priests or lay ministers administrating a parish.)

Jim and Nancy Murray went through the program given locally by lay minister Cliff Stabler who originated and developed the concept and who is responsible for its growth into a movement. The Murrays were so impressed with the effect it had on them that they told their priests about it at St. Louis Parish, which had been looking for some kind of outreach program to involve families and individuals in spiritual growth.

"We felt this would be the ideal thing," said Jim enthusiastically. "This program does more than make you grow spiritually. It helps you grow closer to God, closer to your fellow Christians and helps you find a way of being a minister through a better understanding of your gifts."

**THE CENTRAL** idea, as explained by Murray and Stabler at a meeting this week, is to bring people together in small groups of six to eight each where they get to know and care about each other on a deep personal level. These small groups are the ministry "teams." Through a 13-week program the individuals in the teams experience a kind of



"Teams" of six to eight people share their deepest feelings, joys, sorrows and most of all their Christian love with each other on a small-group level.



personal sharing and caring that leads to a greater understanding of one's unique gifts and enables one to apply these gifts through the open Christian love and caring developed gradually through the program.

Meetings are held Sunday nights from 7 to 9:30 and follow a definite structure developed by Stabler, with overtones of Serendipity and Cursillo but different in that it is much broader and more tangible in its goals.

Says Stabler: "In the Church today there is a move away from strictly doctrinal ideas toward more tangible changes in your real life. At the same time there is a move toward equipping laymen with ministries of their own. Laymen are saying 'I am a part of the Church.' Also we live in a depersonalized society and people are looking for a way to be of service and find a sense of personal worth."

"**SO ALL THESE** things come together in Ministry Teams. The priest just can't minister to everyone's personal needs. The whole idea is to get everyone ministering to each other and broaden the use of lay ministry."

"And I've seen it when it gets going in a parish. People don't have to be invited, they just come because they are hungry for it," says Stabler with a broad grin and eyes that shine

with the conviction that he is speaking the truth.

Jim Murray adds, "People are ready for lay ministry but don't know what to do. They respond to this because it is a lay ministry that allows them to give and receive love, to be accepted as they are. And once they are loved for what they are they are free to love in return and grow into what God made us to be and to discover what our gifts are, whether it is the ability to teach or to counsel or to listen or to give service to the parish..."

**LAY MINISTRY** does not mean, then, that you have to be the official Music Minister or Youth Minister of the parish. Any ability a person has can be part of his own lay ministry. A good listener can visit an elderly invalid. A teacher might become a CCD leader.

The way it all comes about is to make a general appeal to the parish for all interested to sign up. The leaders (Jim and Nancy in this case) break the names down into the small groups, or teams which stay the same for the whole course. Men and women are in separate teams, under the principle that people of the same gender can talk more freely with each other. "Team" does not just drift along, aimlessly rapping but follows

a definite structure, with written materials guiding each session.

At a typical meeting the first half hour is "check in" time during which team members greet each other and talk about how the previous week went, how well they did in achieving their goals, and problems, etc.

The next half-hour is teaching time. The leader will discuss or explain to the whole gathering some phase of Ministry Team, a time of learning and stimulation.

**THEN THE** gathering goes to the church for altar time for Scripture reading and meditation, after which, back in teams, individuals share their thoughts, their feelings, their insights gained along the way. There are also exercises designed to help open individuals up more readily, such as sitting back to back with a partner and writing down a specified number of details about the other person, then comparing to see how right you were. This is done early on, to help start the process of breaking down barriers.

"Part of getting to know someone is being vulnerable to them by baring your real thoughts and feelings with them and finding that they really care. That in turn enables

(Continued on Page 23)



Jim and Nancy Murray (left) explain "Team" concepts to the whole gathering at St. Louis parish while the people (right) follow along in program guide books that are followed through the 13-week series.

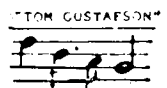


## ROOF PAINTING

AND WATER  
PRESSURE  
CLEANING

"Serving South Florida Over 30 Years"

Tom Gustafson Industries, Inc.



Member of Miami Dade, Ft. Lauderdale and  
Palm Beach Chambers of Commerce

Miami and Dade County Office	Ph. 944-3421
Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton - Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

**RE-ROOFING**  
AND  
**ROOF**  
**REPAIRS**

**TEXTURED**  
**COATING**  
Guaranteed for as  
long as you own  
your home.  
Beautifies-Insulates  
Waterproofs

**SAND**  
**BLASTING**  
AND  
**WATER**  
**PROOFING**

**PAINTING**  
● RESIDENTIAL  
● COMMERCIAL  
● CONDOMINIUMS  
● CO-OPS

**ALUMINUM**  
● Awnings  
● Gutters  
● Windows  
● Screen  
Enclosures



# Epiphany notes 25th anniversary

One of South Dade County's oldest churches will celebrate the 25th anniversary of its founding when members of Epiphany parish observe the silver jubilee of the parish on Saturday, Nov. 20.

Archbishop Coleman F. Carroll and Msgr. John O'Dowd, pastor of Epiphany Church since 1957, will celebrate Mass at 11 a.m. A reception will follow in the school courtyard.

A three-day observance of the establishment of the parish in 1951, begins on Thursday, Nov. 18 when school children will present a program of entertainment. On Saturday evening, the Woman's Club will sponsor an International dinner and get-acquainted party. On Sunday afternoon, Nov. 21, open house will be held in the parish from 2 to 5 p.m.

Like many other South Florida parishes, Epiphany had its beginnings in a local theater and ground was broken for the first structure, a church-auditorium, early in 1951. Following its completion in the Fall of that year, a rectory was also built. By 1953 a seven-classroom structure was ready for children in grades one through six.

Two years later plans were announced for the building of a new church as well as two-story school building with eight classrooms. Both were completed early in 1956 and were

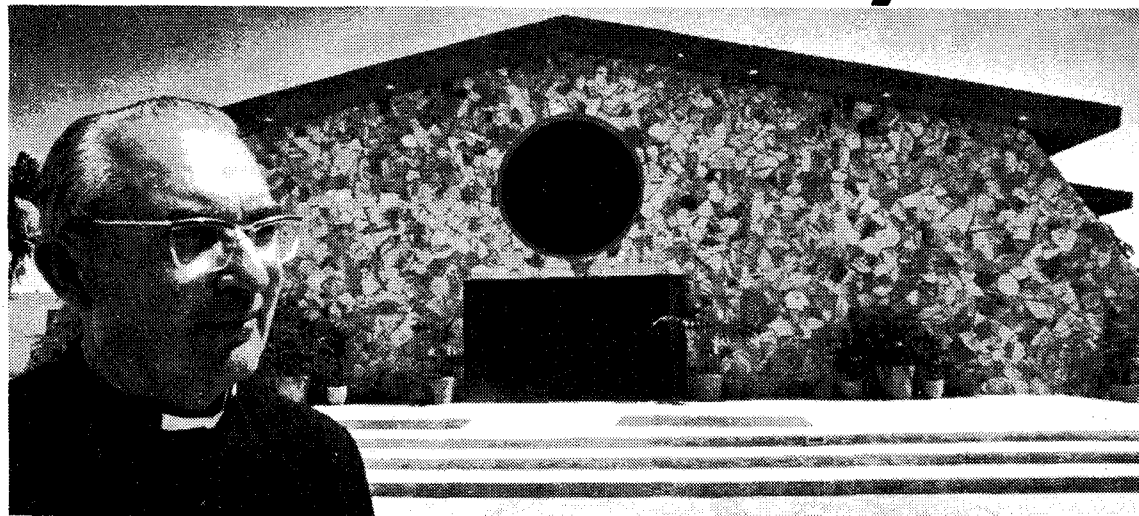
dedicated by the late Cardinal Samuel Stritch of Chicago. The original church-auditorium was converted to a school cafeteria and a residence was refurbished to house the Sisters, Servants of the Immaculate Heart of Mary who staff the school.

In 1959 with more 1,500 families within the parish boundaries school facilities were expanded again with the construction of eight classrooms. An increasing teaching staff resulted in a new convent.

Five pastors have served the parish since its founding including Father Donald Dailey, Msgr. William McKeever, the late Father Patrick D. O'Brien, and Msgr. Bryan O. Walsh. Epiphany Church has been the mother parish from which five other flourishing South Dade parishes have been carved.

Worshippers will observe their parish jubilee in a newly renovated and decorated church, parish center (formerly the cafeteria), convent and school.

Our Lady of Lourdes Academy, and Archdiocesan high school for girls, established in 1965 is also located on the parish grounds at 8235 SW 57 Ave., and the parish has an active laity which comprise the membership in the Woman's Club, St. Vincent de Paul Society, CYO, Home and School Association, Parish Council and Legion of Mary.



New look for Epiphany parish, South Miami, resulted after exterior and interior renovations and under the watchful eye of Msgr. John O'Dowd, V.F., pastor.

## Area priests on retreat

*(Friends and parishioners are invited to pray for individual priests who are participating in these retreats.)*

Retreats for priests in South Florida continue at Our Lady of Florida Retreat House, North Palm Beach, with Father Leo Clifford, O.F.M. as retreat master.

Those who will be participating in retreat sessions from Nov. 15 to Nov. 18 include:

Msgr. William McKeever, Msgr. James Nelan, Msgr. Rowan Rastatter, Msgr. Patrick O'Donoghue, Msgr. Jerome Reddy, Father Thomas Barry, Father Ronald Brohamer, Father Anthony Chepanis, Father Joseph Cliff, Father Walter Dockerill, Father Patrick Farrell, Father Miguel Goni, Father John Mulcahy, Father Jose Paz, Father Patrick Slevin, Father Leonard Stachura, Father Christopher Stack, Father Edmond Whyte, Father Donald Abel, Father Thaddeus Augustyn, Father Daniel Babis, Father John H. Barry, C.P.; Father Frank Cahill, Father Thomas Cleary, C.S.S.P.; Father Francis Curley, O.M.I.; Father J. Bryan Dalton, and Father Seamus Doyle.

Also Father Robert E. McKinney, TOR; Father Dunn, Father John J. Drew, M.M.; Father George Duffy, Father Daniel Fagan, Father J. Frank Flynn, Father Ross Garnsey, Father Lamar J. Genovar, Father Robert Gill, O.M.I.; Father Tood, Hevia, Father William Hennessey, Father Bernard Hickey, Father Francis Lucey, M.S.; Father Timothy Lynch, Father John McAtavey, Father Francis TOR; Father Edward Miley, PIME; Father Anthony Mulderry, Father Thomas Mullane, Father Michael O'Flaherty, Father David O'Byrne, Father Anthony O'Shea, Father William Romero, Father James O'Toole, Father Richard Soulliere, Father Richard Sudlik, O.M.I.; Father John G. Tully, Father Charles Williams, C.S.V.; and Father George Wuenschel, TOR.

## CSB slates budget conference

A conference on Budget for administrators and heads of Catholic Service Bureaus in South Florida is slated to begin at 10 a.m., Thursday, Nov. 18 at the Archdiocesan Catholic Service Bureau, 4949 NE Second Ave.

Speakers will include Msgr. Bryan O. Walsh, Archdiocesan director of Catholic Charities;

Father John Vaughan, director, management information systems; Jesus Gonzalez-Pita, director of finance; and Robert Preziosi, director of ex-offenders services.

Following the workshop Mass will be celebrated by Coadjutor Archbishop Edward A. McCarthy. Luncheon will be served.

## CCD day of reflection set in 3 locations

An invitation is extended to all people involved in religious education throughout the Archdiocese of Miami to participate in a Day of Reflection sponsored by the Archdiocesan Office of Religious Education-CCD. The program will be conducted in Broward, Dade and Palm Beach Counties on Saturday, Nov. 20, from 12:30 to 4:30 p.m.

"It will be a wonderful opportunity for personal spiritual growth and enrichment," declares Sister Mary Immaculate, area consultant in religious education.

"It will be a day," she continues, "to pray, reflect, discern, and share our faith together. We are planning a most exciting day where the faith community of catechists will come together to celebrate their call and mission in the ministry of the Word. It is an opportunity for each of us to realize that the depth of the catechist's spiritual life is the most necessary and powerful witness in the apostolate."

Father Richard Sudlik, O.M.I., will conduct the Day of Reflection at St. Anthony Church, 901 N.E. Second St., Fort Lauderdale.

Father Mario Vizcaino will officiate at the day planned for St. John Vianney Seminary, 2900 S.W. 87th Ave., Miami.

Father Paul Vuturo will lead the program in Palm Beach at St. Edward Church, North Country Rd.

The Saturday Liturgy will be celebrated. Donation of \$1 will defray the cost of light refreshments during the afternoon. Lunch will not be served.

### A Weekend in Palm Beach

3 DAYS • 2 NIGHTS

# \$1300

Daily Plus Tax PER PERSON  
DOUBLE OCCUPANCY  
50 of 260 ROOMS

Includes Full Breakfast & Dinner  
Choice of Menus • Free Tennis  
Month of May thru Dec. 10 (excluding holiday weekends)

Now including FREE GOLF on championship course.  
FREE GREENS FEES for our guests, golf carts a must,  
\$6.00 per cart.

FREE  
GOLF



## Holiday Inn

of Palm Beach  
ON THE OCEAN

2770-2830 So. Ocean Blvd. (on A1A), Palm Beach, Fla.  
Phone (305) 582-5381



### Hint for the Holidays

*Treat your family and friends to some delicious, monk-made*

## TRAPPIST CHEESE and FRUITCAKE

*Make this year's holiday giving with ease and good taste. Do part of your Christmas shopping now, at home. Easy as a-b-c.*

- a. Choose your gift by Number.
- b. Print name and address of gift receiver.
- c. Mail to Gethsemani Farms with check or Money Order.

All prices include delivery.

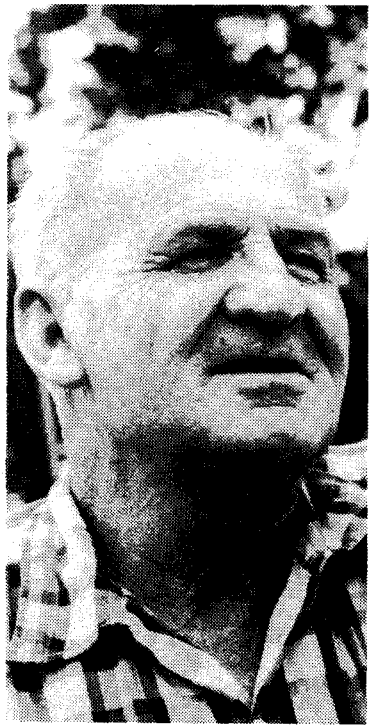
*N.B. Indicate whether orders are for 'Now' or for 'Christmas' delivery.*

No 30	Whole Wheel Mild Cheese (about 3 lbs)	\$ 8.50
No 31	Whole Wheel Aged Cheese	8.50
No 29	Quarter Wheels-Mild, Aged, Smoky (36 oz)	7.00
No 250	2½ lb Fruitcake	7.25
No 500	5 lb Fruitcake (flavored KY Bourbon)	12.75

GETHSEMANI FARMS BOX 33 TRAPPIST, KY 40073



# Campaign for Human Development



Jeter Chandler, 49, has 28 per cent lung capacity due to "brown lung" obtained in cotton mill work in the Carolinas. Mrs. Carmen Badillo is one of many Mexican-Americans living in flooded, neglected



barrios of San Antonio. Both Mr. Chandler and Mrs. Badillo are being helped through organizations funded this year by the Campaign for Human Development.

# 1976 A time to Grow

**Dear Friends:**

It's frightening to be the one who has to write this letter. Maybe I'll say the wrong thing— or fail to say what should be said. The hopes and dreams of thousands and thousands of poor people could be lost.

But I don't think I really believe that deep down inside. Who am I? You care about hurt people as much as I do. If you speak for them to your people, the response will be tremendous. That's clear as can be. In each of the last two years the Campaign for Human Development Appeal experienced a large increase over the year before. 13 per cent for the 2 years combined...That's not a statistic or a line on a chart. That's thousands of poor people who would not otherwise have had that chance they hoped for. Thank you. God bless you. God bless you.

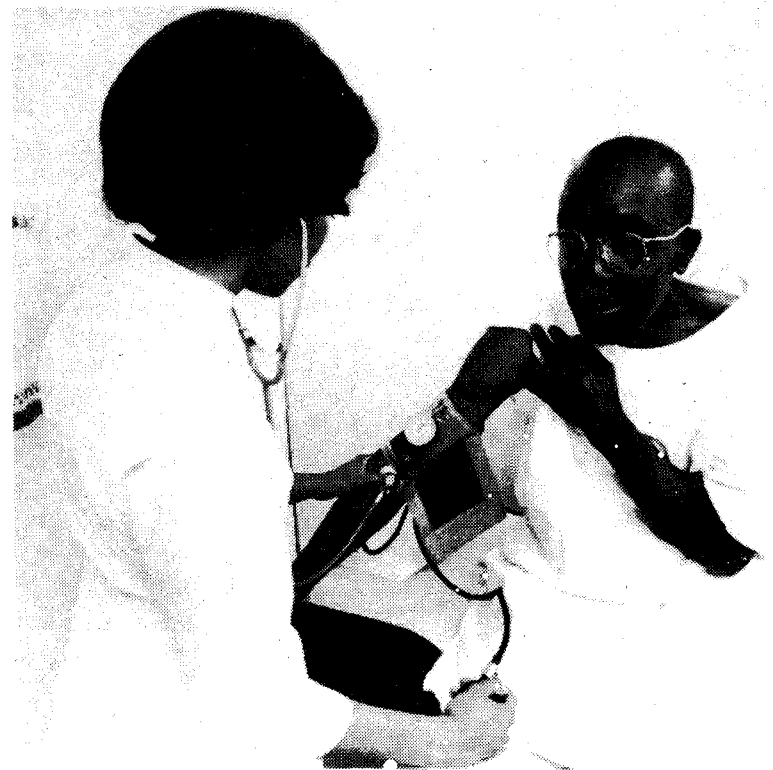
This year can be a very special one. In our Bicentennial we recognized both the greatness of our nation and its shortcomings. But we did this with a renewed determination to right the wrongs, to break the bonds of injustice and oppression, to GROW as a people. It seems that our clearer awareness of those who have been hurt or excluded has led

to new purpose, new resolve—and new hope. We will make a better tomorrow...And this is why we'd like the theme of the Campaign this year to be a very simple one that really seems to fit these times:

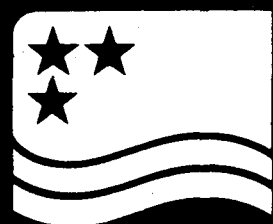
I've wondered, too, if perhaps terms like "generous" and "the best you can" leave people wondering what they should give, how much they should share. An elderly uncle suggested to me years ago that "you ought to ask for something definite." I never felt comfortable about that. Perhaps we'd ask too much—or too little—or just seem "mechanical" or cold. That wouldn't be right. The Campaign isn't about percentages or goals for the year. It's about Mrs. Valenzuela, Mr. Chandler, Sarah Turner—about thousands and thousands of people who have a chance they never thought would come. How can we make that number of people grow as never before? So someone suggested that this year we might ask for a gift that was very personal to each individual and family too:

**One Day's Income**— to give another person a chance for a whole new life... Perhaps it's too much— people already give a lot. Perhaps it's too little. Maybe the Lord would ask for more...But will we do this much? Many can't. Probably many would. If you ask. One more day given to bring closer the Kingdom... to GROW TOGETHER as a people... the people of our nation and the People of God. In response to the Gospel of the Lord... and the call of His Church. How many more people we could share hope and love with if we each gave that day!

Gratefully yours in our Lord,  
Father Lawrence J. McNamara  
CHD director



The Black Belt Community Health Center shows what dreams and determination can do with a little funding to upgrade the quality of life in a poor rural area of the South.



## Star Banks / the banks with bright ideas.

**Boulevard National Bank**  
5000 Biscayne Blvd., Miami, Florida 33137 576-4200

**The Dania Bank**  
255 E. Dania Beach Blvd., Dania, Florida 925-2211

**The Marathon Bank**  
Marathon, Florida 33050 743-2231

FDIC

All savings deposits now insured up to \$40,000

## Court rules self into corner

The U.S. Supreme Court has put itself in an awkward if not paradoxical stance constitutionally with its ruling earlier this week which has the effect of stopping the enforcement of the Hyde amendment which prohibits abortion.

Here's why:

The Constitution on which the Justices are supposed to base their rulings states that "no money shall be drawn from the treasury, but in consequence of appropriations made by law." The Congress makes the law. In other words, no money can be drawn to pay for something unless the Congress authorizes such payments.

Congress passed an appropriations bill which authorizes funds to operate the

Department of Health, Education and Welfare. They Hyde amendment to that bill prohibits abortion funding.

Now the Supreme Court has said the Hyde measure is not constitutional, which means it is unconstitutional to fail to fund abortion. In other words, the Supreme Court is saying Congress must fund abortions because it is a woman's constitutional right to have an abortion.

But the Constitution, as quoted above, prohibits drawing of funds except by law, which is the Congress' job to do or not to do, not the Supreme Court's.

The point is, the Hyde amendment does not deal in the woman's right or lack of it to have an abortion. The Court has already

ruled (however unwisely) that she has that right. All the Hyde amendment does is prevent the tax money from paying for the abortion if she elects to have one. Such funding is the job the Constitution gives to the Congress. The Supreme Court has no power to go around funding things just because it has ruled those things constitutional.

Otherwise, as the lawyers neatly point out, someone who constitutionally elects to send his child to a private school could demand the Supreme Court make the congress fund that child's education simply because educational choice is constitutional.



By Fr. John  
Dietzen

## What is obligation to confession?

### Your Question Box

**Q. What is our obligation as Catholics toward confession today? Is it part of our Easter duty?**

**A.** The obligation concerning the sacrament of Penance is the same today as it has been: One is obligated to receive it at least once a year if

he is guilty of a serious (mortal) sin that has not been confessed before. This is, at least, necessary if one intends, as he should, to receive the Eucharist during the Easter season.

You understand, of course, that once a year is not what the Church recommends. Such regulations are simply an encouragement to this minimum for those who otherwise might carelessly

neglect the sacraments of Penance and the Holy Eucharist year after year.

I'm sure you will learn much more about the sacrament of Penance—or, as it is beautifully and appropriately often called today, the sacrament of Reconciliation—during the coming months. Many homilies, articles and Catholic publications will deal with the new Rite of Penance,

which becomes mandatory for the whole Church at the beginning of Lent next year.

**Q. I always thought that when we have to decide whether something is right or wrong, we are supposed to follow our own conscience. However, I mentioned this in a group recently, and the priest said it was not true. According to him, we are obliged to follow the teaching of those in authority, especially in the Church. Who is right?**

**A.** Possibly much of your confusion arises from the fact that the word "conscience" can mean many different things.

You are correct in believing that our personal moral decisions must be made on the basis of what we ourselves honestly believe is right. Whatever another may say or do, God holds us responsible for our moral actions, and that responsibility cannot be shifted to someone else. We must reach our decision, and then trustingly be able to stand before God and say, "I may be wrong, but to the best of my ability, I sincerely believe this is what I should do."

