

# Bishops speak on immigration, morals, Panama, child care

WASHINGTON—(NC)—The U.S. Catholic bishops' conference at its four-day meeting here approved a pastoral letter on moral values which reaffirms traditional Church teachings on sexual ethics and social justice. They also called for a new treaty to eventually return sovereignty over the Panama Canal to Panama.

The bishops also approved a statement on early childhood care and education which supported Church guidance on childhood development and religious formation for parents before Baptism of their children and a governmental role in providing child care programs.

In a statement on immigration they urged assistance to the 400,000 people a year who immigrate into the United States and opposed provisions of a recent immigration law which make it difficult for families from Mexico to be reunited in this country.

More than 250 bishops from around the country attended the Nov. 8-11 meeting at the Statler Hilton Hotel of the National Conference of Catholic Bishops (NCCB) and its civil arm, the U.S. Catholic Conference (USCC).

APPROVAL of the moral values pastoral by a 172-25 vote came after an effort to delay

action on the document on the grounds that it did not express enough compassion for those who find it difficult to follow the Church's teaching.

Bishop Francis Mugavero of Brooklyn moved to recommit the document to the NCCB ad hoc committee on moral values.

He said he supported the document and the principles in it but believed its tone would prevent it from reaching the widest number of people. "If it lacks understanding and compassion, it fails in its teaching role," he said.

During an hour of debate, other bishops opposed sending the document back to committee. Bishop Norman Mc-

Farland of Reno, Nev., said that action would tell the public that the bishops of the United States after two years cannot state positions on moral values.

The move to delay publication was defeated by a vote of 162-65.

THE PASTORAL letter rejects the notion that valid sacramental marriages can be dissolved and condemns premarital and extramarital sexual relations. It says homosexual actions are wrong but calls for compassionate pastoral care of homosexuals and condemns discrimination against them.

It states that justice

requires programs and individual efforts to overcome the effects of past discrimination against racial and ethnic minorities.

Questioning whether war as it is waged today can be morally justified, the pastoral says it is wrong to launch a nuclear attack on civilian populations or to threaten such an attack as part of a strategy of military deterrence.

By a 170-61 vote, the bishops approved the statement supporting negotiations for a new treaty to return sovereignty over the Panama Canal to Panama. The statement called the existing

(Continued on page 10)

## Haitian project gets \$52,900 CHD grant

By ROBERT O'STEEN  
Voice News Editor

A \$52,900 grant from the Campaign for Human Development has been announced to establish a community center for the 10,000 Haitians in South Florida who are considered the "minority of minorities" here.

The grant was in response to a proposal drawn up with the help of the Archdiocese Catholic Service Bureau. The Campaign (CHD) is the Church's social action arm within the U.S.

The Haitian American Community Association of Dade County Inc. (HACAD) will establish an outreach facility to help all Haitians with any social, economic or educational problems they may have, including obtaining the services they are entitled to from governmental agencies.

Though approximately 1,500 Haitians are refugees seeking political asylum in the United States, most are naturalized citizens or legal aliens with visas. The center would serve all the Haitian community, which has special problems such as a language

barrier, most speaking only Creole, with only a few speaking English or French. They are mostly isolated in the Dade community, under-educated and under-employed.

"WE WANT the chance to

show that the Haitian community can do something good for itself when given an opportunity," said Viter Juste, HACAD chairman.

"The program will be an  
(Continued Page 5)

## The VOICE

NOVEMBER 19, 1976 25c VOL. XVII No. 37

### You can help poor break poverty cycle

My dearly beloved in Christ:

In the Gospels, Jesus reminds his followers that the poor will always be with them. (Mk 14:7) In doing so, He wanted them to realize not that poverty was the inevitable curse of a certain portion of mankind, but rather that those who are poor could look to His Church throughout the ages to comfort them, alleviate their sufferings and champion their cause.

Some nineteen hundred years later, Our Lord Jesus Christ still challenges the Church in the person of the poor to respond to His need. In our own country within the past six years this response has taken on a new dimension through the Campaign for Human Development. Through the Campaign the Church has concerned itself with the inherent dignity of the poor and has given the opportunity for men and women to pull themselves together and start a new life. This innovative program of assisting the poor looks upon the dole as self-perpetuating and has, through a totally new approach provided the poor with monies and other assistance to initiate programs which will make them self-sustaining and financially independent.