What the priest possibly was attempting to tell you was that an honest conscience is not, as many people today appear to believe, a kind of blind instinct or spontaneous feeling. This could come more from selfishness or cowardice than from any good motive.

A genuine Christian conscience is the product of persevering effort in charity, faith, maturity, reflection, prudence and prayer. It involves giving proper weight in these reflections to what our common sense tells us, to the principles given to us by our Lord in the Gospels, and to the

insights and teachings presented for the guidance of our Christian lives by those who have the responsibility as teachers in the Church.

All of this is required in developing a sincere, adult, Christian conscience, which is the kind of conscience we have the obligation and right to form and follow.

**Q. We've been going a lot to a church where the priest gives some marvelous and helpful sermons. The only problem is he uses some big words that I don't understand, and I think I am a pretty well educated Catholic. What do "eschatological" and "parousia" mean?**

**A.** I had to straighten out your spelling (they aren't exactly everyday vocabulary, are they? But I believe these are the words you meant.

Eschatological or eschatology, comes from the Greek word, "eschata," which means the latest or final, things. In sermons, it would refer to what theology usually calls "the last thing"—death, judgment, hell, heaven, and most especially as all these relate to the Second Coming of Jesus at the end of time.

Parousia is another biblical Greek word which means presence or coming. The Church has used it to denote both the continued presence of the risen saviour in his people and in this world now, and his second coming at the end of time. It is usually a combination of the two, with emphasis on the second coming, that is intended when the word is used today.

Eschatology and parousia are common words in theology. But priests, like physicians and lawyers, often forget that most of their technical jargon is, if you'll excuse the expression, Greek to the rest of us.

(Questions for this column should be sent to Father Dietzen, 1113 W. Bradley, Peoria, Ill, 61606.)

## America--no "melting pot"

By JOSEPH BRIEG

I don't know who invented the term "melting pot" to describe the American nation. I am confident his intentions were good; he envisioned a country of equality in which differences tended to disappear—to be melted away into a conformity of unity. And certainly unity is one of the deeply important aspects of the United States; there is a great unity that unites them. But in uniting them it does not obliterate them—the United States remain states, and emphatically should continue so to remain.

Well-intentioned though the words "melting pot" may have been, they are the wrong image of America. Chesterton, in his "Orthodoxy," emphasized that Christianity is not dull and conformist, but exciting and adventurous. The Church, he said (as I recall) rides herd on the pacifism of Francis of Assisi; both are saints. There is a time for war, and a time for peace—and at all times we should desire to be at peace with our fellowmen. Indeed, in war it is for peace that we fight—for the peace which is liberty under law, not tyranny or anarchy.

In the Church, said Chesterton, all the virtues glow at white heat, side by side. None is absorbed into another, nor are all absorbed into one. Christianity encourages a wonderful and courageous individualism within the brotherhood of man under the Fatherhood of God. Christianity does not make faceless persons and faceless saints; rather Christianity calls to each of us to be himself or herself to the limit of individuality, and for the service of the common good.

In this as in many other respects,

America the nation is like Christianity the religion. So, at least, it ought to be. America is not a melting-pot; America is a free association of a thousand nationalities, races, cultures and individualisms in the service of the general welfare—and most especially in the service of the great necessary basic good of mankind: freedom.

Without freedom, man is less than man, and woman less than woman. Freedom is the tremendous good—and the tremendous peril—which the Creator handed to humankind from the beginning. Freedom brought us our catastrophic fall in Adam—but brought us also our stirring redemption in Christ. Without freedom, a human being cannot be truly human. Humanity makes choices—and must be free to make them.

The uniqueness of America among the nations lies in the fact that America owes its national existence to the faith that "all men are created equal and are endowed by their Creator with certain inalienable rights." Within that faith, all nationalities, colors and cultures are welcome, and each should be encouraged to be totally itself while contributing its strength and insights to the American unity.

But the word need not be "should." America in fact has encouraged, and still encourages, every ethnic and cultural group to celebrate its own inheritance and be proud of it, while standing firm for American unity within American freedom. Or should we say American freedom within American unity? In any case, America is not a melting pot; America is a marvel of unity in diversity, and diversity in unity.



By Msgr. James J. Walsh

## Christ calls us beyond rules, to love

Despite all the changes in emphasis and approach, very many people are still unaware that Christianity was not meant to be a negative set of do's and don't's. Wherever a community of believers treat it as such, Christianity comes off as a drab, spiritless program of rigid regulations and religious practices. Puritanism in all its joyless offerings a few centuries ago is the classic and extreme example.

Even now it is possible for a Christian to spend a lifetime thinking of his religion only in terms of keeping out of serious sin. This may indeed still be very common, despite all the positive encouragement since Vatican II to grow and mature spiritually.

A PERSON OF this bent may perform the minimum duties only to avoid the penalties exacted by neglect. He may attend church primarily because there is a law involved. He may pray just as much as he is obliged, and no more. He may indulge himself in countless "small" faults and become concerned only when confronted with the consequences of serious sin.

Looking back to the beginning of Vatican II, bishops from around the world in their interventions were drawing portraits of their faithful in their spiritual life. They described many of them as interpreting the Christian vocation as a program of Mass on Sundays, fish on Fridays and certain private devotions which could be taken care of just as well during the sacrifice of the Mass. People then felt that every decision concerning religion had to be made by the Pope, bishops and priests. They expected a pat answer to all questions on dogma and morals, as if no further development of doctrine was possible. The great concern about the ten commandments was not to die in mortal sin.

A lot of most sincere and dedicated people were caught up in this very restricted view of the Catholic Church. Some others rose much above it by the grace of God became the great saints of the past few generations. But the restricted view of the spiritual life described above never measured up to the genuine spirit of Christianity. No secret here, because many thoughtful Catholics felt dissatisfied, restless, uneasy with their spiritual status. They felt they were progressing very little from year to year spiritually. They had the uneasy feeling they were putting too much emphasis on the wrong things.

THIS NEGATIVE, limited view of Catholicism forced many to live on the fringes of the Christian life. In fact, it was not really living at all. It was barely existing spiritually, a kind of static survival in a world of good and evil. Many potentially great Christians missed the peace and the stimulus and the sense of adventure which comes to those who see religion as a means of transformation, as a vehicle of fulfilling the commandment of love.

Paul was forever harping on this with his converts. "Whatever you do in word or work," he proclaimed constantly, "do all in the name of the Lord Jesus Christ." And with such a motive infusing their religious practices, he confidently expected them to be changed from weak, self-centered, vindictive people to the chosen ones of God who were to show forth in their daily lives the fruits of mercy, kindness, humility, meekness and patience.

Christianity, indeed, is meant to induce within us a preoccupation for our spiritual well-being. However, too often in the past, our concern was limited to ourselves. Because of this we became legal Christians, with an eye always on the law, with a fear of loss of grace acting as a brake on excess, and therefore, with little time for

loving concern for our neighbor's spiritual plight.

PERHAPS too many of us lacked the conviction that our religion was supposed to transform us from what we are to what God intended us to be. We may not have realized sufficiently that every Mass was intended to work some change in us for the better as we are united with Christ in the sacrifice. We may have missed the point that every Holy Communion was meant to give us the Lord of love and therefore to mould us in his likeness.

Since Vatican II, the Church is stressing that in the vocation of a Christian we must indeed be concerned with our own salvation. But we must look beyond the fact of charity beginning at home. We must assume responsibility for the salvation and transformation of others. And we must get over our shyness, our embarrassment in being selected to help bring Christ to others.

Perhaps here we can find the clear difference between the dedicated, informed Christian of the mid-70s and the Christian of the 50s. The emphasis on religious values is positive, not negative. Love is meant to be, not a phrase in a romantic song, but a dominating factor in our lives. Love should preoccupy our minds and hearts, a level above fidelity to laws to save our spiritual skins. With this kind of genuine love, of course, as Jesus taught us, we will keep the commandments and reverence all his laws.

Moreover, we will look beyond our own needs and have compassion on the spiritual and temporal welfare of our neighbor. Is it difficult to find Christ in others? You bet it is. But with effort we can find him in the needy, the starving, the outcast, the oppressed.

Here's the vocation of a Christian in today's Church. Being a faithful Catholic demands more than fidelity to laws...it means unending concern for others.

By Dale Francis

## Here's charity that really works



When six years ago the U.S. Bishops began the Campaign for Human Development, there were those who thought it wasn't likely to succeed. For one thing, the Catholic people were already giving generously to the missions and to Catholic relief along with all their giving to their parishes, schools and all the other worthy causes. Another major national collection didn't seem likely to draw support from the people.

But even if the people didn't already have enough calls on their generosity, the concept of the Campaign for Human Development was too different to be likely to have much appeal. Helping the poor was certainly something Catholics could understand, giving them food, clothing, household goods. But the Campaign for Human Development didn't propose to do this.

INSTEAD IT planned to give the poor money for their work projects, community organizations. This wasn't going to be money provided to set up programs to which the poor

might come to get help, the idea was to allow the poor themselves to choose their own projects.

Break the circle of poverty. That was one of the early slogans. The poor are poor because they are dragged down by their own poverty, the children of the poor, undernourished, undereducated, doomed to be poor in their adulthood as they were in the childhood. So what the Campaign for Human Development planned to do was give the poor the help that would allow them to help themselves.

Even that, as different from usual concepts of helping the poor as it was, wasn't as surprising as something else about the campaign. Catholics weren't going to be just helping their fellow Catholics. The Campaign for Human Development let it be known its help would go to those in need, whatever their race, whatever their religion.

SOME WHEN they heard that grumbled this was something the government should be doing. After all, they said,

we paid our taxes to take care of projects like these. But that wasn't true, the Campaign for Human Development planned to give help to the kind of projects the government wouldn't touch, too small, too risky for the government.

So figure it out yourself. Here was this campaign, asking the people to give money when they already had too many calls for their help. Asking money not to give food and clothing to the poor but to hand money over to them to use on projects they worked out themselves. Asking them to give money not just to help the unfortunate among their fellow Catholics but to help people of all religions or no religion at all, people of all races. Would you figure that an appeal like this could succeed?

Well, it did. It succeeded because the Catholic people are a generous people, because the Catholic people are a caring people, because the Catholic people have a compassion for people that is not circumscribed but

open to people of all faiths, all races. Those are nice things I'm saying about you—because you are the Catholic people and because they are true. You gave \$45 million to Campaign for Human Development in the last six years. That's a lot of money and that's a lot of help.

A MANAGEMENT consultant fund has just made a survey of the projects that have been financed by the Campaign for Human Development. It said that of the projects sponsored by the campaign that 22 per cent had substantially achieved the campaign's primary goals of attacking the basic causes of poverty by changing institutions, generating cooperation among and within diverse groups and attaining self-sufficiency.

The consultant firm said 45 per cent of the projects had achieved moderate success, 33 per cent had achieved minimal success and five per cent failed completely.

Let me show you how good a record this is. About the same time the story of

the evaluation of the campaign projects was released there was another story on the government's Small Business Administration's 8-A program, designed to help companies run by black or Latin American businessmen. The government has given \$1.4 billion in contracts to these companies under the 8-A program but of the 3,000 companies participating only 72 have successfully completed the program.

FATHER Lawrence McNamara, a Chicago-born priest from the Diocese of Kansas City-St. Joseph, is executive director of the Campaign for Human Development.

And he needs your help. Yes, again. The Campaign for Human Development depends on you. On Sunday, November 21, you can celebrate a real thanksgiving by giving others something to be thankful about.



# Active Catholics were represented



By Fr.  
Richard  
McBrien

The distinction between "fact" and "interpretation" runs through all of our theology.

It is a fact that Jesus lived. It is an interpretation that he was the anointed one of God, "Christ" was not his last name.

It is a fact that Jesus was put to death on a cross. It is an interpretation that the crucifixion of Jesus was a redemptive event.

**IT IS A FACT** that certain words are pronounced over the bread and wine at the Eucharist: "This is my body...This is my blood." It is an interpretation that Jesus Christ becomes really and truly present in the course of those consecratory prayers.

A fact is a fact. Something happened, or it didn't. But interpretations of facts may differ.

A woman is seen hugging a man at an airport gate, tears streaming down her face. Coming upon the scene, one person might conclude that the man is about to leave on a long trip; another will assume that he's just come home.

The fact is clear. But the interpretations differ.

This is all by way of introducing views of the Detroit "Call to Action" conference sponsored by the U.S. Catholic Bishops.

**THE FACTS** are reasonably clear. Since February 1975 American Catholics have been engaged in a consultation process on the twin Bicentennial themes of liberty and justice.

Hearings were held at various levels of ecclesiastical life: regions, dioceses, and parishes. Almost a million questionnaires were circulated. Writing committees were formed to collate the data. And a national conference was convened.

The purpose of the conference was to make recommendations to the American bishops and to help lead the Church to a fuller understanding of its mission in the years



Delegation from Miami Archdiocese participates at Call to Action meeting.

ahead.

Each diocese was invited to name nine delegates. Dioceses of more than one million Catholics were allowed to name an additional delegate for every 100,000 Catholics over one million in that diocese. Every diocesan delegate was sent to the conference by the bishop himself.

**NATIONAL** Catholic organizations were invited to name one delegate to the conference. Members of various official agencies within the Catholic Church (e.g., the Bicentennial Committee itself, the Committee for Social Development and World Peace, department heads within the United States Catholic Conference, etc.) were invited to participate on an ex-officio basis.

The total number of those attending the "Call to Action" assembly as delegates, alternates, and observers hovered in the 2,000-range.

Was the conference "representative" of the American Catholic community? That's not a matter of fact so much as a matter of interpretation. "Representative" of what or of whom?

Were the delegates a cross section of American Catholicism? Of course not.

If they were, most of the delegates would have been Catholics who do not even attend church on Sunday.

The second largest number would have been Catholics who attend church but who are otherwise uninvolved in church activities.

**THAT LEAVES** the minority that was in fact represented in Detroit: those Catholics who not only attend Mass but who also participate actively in the life and work of the Church through its many organizations and apostolates.

This third group runs the gamut from the strongly liberal to the strongly conservative, with the majority in the moderately liberal and moderately conservative center.

The Detroit conference was clearly dominated by so-called "involved" Catholics of a centrist (leaning to liberal) orientation.

But don't they in fact constitute the majority of "involved" Catholics?

And wasn't that conference really intended to be an assembly of "involved" and "concerned" Catholics interested in responding to a "call to action?"

And if so, wasn't the assembly "representative" after all?

Call to Action



By Fr. John Reedy, CSC

## So who wants lukewarm represented?

**IT SEEMED** particularly ironic to hear the complaint from a number of the bishops who participated in the assembly. After all, this was a program initiated by the bishops' conference; the bishops had the final control over the arrangements.

Moreover, the selection of the delegates from each diocese was left to the local bishop. Some suggestions were offered as guidelines to the composition of the delegations, but any given bishop could appoint anyone he chose.

So...in what way was the assembly untypical and how did it happen?

Though I couldn't prove it with statistics, I feel sure that this assembly was far more "progressive"

on ecclesiastical and social issues than would be a random selection from any diocese in the country. It seemed far more open to wide-ranging change in policies and priorities.

**THOUGH MANY** of the delegates seemed dedicated to particular causes, the majority was ready to endorse, without much critical analysis, a whole range of progressive concerns.

A number of vocal delegates argued for more conservative positions, but their status as a small minority became obvious during the first half hour of the meeting.

What seemed lacking was a better representation of the whole community which gathers for Sunday Mass in any particular

parish.

Some of the more vehement critics suggested that the representation was deliberately rigged. I think there is a much simpler explanation.

In general the delegations seemed to take form from one of two processes.

In some dioceses there was a long, local procedure of continuing discussion and preparation. Such a process is time-consuming and exhausting. Those who choose to participate in it usually have a higher interest in Church affairs than the average Catholic...or they have a particular cause which motivates them to volunteer, to endure long hours of meetings.

**THUS, FROM** the

beginning, this process of self-selection weeded out those people who feel they lack competence in such discussions or who seldom volunteer for such activities.

**THERE WAS** another group which was highly influential. A lot of Sisters, who have devoted years of maddening work to the renewal of their own religious communities, have developed an impressive competence in the work of writing documents, floor debate, committee work. They, too, made a major contribution to this conference, but their experience and perspective was also far from that of any average group of parishioners.



## *Prayer is center of St. Boniface CCD*

By FRANK HALL  
Voice Features Editor

St. Boniface Church, Pembroke Pines, has a place for everyone in its CCD program.

Faced with a leap in CCD enrollment from 300 children last year to 650 children this year and in a building without partitioned rooms or classrooms, the parish turned completely to depending on prayer to handle this unique situation.

As all involved in the CCD program met to pray, Father Austin Gogarty, S.P.S., noted that many older people in the parish had expressed an interest in being part of the program but not as teachers. What developed was a project to have Exposition of the Blessed Sacrament during the CCD hours on Wednesday and Thursday and invite anyone interested to spend the time in prayer and praise. It began with three or four people and after two weeks had up to 20 people spending one hour in front of the Eucharist.

According to Thea Eroes, parish director of religious education.

"The people praying have a marked effect on the program and give us a definite advantage. Because we have a large number of children, and don't have

classrooms things can be difficult.

As the prayer group starts praying you can virtually feel the difference in the atmosphere and the children calming down and CCD beginning."

In addition to praying for the teachers, children and their families, those praying select a different class each week as a special intention. Families are also encouraged to let the prayer group know of any special prayer needs they might have.

Every week, Father Gogarty or Father Michael J. Eivers, pastor, join the group as well as walking around to meet the children. Miss Eroes notes that this is important for the children to develop an individual relationship with a priest rather than just seeing him at the altar at Mass.

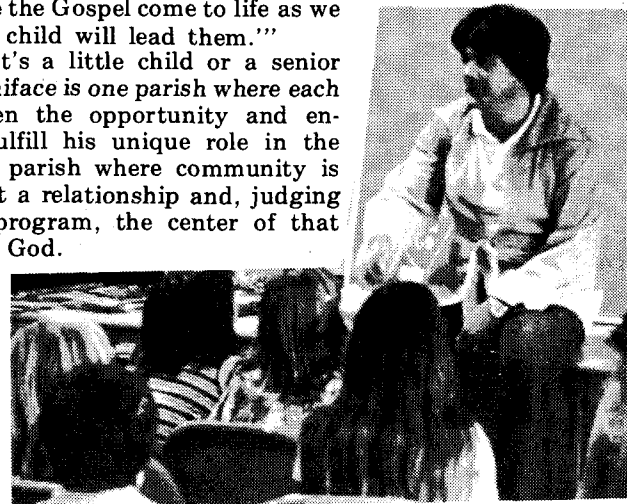
"I've been in CCD work for 25 years," says Miss Eroes, "and can really measure the difference with a prayer group supporting the program. And a program like this can easily become 'my' program, 'my CCD' but this year I feel it's the Lord's CCD program and the success is not ours but the Lord's."

The parish also has, every Saturday for a different grade, a special event such as a Liturgy, Bible or Penance service.

"This is a very important part of the program," says Miss Eroes, "because during the week we have time only to cover the material in the book. Saturday the children have the chance to experience God, to reach out to God."

"A good number of children are coming from parents who have been away from the Church and want to come back into the life of the Church," reports Miss Eroes. "It's beautiful to see the Gospel come to life as we notice 'a little child will lead them.'"

Whether it's a little child or a senior citizen, St. Boniface is one parish where each person is given the opportunity and encouraged to fulfill his unique role in the Church. It's a parish where community is not a place but a relationship and, judging by the CCD program, the center of that relationship is God.





# 'If one issue Church let it be life'

(Continued from 1)

still reverberating," from the meetings Archbishop Bernardin said in his presidential address to the 250 U.S. bishops at their fall meeting in the Statler-Hilton Hotel here. "All that is past history," he said, "but history from which we can learn important lessons."

One lesson, he said, is that "Neither we nor the many Americans who oppose abortion and desire the remedy of a constitutional amendment expect universal approbation for our efforts."

"We must be ready to dialogue respectfully with others if we hope to win them to our point of view," he said.

"Our fundamental commitment must be to the sanctity of and dignity of human life at all stages of its development and in all contexts," Archbishop Bernardin said.

"If, as some would have it, the bishops are to be known as men of one issue, let the issue be human life and all that is necessary to protect and

enhance it. I can think of no better issue and none more crucial on which to stake our reputations and our consciences now and in the years to come."

The archbishop said that the sanctity and dignity of life are too often violated nationally by racism, unemployment, poverty, inadequate health care, bad housing and inadequate schooling, by discriminatory laws and attitudes which isolate the elderly.

Archbishop Bernardin spoke of new beginnings in both the Church in the nation. In the Church, he cited the International Eucharistic Congress held in Philadelphia in August and the Bicentennial Call to Action Conference held in Detroit in October.

Concerning the election, he said, "After months of listening to those who sought to lead and serve them, the people have spoken the final word in the public dialogue upon which our form of government is based.

"WE LOOK now to the future for the fulfillment of

promises, the charting of new directions and the execution of such mandates as have been bestowed."

He said one guideline for both the Church and the nation must be "continuity with our past."

"We may not stop with the past, but neither may we turn our backs on the past, for to do that would ensure the loss of much wisdom."

"We cannot turn back the clock in the United States," he said.

"Nostalgia is no answer to the problems we face.

"We must go forward to deal with problems which, in many cases, have no real precedents in our national experience or indeed the experience of any people—problems such as the arms race and nuclear proliferation, environmental degradation, energy shortages, and the vastly complex work of creating an economy and a social system which will provide the material necessities

of a decent life for every American while also placing our nation's resources at the service of human development and authentic liberation everywhere in the world.

"Our guidance in attempting all this must, however, come from the inviolable principles of decency, justice, fairness and mutual respect upon which this nation is based, as well as from the teaching of Christ and the law of God."

## Highlights of opening of NCCB-USCC meeting

WASHINGTON—(NC)— Among the highlights of the first two days of the Nov. 8-11 meeting here of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) were:

Discussion of a pastoral letter on moral values to be approved by the bishops. The pastoral reaffirms Church teaching on divorce and remarriage, contraception, sex outside of marriage, warfare, racial discrimination, the use of nuclear weapons, and the protection of human rights.

A report by Cardinal John Dearden of Detroit, chairman of the NCCB bicentennial committee, on the committee-sponsored "Call to Action" conference in Detroit, Cardinal

Dearden urged the bishops to continue the process of consulting Catholics on issues of concern.

An address by NCCB president, Archbishop Joseph L. Bernardin of Cincinnati.

An address by Archbishop Jean Jadot, apostolic delegate in the United States, who said a shortage of priests, the size of Church communities and the treatment of racial and ethnic minorities are three major problems facing the U.S. Catholic Church in the next few years.