In its brief history the Campaign has funded some 1,000 self-help projects which have enabled some of the 40 million poor Americans to permanently lift themselves out of the hellish cycle of poverty. Of equal importance, the Campaign has also been largely responsible for bringing before the public the causes of poverty and bringing together the poor

and less-poor to work out solutions whereby justice might be available to all.

In this Bicentennial Year, the Campaign for Human Development asks Catholics across the land to share a day of their lives with this nation's poor—to share a day's wages to bring hope to those who have no wages at all. One seed, one day's income doesn't seem like much in the fight against poverty. But together, our individual days can give renewed hope to thousands of individuals and a new day of justice and dignity for all.

I ask you to join with me in supporting this most noble effort of our Church in the United States on Nov. 21, the day of the annual collection for the Campaign for Human Development.

With every good wish and asking God's blessings upon you and your families, I remain.

Very sincerely yours in Christ.

*Soleman J. Carroll*  
Archbishop of Miami

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Engagement period can be more meaningful than just holding hands. It can be a time for deepening, discovering and sharing feelings, values and attitudes. That's what Engagement Encounter is all about. (See story on page 9.)

### Voice plans supplement

Next week, The Voice will print a special supplement with the complete text of the National Conference of Catholic Bishops Pastoral Letter on Moral Values approved at the NCCB Fall meeting in Washington, D.C.

Because of Thanksgiving Day, The Voice will be going to press on Tuesday, Nov. 23rd. Deadline for copy is Monday, Nov. 22nd, 12 noon.



## News briefs

### Eight pro-lifers to get jury trial

Eight women charged with criminal trespass in Cleveland, after they refused to leave an abortion clinic where they were conducting a sit-in will be given a jury trial in Municipal Court beginning Dec. 8, the feastday of the Immaculate Conception. The women are members of People Expressing a Concern for Everyone (PEACE), about 50 of whom held a protest Sept. 11 in front of the Concerned Women's clinic. During the demonstration, 11 protesters entered the clinic. Asked by police to leave, eight of the women chose to stay and were arrested.

### Evangelization conference set

A national conference on evangelization, sponsored by the Word of God Institute in Washington will be held Aug. 26-28 in Minneapolis. The conference will consist of general sessions at which preachers will speak on the fundamentals of evangelization, small groups sessions on the relationship of revelation to evangelization, liturgies, and a "faith rally," open to the public. The Word of God Institute was founded to renew interest in scriptural teaching.

### 'Family Hour' labeled 'joke to begin with'

A dinner honoring conductor

Arthur Fiedler was the forum used by the president of an anti-pornography group to attack television's "family hour," recently ruled unconstitutional by a federal judge. Jesuit Father Morton Hill, president of the New York-based Morality in Media, called the family hour agreement between the networks and the federal Communications Commission (FCC) "a joke to begin with" because it did not purge all sex and violence from television. Father Hill spoke at the Morality in Media awards dinner Nov. 8. The group picked Fiedler to receive its award.

### Vatican, Greece diplomatic ties?

Vatican spokesman Father Romeo Panciroli hinted Nov. 11 that the Vatican and Greece may be on the verge of setting up diplomatic relations. Asked by a reporter if the Vatican and Greece were about to establish permanent contacts, Father Panciroli said that the Vatican "is looking with interest and attraction at such a prospect, which would officially ratify the cordiality of relations between the Vatican and the Greek government."

### 'Big Business' aids apartheid

Large multinational corporations are helping South Africa continue its policies of apartheid or strict segregation a spokesman for a U.S.



Joy is like the rain: Despite rain and brisk winds, Cardinal John Krol of Philadelphia arrives on schedule for the cornerstone blessing at Assisi House, a new retirement facility in Aston, Pa., for Franciscan Sisters. Sister Lydia Etter holds an umbrella. Minutes after the ceremony, strong winds took down a canopy at the site.

interfaith agency told the United Nations Special Committee Against Apartheid. The Interfaith Center on Corporate Responsibility is a coalition of 125 Catholic religious orders and 14 Protestant denominations in the United States which is devoted to promoting more concern for justice issues in the world of corporate business practices.

### Keep politics out of Franco Masses

Church authorities are warning mourners for Gen. Francisco Franco not to turn memorial Masses for him into political demonstrations. Franco's death a year ago ended almost four decades of authoritarian government, and the transition to parliamentary democracy has been rocked by labor strikes, terrorism, repression and political disturbances. Cardinal Vicente Enrique Tarancon of Madrid said he approved of the many Masses to be said Nov. 20 on the Franco anniversary, but refused permission for an open-air Mass in front of the royal palace here.