Presentation of a proposal for special funding of educational research and experimentation related to the bishops' educational concerns. The proposal included a

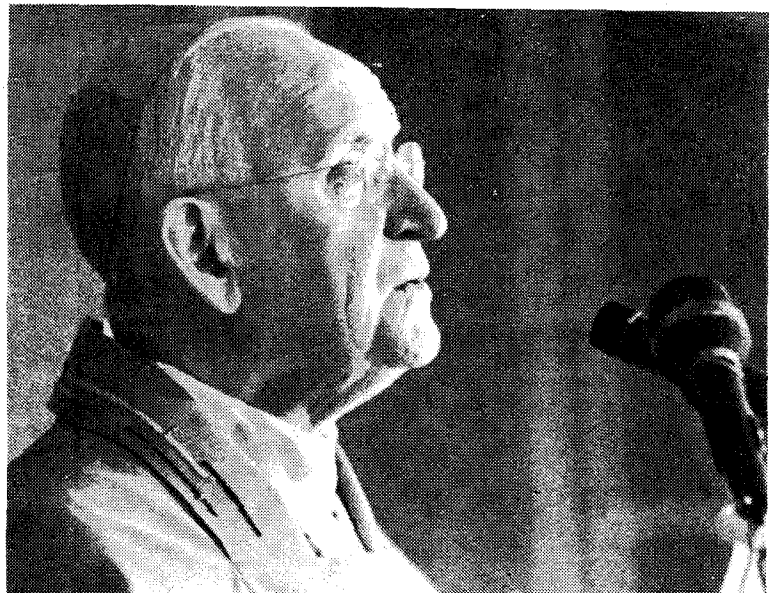
suggestion to ask for 10 cents a year from each of the 8 million pupils in Catholic schools and parish religious education programs, but bishops said it would not be "a Catholic March of Dimes."

The election of two of the four NCCB delegates to the 1977 world Synod of Bishops in Rome: Archbishop Bernardin and Cardinal John Carberry of St. Louis, NCCB vice president. The election of other delegates and alternates was to be completed before the end of the meeting.

Presentation for approval of statement on U.S.-Panama relations that calls for a new treaty respecting Panamanian territorial integrity and sovereignty and dissolving what it called a colonial relationship.

Presentation of the proposed 1977 NCCB-USCC budget of \$3,672,000 down from the 1976 budget of \$3,876,000.

Additional details on the meeting appear on pages 10-11.



Cardinal John J. Carberry of St. Louis was the principal celebrant at the opening Mass of the NCCB-USCC conference.

## Cdl. says bishops need 'vibrant, forceful faith'

WASHINGTON—(NC)— The U.S. bishops—"leaders of our troubled people"—have a fundamental need for a "vibrant, forceful faith," Cardinal John Carberry of St. Louis told his colleagues.

In a homily at the Mass opening the fall meeting of the National Conference of Catholic Bishops, the Cardinal detailed the role of faith for bishops who must daily "shoulder the heavy responsibilities which the Lord has placed upon us."

"How often do the circumstances of our office literally drive us to our knees, pleading that the Spirit grant us a pure faith—uncontaminated by any of the errors of the day, a faith burning brightly like a blazing torch lighting our way in the darkness of the confusion of the times, a joyful, optimistic faith which gives spirit and life to our pastoral role and inspires

the faithful," he said.

"It is because of our faith, a faith which our Lord tells us, though it may only like a tiny grain of mustard seed, will enable us to perform miracles, to transform this world into the risen Christ."

Cardinal Carberry said the items on the bishops' agenda—moral values, immigration, early childhood education, the Church's communications efforts, educational research and experimentation, and others—are "of great importance," and he urged the churchmen to "be fearless teachers of the faith," especially at the meeting.

"Never succumb to the temptation to water down the radical demands of the Gospel," he told the bishops, "but rather be ready to die for the purity of the faith, as so many bishops and priests have done in ages past."

## Bishops elect committee heads

WASHINGTON—(NC)— The following bishops were elected to head committees of the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) by bishops meeting here Nov. 8-11:

Committee on Arbitration: Bishop Roger Mahoney of Fresno, Calif.

Committee on the Church in Latin America: Bishop Nevin Hayes, auxiliary of Boston.

Committee on Doctrine: Cardinal William Baum of Washington, D.C.

Committee for Liaison with the Conference of Major Superiors of Men: Bishop John May of Mobile, Ala.

Committee for Liaison with the Leadership Conference of Women Religious: Bishop John McGann of Rockville Centre, N.Y.

Committee on Priestly Life and Ministry: Bishop Raymond Gallagher of Lafayette, Ind.

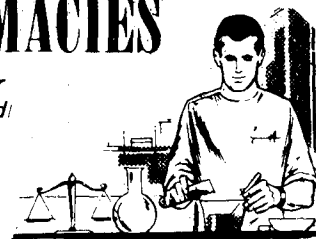
Bishop Joseph Crowley, auxiliary of Fort Wayne-South Bend, Ind., was reelected chairman of the USCC communications committee,

defeating Bishop Louis Gelineau of Providence, R.I.

DEPENDABLE SERVICE—OUR RESPONSIBILITY

### PARISH PHARMACIES

In time of sickness, and for better health, you know you can depend on your pharmacy. The quality prescription experts in this section are listed by parish location for your convenience.



ST. ROSE OF LIMA

#### PARK SHORE PHARMACY

Quality — Courtesy — Service

10898 N.E. 6th AVE. — MIAMI SHORES — PH: 754-9508

ST. JAMES

#### GOLDEN PHARMACY

DISCOUNT PRICES — ALL LINES OF COSMETICS — FREE DELIVERY

Phone: MU 1-4667 — 13265 N.W. 7th Ave., North Miami

— TOP VALUE STAMPS —

HOLY FAMILY

#### STONE'S PHARMACY

"DRIVE-IN WINDOW SERVICE" — RUSSELL STOVER CANDIES

PH: 759-6534 — 11638 N.E. 2nd Ave. (Near Barry College)

OUR LADY OF PERPETUAL HELP

ST. PHILIP

DEPENDABLE PRESCRIPTION SERVICE

#### OPA-LOCKA DRUGS

401 Opa Locka Blvd.

Sundries - Photo Supplies - Film Developing - Money Orders - Blue Stamps

DIFETIC CANDIES AND COOKIES

LUNCHEONETTE & STORE OPEN 6:30 A.M. TO 10 P.M.



# Delegate notes three major problems facing U.S. Church

WASHINGTON—(NC)—A shortage of priests, the largeness of Church communities and the treatment of racial and ethnic minorities are three major problems facing the American Catholic Church in the next few years, according to Archbishop Jean Jadot, apostolic delegate in the United States.

He made his comments in an unusually frank address to the general meeting of the National Conference of Catholic Bishops here.

Archbishop Jadot said the

Church would face a severe priest shortage "at most within 10 years." Even if there is an increase of vocations in the next few years as he expects, he said, "we must be prepared for a shortage of priests for a generation to come."

"Already there are parishes in which two priests are trying with the same pastoral approaches to do what four priests did a few years ago," Archbishop Jadot said.

"In some regions, priests are dying in their 50s from overwork. Others are

chronically tired and frustrated because they cannot accomplish by themselves what several priests together accomplished in the past."

"THERE ARE solutions open to us," Archbishop Jadot said, "if we are willing to set priorities; if we are willing to give greater responsibilities to the laity, both men and women; if we make more effective use of permanent deacons and extraordinary ministers."

Concerning the size of Catholic communities, Archbishop Jadot said: "People

today, and especially young people, are searching for a group in which they can find a true communion of faith, of worship and of commitment. Many are suffering from a certain kind of loneliness. They experience a need to identify with others who share their yearning for a more communal life."

"Church leaders," he said, "will have to work with the laity to develop new patterns of parochial life and, perhaps, new forms of parochial organization so that the parish can become a community of small communities."

CONCERNING racial and ethnic minorities, Archbishop Jadot said: "I wonder if the majority of our priests and people realize our shortcomings in these areas and even our arrogance toward our brothers and sisters in the faith who are in some ways different from ourselves. I wonder if we can ever fully understand the legitimate frustrations that they feel."

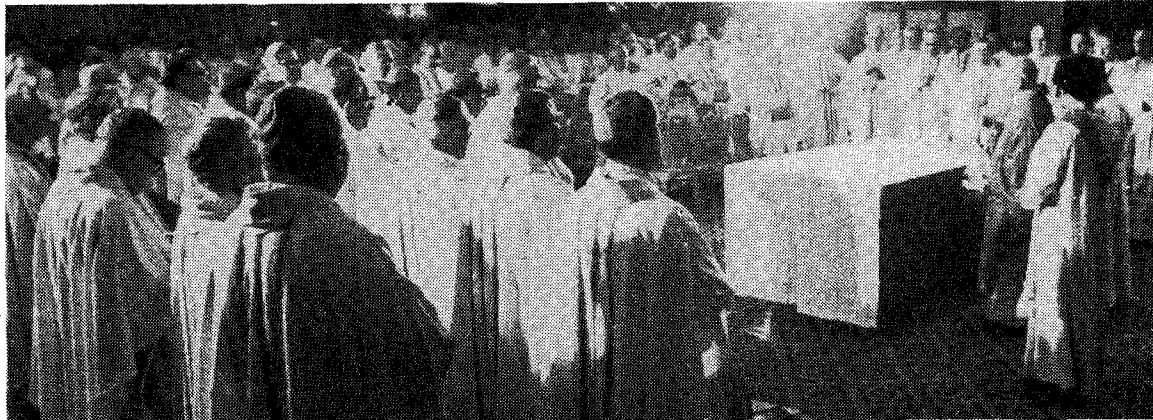
The Church faces two main problems in dealing with minorities, Archbishop Jadot said.



Archbishop Jean Jadot, Apostolic Delegate in the United States.

"First, how are we to give pastoral care to those who do not feel at home with our white, Western European ways of public worship and community living, to those who have not adapted and do not want to adapt to what we call our American way of doing things?..."

"Secondly, how are we to foster the unity of the people of God within the one, holy, catholic and apostolic Church while at the same time preserving the diversity that is one of the riches of this great country?"



About 250 bishops from throughout the nation concelebrate a Mass in Washington at the opening of the fall meeting of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

## Research not 'Catholic March of Dimes'

WASHINGTON—(NC)—A proposal before the U.S. Catholic bishops meeting here for special funding of educational research and experimentation is not "a Catholic March of Dimes," the chairman of the U.S. Catholic Conference (USCC) education committee said.

In a preliminary discussion of the proposal, Bishop William E. McManus of Fort Wayne-South Bend, Ind., the committee chairman, said the committee had only suggested that initial funds for such research could be raised by asking 10 cents a year from each of the eight million pupils in Catholic schools and Confraternity of Christian Doctrine (CCD) programs.

If only half the pupils each gave a dime, the committee noted, the total would be \$400,000.

"It is estimated that \$11 billion a year of the people's money is now going into Catholic education," Bishop McManus said. "Four hundred thousand dollars is a relatively small amount in relation to this."

He added. "There will be no national public pressure to have a collection of dimes."

By voting in favor of the proposal, Archbishop Joseph L. Bernardin of Cincinnati, USCC president, said, each Ordinary, or bishop in charge of a diocese, would be assuming an obligation to do what he could to raise funds for education research and experimentation.

A vote for the proposal will

enable the USCC education department to begin research, Bishop McManus said. "A negative vote will squelch plans and cut off access to philanthropic groups that will give funds to finance research in Catholic education if we show concern by providing seed money."

Bishop McManus pointed out that statements by the Second Vatican Council, the Vatican and the U.S. bishops themselves had called for educational research. He noted also that the projected 1977 budget for the USCC education department does not include any funds for an efficient national clearing house of research, nor for seed money with which to approach foundations for grants, nor for research related to the bishops'

major educational concerns.

A three-year ceiling that has been placed on assessments on dioceses for the support of the USCC has strictly limited the budget and led to the special funding proposal, Bishop McManus said.

As examples of research and experimentation that could be funded if the proposal were approved, he cited:

—A national clearing house to collect, analyze and summarize research that has

been done on Catholic education and to develop research models for use in dioceses.

—A survey of youth's religious attitudes, including attitudes toward the Church, sexual morality, Sunday Mass and social justice.

—A survey of parish religious education programs to determine which ones have been successful and which ones have failed and reasons for success or failure.

—An examination of the motivation of parents for sending children to Catholic schools.

—A study of inner city schools to determine whether they are effective in spreading the Catholic faith among minority groups.

—An examination of the Marriage Encounter program to help married couples strengthen their marriages, its effectiveness, dangers, psychological and spiritual soundness.

ENTRANCE EXAMINATION -1977 FALL TERM

Saturday, December 11, 1976, at 9:00 a.m.

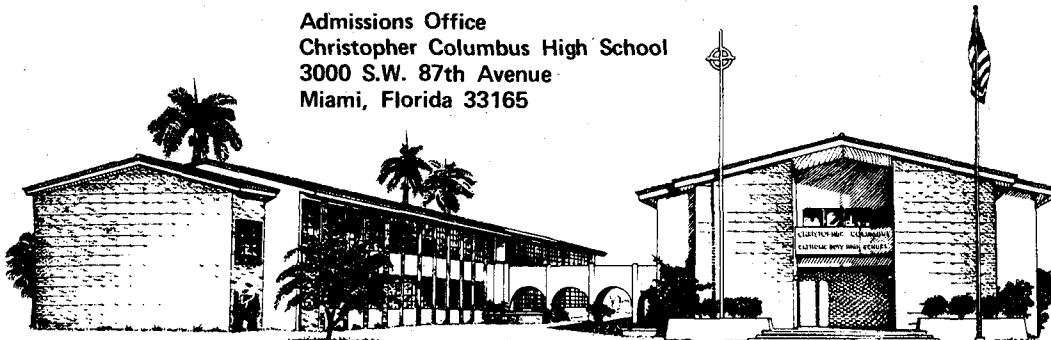
## CHRISTOPHER COLUMBUS HIGH SCHOOL

A PRIVATE CATHOLIC COLLEGE PREP SCHOOL FOR BOYS

CONDUCTED BY THE MARIST BROTHERS OF THE SCHOOLS  
AN ORDER OF EDUCATORS OPERATING SCHOOLS IN SIXTY-FIVE COUNTRIES

APPLICATION DEADLINE: DECEMBER 3, 1976 — For INFORMATION call 223-5650 or write:

Admissions Office  
Christopher Columbus High School  
3000 S.W. 87th Avenue  
Miami, Florida 33165



HUMMEL



Florida's Largest Hummel Dealer

All figurines available including "Adventure Bound" & "Ring Around Rosie". Also Annual Plates from 1971 to 1976. Phone 583-6019

This n That

Gifts • Party Goods • Greeting Cards • 3830 W. Broward Blvd. Cor. Rt. 441, Ft. Lauderdale. PLAZA CENTER



A boy sporting a St. Francis T-shirt is one of 5,000 similarly dressed participants at the "Youth Meet St. Francis" festival in Neviges, Germany. Most of the participants were from schools or parishes run by Franciscans.

## Franciscan named head

A Franciscan Sister whose family resides in Miami and St. Petersburg, has been elected area coordinator of the Southern Province of the Franciscan Sisters of Allegany, N.Y.

Sister John Kevin McNulty, O.S.F. will have under

## Harp concert set at St. Hugh's

The Miami Chapter of The American Harp Society will present its annual concert Saturday, Nov. 13, at 7:45 p.m. at St. Hugh Church, 3455 Royal Rd., Coconut Grove. Donations are \$1.

The program will include compositions by Bach, Debussy, Grandjany, Haydn, and Villa-Lobas.

her jurisdiction hospitals, schools, a retreat and a retirement home. Her headquarters will be at St. Francis Residence, Tampa.

Joseph McNulty, a brother of Sister John Kevin, lives in St. Brendan parish with his family.

In the Archdiocese of Miami, the Franciscan Sisters administer St. Francis Hospital, Miami Beach; and St. Mary Hospital West Palm Beach; and teach at Corpus Christi School, Miami.

A AATEL UPHOLSTERY  
WE COME TO YOU  
QUALITY UPHOLSTERY  
AT LOWER PRICES  
Free Foam With Complete  
Upholstery Job  
FREE PICK UP-DELIVERY  
— ESTIMATE  
41 Yrs. Experience 555 N.E. 125 St.  
893-2131

# Youth leaders 'must not stereotype young people'

MILWAUKEE—(NC)— Leaders in Catholic youth ministry were urged here to overcome a common fault of stereotyping young people as being irresponsible and indifferent.

Such thinking casts a negative view on the actions of all youth; according to Gisela Konopka, professor of social work and director of the center for youth development at the University of Minnesota.

She said too often youth are viewed with disdain and a sense of hostility. "Only when they become a nuisance do we notice them."

She spoke to the National Conference on Catholic Youth Ministry including about 300 diocesan representatives from throughout the country.

Ms. Konopka urged the group to avoid labeling young people as delinquent or criminal — "As if they are different from us."

They're not all beautiful and responsible," she said, "but they're not disgusting." "They're simple people and we must try to work with them and make their life more meaningful," she suggested.

CITING her own research, she said there is a strong cry among youth to be significant and advised that they need to be involved in a worthwhile way.

Ms. Konopka said youth are reluctant to get involved because they are not taught to become active members of society.

The speaker said she believes common ways of studying youth psychologically and sociologically are harmful because such methods tend to present young people as inanimate objects citing standardized questionnaires that prevent spontaneous answers and scientific samplings.

Augustinian Father Patrick O'Neill of Washington D.C., representative for campus and young adult ministry of the U.S. Catholic Conference advised that a one-way relationship of Church to youth is outdated.

FATHER O'NEILL urged youth leaders to respond to the cry of young people to make Christ's presence visible.

He indicated the role of the campus minister is changing because of a broadened age of

those attending college. In some places, he said, the average age is in the high 30s and early 40s because people are beginning second careers late in life and for more and more people, "all of life is seen as a learning process."

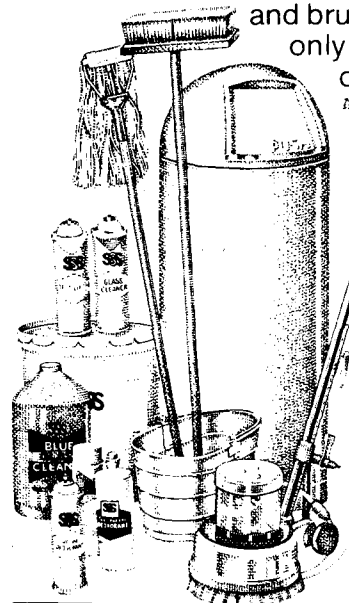
He said he views evangelization — "The lifting up and stretching of the faith" — as a challenge for youth ministers to develop new programs.

Father O'Neill said he believes there is a crisis in the Church "to lead and be with it" but there also is need for a unified effort rather than specialized forms of ministry.

He reminded the group that the parish and school no longer is the focal point of youth ministry because "now it has moved into the marketplace."

## Grime prevention.

Meet the top grime fighters from SSS — disinfectants, floor machines, cleaning agents and brushes and mops. They're only part of our full line of defense against



the forces of dirt.

And they're out to nip your grime problem in the bud, in the washroom or in the boardroom. While cutting maintenance costs and preventing on-the-job accidents.

Combinations like that are the stuff spotless reputations are made of.

Call us. The men from SSS.

We fight dirty.



**BISCAYNE CHEMICAL LABORATORIES INC.**

1215 N.W. 7th Avenue, Miami, Fla.

Telephone: Dade 324-1133, Broward 524-8321

THERE'S A VOICE  
-FOR  
EVERYONE!



ANNUAL SUBSCRIPTION... \$7.50

PAYMENT ENCLOSED  BILL ME

Please send me the Voice every Friday starting two weeks from today.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Parish \_\_\_\_\_

Zip \_\_\_\_\_

the VOICE

Official Newspaper, Archdiocese of Miami

Fill out and mail to:

P.O. Box 381059

Miami, Fla. 33138

— or give it to your pastor!

PLEASE CHECK ONE

NEW  RENEWAL



# Wages of sin

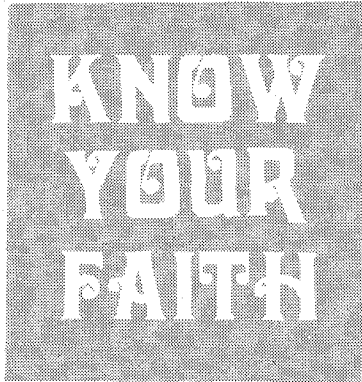
By DEACON  
STEVE LANDREGAN

On the highway outside the southern Indiana town where I grew up there was a sign that has always stayed with me...it said simply "Don't blame Jesus if you go to Hell!"

What it was that made me remember that particular sign I can't say, but years later it was to provide me with the key to unlock the solution to the problem of a punishing God: a God who would condemn anyone to eternal suffering.

TWO WEEKS AGO we wrote about Christians who recognized their own sinfulness and asked "How do we know that God forgives us?" They have real difficulty understanding how love can be so great as to be always ready to forgive and forgive and forgive.

The other side of this coin, so to speak,



is occupied by those among us who are unable to understand how a truly loving God can punish sinners. To them it seems that if God really loves us so much, the most loving thing he could do is to overlook all our transgressions.

Perhaps a good starting place on this question would be the concept of free will. Free will is that freedom that God chose to give to his creature man that no other earthly creature received.

All of the rest of earthly creation, animate and inanimate, reflects the will of God in its existence. No tree or plant or animal is free to go against the will of God. But we men and women are.

IN THE BOOK of Genesis we read of how the inspired writers depicted the way humanity, created to share intimately the life of God, used the gift of free will to turn away from God and turn toward selfishness and sin.

The gift of free will once given by God was irrevocable. Man had to use the same gift to return to God.

In the Book of Deuteronomy, Moses eloquently implores the Israelites who are about to enter the promised land to "choose life!"

His statement, "Here, then I have today set before you life and prosperity, death and doom" was made to Israel but it echoes through human history reminding men of their options...life with God or death apart from God.

The justice of God could have left the human race served from him by sin but his mercy caused him to pursue his beloved if erring creatures seeking to reconcile them to himself and restore broken humanity to its original wholeness.

REVELATION is filled with God's love and faithfulness reaching out to man, and culminates with Jesus, the man who is also God, finally responding freely and lovingly to the Father.

Jesus' love for us and the Father provides the means for broken man to be mended but it doesn't take away man's freedom. A gift can be given but it must also be accepted.

Each of us must choose the renewed life that Jesus has offered to us. Not to do so is

"For to be made to feel annoyance from heat and cold, from hunger and thirst, to be afflicted with diseases, and one day even to be put out of existence, what else are all these, but the scourges of sin?" —Pope St. Gregory I, "Morals," 13, 36, sixth century.



Painting of Job and his wife is by Albrecht Durer.

to choose death apart from God and all the punishment that such a choice implies.

How can we say that a loving God punishes? He punishes by responding to sinful man's choice, freely made, to live

apart from him forever.

It is to such a man that we might well direct the warning contained on that old highway sign. "Don't blame Jesus if you go to Hell."





"For, them (Israelites) after life was sort of a non-life. All, good and bad alike, went, after death, to a place called Sheol, the 'Pit,' a dark, mysterious region beneath the subterranean waters."  
(17th-century illustration by John Baptist Medina)

By JOHN McHALE

Our technological age has brought with it power to alleviate much suffering: vaccines against some deadly diseases, expertise and modern tools for farming, medical advances that would boggle the minds of people who lived a hundred years ago.

Yet we have not mastered natural disasters: earthquakes, floods, tidal waves, hurricanes, tornadoes, volcanic eruptions. And we recoil when they strike for they bring with them dreadful suffering.

But our earth abounds with beauty too—beauty that delights us: warm sunshine, cool water, soft breezes. People who devote their lives to making the world a better place.

And then there is evil: wars, crime, hatred.

Yes, earth is filled with pleasure and pain, goodness and evil.

AND WHAT about God? Our faith tells us that he is all good, all loving, all powerful. But if he is the personification of love, how can we assert boldly that he punishes his creatures? How can he allow illness, natural disaster, hunger, all kinds of injustices, to envelope us?

In the Old Testament, the classic story of Job, a just man, tells us a great deal. Tormented and plagued with every disaster under the sun, he engaged in a long tirade with philosophical friends, trying desperately to explain his sufferings. In spite of his afflictions, he accepted everything as coming from the Lord and relied upon his goodness. At last, God rewarded him.

## KNOW YOUR FAITH

Finally, when Jesus, the Son of God, came to live among us, even a brief look at how he responded to sin, suffering and evil perfects our guide for how we should conduct our lives.

The story of Lazarus tells of Jesus weeping upon finding Lazarus dead. Mary and Martha, Lazarus' sisters, reacted much the same way we do when we are confronted with tragedy. They insisted that if Jesus had been there, their brother would not have died.

IN THIS INSTANCE, Jesus demonstrated his divine power by bringing Lazarus back to life. But before the miracle, he impressed upon his friends that all of us must suffer. Lazarus' death, of course, was not a punishment from God, but a simple, sad fact of existence in our imperfect world.

In the Garden of Olives, Judas and his cohorts came to apprehend Jesus. Peter and the fiery apostles wanted to take swift, violent action, but Jesus was a paragon of permissiveness and restraint: "Do you not suppose I can call on my Father to provide at a moment's notice more than

twelve le  
Scriptur  
this way  
prayed v  
a human  
said, "M  
nass m  
at a.  
Who  
God but  
perfect b  
our own  
human p  
pray for  
His fath  
accept.

TH

By  
Give  
convictio  
share in  
bit surpr  
toward t  
For cent  
and simp  
happines  
disaster.

Whil  
well on t  
reflection  
individua  
water. M  
ways, wh  
untrouble

TH  
author of  
which ar  
many dis  
horrible s  
no satisfy  
could he,  
this life?

How  
them it w  
alike, wer  
the 'Pit,'  
subterrann  
for every  
unknown,  
and so Sl  
with vivit

In I  
aroused to

## HOMILY:

### living lesson of the word

By FATHER JOSEPH M.  
CHAMPLIN

Many preachers today still have the habit of beginning a homily and concluding it with a sign of the cross.

In some ways that seems a praiseworthy practice. After all, this gesture is probably the most common Catholic symbol and contains within it our major beliefs—the oneness of God, the Trinity, the coming of Christ into the World, the Lord's death and resurrection, the dignity of Baptism.

However, there were sound reasons why the

Vatican's Office for Divine Worship, in a commentary several years ago, discouraged starting and ending sermons with a sign of the cross. Such a procedure gives the impression a homily is distinctly separate from rather than an integral part of the total liturgy.

The Church, on the contrary, suggests the preacher's words should flow from the Gospel and lead into the Creed or prayer of the faithful.

THUS ARTICLE 9 of the Roman Missal's General Instruction read: "In the

biblical readings God's Word is addressed to all men of every era and is understandable in its own homily, as a living explanation of the Word, increases its effectiveness and is an integral part of the service."

Section 41 speaks in similar terms: "The homily is strongly recommended as an integral part of the liturgy and as a necessary source of nourishment of the Christian life."

Should the homily tackle current topics or restrict itself to an explanation and exegesis of the

# Punishment

twelve legions of Angels? But then how would the Scriptures be fulfilled which say it must happen this way?" (Mat. 26, 53, 54) Earlier, he had prayed while his apostles slept. Having accepted a human nature, he suffered as we suffer. And he said, "My Father, if it is possible, let this cup pass from me. Still, let it be as you would have it, not as I will." (Mat. 26, 39)

When we remember that Jesus was not only God but human as well—an absolutely guiltless, perfect being—who accepted pain and suffering, our own lives become bearable. Because of the human part of his nature, he found it necessary to pray for strength to allow God's will to be done. His father's will, even for him, was difficult to accept.

**THIS IS THE** very core of our faith: ac-

ceptance of God's will. But this is often far from easy. So we often pray, "Our Father, who art in heaven..."—the prayer that enables us to accept his will and leads us to salvation.

Sin, suffering and punishment all have their origin in man's incomplete nature. Although God made us like himself and gave us the awesome gift of free will, the ultimate in human dignity, we are still prone to sin and negligence.

Free will permits us to make our own choice. We are free even to deny God. But if we did not have this freedom, there would be no merit to any of our actions. We would deserve neither reward nor punishment.

If we can admit that mankind is the source of many of its woes, then perhaps, too, the created world which is battered, frail and vulnerable can

be perceived as we are ourselves: incomplete, in the process of growing and thus subject to inherent weaknesses, cracks and flaws in structure.

**WHILE WE KNOW** God has the whole world in his hands, we still do not understand fully what this means. We do accept God as the first cause, the Prime Mover, but does this mean God sends every little mosquito bite that comes into our lives? Or rather does he simply let nature glory in its own existence and handle its own affairs in a programmed, but unfathomable, pattern?

The best we can do is bow our heads humbly, and like Job, reach out and let him fold us in his arms.

God is there—waiting.

## inherent in sin itself

By FATHER JOHN J. CASTELOT

Given our concern with the hereafter, our conviction that we are moving toward an eventual share in the eternal bliss of the risen Lord, it's a bit surprising that the Old Testament attitudes toward the afterlife are so vague and confused. For centuries Israel lived according to a simple, and simplistic, principle: fidelity to God brings happiness; infidelity spells misfortune and disaster.

While this principle seemed to work out fairly well on the national level, human experience and reflection made it painfully clear that, as far as individuals were concerned, it would not hold water. Many good people suffered in numerous ways, while many notoriously wicked people lived untroubled lives in the lap of luxury.

**THIS WAS** the problem over which the author of Job agonized. He set up a situation in which an extraordinarily upright man suffered many disasters and was left with nothing but a horrible skin disease. Why? In the end he reaches no satisfying solution to the problem. But how could he, when his horizons, too, were limited to this life?

How did the Israelites envision afterlife? For them it was a sort of non-life. All, good and bad alike, went, after death, to a place called Sheol, the 'Pit,' a dark, mysterious region beneath the subterranean waters. It was the end of the road for everyone, an uncharted, terrifying place. The unknown, the terrifying excites the imagination, and so Sheol and existence therein are pictured with vivid and variegated imagery.

In Isaiah 14, 9-11, for example, Sheol is aroused to greet the deceased tyrant, Sargon. The

shades of earlier kings, who sit motionless on their thrones, acclaim his coming because he is now as powerless as they; maggots are his bed, and worms his covering. Such examples could be multiplied over and over.

**THE IMPORTANT** thing is to recognize that it is imagery, an attempt to picture the unknown and frightening. It is equally important to recall that references to God's "anger" and his "punishing," frequent in both Testaments, also involve imagery. We can speak of God only in human terms and we tend to interpret our existential relationship to him by attributing human emotions to him. If we treated a fellow human being the way we often treat God, he would get angry and strike back, and so we speak of God as "being angry" and "punishing."

But God does not feel human emotions. If he did, in the face of billions of sinful human lives, he would be almost infinitely angry, infinitely vindictive. In a passage from Hosea, where God is pictured as torn by conflicting emotions—to punish or not to punish—there occurs a line which is profoundly significant: "I will not give vent to my blazing anger, I will not destroy Ephraim again; For I am God and not man, the Holy One present among you..." (Hos. 11:9)

"For I am God and not man"—how simply stated, yet how richly meaningful! Does this mean that sin goes unpunished? By no means. But the punishment is not something imposed from outside; it is inherent in the sin itself. The truth is that we punish ourselves. To a greater or lesser degree we alienate ourselves from God; we have it in our awful power even to alienate our-

selves from him completely, irrevocably. This is hell.

**IN ANY EVENT**, as the Old Testament period drew to a close, the concept of eternal retribution emerged with some clarity, in extra-biblical writings especially, but also in the Bible. There is a glimmer of it in Deuteronomy 12:2-3, and a brilliant statement of it (under the influence of Greek notions of soul-body) in Wisdom 3:1-12, which you should read.

The New Testament teaching on afterlife, beginning with Jesus, is clear, but only in the essentials: the just will enjoy eternal happiness, the wicked will suffer eternal loss. Especially in Paul's letters, we find the positive assurance of Christian resurrection modeled on Jesus' resurrection. See especially 1 Corinthians 15.

But when it comes to details, both Jesus and the apostolic writers fall back upon the imagery already current in the Old Testament and in popular non-biblical works: the messianic banquet, the bosom of Abraham, Gehenna, unquenchable fire, weeping and gnashing of teeth, etc. And it is nonetheless imagery simply because it appears in the New Testament. The essential doctrine, however, far transcends that of the Old Testament, and the reason is the resurrection of Jesus. Accordingly, Paul can make the triumphant statement: "When the corruptible frame takes on incorruptibility and the mortal immortality, then will the saying of Scripture be fulfilled: 'Death is swallowed up in victory.' 'O death, where is your victory? O death, where is your sting?' The sting of death is sin...But thanks be to God who has given us the victory through our Lord Jesus Christ." (1 Cor. 15:54-57)

gs God's Word to all men of and is un- n it... a a... the Word, in- ectiveness and l part of the

ll speaks in "The homily commended as part of the s a necessary ishment of the

the homily it topics or to an ex- egesis of the

scriptural texts? Are sermons centering on a Mother's Day theme, or treating lay ministers of Communion or explaining the new Rite of Penance out of order? Must the preacher concentrate on the Mass' biblical passages and simply try to develop a point or two from those excerpts?

The Roman Missal answers those questions with these words of Article 41: "It should develop some point of the readings or of another text from the Ordinary of the Mass of the day. The homilist should keep in mind the mystery

that is being celebrated and the needs of the particular community."

That response would appear to offer the preacher considerable freedom in fashioning his homily. There ought to be a connection with the Scriptures of the liturgy, but matters of immediate concern to the worshiping community are certainly appropriate topics for the sermon.

**IN OUR** liturgy-planning sessions at Holy Family we have followed both patterns. Sometimes we simply go to biblical texts and draw from them a point

or two as the main theme for that weekend's Masses and homilies. On other occasions, we fit subjects which need consideration, e.g., death and dying or the question of God's love and human suffering, into Sundays whose scriptural passages bear a certain relation to those particular issues.

Lay persons in the parish can serve as invaluable resource people for the homilist as he prepares his next weekend's sermons.

For instance, prior to Father's Day, I asked Jack and Joan Pouldine if they would assist me in

developing a suitable homily for the occasion. This couple in turn asked a neighbor to join them in gathering ideas.

One evening, after appointments in the rectory were finished, I stopped at their home (a little after 9:00) and we spent the next hour-and-a-half in an extremely beneficial discussion of what is or ought to be a "father."

They had done their homework. Jack took out a list of points he had jotted down since my phone call; his wife and the neighbor, Julie Patrick, likewise showed through their

responses the lengthy reflection they had given the issue.

**I TOOK NOTES** of ideas and suggestions and stories. On Saturday morning, an hour or two in prayer enabled me to sift through all those notions and pull them together in a homily.

The sermon's conclusion was really Jack's: "Be good to your father before it is too late. For sooner than you think he will be gone. Then he will not see your tears as you stand by the tomb nor hear your apologies at the side of his grave."



## Prayer of the Faithful

THIRTY-THIRD SUNDAY IN ORDINARY TIME  
Nov. 14, 1976

**Celebrant:** God has destined us to obtain salvation through Jesus Christ who is with the Father and who is our refuge and our hope. As we look forward to the coming of the Lord in this Eucharist let us open our hearts to him confident that he will stay with us in all our needs.

**LECTOR:** The response will be "Lord, show us your mercy."

That the Church in learning to judge wisely the things of earth and to love the things of heaven may lead many to justice, we pray:

**People:** "Lord, show us your mercy."

**LECTOR:** That our awareness of being pilgrims traveling to eternal life may prompt us to work earnestly each day to create a better world so that we may all live in joyful hope of the Kingdom that does not pass away, we pray:

**People:** "Lord, show us your mercy."

**LECTOR:** That those who have brought about the coming of the Lord in our lives, our parents, families and friends, all who were close to us and good to us, may live in constant peace, we pray:

**People:** "Lord, show us your mercy."

**LECTOR:** That our young people may discover the presence of the Lord to them and reflect it in their lives, we pray:

**People:** "Lord, show us your mercy."

**LECTOR:** That the sick and dying may find the comfort of the Lord through the care that we show them, we pray:

**People:** "Lord, show us your mercy."

**Celebrant:** Father, our cry is 'Come Lord Jesus.' Help us to live in your friendship that we may prepare to welcome him when he comes in power and glory. We ask this in the name of Jesus, the Lord.

**People:** Amen.

## Oración de los Fieles

**Celebrante:** Dios quiere que nos salvemos y que vivamos eternamente con Jesús. Mientras esperamos su venida en la Eucaristía...abramos nuestro corazón invocándole en nuestras necesidades.

**LECTOR:** La respuesta será: Señor muéstranos tu misericordia.

**LECTOR:** Para que nuestra conciencia de peregrinos en este mundo no nos impida trabajar por la creación de una sociedad más justa, roguemos al Señor.

**Pueblo:** Señor muéstranos tu misericordia.

**LECTOR:** Para que todos los que con su vida y su ejemplo nos enseñaron a amar a Dios, gocen ahora de paz y alegría, roguemos al Señor.

**Pueblo:** Señor muéstranos tu misericordia.

**LECTOR:** Para que la gente joven descubra la presencia del Señor en sus vidas, roguemos al Señor.

**Pueblo:** Señor muéstranos tu misericordia.

**LECTOR:** Por la Iglesia, para que sea testigo de justicia y amor hacia todos, roguemos al Señor.

**Pueblo:** Señor muéstranos tu misericordia.

**Celebrante:** Padre, nuestro grito es "Ven Señor Jesús." Ayúdanos a vivir en tu amistad para que estemos preparados cuando salgamos a nuestro encuentro. Te lo pedimos por Jesucristos nuestro Señor.

**Pueblo:** Amén.

## Discussion

1. What is free will? Discuss the responsibility this gift brings with it.
2. Read the Book of Deuteronomy. What have you learned from it? Discuss.
3. How did God show his love for man after man sinned?
4. Read the Book of Job. Discuss.
5. How did the Israelites envision afterlife? Read Isaiah, Chapter 14.
6. Discuss this statement: "It is...important to recall that references to God's 'anger' and his 'punishing,' frequent in both Testaments, ...involve imagery."
7. Why is punishment imposed upon man?
8. What is hell? Discuss.
9. What is the New Testament teaching on afterlife?

## Life in Music



### Beth

Beth, I hear you calling  
But I can't come home right now  
Me and the boys are playing  
And we just can't find the sound

Just a few more hours  
And I'll be back home to you  
I think I hear them calling  
O, Beth, what can I do?  
Beth, what can I do?

This space feels so empty  
That our house just ain't a home  
I'm always somewhere else  
And you're always there alone

Just a few more hours  
And I'll be back home to you  
I think I hear them calling  
O, Beth, what can I do?  
Beth, what can I do?

Beth, I know you're lonely  
And I hope you'll feel alright  
'Cause me and the boys  
Will be playing all night.

(p) 1976 Casablanca Records, Inc.  
Written by: P. Criss, S. Penridge, B. Ezrin  
Performed by: Kiss

By THE DAMEANS

When people have problems or experience tensions, they often ask another for advice. A common response is: "Be patient, things will work out."

Such advice can serve as a remarkable insight. Or it can be a classic counseling copout.

In "Beth," by the Kiss group, we find a real life situation of two people attempting to work out their relationship. One is quite involved in his work—signing with a group. He seems to be torn between the feelings he has for Beth and the fact that she is lonely, and his work with the group. The band is having problems getting its sound together and as he talks with Beth, they are calling him. He is experiencing tension between love and work. "Beth, what can I do?" sums up his tension.

From Beth's viewpoint, she is sitting at home alone and lonely without him. She knows the way things are going; the "house is not a home;" he is always somewhere else and she's always alone. She needs him.

On the one hand, we might feel sorry for him. Perhaps she is putting too many demands on him. After all, he is trying to make a living as well as to do something fulfilling for himself. On the other hand, she might have a legitimate gripe in that he is seldom at home. You can't build a love relationship or a home with that type of lifestyle. How long is she supposed to sit around and wait on him? How much patience is she supposed to have?

Many marriages and hopeful relationships are ended because of tension between love and work. Regardless of whether it is the man or the woman in the working situation, a very delicate balance must exist. To spend enough time together, not to be overly selfish, not to be too jealous, and to take the necessary time and energy to be understanding are all definite requirements. In the song, he seems to understand her feelings but there will probably have to be better communication, some compromises, and lots of patience and love if the relationship is to endure. If these things don't happen, she will finally tire of sitting around and one morning when he returns from his all-night gig, she will not be there. He, on the other hand, might finally feel crushed by the pressures of work and the relationship, and flee the whole situation.

If their relationship is to be a lasting one, the key might be patience. During the time when patience is called for, both of them need to make efforts to improve their situation. Waiting can be a good thing, but if she is forced to be alone over a span of several years and he makes no visible efforts to find a solution, she will probably feel that he has simply used her. While there may not be an immediate answer to "what can I do," through the process of afflict, they are challenged to grow in love.

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





St. Michael parish, Miami, was one of several locations selected by the Dade County Health Dept. for senior citizens to receive Swine Flu shots.

# Supreme Court upholds tax dollars for abortions

(Continued from 1)  
 ministered. The three Republican legislators intervened in the case and were granted standing by Judge Dooling.

The complaint against Mathews and the Hyde amendment was filed by Cora McRae, a welfare mother who wanted an abortion, Dr. Irwin B. Teran, an abortionist, and Planned Parenthood of New York City, Inc.

Dooling's decree in favor of the plaintiffs was termed "awesome and unprecedented" in the petition seeking its

reversal. According to the petition the federal judge "has incautiously challenged the constitutional authority of Congress" by directing HEW "To ignore the fact that Congress has made no appropriation for 'elective abortions.'"

The petition noted that the existence of a right does not mean that its exercise must be federally subsidized.

"If the federal government is required to subsidize a woman's right to have an elective abortion, what of other, rights to which others are

constitutionally entitled?" it asked. "Would...the educational costs incurred by parents who send their children to private elementary and secondary schools be required to be subsidized by the federal government?"

According to source at HEW, no determination has yet been made by Solicitor General Robert Bork whether to appeal Dooling's order on behalf of the federal government.

## Legion completes special weekend

Member of the Miami Regia of the Legion of Mary have completed the first in a series of special weekends patterned after the summer Peregrinations for Christ in which legionaries participate during their vacations.

Working in Corpus Christi parish making home visitations, members spoke with more than 1,000 persons in some 873 residences speaking English, Spanish and French. On behalf of Father Jose Paz, pastor, they encouraged attendance at church and participation in the parish education programs.

Fathers Thomas Wenski and John Fink, Legion spiritual directors, prepared members for the weekend and Sisters Francis Leo, Patricia and Nancy, all Sisters of St. Francis participated. Miss Ann Marie Norton, Mrs. Leone Fearnow and Paul Turcotte served as team leaders.

## Propagation of Faith returns

(Following is a list of donations by the faithful of South Florida to the annual collection for the Propagation of the Faith Society.)

Annunciation, West Hollywood	\$ 362.50
Ascension, Boca Raton	746.50
Assumption, Pompano Beach	000.00
Blessed Sacrament, Fort Laud.	852.91
Blessed Trinity, Miami Springs	000.00
Christ the King, Perrine	601.07
Corpus Christi, Miami	658.84
Epiphany, Miami	1,786.00
Gesu, Miami	1,258.00
Holy Cross, Indiantown	000.00
Holy Family, North Miami	2,042.00
Holy Name of Jesus, W. Palm Bch.	683.00
Holy Redeemer, Miami	102.50
Holy Spirit, Lantana	2,000.50
Immaculate Conception, Hialeah	737.00
Little Flower, Coral Gables	2,117.00
Little Flower, Hollywood	1,805.00
Mary Immac. Mission, W. Palm Bch.	503.00
Nativity, Hollywood	2,163.00
Our Lady of Cobre, Miami	000.00
Our Lady of Divine Provid. Miami	000.00
Our Lady of Guadalupe, Immokalee	000.00
Our Lady of Holy Rosary, Perrine	734.00
Our Lady of the Lakes, M. Lakes	634.06
Our Lady of Mercy, Deerfield Bch.	257.00
Our Lady of Perpetual Help, O.L.	000.00
O. L. Queen of Heaven, La. Belle	000.00
O. L. Queen of Heaven, Margate	000.00
O. L. Queen of Martyrs, Ft. L.	950.00
O. L. Queen of Peace, Delray B.	000.00
Resurrection, Dania	589.00
Sacred Heart, Homestead	399.85
Sacred Heart, Lake Worth	2,104.00
San Isidro Mission, Pomp. Beach	000.00
San Marco, Marco	931.61
San Pablo, Marathon	260.00
San Pedro, Plantation Key	400.00
St. Agatha, Miami	150.00
St. Agnes, Key Biscayne	436.50
St. Ambrose, Deerfield Beach	1,180.00
St. Andrew, Coral Springs	887.50
St. Ann, Naples	1,445.00
St. Ann Mission, Naranja	000.00
St. Ann, West Palm Beach	1,761.00
St. Anthony, Ft. Laud.	972.50
St. Augustine, Coral Gables	776.00
St. Bartholomew, Miramar	1,240.23
St. Bede, Key West	902.50
St. Benedict, Hialeah	481.90
St. Bernadette, Hollywood	445.00
St. Bernard, Sunrise	000.00
St. Boniface, W. Hollywood	200.50
St. Brendan, Miami	1,665.00
St. Catherine of Siena, Miami	000.00
St. Cecelia, Hialeah	150.08
St. Chas. Borromeo, Hallandale	391.64
St. Christopher, Hobe Sound	324.00
St. Clare, No. Palm Beach	811.00
St. Clement, Ft. Laud.	1,275.00
St. Coleman, Pompano Beach	1,304.00
St. David, Ft. Laud.	129.00
St. Dominic, Miami	1,186.50
St. Edward, Palm Beach	4,145.00
St. Elizabeth, Pompano Beach	1,116.67
St. Francis of Assisi, Riv. Beach	625.00

St. Francis de Sales, M. Beach	297.00
St. Francis Xavier, Miami	116.95
St. Gabriel, Pompano Beach	2,092.00
St. George, Fort Laud.	400.00
St. Gregory, Plantation	1,108.50
St. Helen, Fort Laud.	516.00
St. Henry, Fort Laud.	403.76
St. Hugh, Coconut Grove	486.03
St. Ignatius Loyola, Palm Bch. Gard.	000.00
St. James, Miami	568.00
St. Jerome, Fort Laud.	505.00
St. Joachim, Perrine	000.00
St. Joan of Arc, Boca Raton	2,258.00
St. John the Apostle, Hialeah	550.00
St. John the Baptist, Fort Laud.	000.00
St. John Bosco, Miami	701.57
St. John Fisher, West Palm Beach	850.00
St. Joseph, Miami Beach	1,051.00
St. Joseph, Stuart	1,172.50
St. Jos. the Worker, Moore Haven	000.00
St. Jude, Jupiter	615.00
St. Juliana, West Palm Beach	2,878.42
St. Justin Martyr, Key Largo	265.00
St. Kevin, Miami	141.75
St. Kieran, Miami	825.00
St. Lawrence, No. Miami Beach	1,063.00
St. Louis, Miami	1,300.00
St. Lucy, Highland Beach	545.00
St. Luke, Lake Worth	000.00
St. Malachy, Tamarac	676.00
St. Margaret, Clewiston	180.00
St. Mark, Boynton Beach	1,204.71
St. Martha, North Miami	314.25
St. Martin, Jensen Beach	225.00
St. Mary Mission, Pahokee	000.00
St. Mary Cathedral, Miami	1,189.00
St. Mary Magdalen, Miami Beach	1,286.00
St. Mary Star of the Sea, Key W.	224.75
St. Matthew, Hallandale	708.50
St. Maurice, Fort Laud.	532.47
St. Michael the ArchAngel, Miami	712.00
St. Monica, Opa Locka	478.50
St. Patrick, Miami Beach	422.71
St. Paul the Apostle, Lighthouse Pt.	2,155.00
St. Paul of the Cross, N.P.B.	1,600.00
St. Peter, Big Pine Key	260.00
St. Peter, Naples	290.00
St. Peter & Paul, Miami	470.00
St. Philip, Opa Locka	99.34
St. Philip Benizi, Belle Glade	257.00
St. Pius X, Fort Laud.	1,800.00
St. Raymond, Miami	934.11
St. Richard, Perrine	294.50
St. Robert Bellarmine, Miami	75.43
St. Rose of Lima, Miami Shores	2,118.65
St. Sebastian, Fort Laud.	1,030.00
St. Stephen, West Hollywood	1,529.00
St. Thomas the Apostle, Miami	668.70
St. Thomas More, Boynton Beach	943.00
St. Timothy, Miami	000.00
St. Vincent, Margate	624.75
St. Vincent de Paul, Miami	318.00
St. Vincent Ferrer, Delray Beach	1,328.00
Visitation, Miami	620.00
St. William, Naples	000.00
St. Elizabeth Conference/St. Vincent de Paul	200.00
Our Lady of Lourdes Academy	163.18

## Catholic schools participate in meals, milk program

South Florida's Catholic schools are participating in the policy to provide free and reduced price meals and free milk for children unable to pay the full price for food served under the National School

Lunch, School Breakfast, and Special Milk Programs.