### English clergy join Irish peace rally

Cardinal George Basil Hume of Westminster, Anglican Archbishop Donald Coggan, of Canterbury and Dr. John Huxtable, moderator of the Free Church Federal Council, will lead an Irish peace rally in London's Trafalgar Square Nov. 27.

## Miracle final step for first U.S. male saint

VATICAN CITY—(NC)—One of the final steps leading to canonization of the first U.S. male saint was solemnly completed here Nov. 13 as Pope Paul VI and Vatican officials formally certified a miracle attributed to the intercession of Blessed John Nepomucene Neumann.

The formal reading of the decree certifying the miracle—the scientifically unexplainable cure from cancer of Michael Flannigan, a teenager from Wildwood Villas, N.J.—closes over half a century of paperwork on Blessed John's canonization process within the Congregation for Saints' Causes.

All that remains before the canonization can take place is the official announcement by Pope Paul to the college of cardinals in consistory. That announcement is expected in



BL. JOHN NEUMANN

December. CONSISTORIES, or solemn meeting of all the

cardinals present in Rome at the time, are called on occasion by the Pope to handle major Church business such as the announcement of a Holy Year, the naming of new cardinals, the nomination of new bishops, or the announcement of the canonization of a new saint. There are usually several consistories a year.

When canonized, John Nepomucene Neumann will become the first male U.S. citizen saint and the first canonized U.S. bishop. Bishop Neumann, born in Bohemia (now Czechoslovakia), immigrated to the United States in 1836 and took American citizenship. He became fourth bishop of Philadelphia in 1852, a See he directed until his death at age 49 in 1860.

Last year St. Elizabeth Ann Seton became the first

native born U.S. saint in canonization ceremonies in St. Peter's Square. In 1946, St. Frances Xavier Cabrini, a naturalized citizen born in Italy, became the first American citizen to be canonized.

**BLESSED** John Neumann, who stood five feet two inches high, is especially remembered for founding the first American diocesan parochial school system and for spreading the diocesan celebration of 40 hours devotions.

When Bishop Neumann first suggested celebration of 40 hours to his priests, not one supported him since they feared that the anti-Catholic Know-Nothing party would react violently against the practice. The bishop, however, stood firm and succeeded in

popularizing a devotion which spread throughout the United States.

Bishop Neumann founded the Sisters of the Third Order of St. Francis in Philadelphia, and introduced a number of teaching orders of Sisters and Brothers into his diocese.

### Naples parish notes jubilee

NAPLES—St. Ann parish will observe the 25th anniversary of its founding on Sunday, Nov. 21.

Archbishop Edward A. McCarthy will be the principal celebrant of a Concelebrated Mass in St. Ann Church. Concelebrating with him will be Father Thomas Goggin, V.F., pastor; and former pastors.

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Editor

VOICE STAFF

Fred C. Brink Advertising Dir.

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# 'Blanket world with love' is theme of Thanksgiving drive

You probably have a few items of clothing around the house that you will end up getting rid of later anyway.

If so, why not pull them out now and help someone in India or Lebanon who may have almost nothing to wear at all?

Parishes are now collecting clothing, blankets, practical shoes and men's work clothes, in the annual Thanksgiving clothing collection which last year resulted in 11.5 million pounds of American goods being distributed in 49 countries to people who really

needed them.

"What is especially needed," said Msgr. John Glorie, Archdiocesan Thanksgiving Drive director, "is light-weight clothing, blankets or material. Many of the world's needy people live in warm climates like ours and need light clothes similar to ours. But at night it gets cold in those countries and they have no heated homes. Blankets are one of the most sought after items."

That explains this year's slogan, "Blanket the World with Love."

Because blankets are so vital in disaster situations, Catholic Relief Services always keeps on hand in its disaster Emergency Reserve a supply of 15,000. In 1976 alone this emergency reserve of blankets was exhausted and replenished not one but several times. In February a catastrophic earthquake hit Guatemala. Within hours CRS sent the first of several special cargoes to Guatemala City, including 10,000 blankets. Later thousands more were sent.