Children from families whose income is at or below the criteria level set by the government are eligible for free or reduced price meals and free

milk.

Among schools participating are Marian Center, Holy Redeemer, St. Monica, St. Theresa, Coral Gables; Gesu, and Immaculata-La Salle High School.

### MASS for Disneyworld Area Holy Family Catholic Church

From route 192 take I-4 East to SR 535 North. 3 minutes to Mass. Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

All Masses convenient to Disneyworld Fr. F. Joseph Harte, Pastor

### FREE IMPRINTING

On All Boxed Christmas Cards

From Stock

# HOLIDAY GIFTS AND CARDS

WESTCHESTER AIR CONDITIONED MALL

"Between Kmart & J. Byrns" CORAL WAY & 87th AVE.



# GMC

GMC NEW & USED TRUCKS  
 PICK UPS VANS DUMPS  
 TRACTORS

If you need em  
 We Got 'em  
 635-0331

We Solve Truck Problems  
 SERVICE PARTS  
 633-1434 635-9481

SALES  
 8 A.M.-6 P.M.  
 Mon. thru Fri.  
 Sat., 9 A.M. to 1 P.M.

GMC TRUCK CENTER  
 Minutes from the Airport

# 9 1/8%

## TAX FREE BONDS

Rated BBB+ by S&P

Call Ron La Mar 563-3251  
 or mail coupon

Att: Ron La Mar  
 Thomson, 2810 East Oakland Park Blvd.  
 Ft. Lauderdale, Florida 33339

Please send me your booklet, "Tax Exempt Municipal Bond Guide For The Individual Investor in 1970's."

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City/State \_\_\_\_\_ Zip \_\_\_\_\_  
 Home Tel. \_\_\_\_\_ Business Tel. \_\_\_\_\_

### THOMSON & MCKINNON

Thomson & McKinnon Auchincloss Kohlmeier Inc.  
 Member of all principal stock,  
 bond, commodity and option exchanges.

# S. Florida Scene

## Patrice Munsel show

MIRAMAR—The Patrice Munsel Show will be presented Saturday, Nov. 13 at 9 p.m. in St. Bartholomew Hall, 8001 Miramar Parkway.

Sponsored by the parish men's club the show is open to the public.

## Legionairies retreat

KENDALL—A weekend retreat for active and auxiliary members of the Legion of Mary is scheduled Nov. 19 to 21 at the Dominican Retreat House, 7275 SW 124 St.

Msgr. Charles Moss, Bethlehem, Pa., will be the retreat master for the sessions to which persons with special devotion to the Blessed Virgin are invited.

For additional information call 642-3691 or 238-2711.

## Women honor Abp.

FORT LAUDERDALE—Coadjutor Archbishop Edward A. McCarthy will be the guest of honor during the fall board meeting of the Archdiocesan Council of Catholic Women at 10 a.m., Wednesday, Nov. 17 at St. Anthony parish.

Mass will be celebrated at 11:45 a.m. in St. Anthony Church and a buffet luncheon will follow. Deanery presidents and Archdiocesan Commission chairmen are expected to attend.

## Miami Serra fete

Members of the Miami Serra Club and their wives will honor Coadjutor Archbishop Edward A. McCarthy during a dinner on Tuesday, Nov. 16 at the Hotel Columbus.

A social hour will begin at 6:30 p.m. and dinner will be served at 7:15 p.m.



Downtown Senior Citizens Center at Gesu Church will have a bazaar featuring handmade items on Saturday and Sunday, Nov. 20 and 21. Chicken dinners will be served on Sunday between 11:30 and 3 p.m. for adults and children.

## Villa Maria bazaar

A Christmas bazaar will be sponsored by the Women's Auxiliary of Villa Maria Nursing and Rehabilitation Center on Saturday and Sunday, Nov. 13 and 14 from 10 a.m. to 8 p.m. at the nursing center, 1050 NE 125 St.

A variety of items, refreshments, and holiday gift-giving articles will be available. Roast beef dinner will be served on Sunday, beginning at 3 p.m.

## Chaminade alumni

HOLLYWOOD—Vincent Zappone, head football coach at Chaminade High School, has been named director of alumni.

Coach Zappone, a member of the high school faculty since 1965, has announced that the club's plans for the year include a newsletter, Christmas party, an alumni information booklet and special activities for the homecoming weekend.

## Sisters pick delegates

Delegates to the Archdiocese of Miami Sisters Council have been elected from the Dade, Broward, and Palm Beach areas; and to represent Spanish-speaking Religious in South Florida.

Sister Ada Sierra, D.C.; and Sister Antonia Vara, S.C. were elected by Spanish-speaking nuns to represent them on the Council.

Delegates named in the Dade Area include Sister Catherine Baxter, R.S.C.J.; Sister Beverly Bobola, O.P.; Sister Carmela Therese de Costy, S.N.J.M.; Sister Donald Marie, I.H.M.; Sister Marie Arteal Killian, O.L.V.M.; Sister Marian Immaculate, I.H.M.; Sister Mary Immaculate, R.A. and Sister Marlene Payette, S.S.J.

Representing Religious in Broward County are Sister Marie Cartaya, R.F.; Sister Mary Ellen Lord, I.H.M.; Sister Francis Elizabeth McDonnell, O.P.; and Sister Dolores Marie Todd, S.S.N.D.

In Palm Beach areas the following nuns were named: Sister Mary Clare Fennell, R.S.M.; Sister Elish Murtagh, R.S.M.; and Sister Francis O'Neill, O.L.C.R.

## College notes founders day

A special Liturgy will be concelebrated for the founders of Barry College during a celebration on Monday Nov. 15 marking the school's 37th year.

Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of the Memorial Mass for Bishop Patrick Barry, fifth bishop of St. Augustine; Mother Mary Gerald Barry, third prioress general of the Adrian Dominican Sisters; Msgr. William Barry P.A., founding pastor of St. Patrick Church, Miami Beach; and Miami attorney, John G. Thompson, who established the first Catholic college in South Florida in 1940.

A variety of activities is also planned in observance of Founders Day which will include a program of slides and movies reflecting college history. The Barry room in the library, named for Msgr. Barry will be open all day.

Friday  
Saturday  
Sunday

November  
12-13-14  
1976

St. Lawrence Church  
**CARNIVAL!**  
Entertainment - Prizes -  
BINGO - Refreshments -  
Rides - Rides - Rides

N.E. 191 St. & 22 Ave.  
North Miami Beach

Noon  
to 11 P.M.

Noon  
to 11 P.M.



Love . . .  
Let's Keep  
It Alive!

## Marriage Encounter

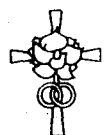
For couples with good communication . . . to deepen it.  
For those with poor communication . . . to improve it.  
For those with no communication . . . to begin.

For more information call Nov.

Dade: Pat and Carol Farrell 653-3956  
Broward: Tony and Diane Favarulo 983-8266  
Palm Beach: Dick and Pat Connors 395-2962  
Martin: Joe and Noreen Gulotta 287-3694

Or write confidentially to:

Marriage Encounter of the Archdiocese of Miami  
20245 N.W. 3rd Court Miami, Florida 33169



## It's a Date

### Broward County

**ST. VINCENT** parish center, Margate, will be the scene of "Mary's Night" on Saturday, Nov. 20 at 8 p.m. when an Italian dinner will be followed by dancing and entertainment. Reservations may be made by calling 974-1584 or 974-7345. A Christmas bazaar will be held in the parish on Nov. 13 and 14. Refreshments will be available in addition to a variety of holiday items.

★★★  
**ST. BARTHOLOMEW** Women's Club, Miramar, will meet on Nov. 18 in the parish hall. A cake and pie walk will be featured at the evening sessions. Mass will be celebrated at 7:15 p.m. for members.

★★★  
**ST. JOHN THE BAPTIST** Women's Guild has announced a Day of Recollection from 9:30 a.m. to 2 p.m. on Wednesday, Nov. 17. "Dare to Be Different" will be the theme of the day conducted by Father Chester Schwab, O.M.I., pastor, St. Stephen Church, Miramar.

★★★  
**LAUDERDALE CATHOLIC SINGLES** Club will have a membership party on Saturday, Nov. 13 at St. Gregory parish hall, 200 University Dr., Plantation.

★★★  
**CATHOLIC WIDOWS AND WIDOWERS** meet at Blessed Sacrament parish, Fort Lauderdale, at 8 p.m., Monday, Nov. 15. For information call 772-3079.

★★★  
**OAKLAND PARK COUNCIL** K. of C. No. 5235 has inaugurated

fish fries every Friday evening from 6 to 8 p.m. at 3575 N. Andrews Ave. Everyone welcome.

★★★  
**ST. GREGORY** Women's Guild meets at 8 p.m., Nov. 16 in the parish meeting room, Plantation. Rev. Ken Crossman will be the guest speaker discussing "Specialized Urban Ministries." A holiday arts and crafts display will also be featured.

★★★  
**ST. CHARLES BORROMEO** Women's Club, Hallandale, will have a rummage sale, Monday and Tuesday, Nov. 15 and 16 in the parish center, Beach Blvd. and NW Sixth Ave. Those wishing to donate items may bring them on Sunday, Nov. 14 between 2 and 5 p.m.

★★★  
**ST. BARTHOLOMEW CYO** families will have a covered dish supper at 6:30 p.m. on Nov. 17 in the parish hall. A Karate demonstration will follow. Admission is one covered dish per family. For further information call Mrs. Ulino at 983-5321.

★★★  
**ANNUNCIATION** parish members who are divorced or separated meet with Father Christopher Petrosky at 8 p.m., Friday, Nov. 19 in the parish hall. For additional information call 987-9642.

### Dade County

**ST. ROSE OF LIMA** School Commission will sponsor a luncheon and fashion show on Thursday, Nov. 18 at the Indian Creek Country Club, Miami Beach. Fashions from Jordan

Marsh will be shown. Reservations may be made by calling 751-6445 or 759-4856.

★★★  
**THE THIRD ORDER OF ST. FRANCIS** will conduct a Day of Recollection on Sunday, Nov. 21 beginning at 10:30 a.m. at St. Francis Hospital, Miami Beach. For reservations and additional information contact Rosemary Powell at 534-0929.

★★★  
**ST. MARY CATHEDRAL** parishioners will have a covered dish picnic in the parish hall from 1 to 6 p.m. on Sunday, Nov. 14. All families are asked to bring a main-course dish.

★★★  
**ST. JOSEPH** Catholic Women's Club, Surfside, will have a dessert card party at 1 p.m. Monday, Nov. 15 in the parish center.

★★★  
**ST. LAWRENCE** parish carnival begins on Nov. 12 on the grounds at 2200 NE 191 St., Miami Beach, and continues from noon until 11 p.m. daily through Nov. 14. Rides, games, and variety booths for all ages will be featured.

★★★  
**ST. JAMES** Forever Young Club will sponsor a Saturday night social on Nov. 13. Included will be a covered dish supper, dance, and entertainment. Anyone needing transportation should call 685-1852 or 688-4236.

★★★  
**DIVORCED WOMEN'S** club recently organized by the Archdiocesan Family Life Bureau meets at 8 p.m., Friday, Nov. 19 at the

home of Mrs. Olga Mikluscak, 721 Albatron St., Miami Springs.

★★★  
**ST. BRENDAN** Women's Club will sponsor a Christmas bazaar Nov. 20 and 21 from 10 a.m. to 6 p.m. in the parish hall. Holiday decorations, religious articles, Spanish boutique items, and a variety of gift-giving objects will be featured.

### Palm Beach County

**ASCENSION** Women's Club, Boca Raton, will sponsor a "Christmas Carousel" from 10 a.m. to 8:30 p.m. on Thursday, Nov. 18 and from 9 a.m. to 5:30 p.m. on Friday, Nov. 19. A variety of articles and home baked goods will be available.

★★★  
**RIGHT TO LIFE** Committee of Palm Beach County is selling greeting cards to support its pro-life work. Call 622-3697 for information.

★★★  
**SACRED HEART** Ladies Guild, Lake Worth, meet at 8 p.m., Nov. 18 when members will hear Mrs. Alice Skaggs, executive director, Office of Consumer Affairs for Palm Beach County. Mass at 7:30 p.m. precedes the meeting.

★★★  
**ST. JULIANA** parish holiday bazaar will be held Nov. 20 and Nov. 21 in the school cafeteria, 4500 S. Dixie, West Palm Beach, from 10 a.m. until 6 p.m. on Saturday and from 8 a.m. to noon Sunday. A variety of booths will be featured. Luncheon will be served at 11:30 a.m. Saturday.

## Senior citizen meetings continue

Meetings continue between Father Daniel Dorrity, chairman of the Archdiocesan Commission for the Aging, and presidents of senior citizens clubs in various areas of South Florida, in order to coordinate all activities.

For the benefit of those interested in joining clubs in the South Dade and Central Deaneries The Voice publishes the following list of organizations as well as the times and places of meetings:

**ST. LOUIS CHURCH** - Golden Age Club- 10 a.m. on second and fourth Thursdays of the month in the parish center.

**ST. TIMOTHY CHURCH** -Senior Citizens Group- 2:30 p.m. each Tuesday in the parish library.

**CORPUS CHRISTI CHURCH** -Friendship Club- 1 p.m. on first and third Tuesdays in parish hall.

**GESU CHURCH** -Downtown Senior Citizens-

Daily Monday through Friday from 9:30 a.m. to 4:30 p.m., lower hall of church.

**LITTLE FLOWER CHURCH, CORAL GABLES** - Fifty Plus Club- 2 p.m. on last

Sunday of the month in the school cafeteria.

**ST. DOMINIC CHURCH** -Young at Heart Club- 11:30 a.m. on second and fourth Thursdays in the parish hall.

Seafood specialists since 1959



1619 N.E. 4th AVE.  
FT. LAUDERDALE  
763-8922 763-7211

**WEDDING PARTIES**

RECEPTIONS AND DINNERS ARE BEAUTIFUL AT THE FAMOUS

HARRIS  
**IMPERIAL HOUSE**  
North Ocean Drive at Atlantic Blvd.  
in Pompano Beach • Ph. 941-2200

**NOW OPEN - Our 17th Year!**

**TONY'S FISH MARKET SEAFOOD RESTAURANTS**

23 Private Rooms For Parties—Open Till Midnight  
Deluxe Dinners from \$3.95  
MIAMI BEACH 1900 79th St. Causeway 865-8688  
FT. LAUDERDALE 17th St. Causeway 525-6341  
Children from \$2.95

**Broward County Advertisers!**

Call Pete Sharkey  
**782-1658**  
for service

751-4429 A TOUCH OF CAPE COD ON BISCAYNE BAY

# Mike Gordon

**SEAFOOD RESTAURANT** Miami, Fla.

On the 79th St. Causeway

- COCKTAIL LOUNGE
- MAINE LOBSTERS
- CLAMS AND OYSTERS
- NEW ENGLAND SEAFOOD

CLOSED MONDAY  
MIAMI'S OLDEST SEAFOOD RESTAURANT —OUR 29th YEAR

**Announcing Capt. Perry's Early Bird 8-Course Dinners \$3.95**

4 to 5:30 P.M. Mon. thru Sat.  
Relax... Dine in our Newly Refurbished Dining Room  
OPEN NITELY 4-10 PM  
Sun. 3 to 9 P.M.  
We cater to Beefeaters also

**Capt. Perry's SEA CHEST**

RESTAURANT & LOUNGE  
2750 Griffin Rd. Hollywood  
1/2 mile West of I-95  
Your Host: JACK FLEISCHER & BEN O SCHOR  
Phone 987-1971

We Honor - American Express, Master Charge, BankAmericard



# Nell Carter: hard work, not glitter, to be a star

By FRANK HALL  
Arts, Drama Critic

Nell Carter looked as comfortable sipping ice tea at the Kaleidoscope Restaurant as she does on stage in Bubbling Brown Sugar at the Coconut Grove Playhouse. Sitting on the patio of this very chic restaurant with its youthful proprietors Chris Di Pietro and Hogen Taudt, it was very easy to think of the large number of young people interested in a show business career. The bubbliest of the Bubbling cast, Nell quickly offers advice to young people.

"MAKE SURE you have a chance to get a degree. A lot of people have a degree in theater but theater can always backfire. Get an education and make sure you have a second major.

"One of my biggest hangups is that I don't have another career. It worries me, really. It's not only to get the next job but if you're going to be happy in that job. I've been in shows where I've been very unhappy and I couldn't leave.

"Just because you've heard somebody else made it with an eighth grade education

don't believe it. They never tell you what they went through before making it. A lot of people today in show business have gone back to college."

As for what to study in the entertainment field, this actress-singer-dancer-comedienne suggests:

"KNOW a little something of everything. Know a little tap, a little piano, a little body movement, a little of everything. Even if you want to be a straight actor, it never hurts to know.

"I went to tap class once for an audition for dancers even though I'm not a great dancer but I wanted this director to see me. So, I went and danced. I was awful, but the director remembered me."

Not being depressing, Nell is realistic about show business and has long outgrown the glamor and glitter stage. She is adamant about struggle and hard work and that special concern for perfection. Her realistic attitude is evident when she reflects upon past experiences and why she remains in theater.

"So often I've gotten hired

for the second lead or third lead and then someone says after I'm in the show, 'hey, we should have hired you for the lead.' Sometimes I honestly feel like just forgetting it but then you go to work and do something like Bubbling and you say, no, I'll stick right in there.

"I LIKED Cope ('Don't Bother Me, I Can't Cope). It was a fun show. But, in Cope, I was over-used. Everytime you looked around I was out there and it has a lot to do with how the audience accepts you. If you're over-used, the audience will forget anything you've done good because you've done too many things. In Bubbling, everything is divided in a way that no one is over-used and it's fun."

With Nell's obvious talents, it would be hard for producers and directors not to over-use her. In Bubbling, when Nell appears as the Gospel Lady it must be difficult for a producer not to write in three more Gospel songs because of the audience's obvious delight. But Nell is happy with her role and especially thrilled with the uniqueness of the cast.

"I've been in a lot of casts and you usually don't like each other. There's often a lot of back-stabbing and up-staging. There's none of this in Bubbling and everyone is really together. For some reason, the cast is really like a family here and if you came backstage you would notice that nobody is ever in their own dressing room.

"We even started a curse box backstage and for every curse word you said you had to put money in the box. It's the kind of cast, to show how



NELL CARTER



Students from Little Flower School, Coral Gables, meet Nell Carter and the cast from "Bubbling Brown Sugar" after a matinee.

## Announce 'Rose Tattoo,' 'Shenandoah' in schedule

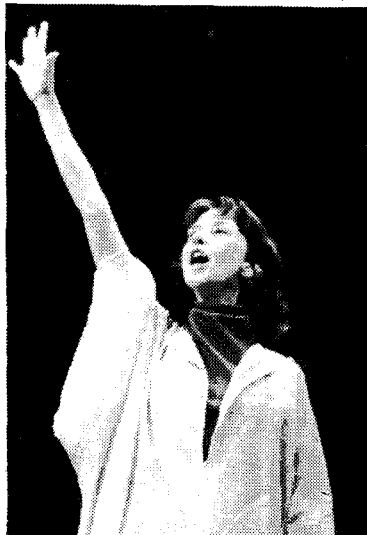
Twenty-five years after she first exploded on Broadway as the tempestuous Serafina della Rose, multi-award winner, Maureen Stapleton, joined by Tony-award winner, Cliff Gorman, will recreate her most famous role in Tennessee Williams' award-winning drama, "The Rose Tattoo," Tuesday, Jan. 4, at the Miami Beach Theater of the Performing Arts and Monday, Jan. 10, at the Parker Playhouse.

Howard Keel, of Broadway musical comedy stage and a score of M.G.M.'s musicals is also announced by producer Zev Bufman as joining his theater series for 1976-'77 Keel will open in Broadway's current

musical hit, "Shenandoah," Tuesday, Jan. 25, at the Miami Beach Theater of the Performing Arts and Monday, Jan. 31, at Fort Lauderdale's Parker Playhouse.

The announcement of "The Rose Tattoo" as the third production at both theaters, completes the full seven-play line-up at the Theater of the Performing Arts. The final two plays of the Parker's eight play season are still to be named.

Subscription and ticket information are available at the Beach Theater by calling 673-8300 in Dade, 467-2855 in Broward and at the Parker Playhouse call 945-0720 in Dade, 764-0700 in Broward.



Actress Jeaneen Kinchen rehearses a scene from Barry College's upcoming production "Applause." The play will be presented Nov. 12-14 and Nov. 18-21 at 8:15 p.m. in the college auditorium. For further information, call 754-3392.

honest and together it is, that if someone cursed you didn't have to be there. They would come running down and say, 'I said this the other day so here's the money.' Even the stage hands joined in."

In between one-liners Nell uses to spice her conversation, there's a lot of growth, maturity, and seriousness reflected in her comments.

"I use to show my anger openly but I've learned the only way to handle that anger is to realize that it was because of you. Don't use the reason against yourself but use it to improve.

"As an example, if I don't get a role because I'm a little too heavy, well, don't be angry with the casting director. Use that to motivate a diet to loose the weight just to show him.

"If I don't get the applause I think I should have gotten I just cry. But the first thing out of my mouth is not that it's a bad audience but I guess I better stop clowning around so much."

Doing the same show every night can be a little dangerous in that people can get sloppy or careless. Bubbling doesn't have to worry about that.

"I might go up to someone," notes Nell, "and say, 'you know, you just messed up a whole scene when you came out there and acted like you didn't care.' The whole

cast is like that. It's very much, hey, you're messing with my livelihood. If you do something like that the audience is going to tell someone the show wasn't good and they're going to close this show. You're really messing in my livelihood so you get your act together or you quit."

As hard as these words might seem, you know they aren't meant to hurt but rather come from a woman who takes her work seriously. And that's what makes Nell and the cast of Bubbling Brown Sugar so sweet to see; a love for hard work to gain that audience applause and joy.

## Blind pianist in free recital

A free recital at the University of Miami Gusman Concert Hall will feature Edwin Kowalik, world famous blind pianist, today, Friday, Nov. 12, at 8 p.m. Selections from Paderewski, Chopin, Rozycski and Szymanowski will be performed.

**HELP WANTED**

By  
*The Society of St. Vincent de Paul*

Donate your usable discarded Furniture, Rugs, Appliances, Bedding, Clothing, Shoes, and Miscellaneous items today.

\* WEST PALM BEACH  
686-1220  
538 - 24 St. No.  
2560 Westgate Ave.  
Any article you may wish to donate will be gladly picked up



**Marquas**

37 years same ownership-management.

NORTH BEACH CLEANERS 7134 Abbot Avenue  
Miami Beach, Florida 33141

PHONE: 866-3131



"Naturally, it's from  
**CARROLL'S**"

THE fine JEWELRY STORES Coral Gables & Fort Lauderdale



Family hour on American television has been ruled unconstitutional, on the grounds that it limits freedom of speech, by a Federal judge in Los Angeles. The

"family hour" was instituted 18 months ago by all three major networks due to pressure to clean up the early evening viewing of sex and violence.

## Documentary on retarded hits institutions as wrong solution

If you have any concern for the value of human life, make it a point to watch this unusual documentary about the mentally retarded, "The Others," airing Monday, Nov. 22, 10-11 p.m., on PBS.

Unlike other handicaps, our "educated" society attaches a special stigma to mental retardation which is totally unjustified. This attitude derives from the turn of the century when the first IQ tests and the unscientific crusade against the "feeble-minded," who were blamed for everything from the crime rate to the fall of nations, started a eugenic scare that ultimately became the basis for Nazi racist propaganda.

PUBLIC attitudes change slowly and the result has been a system which effectively disenfranchised the retarded, denying them basic human and legal rights. This today is being challenged by private advocate groups who are working to enable the retarded to live fulfilling lives in the larger society. The program ends by pointing out that society has

the most to gain from this because by learning to live with the retarded, it will be "learning to be a little more human."

"The Others" is an outstanding documentary because it not only examines how society compounds personal tragedy but it also shows what can be done to improve matters and holds out hope for a more promising future for the retarded.

This documentary demonstrates the case against institutionalization for all but the most severely retarded (a

### Capsule reviews

"Shout At the Devil" (AIP) is an expensive, thoroughly uneasy amalgam of just about every action-movie situation imaginable.

small fraction of the total). The normal setting for most is still the home whether with family or in a group home, a development gaining wide acceptance in many parts of the country. Institutions are the wrong solution for many reasons, not least of which is the impossibility to distinguish between actual impairment and the effects of the environment. Tragically, unknowledgeable counsellors are still advising parents to institutionalize a child who could be most helped by the home situation.

Although produced by the Iowa affiliate of PBS and using mostly local examples or those from the neighboring state of Minnesota, this program is as complete a picture of our current national problems and our options for the future as if it had been made with all the resources of one of the giant networks. Perhaps it's even

better because it's the work of a single talent, writer-producer-director John Beyer, who knew what had to be said and how to get it across.

It's an important program and you shouldn't miss it.

Parents should be aware of the film's intermittent blood and gore. A-III (PG)

"Small Change" (New World) is a French film about the joys and trials of childhood, from infancy to the approach of adolescence. Francois Truffaut is always warm, often funny, but never sentimental in creating his composite picture of French youth which is nothing less than a group portrait of children everywhere.

Age reservations are necessary because of a short scene involving children's curiosity about sex and a few bits of dialogue. A-II (PG)

"Two Minute Warning" (Universal) Instead of a hotel or a boat, the site for disaster this time is the Los Angeles Memorial Coliseum where a 100,000 extras and a dozen stars are gathered for the championship football game.

A sniper is spotted, the police move in, and the arena is turned into a Roman forum of blood.

The times are bad enough without such entertainments feeding our insecurities and appealing for order at any costs. B (R)

## Judgment and justice theme of Ophuls' film

"The Memory of Justice" (Paramount) by Marcel Ophuls is a formidable documentary about judgment and justice in our time.

The subject of Marcel Ophuls' new film, another remarkable four-and-a-half hour enterprise, is the problem of the meaning of justice in a world in which no one is blameless enough to cast the first stone. Ophuls brings the same patient intelligence and concern for human dignity ("I believe in many things—including the Ten Commandments") that distinguished his previous masterpiece, "The Sorrow and the Pity."

THE NAZIS figure prominently in both films: in the first they represent the terrible force that confronted the integrity of the French people. In the second they are prisoners at the bar of justice. And if Ophuls' task was a difficult one in the first film—an examination of French conduct during the Occupation—it is still more formidable here.

How much truth is there in the cliché that the Nuremberg Trials represented nothing more than "victor's justice," since the Allies themselves were certainly not blameless in their conduct of the war? And, granting that there was validity to the Nuremberg Trials, was there not then some kind of legal precedent set that might one day form the basis for accusations against other nations than Nazi Germany, including those who sat in judgment at Nuremberg?

"NUREMBERG and the



Henry Fonda reveals himself as a great teller of show business yarns on Jeanne Wolf With, on Thursday, Nov. 18, at 10:30 p.m. on PBS-TV channel 2.

Germans," the first part of the film (there is an intermission), focuses on the first question. The second, "Nuremberg and Other Places," while staying with the first question, goes into the second question at length. And since one of the "other places" is, inevitably, Vietnam, "The Memory of Justice" is a film that will often be painful for the American viewer.

Ophuls' technique is the same that he used in "The Sorrow and the Pity:" interviews (conducted by himself in three different languages) intercut with footage that is, for the most part, from the period under examination, including both newsreels and documentaries. There is no narration as such, and Ophuls handles the language problem by smoothly done voice-overs rather than subtitles.

His artistic method, however, is considerably more complex. It is much like the development of a complex musical composition. He strikes certain notes at the very beginning, introduces certain themes. He returns to these themes constantly, deepening them, enriching them, selecting some for special emphasis. He contrasts, he blends, and he thus achieves a cumulative effect of immense emotional and intellectual force.

THE WITNESS to whom Ophuls returns most often as he blends and contrasts, building in power all the while, is Professor Telford Taylor, one of the chief American prosecutors at Nuremberg and the author of the book that inspired Ophuls' film, an examination of American accountability in Vietnam in the light of the Nuremberg precedents. To compare American and Nazi crimes, Taylor insists, is not to equate them. Yes, our conduct was reprehensible. Yes, we were arrogant. But what happened at My Lai, for example, was far different in nature from the cold-blooded methodical slaughter at Dachau.

Because of the film's unflinching look at the atrocities of the concentration camps and, to a lesser extent, its unnecessary use of nudity, reservations are called for. In sum, the complexity and sophistication of "The Memory of Justice" is such that it is to be considered essentially an adult film. A-IV (PG)

### Call to Action panel to air on ABC-TV

Following the Bicentennial Call to Action Conference, ABC-TV, Channel 10, will present a panel discussion on "Directions" Sunday, Nov. 14, at 6:30 a.m.

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

**BEST TV THIS SUNDAY**

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

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

The Archdiocese of Miami's TV Programs in English

**"we run a very simple business"**

Bobcat, Comet, Cougar,  
Monarch, Montego, Mercury  
Lincoln Continental & Mark V **1977**

**G** LINCOLN MERCURY  
GABLES

Ponce de Leon at Bird Rd.  
Coral Gables 445-7711



The football scene last weekend saw St. Rose and Nativity teams tie in a 12-all game at Chaminade field, Hollywood. Cheerleaders from Nativity parish worked hard to spark their team.

## 'Why are only men important in Church?'

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

**Dear Father:** My question is very simple. Why is it imperative that men be the only important figures in the Catholic Church? —Liberated

**Dear Liberated:** I believe that the tone of your question and the manner in which you identified yourself shows that what you are saying is that

### Straight Talk

women are not considered important figures in the Church. If that is what you meant to say, I must disagree.

It is true that the Church believes men are called to a specific ministry—the priesthood. That does not mean that women are not important. The woman who gives her life to others in Religious life is very important. The woman who raises a family is very important. The woman who teaches others is very important. The woman who offers leadership to her parish is very important.

If we assume that the only important people in the Church are the Pope, bishops and priests then we are in a great

deal of difficulty. If we assume this, not only are women considered unimportant, but also every man not called to this ministry. If we assume this, then for example I would be considered important while my father would not. That I can't buy. The call to ministry does not determine the importance of a person.

Some people say that because the Church does not allow women to take part in certain forms of ministry and service, the Church is denying the dignity and worth of women. It is just the opposite. It is because the Church understands the dignity and importance of every person, that she feels we do not have to be all the same and do all the same things. Persons are important because of what they are, not what they do.

### Retreat schedules for Boy-Girl Scouts

The Boy Scout retreat will be at St. Vincent de Paul Seminary, Boynton Beach, Nov. 12-14. Registration is from 5-9 p.m. and the fee is \$3 per person. Campers must bring their own tents and food. Phone, for emergencies only, is 734-1036.

The Girl Scouts retreat will be at Camp Seminole, Davie, Nov. 19-21. Registration is \$3 on Friday from 5-9 p.m. Campers must bring their own tents and food.



Lourdes Academy students Miriam Diaz-Silveira and Frances LaPointe prepare for the school's observance of "Thanksgiving Community Service Project" from Nov. 15-19. Students will distribute Thanksgiving favors and entertain the aged, sick, retarded and hospitalized children.

What does it take to be a Little Brother of the Good Shepherd? We have operated Camillus House, Miami, Florida for the past 15 Years, Feeding, Clothing and sheltering Thousands of poor men.

WRITE: BROTHER MATHIAS  
P.O. BOX 389  
ALBUQUERQUE,  
NEW MEXICO 87103



who has been caring for Christ's poor and needy for Sixty Years.

## Divisional standings through Oct. 31

Archdiocese of Miami Department of Youth Activities

### FOOTBALL SOUTH

St. Louis	3	0	1
Boystown	3	1	0
St. Timothy	3	1	0
St. Richard	2	2	0
Holy Rosary	1	3	1
Centro Mater	1	4	0

### VOLEYBALL SOUTH

St. Timothy	4	1
St. Richard	3	2
St. Louis No. 2	2	2
Holy Rosary	2	2
St. Louis No. 1	2	3
St. Catherine	1	4

### VOLEYBALL BROWARD

St. Stephen	4	0
Nativity	3	2

### St. Bartholomew No. 1

St. Vincent	2	3
St. Bartholomew No. 2	3	2
St. Gregory	2	3
	1	3

### FOOTBALL NORTH

St. Rose	4	0	0
Nativity	4	0	0
St. Gregory	2	2	1
St. Bartholomew	2	2	1
St. Patrick	1	4	0
St. Stephen	0	5	0

### VOLEYBALL NORTH

Holy Redeemer	4	0
O.L.P.H.	4	1
St. James	2	2
St. Rose No. 1	2	2
Holy Family	2	3
St. Rose No. 2	1	3
St. John Bosco	0	4

**HE'S REACHING OUT FOR YOUR HELP. GOD IS TOO.**

We're giving our lives to Jesus to serve the people around us — doing God's work by caring for people. We're priests, brothers, sisters and deacons.

Join us and put your concern to work. Do it now. Contact:

Director of Vocations  
6301 Biscayne Blvd.  
Miami, Florida 33138  
Telephone: 223-4561



# Ministry Team—new way to your own ministry

(Continued from 3)

you to care in return," said Jim.

The people are given written materials to follow throughout so there is no drifting but a definite pattern to follow and to help overcome years of holding back, Stabler said.

ONE OF THE IDEAS the team members learn about is the Ministry Pyramid which is built of seven levels representing the seven levels of growth. At the base is level One:

1. **Knowledge.** Catechetics and doctrine make up this level.
2. **Attitudes,** which affect how we think and what we do.
3. **Involvement** in people's needs on one half the level and **encouragement** on the other half which is necessary to stay involved without becoming discouraged.
4. **Discovery** of your gifts, which is necessary before you can make use of them.
5. **Ministry** to each other through the discovery and use of gifts.
6. **Strengthening** of the body of Christ through the growth of its people and their gifts.
7. **Ministry** to the world, enabled by individual Christians giving and receiving love in the teams, finding their gifts and growing to the point of being a lay minister in all aspects of life.

The program includes a 70-question test to help you find your natural areas of ability or gifts. This and the pyramid and many other ideas are included in 43-page program outline.

Anyone going through "Team" will do a lot of talking, writing, thinking and praying. It may seem a bit complicated seen through the written word, but those who have experienced it say "Team," as it is called, is a great booster to their personal and spiritual lives and results in real ministries. And it is different.

"CURSILLO is an intense spiritual thing for the individual," says Murray, "but it is not as broadening in terms of real ministry."

"There is something about developing close personal loving relationships with another person that brings out aspects of you that prayer alone does not," he added.

"It is an answer to drifting through our spiritual lives," said Father David Russell, pastor. "By being the recipient of love, we can then give love. By receiving the light we can then become the light of the world."

(Anyone interested in further information can contact the Murrays through St. Louis parish.)

## Catholic journalists hear call to be evangelizers

ORLANDO, Fla.—(NC)—Perhaps the Church would be better described as a "nomad people" rather than a "pilgrim people," said Philip Scharper, keynote speaker for the National Editorial Conference of the Catholic Press Association and the Associated Church Press.

Scharper, editor of Orbis Books, Maryknoll, N.Y., said, "A pilgrim people moves toward a fixed destination and on a fixed route" with the aid of a trained guide. "It is an 'accidental' group, shaped with loose bonds which dissolves after the trip.

"But a nomad has no fixed destination—like the children of Abraham—and no route to follow" and no trained guide. "They wander to a place made holy by the action of God, led only by a pillar of fire and a cloud," he said.

SCHARPER'S talk was

followed during the three day meeting Nov. 3-5 by others which urged the Protestant and Catholic journalists to be evangelizers and to see their work as modern ministry.

The conference was cosponsored by The Florida Catholic, newspaper of the dioceses of St. Petersburg and

Orlando, and the Florida Council of Churches. Participants included George Monahan, editor of The Voice, and Father David Russell, executive vice-president of The Voice.



Instruments courtesy Allegro Music

## There's a Voice for everyone

ANNUAL SUBSCRIPTION... \$7.50  
PAYMENT ENCLOSED  BILL ME



Fill out and mail to:  
P.O. Box 381059  
Miami, Fla. 33138  
— or give it to your pastor!

Please send me the Voice every Friday starting two weeks from today.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Zip \_\_\_\_\_  
Parish \_\_\_\_\_  
PLEASE CHECK ONE  
 NEW  RENEWAL

*Lowe-Hanks Funeral Homes*

HIALEAH MIAMI SPRINGS CHAPEL 151 E. OKEECHOBEE ROAD HIALEAH, FLORIDA 33010	PALM SPRINGS NORTH HIALEAH CHAPEL PALM AVE. AT W. 49 STREET HIALEAH, FLORIDA 33012
---	---

**JOSEPH R. COFER & SON**

**FUNERAL HOME**  
10931 N.E. 6th Ave. • Miami

• 754-7544 •

**AHERN Plummer**

**FUNERAL HOMES**

CONVENIENT LOCATIONS  
13th & FLAGLER ST. 60th & BIRD ROAD.  
PRIVATE FAMILY ROOMS  
SPACIOUS FORMAL CHAPELS

**"The Plummer Family"**  
Jos. L., J. L., Jr., Lawrence H.

**Becker**

Funeral Home

**RON E. BECKER**  
Funeral Director

Phone:  
**(305) 428-1444**

1444 S. Federal Hwy.  
DEERFIELD BEACH.

R. JAY

**KRAEER FUNERAL HOME**

Fort Lauderdale Pompano Beach Sample Road Deerfield Beach Margate  
565-5591 941-4111 946-2900 399-5544 972-7340

R. Jay Kraeer, Funeral Director

**Fairchild** FUNERAL HOMES  
FT. LAUDERDALE

**DAN H. FAIRCHILD-L.F.D.**  
ESTABLISHED 1930

29J N. FEDERAL HWY. 763-4498 3501 W. BROWARD BLVD. 581-6100

**NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD**

<b>HOLLYWOOD MEMORIAL GARDENS</b> Cemetery and Mausoleums 60th AVENUE near TAFT STREET. <b>983-2202</b>	<b>Hollywood Memorial Gardens North</b> Cemetery SUITE 402 6600 Taft Street <b>987-7885</b>
--	--

# CLASSIFIED ADS



CALL: IVIS  
at...  
Miami 754-2651  
Droward 525-5157

## 2-Anuncios en español

M and L TV. Service, color blanco y negro, Stereo. Servicio en el mismo día. 90 días de Garantía.  
596-2387

## 3-Cemetery Lots

Flagler Memorial Park Cemetery. 1 lot. St. Joseph's Division. Write to Box 219, The Voice, P.O. Box 1059, Miami, Fla. 33138.

## 5-Personals

Murrays Health Food Store  
Cor. N. Miami Ave. 5 N.W. 75 St., Phone 759-2187 - Vitamins, Minerals, Books, Bread, Nuts, Oils, Honey, Seeds.

Kosary - parts and expert repairing, Mr. Francis Winkel, 41 St. Clair St. Port Sanilac, Mich. 48469.

Special Sale! Immune Malayan Coconut Palms and many other ornamental plants. 1532 NE 144 St. No. Miami, 949-4364.

Widow has to get to Arizona. Must sell. Will sacrifice - 1 bedroom delux condo. Apartment, good location, pool, gym. Make offer. 893-7866.

## HAS JESUS CALLED YOU?

Live in a little community of praying, sharing and giving of yourself to God's poor and sick. Now forming a new Community of Charismatic Missionaries. (Third order of Dominicans Tertiary).  
Call Sister Helen 758-8389.

Knights of Columbus, Marian Council 3757. Hall for rent for weddings and banquets. We also do catering. 13300 Memorial Hwy. No. Miami 893-2271.

## 5-Personals

Ladies' earn free gifts, have a Rubbermaid Home Party today. Call: 688-2410 for details.

Knights of Columbus, Miami Council 1726. Hall for rent for weddings and banquets. 5650 N.W. 7 St. 266-1041.

Hand made Patch Quilt. Good assortment in washable colors. Also afghans made in many styles.  
1320 SW 15 St. Miami, 858-3555

VITAMIN SPECIALS.  
Aangamik vitamin B-15, 100 \$6.95, 200 \$12.50. Saitonis from New Zealand for arthritis 100 caps \$11.50. Send check plus 50 cents handling to Neutra Mad P.O. Box 2412, Naranja, Fl. 33030.

## 7-Schools and Instructions

Tutoring - Certified teacher. English remedial reading phonics and French by native. Students and adults. Reas. 681 9884.

PIANO or organ lessons. Pop or classic. Home or studio. Robert Whitfort methods. Also help for songwriters. 754-0441.

ORGAN & ACCORDIAN instruction by Gail Crawford. Specializing in beginning and intermediate pupils. SINCERE STUDENTS PLEASE. 621-8267.

## 13-Help Wanted

Qualified parish secretary - Must be able to type, file and have experience in the use of mimeograph. Monetary consideration for Saturday and Sunday: 5-day week, hours 9:00 - 5:00. Write full details to Box 212, The Voice, P.O. Box 1059, Miami, Fla. 33138.

Live-in maid wanted Catholic rectory. Write: The Voice, Box 216, P.O. Box 1059 Miami, Fla. 33138.

## 13-Help wanted

### NEWSPAPER REP.

Good opportunity for experienced rep. Protected territory-bonus plan - hospitalization insurance. If you are a self starter, send resume:

**VOICE SALES**  
P. O. Box 1059  
Miami, Florida 33138

Person to clean house (NMB) in exchange for room. Must like cleaning. Call 945-6474 between 11 and 7.

### BILINGUAL SALESMAN

FANTASTIC OPPORTUNITY FOR AN EXPERIENCED BILINGUAL SALESMAN IN NEWSPAPER ADVERTISING. SEND RESUME TO:

**VOICE SALES**  
P. O. BOX 1059  
MIAMI, FL. 33138

WOMEN. Earn \$6.00 an hour teaching piano or organ at home. \$8.00 out. 754-0441.

## 20-Household Goods for Sale

1 yr old 16 cu. ft. freezer, \$150. Moving - must sell!

## 21-Miscellaneous for Sale

Spinnet piano for sale with bench, 88 keys. Good condition. Call: 895-3349 after 5 p.m. 440 NE 114 St.

Bedroom set with twin beds. Brand New. Call: 226-8400 or 221-4904.

## 21-Miscellaneous for Sale

Wheel Chair, like new, \$75  
Call: 751-0657

## 21A-Miscell. Wanted

Needed pharmaceutical supplies. Tylenol, alcohol, soap, paper supplies, etc. Please call Sr. Helen 758-8389.

## 25-Tool Rentals

Over 100. Low Rental Tools  
SMITTY'S Hardware  
And Paint Co.  
12320 NW 7 Ave. 681-4481

## 27-Automotive

Dodge 74-50,000 miles, automatic, air, radio, steel beated, Die-Hard.  
1-961-7442.

Pontiac 67, air cond., very good condition. 221-3101.

## 28-Mobiles Home, Homestead

12 by 50, 1 bedroom, excellent park, adult section, furniture, central air, screen porch, carport, shed awnings, skirted. Only 3,600 TOTAL. 248-9159.

## 40-Apartment for Rent

Three room apartment, widow or single woman over 50. Near St. James, Reasonable. Call: 688-2778 or 681-8929

## 40-Apartment for rent - S.W.

RECIEEN DECORADO  
Apto. 1 dorm. \$150 mensual  
Zona Buena- 321 SW 7 St. y  
326 SW. 6 St. Sra. Fernández  
GERENTE RESIDENTE. TAMBIEN  
Aire Acondicionado, Eficiente  
y con Parqueo.

## 42-Rooms for Rent - NE Section

Large room private entry, bath, air cond, refrig. Near St. Rose. 751-7693.

227 N.E. 2 St. Near Gesu, furn. Efficcy's. Bedroom apts. Utilities Adults. Johnson Apt. Hotel 371-9826.

## 42-Room for Rent, Bay Shore section

Bay Shore furnished room to rent, lady preferred, convenient for shopping. For information call: 756-7506

## 50-Real Estate

**Philip D. Lewis, Inc.**  
Commercial Properties  
NO. PALM BEACH COUNTY  
31 WEST 20th STREET  
Riviera Beach • VI 4-0201

SELECT...YOUR PARISH  
SELECT...YOUR BROKER  
JOHN STANTON or ED CLOWNEY  
SELECT...YOUR HOME  
from hundreds of listings in the privacy and comfort of our office. Also APARTMENTS ACREAGE INDUSTRIAL  
**CLOWNEY - STANTON REALTY INC.**  
11703 NE 2 AVE. 891-6252

## 50-Real Estate Sale

PASS BY - 15351 NW 31 Ave.  
V.A. no down FHA low down.  
Brokers Welcome  
100 REALTY 261-4651  
5851 W. Flagler

## 50-Real Estate for Sale

Five acres tracts high and dry, 2 miles from LaBelle. \$13,750 terrific terms.

Alphonso E. Costello  
Reg. Real Estate Brokers  
190 Bridge LaBelle Florida  
P.O. Box 775  
area: 813-675-2200

## 52-Homes for Sale

12195 NE 2 Ave. 3 bedroom 2 bath, garage, fence. \$50's.

12225 NE Miami Court. 3 bedroom, 2 bath, Fla. room, 1768 sq. ft. \$40's.

1242 Thrush Ave. M. Springs. 5 bedroom, 2 bath, family room.

1635 NW 124 St. 3 bedroom, fence rear yard. Owner anxious. \$30's.

## ACME REALTY CORP.

15370 W. Dixie Hwy. 940-6100  
Realtor

## 52-Homes for Sale - NW Section

ST. MICHAEL'S PARISH  
3 bedrm, 2 baths, large family room, fenced yard. Asking \$37,000.  
MABEL ROBERTS BROKER 634-1481

OUR LADY OF PERPETUAL HELP PARISH  
VA- no down payment or closing costs. \$150 month pays all for a 2 bedrm home. 10'X 20' patio, fenced yard. Widow ill, asking \$18,200.  
MABEL ROBERTS BROKER 634-1481

## 52-Homes for Sale SW Section

ST. KEVIN'S PARISH  
Village Green- lovely 2 bedrm home. Fla rm, carport, fenced yard. Asking \$32,000 FHA. \$650 down or bank financing available.  
MABEL ROBERTS BROKER 634-1481

# BUSINESS SERVICE GUIDE

## 60-Air condition

ARIE AIR CONDITIONING  
Work done in your home. Free estimates. Licensed, insured. 932-5599, 932-5783.

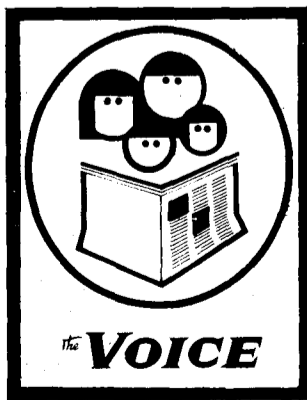
## 60-Carpet.

CARPET brand new, left over from large estate, two fabrics to choose from. SAVE UP TO \$2.00 sq. yd. Order carpet from \$3.49 sq. yd. Call Interiors by Lily  
Dade: 688-6740 Broward: 961-6321

## 60-General Repairs

FREE ESTIMATES  
For all home repairs. Reasonably priced. Reliable, Quick and Knowledgeable.  
963-2677 - Hollywood

Joe Hawkins Home Repairs.  
Painting interior and exterior  
Master carpentry-rough or finish. Will finish any do-it yourself job.  
10 years exp. 823-2870



## 60-General Repairs

ELECTRIC HOME WIRING AND MAJOR APPLIANCE REPAIR.  
S.W. Dade area. 221-7624.

## 60-Household Products.

AMWAY- Quality Household and Personal Products Delivered with Courtesy. Call Anna, 864-7462.

## 60-Interior decorating

Custom Made Draperies, Bedspreads, Quilting, Valances and Shades. Call 634-8257.

## 60-Ladies' Beauty Products

AVON  
The Beauty Company You Can Trust  
Bringing you the latest in Make-Up, Perfumes and Jewelry at Sensible Low Prices.  
WITH AVON YOU NEVER LOOKED SO GOOD!  
621-3097 For Appointment.

## Landscaping

Black hammock top soil. Lawn sand, fill mason sand and driveway rock. 854-0951.

## Lawn Mower Service

MIAMI LAWN MOWER CO.  
Authorized Service and parts. Fertilizers - Sharpening Welding TWO STORES TO SERVE YOU. 27 S.W. 27th Ave. Call 642-6515 - 20256 Old Cutler Rd. Call CE5-4323.

## Lighting Equip.

Spotlights-Lamps-Accessories  
Sales-Rentals-Service  
STAGE EQUIPMENT  
AND LIGHTING, INC.  
12231 N.E. 13 Ct., Miami 33161  
305-891-2010

## 60-Moving and Storage

Robert Williams Moving  
And Storage  
Large-Small jobs anywhere  
Call 681-9930

DEEHL MOVING  
LARGE OR SMALL JOBS  
LIFT-GATE, PIANOS, INSURED  
624-3406 226-8465

## 60-Painting

CHARLES THE PAINTER  
Interior-Exterior, residential, commercial.  
19 yrs. in Miami 758-3916 - 757-0735  
893-4863.

Joe Zam Painting  
Interior, exterior, roof cleaning and coating  
865-5869.

PAINTING, INTERIOR, EXTERIOR NEAT.  
CLEAN REASONABLE.  
Dade 621-4054  
Broward 431-2880

## Plastering

JOE ZAM PLASTER  
Patching, plaster, stucco, water proofing, caulking. 865-5869.

## 60-Plumbing

CORAL GABLES PLUMBING  
BATH BOUTIQUE  
TOTAL PLUMBING SERVICE  
446-1414-GIFT DEPT. - 443-1596

Phil Palm  
Plumbing  
REPAIRS &  
ALTERATIONS  
CALL 891-8576

## 60-Refrigeration

FREE ESTIMATES  
WORK DONE ON YOUR PREMISES  
M.L.S. REFRIGERATION CO. 754-2583

## 60-Roofs

ALL DAY ROOF  
We have been in Business for 30 years, roof repair is our specialty. Prices are as low as \$10, located at,  
1513 NW 30 Street

Please tell  
advertisers you saw  
it in The Voice

SPECIAL LOW PRICES  
Pressure cleaning, house and roof painting.  
Call 940-8915.

## TOMMY'S ROOF COATING

TILE AND GRAVEL ROOF PAINTING  
PRESSURE CLEANING OF SWIMMING POOL, AWNINGS, PATIOS AND WALLS  
VINYL PAINTS USED  
INSURED. FREE ESTIMATES  
653-1649

## 60-Roofing

REROOFING AND REPAIRS  
REASONABLE 666-6819

## 60-Roof Cleaning and Coating

### CHERRY ROOFS

CLEANED AND PAINTED  
WHITE OR COLOR  
PRESSURE CLEANING OF  
PATIO AND WALLS  
VINYL PAINT USED  
GRAVEL ROOFS COATED  
681-7922

## Septic Tanks

CONNIE'S SEPTIC TANK CO.  
Pumpouts, repairs, 24 hr. service 592-3495

All Miami Septic Tanks  
Septic tanks cleaned, drain fields relaid.  
661-4483, español, 836-8262.

## Signs

### EDVITO SIGNS

TRUCKS WALLS  
GOLD LEAF  
90 N.W. 54th St. PL 8-7025

Lumen de Lumine  
Join the 3rd order of St. Francis for true peace.  
Write Box 1046, Ft. Laud. 33302

## 60-Slipcovers

CUSTOM MADE  
SLIPCOVERS  
Made with your material or ours  
CALL JACK 861-1482 ANYTIME

## 60-Tiles Repairs

RONALD ROSE  
REMODEL AND REPAIR  
Ceramic Tile and Painting  
Bathroom, Kitchens and Patio  
Call: 247-3282.

## 60-T.V. Repair

### Specialist RCA-Zenith- Motorola

Sera's TV (De Colores)  
2010 NW 7 Street Call 642-7211

## 60-Venetian Blind Service

### New Venetian Blinds, Riviera 1" Blinds, Custom Shades

OLD BLINDS-REFINISHED  
REPAIRED-YOUR HOME  
STEADFAST  
1151 N.W. 117th ST. 688 2757

## 60-Well - drilling

ED'S WELL DRILLING COMPANY  
FT. LAUDERDALE  
PHONE 764-7110

WHEN YOU SHOP  
MENTION  
THE VOICE

## Windows

Patio screening - Custom Screen Doors  
Glass Sliding Door -Fast Service- Fair Prices  
ALL-WINDOW CO. 666-3339. 7813 Bird Road.

## Window and Wall Washing

Windows washed, screens, awnings, cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

# El Club San Carlos de Cayo Hueso

POR EL DR. MANOLO REYES

El 11 de noviembre se cumple el 105 aniversario del histórico Club San Carlos de Cayo Hueso.

Su existencia es fruto del amor por la patria lejana, pues surgió bajo iniciativa de los primeros cubanos que llegaron a Cayo Hueso en el siglo pasado, entre ellos los cubanos José M. Fuentes y Juan M. Reyes.

Era el 11 de noviembre de 1871 cuando los cubanos de Cayo Hueso congregados ante el primitivo Club San Carlos, escucharon las palabras de Lorenzo Muñoz, José Dolores Poyo y Juan Torres (Virgilio). Y después de una magnífica fiesta, con comedia y una pieza bufa, todos escucharon la alegoría patriótica de José Silverio Rodríguez.

Bajo el profesor Alejandro Menéndez, unos 90 alumnos recibieron clases en el Club que permaneció hasta el incendio de 1886. En él desaparecieron más de 600 edificios entre ellos el del Club.

Pero el Club San Carlos volvió a la vida gracias al entusiasmo del patriota Herrera, dueño del Hotel Monroe y exitoso hombre de negocios. Todo lo dejó por lograr la edificación del nuevo Club, para lo que reunió a un comité de cubanos y americanos que lograron su objetivo en dos años.

En 1924, la antigua edificación de tres pisos, de madera, fue demolida y con fondos aprobados por el Gobierno Constitucional de Cuba, se construyó el nuevo edificio, que permanece como un monumento histórico a la patria lejana... como un fanal de gloria y de luz... desde la ciudad mas meridional de los Estados Unidos, desde el punto más cercano de este país con Cuba.



## Consagrarán la nación a la Inmaculada el 10

WASHINGTON—(NC)—Los obispos de Estados Unidos cerrarán la celebración del bicentenario con la reconsecración de Estados Unidos a la Inmaculada Concepción el 10 de noviembre en su basílica aquí. El país fue dedicado a la Virgen en 1846 por los obispos que se reunían en el sexto concilio de Baltimore.

## St. Domingo deporta a 'ilegales' haitianos

SANTO DOMINGO—(NC)—Las autoridades dominicanas han comenzado a deportar trabajadores agrícolas haitianos que consideran "ilegales" por haberse quedado después de la zafra de la caña de azúcar, y que ahora suman probablemente a 300,000. La Confederación Cristiana de Trabajadores había denunciado antes la práctica de traerlos por contrato con la dictadura de Haití, a \$10 por cabeza. Los obreros dominicanos no quieren trabajar en las plantaciones o ingenios, por los bajos salarios y las pobres condiciones de vida. Los haitianos, algunos casados y con familia dominicana, se quejan de maltrato por las autoridades que los expulsan.

## CLAT contra 'dictaduras'

CARACAS—(NC)—La Confederación Latinoamericana de Trabajadores (cristianos) pide que los dirigentes políticos, laborales, estudiantes y religiosos apoyen un boicot mundial contra las dictaduras militares que pisotean los derechos humanos en América Latina. "Crece y se endurece la cadena de regimenes fascistas...cuya filosofía es la seguridad del estado por encima de las necesidades del pueblo," dice la CLAT. Lamenta que varios gobiernos democráticos, incluso Canadá, Estados Unidos y algunos europeos, sigan prestando ayuda económica-empréstitos, comercio, inversiones y militar, con ventas de armas "que luego usan contra la misma ciudadanía."

## en el mundo

ROMA—(NC)—El Papa Paulo VI pidió al cardenal Stefan Wysznki que no se retire del arzobispado de Varsovia en Polonia pese a sus 75 años cumplidos, y que continúe como presidente de la Conferencia de Obispos Polacos, en momentos en que el fuerte catolicismo de esa nación pasa por problemas pastorales y de otra naturaleza bajo un régimen comunista.

ARLINGTON, Va.—(NC)—El cultivo de las vocaciones religiosas crece con optimismo, particularmente en Latinoamérica, dice el Serra Internacional, un movimiento seglar que promueve esas vocaciones. El movimiento cuenta con 400 Serra "clubs" en Canadá, Estados Unidos, Brasil, México, Venezuela y otros países.

WASHINGTON—(NC)—La viuda del líder socialista chileno José Toha, quien murió de resultas de su prisión en la inhóspita Isla Dawson, encomió aquí la labor de la Iglesia en Chile en defensa de los derechos humanos de otros perseguidos políticos. Moy Morales de Toha agregó que obispos, padres y seglares "son la voz de los prisioneros, sus familias, los refugiados y los desaparecidos." Ella vive en exilio en México. El marido fue ministro del interior y de defensa del presidente Marxista Salvador Allende. Doña Moy acusó a la junta militar que lo derrocó, de continuar ordenando todavía la prisión, tortura y muerte de muchos inocentes.

WASHINGTON—(NC)—Un estudio imparcial sobre los resultados de la Campaña pro Desarrollo Humano de los obispos católicos, declara que dos tercios de los proyectos financiados para combatir la pobreza, incluyendo a grupos hispanos, tuvieron un éxito moderado. La

firma Booz, Allen and Hamilton agrega que un 22 por ciento de las obras ciertamente alcanzaron la meta de combatir en sus raíces a la pobreza, y cambiar las instituciones. El estudio, que abarca desde 1971 hasta 1975, analizó obras comunales por un costo de \$36.5 millones.

ESTOCOLMO, Suecia—(NC)—Al retornar de una visita a Rusia, un grupo de pastores luteranos dijeron que encontraron señales de una renovación espiritual entre los jóvenes de la Unión Soviética, que sacerdotes rusos atribuyen a una reacción contra el materialismo, a las tradiciones religiosas del país, y al mensaje que encuentran los jóvenes en el

### en la ciudad...

● Encuentros Familiares está preparando el Baile de Navidad para celebrarlo en familia. Tendrá lugar el próximo 4 de diciembre en el Club de las Américas, 8500 S.W., 8 calle. Para información, llamar al 642-0702.

● La Parroquia de Sta. Cecilia en Hialeah celebrará las fiestas patronales los días 18 al 21 de noviembre. Los actos se abrirán con una procesión en honor de la patrona Santa Cecilia. Continuarán tres días de festejos con el VI Festival Parroquial. Todo Miami está invitado.

El Movimiento Familiar Cristiano prepara su X Asamblea Arquidiocesana para elección de la nueva directiva. El acto tendrá lugar el próximo 20 de noviembre a las 8:00 p.m. en el Hotel Everglades, 244 Biscayne Blvd. Para información llamar al 266-4233 - 856-6080.

arte religioso, conservado por los soviéticos como simples museos.

BOGOTA—(NC)—Al cabo de 52 días terminó la huelga de médicos y enfermeras del Instituto de Seguro Social en Colombia, en que participaron unas 8,000 personas. El seguro atiende a casi 2 millones de obreros. Los huelguistas ganaron en sus reclamos. La prensa informa de consecuencias inesperadas: el número de muertes bajó en un 35 por ciento, la ausencia del trabajo en un 80 por ciento, y los hospitales y clínicas dejaron de atender unos 12,000 partos (que naturalmente ocurrieron en otros sitios).

CARTHAGENA, Ohio—(NC)—La Conferencia Católica de Vida Rural de Cincinnati denuncia que desde la segunda guerra mundial tres millones de fincas familiares han sido absorbidas por grandes corporaciones agrícolas, y opina que esto afecta adversamente al consumidor en cuanto a precios, calidad y disponibilidad de productos agropecuarios para su

nutrición adecuada. Estudios del Departamento de Agricultura demuestran que las fincas pequeñas, de uno o dos dueños, producen con más eficacia y mejor costo que los grandes "agri-business," orientados solamente al negocio y la ganancia, y da algunas listas: la Standard Oil de Indiana es dueña de 20 millones de acres, otras corporaciones de petróleo 64.6 millones, las madereras 34.8 millones, y los ferrocarriles 22.3 millones. El finquero pequeño tiene una visión familiar y comunal, agrega la Conferencia.

RIOBAMBA—Ecuador—(NC)—Esta ciudad andina, escena en agosto del arresto violento de 52 sacerdotes, religiosos, seglares y obispos reunidos en estudio pastoral, ha sufrido en octubre motines y demostraciones del pueblo y sus líderes (hubo un muerto y varios heridos) que reclaman más atención a sus problemas de tierras, electrificación, vivienda, escuelas y salud. Mons. Loenidas Proaño, progresista obispo de Riobamba, no intervino activamente esta vez. Funcionarios de Quito llamaron a los líderes de Riobamba "subversivos", aunque había terratenientes y grandes comerciantes entre ellos, como lo hicieron en agosto con Mons. Proaño y sus colegas de apostolado para bien de los indígenas. Entre los arrestados había cuatro obispos hispanos de Estados Unidos.

ESTABLECIDA EN MIAMI DESDE 1962

**IMPRESA 'MAREMA'**

PRESTIGIO • EXPERIENCIA • SERIEDAD

70 N. W. 22 Ave. - Miami, Fla.  
A MEDIA CUADRA DE FLAGLER STREET

Gran Surtido de Tarjetas para Bodas, Bautizos, Comuniones, Cumpleaños, Recordatorios y Misas. Impresiones al Relieve.

TODA CLASE DE TRABAJOS COMERCIALES Y SOCIALES

AHORRE TIEMPO Y DINERO CONFIANDO EN SUS IMPRESOS

ARRIMOS DIARIAMENTE DE 2 A.M. A 6 P.M.

TELEFONO 642-7266

Para las jóvenes y las que se sienten jóvenes

**RIODÁ FASHIONS**

Blusas, Pantalones, Vestidos Chanel, Largos para las Fiestas!

DESCUENTO ESPECIAL mencionando este anuncio!

Centro Commercial Cubano ★ 1103 N.W. 22 Ave. Miami ★ 643-0701



La Archidiócesis utiliza una cuarta parte de todas las donaciones a la Campaña nacional para dar fondos a los proyectos locales de su comunidad.

Tres cuartas partes de todos estos donativos se entregan a la oficina nacional. Con estos fondos La Campaña financia proyectos establecidos a través de nuestro país.

La Campaña Nacional dirigió 95 centavos de cada dólar recibido a la comunidad...a proyectos que tuvieron como fin el mejoramiento de la calidad de vida en nuestra sociedad.

**sembrar dinero ....**

Se siembra...crece. Y se vuelve a sembrar. La justicia y la dignidad son las semillas que nos dan una vida más llena y rica. Todo esto es el milagro del crecer.

La Campaña para El Desarrollo Humano comenzó en 1970. Es un programa de acción y de educación que lucha contra las causas de la pobreza que existen en la sociedad.

La Campaña ha financiado más de 1000 proyectos que tienen como fin el eliminar las causas de la pobreza— Se les ha ofrecido a los pobres una avenida por la cual pueden librarse de la pobreza...les ofrece dignidad, no limosnas.

Ahora, con esta campaña (CHD) las personas pobres pueden participar y contribuir

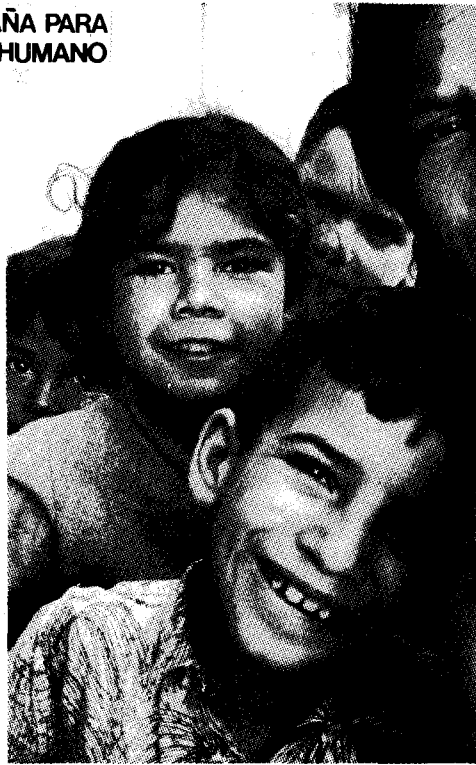
con dignidad al mejoramiento de la sociedad. CHD da soluciones duraderas no las que evitan provisionalmente los problemas económicos y educacionales; los del desarrollo social; de la ayuda legal; de la comunicación; y de viviendas.

CHD nos ofrece una manera de unirnos al pueblo de Dios—los pobres y los no tan pobres. Esta es nuestra oportunidad de mostrar lo que podemos hacer si repartimos y usamos una mayor parte de nuestros recursos. Puesto que nuestro apoyo de dinero es solamente para sembrar y cultivar, no tenemos que cuidar y mantener los mismos proyectos locales año tras año. Con este auspicio la mayoría de los proyectos se desarrollan, se hacen más fuertes y terminan por ser auto-suficientes. Así es que cada año podemos utilizar las donaciones para sembrar

LA CAMPAÑA PARA EL DESARROLLO HUMANO



**1976**  
**Es hora de Crecer**



proyectos nuevos. En vez de repetir los mismos esfuerzos, podemos invertir este dinero

sembrado para realizar un aumento total en la lucha contra la pobreza.

En este año bicentenario hemos visto la grandeza y también los defectos de nuestro país. Además esta vista nos ha renovado el deseo de eliminar el mal, de romper las cadenas de la injusticia y de la opresión, y sobre todo, de desarrollarnos como individuos...y como pueblo. Y es esta más aguda comprensión que nos ha impulsado a luchar por mejorar las vidas de todas esas personas que la pobreza. Hoy es el día para empezar a establecer un futuro lleno de esperanza para todos nuestros hermanos.

¿Puede usted dar los ingresos de un día de su trabajo para que otra persona mejore su vida? Esto no sólo representa valor monetario, sino también significa la generosidad de compartir de su vida, de su trabajo, y de las mismas oportunidades que usted ha disfrutado. Una semillita, el sueldo de un día no parece ser mucho en nuestra lucha contra la pobreza. Pero cuando unimos nuestros días, podemos dar esperanza a millones de personas.

**Hacia nuevas soluciones pastorales—Arz. Jadot**

(Viene de la Pág. 28)

sobre la Evangelización de los pueblos en el que se afirma que para que la predicación del evangelio sea efectiva, ésta se ha de dirigir a pequeñas comunidades de fieles, esparcidas entre las multitudes. Ya que del dinamismo de éstas dependen el futuro de toda la Iglesia.

“Son muchos los que se sienten solos...y buscan una comunidad verdaderamente espiritual que tenga a Cristo como centro y a la Iglesia como Armazón,” dijo el arzobispo, y continuó.

“Repito que no tengo respuestas fáciles a estos problemas. Los obispos tendrán que trabajar con el laicado para lograr nuevos modelos parroquiales, quizás para hacer de la parroquia una comunidad de pequeñas comunidades.

El arzobispo también expresó su opinión sobre un tercer problema: el de las minorías en la Iglesia. “Problema que ya existe pero que se agravará con los años.

“Me refiero al cuidado pastoral de las minorías étnicas y raciales, tanto católicas como no católicas. Algunas, como los negros y los hispanos han permanecido en este país durante años, por no decir siglos. Otros como los vietnamitas y de las colonias de Portugal son emigrantes recientes.

Creo que en los últimos años la Iglesia americana enfrenta un doble problema,” dijo el arzobispo.

“Por un lado ¿Cómo prestar atención pastoral a quienes no se sienten cómodos con las formas de culto occidentales, a los que no se han adaptado y no se quieren adaptar a las costumbres americanas? ¿Cuál será nuestro enfoque pastoral con los negros, los indios nativos, nuestros hermanos del este de Europa y los católicos de rito oriental?

“Si somos pastores, ¿cómo serviremos mejor a las crecientes comunidades de hispanos y florecientes

comunidades de italianos? ¿Cómo ayudar a los de origen irlandés, los franco-canadienses, los germano-americanos...para que no pierdan sus tradiciones?

Pero también ¿Cómo fomentar la unidad del pueblo de Dios, dentro de la Iglesia Santa, Católica y Apostólica, y fomentar también la diversidad, que es la gran riqueza de este país?

Soy muy consciente de la

complejidad de estos problemas, como también de todo lo que se está haciendo por promover la justicia y el respeto a todas las culturas. Pero al mismo tiempo me pregunto si la mayoría de nuestros sacerdotes y de nuestra gente es consciente de las imperfecciones en este campo y de la arrogancia con la que a veces tratamos a nuestros hermanos en

la fe por el hecho de ser diferentes a nosotros. Me pregunto si alguna vez llegaremos a comprender totalmente la legítima frustración que ellos sienten.

“Nuestra responsabilidad en pro de la justicia y del respeto a todas las culturas se hace aún más seria cuando la contemplamos a la luz de nuestra

obligación de extender la buena noticia de Cristo. Como dijo el mismo Santo Padre en su documento sobre Evangelización “ésta pierde su fuerza y efectividad si no utiliza el lenguaje, los signos y los símbolos de aquellos a quienes se les predica el Evangelio, y si no responde a las preguntas que ellos tienen, y no tiene verdadero impacto en sus vidas.”

**—Comentarios evangélicos—**

Por el REV. JOSE P. NICKSE

En aquellos días, después de esa angustia, el sol no alumbrará, la luna perderá su brillo. Las estrellas caerán del cielo y el universo entero se conmoverá. Y entonces se verá al Hijo del Hombre venir en medio de las nubes con gran poder y gloria.

Marcos 13:24-32

Durante la Segunda Guerra Mundial, un joven holandés se encontraba en una prisión nazi. Lo habían capturado luchando en la resistencia. Estaba condenado a morir en pocas horas.

El joven holandés aprovechó los últimos momentos de su vida para escribir una carta de despedida a su familia. Una carta sin huellas de resentimiento u odio. Una carta llena de fe y de Dios. Terminaba con las siguientes palabras: Dios lo gobierna todo. El universo entero está en manos de Dios.”

Es difícil y peligroso jugar con las profecías bíblicas. Teólogos y peritos bíblicos pasan vidas enteras tratando de descifrar el mensaje simbólico de los libros proféticos de la Biblia.

Pero podemos estar seguros de algo, que Dios lo rige todo. Es imposible comprender plenamente el misterio de nuestras vidas.

Sin embargo, nuestra fe nos asegura que Dios, el Padre bueno, nunca nos abandona. Dios convierte la derrota en victoria.

Fuera del contexto de la fe, las palabras del joven prisionero holandés parecen absurdas, sin lógica. Aquel joven sabía que la aparente derrota de la muerte es la victoria final abrazándonos a la cruz de Cristo. Ni aún la misma muerte nos puede separar del amor de Dios.

En medio de la destrucción y el caos del fin del mundo, emerge la figura triunfante y gloriosa del Señor. En medio de las tribulaciones y contratiempos de nuestras vidas está la gracia redentora de Dios. Dios lo gobierna todo. Dios rige el universo entero. Ese es el gran secreto que nos abre las puertas de la santidad. La gran tarea de nuestra vida cristiana es aprender a aceptar que el mundo está en manos de Dios.

Entonces, ¿lo dejamos todo en manos de Dios? No podemos olvidar nuestra responsabilidad de cristianos. Nosotros como el Cuerpo de Cristo, las manos de Dios trabajando en el mundo. El Espíritu de Dios trabaja en nosotros. La labor redentora de la Iglesia es la labor del Redentor.

Construimos un mundo mejor movidos por la gracia de Dios. Trabajamos con fe, esperanza y amor porque sabemos que Dios lo gobierna todo.

HAY UNA VOZ PARA CADA UNO

La VOZ

PERIODICO OFICIAL DE LA ARCHIDIOCESIS DE MIAMI

SUSCRIPCION ANUAL ... \$7.50

INCLUYO PAGO  ENVIEME LA CUENTA

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_

Ciudad \_\_\_\_\_ Zip \_\_\_\_\_

Parroquia \_\_\_\_\_

NUEVA  RENOVACION

# LA BIBLIA Una gran biblioteca

por el PADRE JOSE L. HERNANDO

En la Biblia encontramos muchos libros, muchos estilos, muchas épocas... porque el hecho de la Biblia no es un sólo libro sino una colección de muchos. Es como una gran biblioteca, con distintas salas, secciones, materias... como una gran catedral en la que a través de los siglos se han ido construyendo diferentes capillas, naves y altares con distintos estilos, según las épocas...

Hay un autor común y principal, fecundo y eterno, este es Dios, pero la Biblia abarca muchas épocas, estilos literarios y distintos redactores... La redacción de todo el conjunto se realiza en un período de 1,000 años. El número de los libros es 73; de ellos 46 pertenecen al Antiguo Testamento y 27 al Nuevo.

Hay libros fáciles de entender, otros difíciles; hay prosa y verso; historias y cuentos; colección de leyes,

cantos litúrgicos, proverbios y poemas; hay visiones, discursos, confidencias de profetas...

Está la Historia de Jesús en los Evangelios; la de la Iglesia en los Hechos de los Apóstoles; el pensamiento teológico en las Cartas de S. Pablo.

Es una biblioteca internacional que usa tres lenguas (hebreo, arameo y griego) y combina diferentes culturas. Conviene tener en cuenta todo esto para saber manejar y entender, sin perderse, el estilo, la mentalidad y la historia de cada suceso y sus protagonistas.

En la Biblia encontramos muchos géneros literarios. "Género literario es la manera en que un escritor emplea el lenguaje. Así tenemos novela, drama, historia, poesía, epopeya...

Ante el hecho de un niño que muere en accidente podemos tener tres diferentes descripciones; la que da la

madre, el padre o el policía... Ante un mismo hecho varía la forma del lenguaje, según la cercanía, el grupo social, el clima, la religión... Por eso no es fácil entender el Antiguo Testamento: no podemos tomar el texto al pie de la letra y menos interpretarlo con nuestras ideas o mentalidad. De hecho en un mismo libro podemos encontrar diferentes estilos.

La redacción literaria de los libros se hizo durante diferentes períodos de la historia de Israel y estos corresponden a diferentes movimientos o escuelas religiosas existentes en esas épocas. Todos los libros tienen su origen a raíz de la Epoca Nacional de la Monarquía: la unidad nacional lograda por los reyes hace valorar las tradiciones conservadas en las diversas tribus. Entonces se despierta el interés por poner por escrito lo que conserva cada grupo y así

formar la historia común de todo el pueblo de Israel.

Las tradiciones del pueblo de Israel se fueron recogiendo en diversos documentos que conservan el sabor de la época y de sus redactores. Por eso, al estudiar la Biblia, los expertos pueden reconocer qué documento o tradición proviene los diversos pasajes recogidos en ella. Se han identificado varios documentos, o tradiciones con características propias:

**Documento "Y"** (Yahvista): elaborado en el siglo IX y que siempre llama a Dios Yahvé. Presenta las tradiciones del Sur y forma los libros del Pentateuco, Monte Sinaí, Génesis 2, 5-3.

**Documento "E"** (Elohista): del siglo VIII que llama a Dios Elohim. Recoge las tradiciones del Norte, el tema del desierto, la alianza, los patriarcas y el monte Horeb.

**Documento "D"** (Deuteronomista), del siglo

VII. Por ser de después del Exilio muestra una nueva mentalidad, habla de reforma, versión, de reforma. Es una síntesis histórico-religiosa que da origen al Libro del Deuteronomio, o "Segunda Ley".

**Documento "S"** (Sacerdotal), del siglo VI-V, y que muestra el estilo de los sacerdotes y profetas de después del Exilio. Da una síntesis histórica con las experiencias religiosas de la cautividad. También da su propia versión del relato de la creación: Gen. 1-2, 1-4.

Es preciso saber interpretar la Biblia. Antes de que se redactasen los libros, existió una tribu, un grupo, una comunidad en la cual nacieron, y fue esa comunidad quien los aceptó y los interpretó. Hoy también la Comunidad de la Iglesia Católica a través del Magisterio (Papa, Concilios, Obispos, teólogos...) nos va dando la explicación más completa y exacta según los últimos criterios científicos: Escuela Bíblica de Jerusalem, Comisión Bíblica...

El que lee hoy la Biblia puede preguntarse ¿sucedió todo tal como se narra al pie de la letra? Podemos dar tres respuestas:

● Las personas y los rasgos descritos posteriormente en referencia a los hechos (Patriarcas, Exodo, Salida de Egipto...) son históricos en general.

● Dios usó de medios visibles y maravillosos, como es el maná, el paso del mar Rojo, el agua que sale de la roca... dada la mentalidad primitiva de aquellos pueblos. También hoy, después de miles de años, Dios sigue usando de signos, visibles, como son los milagros, por ejemplo en Lourdes, para seguir educándonos en la fe.

● No se puede estar demasiado pegado a la letra del texto. Hay que saber ir más allá del detalle para llegar al mensaje que Dios nos está entregando. Un ejemplo: en el Libro de los Números 22, 22-35 vemos el relato de la Burra de Balaam: hay una voz humana que sale de la boca de la simpática borrica ante los golpes que le da el adivino Balaam. Si nos quedamos con el simple hecho de una burra que habla, estaremos anticipándonos en muchos siglos a las películas de la Mula Francis. En el relato bíblico podemos ver que más que la voz de una burra, se trata de la voz de la conciencia de Balaam, que le recrimina su cobardía. Esta curiosa borrica pasa a la historia como el símbolo de la conciencia humana.

## Nuestro Dios es comunidad

Por EL PADRE JOSE ANTONIO ESQUIVEL, S.J.

Nuestro Dios es un Dios que es comunidad. Comunidad de amor. No es un Dios solitario que rehúye la unión... sino un Dios que es él mismo comunidad-trinidad de personas.

Pero, ¿por qué es comunidad? La semana pasada nos deteníamos a pensar en ese Dios a quien sólo podemos conocer y experimentar como Padre, a través del "horizonte existencial" de su Hijo Jesucristo, a través de su vida y su persona y de la relación con su Padre.

Porque Cristo, segunda persona de la Trinidad a quien llamamos Hijo, es la expresión de Dios, el Mesías, el Hijo del Hombre... El refleja el amor infinito del Padre, su misericordia inaudita, su sencillez, su entereza. Jesucristo es el Emmanuel, el Dios con nosotros. El que vino, viene y vendrá a estar con nosotros. El que se hace presente de un modo constante, el que sale al encuentro del hombre y quiere que viva un Emaús permanente, en su compañía.

Jesús con su vida nos lleva constantemente al Padre. Contemplando su persona palpamos de una manera clara, la profunda relación de amor que existe entre el Padre y el Hijo. Y ese amor que los mueve y nos mueve, ese es el Espíritu Santo, el Dios con nosotros. El que se hace contribuir, a hacer y ser comunidad.

El por qué esta en que si somos imagen de Dios, y ese Dios es comunidad de amor, y el hombre, creado a imagen de

Dios tiene necesariamente que ser reflejo de esa comunidad de amor.

Dios Padre, Dios Hijo, Dios Espíritu Santo. Tres personas divinas que intervienen decididamente en la historia de los hombres, historia de salvación:

Dios Padre, Creador y Padre Nuestro que envía al Mesías, al Cristo, para que seamos redimidos. Dios Hijo, Jesucristo que se dedica a revelar a Dios como Padre y muere por cada uno de nosotros y resucitando para que tengamos una vida nueva. Dios Espíritu Santo, el que nos santifica, nos guía, está en nosotros.

"El Señor esté con Ustedes... y con tu espíritu..." Un saludo muy común que indica que Dios está en nosotros y nos conduce por el Hijo al Padre en la unión del Espíritu. Una comunidad de amor, de servicio, de entrega...

Al marcar nuestra vida con la Señal de la Cruz, recordamos no sólo la muerte de Jesús. Dios Padre y Dios Espíritu Santo están presentes.

Por la señal de la santa cruz—nos unimos a Dios y a todos los hombres.

Libranos Señor de nuestros enemigos—pedimos la liberación de toda opresión, de todo pecado y lo hacemos en el nombre del Padre, nuestro Padre, del Hijo, nuestro hermano, y del Espíritu Santo, que vive en nosotros liberándonos y santificándonos hasta que lleguemos a ver a Dios cara a cara.

## Los Profetas del A-Testamento

Por el padre Juan Sosa

Todas las religiones de la antigüedad han tenido profetas y muchos de ellos resultaban hombres extravagantes y latosos. En la historia del pueblo de Israel encontramos también profetas. Algunos falsos, pero mezclados con los auténticos, los que predicaban con su vida y su palabra el mensaje de Dios.

El período clásico de la Profecía en el Antiguo Testamento se desarrolló durante el Reinado de Israel hasta después del Exilio. Durante esa época el pueblo se gobernaba por reyes. Ellos eran símbolo de la alianza del Señor con su pueblo y cuando el rey era infiel también lo era el pueblo. Pocos reyes se

mantuvieron fieles y muchos llevaron al pueblo a adorar a falsos dioses. De ahí que la misión de los profetas fuera la de actuar como conciencia del pueblo, gritando la injusticia y llamando a la conversión.

La palabra profeta tiene su origen en la palabra hebrea 'nabi' que significa "el que ha sido llamado, el que ha proclamado". De hecho la misión del profeta es proclamar la palabra de Yavé e interpretarla para el pueblo en una época histórica determinada. En su persona los profetas vivían la tradición entre su misión de predicar, y la invitación del pueblo a la comodidad. Ellos constantemente gritaban la conversión de corazón.

El mensaje de los profetas clásicos se resume en tres

temas: MONOTEISMO: Sólo hay un Dios, él es misterio pero está cerca de su pueblo y actúa en su historia. Es creador y salvador.

MORALIDAD: el pecado personal o colectivo merece castigo divino. Dios pide una religión de corazón y no de palabras. MESIANISMO: Dios no sólo castiga sino que premia. Busca al "resto", a los fieles y promete un reino diferente. El Mesías ha de sufrir para salir victorioso.

Los tiempos han cambiado pero la raíz del hombre que vive en la tensión del pecado es la misma. A veces hacemos de la religión algo de pura conveniencia. Creemos en Dios, sí, pero nos fabricamos otros dioses. Por eso los profetas de Israel nos vuelven a plantear una opción. ¿Elegiremos el mensaje de Dios que libera?

¿Escucharemos nosotros a los profetas?

**Resumen de la Charla para los jóvenes en Emaus - 10 NOV. 76**

## Tiempo para pensar

- ¿Por qué es la Biblia como una gran biblioteca?
- ¿Cuándo y por qué se despierta el interés del pueblo de Israel por poner sus tradiciones por escrito?
- ¿Quién se encarga de interpretar la Biblia?
- En tu relación con Dios, ¿has descubierto a cada una de las personas? ¿Te relacionas con cada una de ellas?
- La comunidad donde tu vives, ¿crees que refleja la comunidad de la Trinidad?
- Al hacer la señal de la cruz ¿piensas en lo que dices?

Charlas de la Escuela de Vida Cristiana del Movimiento de Cursillos 10-NOV. 76

## 'Nuestra causa, es la vida humana'

Dicen obispos de la nación

"Como tantas otras veces nos reunimos en momentos en que se inicia una nueva etapa para la nación, y todo comienzo trae consigo nuevas tareas, riesgos y oportunidades.

Tareas que requieren valor, riesgos que exigen prudencia, y oportunidades que piden discernimiento..."

Con estas palabras de Mons. Joseph Bernardin, se iniciaron el pasado día 7 las reuniones anuales de la Conferencia Nacional de Obispos Católicos (NCCB) de la nación.

Mons. Bernardin, de Cincinnati es presidente de la Conferencia y en su discurso inaugural, habló de una nueva etapa para la Iglesia que constantemente busca renovarse y escuchar los signos de los tiempos.

El arzobispo recordó los eventos recientes del Congreso Eucarístico Internacional y la Conferencia Católica de Detroit, "Una llamada a la Acción." También evocó los esfuerzos de la Iglesia por llevar a la práctica los nobles ideales que la inspiran, "ideales de evangelización de justicia y libertad, y el esfuerzo por constantemente evaluar su labor, sus metas y de buscar los métodos más apropiados para llevar a cabo su misión.

Comentando sobre las interpretaciones de la prensa a los

encuentros de los obispos con los candidatos presidenciales, el arzobispo dejó claro que en ningún momento fue intención de estos el apoyar este o el otro candidato.

"Nuestro compromiso es en favor de la santidad y la dignidad de la vida humana en cualquiera de sus etapas de desarrollo," dijo el arzobispo.

"Si como algunos dicen, los obispos son hombres de una sola causa... sea esta la causa de la vida y todo lo que contribuye a su protección. No puedo pensar en otra causa que merezca más que esta nuestros desvelos hoy y en años venideros."

Recordando el año bicentenario y las recientes elecciones presidenciales, el arzobispo dijo que tanto para la Iglesia como para la nación el futuro debe estar basado en continuidad con el pasado.

"No podemos contentarnos con el pasado, pero tampoco podemos volver nuestras espaldas a él, porque de hacerlo perderíamos mucha sabiduría acumulada."

El arzobispo reconoció que es imposible seguir adelante solamente basados en la nostalgia de lo conseguido, ya que son muchos los problemas nuevos, para los que no valen viejas soluciones.

Problemas de falta de energía, carrera de armamentos, desempleo, la tarea de levantar la economía de la nación y utilizar sus recursos en beneficio

del hombre...

"Nuestra orientación a la hora de resolver todos estos problemas, debe tener en cuenta los principios inviolables de la

honestidad, la justicia y el mutuo respeto—valores sobre los que se fundó esta nación, sin olvidar tampoco las enseñanzas de Cristo y la ley de Dios," dijo.

## Pablo VI pide atención a emigrantes

CIUDAD DEL VATICANO—(NC)—El Santo Padre ha pedido un "más realista y concreto" ministerio pastoral hacia los emigrantes, atrapados en la actual crisis económica mundial.

Pablo VI hizo tal petición en una carta en francés, firmada por su secretario de Estado, Jean Villot, y dirigida al cardenal Sebastiano Baggio, prefecto de la Congregación Vaticana de Obispos y presidente de la Comisión Pontificia para el Ministerio de los Emigrantes.

La carta del Papa señala que los emigrantes están pasando "nuevos sufrimientos causados por la crisis económica," los cuales se añaden a los problemas personales de familia, conflicto social y de cultura que ya tienen.

"Las comunidades cristianas, que se ven afectadas más directamente por "éxodos" de su gente, deberían considerar con nueva urgencia los modos de establecer servicios pastorales que preparen a los trabajadores y a sus familias... y que les acompañen en su búsqueda de trabajo."

"La realidad de los emigrantes, ofrece a la Iglesia la oportunidad de ejercer la caridad en sentido concreto."

La carta expresa la intención del Santo Padre de hacer una llamada a los hijos de la

Iglesia y sentirse obligados en conciencia, a ayudar en la creación de un fuerte sentido de fraternidad en favor de los emigrantes.

"Tal actitud fraterna," dice el Papa, "debe superar todo prejuicio y todo oportunismo."



ARZ. JADOT

1976  
Es hora de Crecer  
LA CAMPAÑA PARA EL DESARROLLO HUMANO

Esta niña de Epes, Ala., recibe ayuda médica gracias a uno de los programas financiados por la Campaña de Desarrollo Humano, cuya colecta anual se recogerá el próximo 21 de noviembre en todas las parroquias católicas de la nación. Ver más información sobre la campaña "Es hora de crecer" en la página 26.

Delegado Apostólico señala prioridades, problemas

## 'Buscad nuevas soluciones pastorales'

WASHINGTON—(NC)—La escasez de sacerdotes, la magnitud de las comunidades eclesiales y el trato de las minorías étnicas y raciales, son problemas que tendrá que enfrentar la Iglesia del futuro, según el delegado apostólico de su Santidad el arzobispo Jean Jadot.

El arzobispo presentó estos comentarios ante la reunión anual de los obispos de la nación, reunidos en Washington esta semana.

"Quisiera compartir con Usted lo que yo veo como signos de los tiempos, y que nos ha de servir para preparar el futuro, dijo el Arzobispo, "uno de ellos es la escasez de Sacerdotes que se avecina" dijo.

"Quisiera que me permitan ser franco con Uds. Me preocupa que muchos de nosotros—

seglares, clérigos y obispos—no parece nos preocupamos por esta cuestión, y pronto seremos incapaces de ocupar los puestos sacerdotales en parroquias e instituciones de la Iglesia. Ya ahora, en muchas parroquias, dos sacerdotes se ven obligados a hacer el trabajo de cuatro, y en algunos lugares los sacerdotes mueren antes de llegar a los 60 años, por exceso de trabajo. Muchos otros se encuentran cansados y frustrados al no poder dar abasto para tanto quehacer.

"Estoy plenamente convencido de que hemos de ponernos a estudiar seriamente el problema. Y cuando digo "hemos", me refiero a todos—obispos, sacerdotes, religiosos y seglares, todos juntos.

"Tenemos muchas soluciones ante nosotros...sólo

basta tener claras las prioridades: dando, más responsabilidades a los seglares, hombres y mujeres, haciendo mejor uso de los diáconos permanentes y de los ministros extraordinarios...

"Mi posición no me permite elaborar en detalles, pero sí puedo decir que si no buscamos nuevas soluciones pastorales, en 10 años no seremos capaces de satisfacer las necesidades espirituales del pueblo de Dios, ni podremos llevar la luz del evangelio a un mundo que está hambriento de la buena noticia de Cristo.

Recordando la reflexión del Sínodo de Obispos de 1974, el arzobispo también subrayó la tendencia actual por parte de los cristianos a buscar y formar pequeñas comunidades de fe. Citó el reciente documento papal (Pasa a la Pág. 26)