In May another 10,000 blankets were sent to northern Italy and in August 100 tons of blankets were shipped to the

Philippines after earthquakes there, and another 2,500 blankets to Lebanon for civil war victims. Some of these blankets are donated, but some are bought with funds the CRS could use elsewhere, according to a CRS warehouse spokesman in Queens, N.Y., which processes most of the collection.

Some other facts about the Thanksgiving collection:

CRS clothing reaches not only individual families but also the poor and needy in hospitals, orphanages and institutions for the aged.

Bolt goods, remnants and piece goods are used by CRS to provide work and training for young people overseas learning trades or tailoring and dressmaking suitable to their own culture and climate.

Persons engaged in CRS community improvement projects also receive in return for their work suitable garments which permit them and their families to be clothed in dignity.

Robert Walsh, who has worked in India for CRS and now at a CRS processing center recalls just one example of how donated items have helped extremely needy people. He



referred to two missionaries: a doctor-priest and a nun who "have a variety of leper programs including caring for the 'burnt-out' cases—those completely bedridden and often mentally afflicted.

"They also care for the

children of leprosy victims.

"It was only eight bales, 1,200 pounds of used clothing and blankets but in one of the most isolated areas of Central India this gift from American Catholics brought great help, happiness and joy."

"Most of the lepers are not employable and therefore usable clothing, canvas shoes and blankets are godsend for them," said Walsh. The women take women's clothing and re sew it to conform to their local fashions for themselves and their children, he added.

Msgr. Glorie said locally, "The people here have responded beautifully every year. A lot of people would be in dire need without these donated goods.

"I guess it's their way of saying thanks at Thanksgiving time."

## Official Miami Archdiocese

The Chancery announces that upon nomination by the Very Reverend Teodoro Tamayo, O.P., Vicar Provincial of the Dominican Fathers in Santo Domingo, Dominican Republic, Archbishop Coleman F. Carroll has made the following appointment, effective as of Nov. 1, 1976:

The Reverend Angel Vizcarra, O.P. - to assistant pastor, St. Dominic Church, Miami.

## Camillus House needs turkeys to feed poor

Turkeys, turkeys, turkeys—about 20 of them at least are needed at Miami's Camillus House in the downtown area to guarantee that more than 1,000 persons, out of work, will enjoy the traditional Thanksgiving dinner.

Conducted by the Little Brothers of the Good Shepherd at 725 NE First Ave., Camillus house is already feeding close to 600 persons each day who begin lining up about 11 a.m. for the only hot meal they will have for

the day.

Brother Linus told The Voice early in the week that the Brothers would also welcome donations of staples such as coffee, canned vegetables, bread for stuffing, etc. but the turkeys are the primary need. "We'll be glad to pick them up any place in the County," he said.

Donors should call the Brothers at 374-1065 if they have turkeys to donate. Cash donations are also welcome.

## 'An Evening of Music' hosted by Abp. Carroll

An "Evening of Music" will begin at 8 p.m. Sunday, Nov. 28 in the Cathedral of St. Mary.

Archbishop Coleman F. Carroll is host for the concert which is free and open to the public.

Robert Fulton, Cathedral organist and music director, will open the program with the presentation of three of Mozart's Church Sonatas for organ and orchestra. Also included in the program will be Bach's Toccata and Fugue in D Minor.

A performance of Mozart's Coronation Mass, sung by the Cathedral choir and directed by Mr. Fulton with instrumental and organ accompaniment will be a highlight of the evening. Virginia Alonso will be the featured soprano soloist. Guests will also hear Dorothy Robinson, contralto; Patrick Riley, tenor; and Mark McCabe, baritone.



Thanksgiving without snow is reenacted by children under a banyan tree at St. Hugh's school in Coconut Grove. The Children, in costumes made by their mothers, are, L-R;

Christine Weill, Kate Immer, John Alduncin, Cecil Rodriguez, Christine Rodriguez, John Gibson and Michele Angull.

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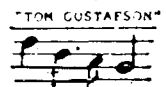
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# Pastoral Care touching the sick

By MARJORIE L. FILLYAW  
Local News Editor  
(First of Two Articles)

As the wail of the ambulance siren fades in the distance you sit in the lobby of the hospital where you have just admitted a member of your family and you ask yourself: "Must I phone our parish priest to give him the Sacrament of the Sick? Will anyone visit him besides me during the day? And what if I can't get here every day—will someone other than the nursing staff look in on him?"

If you are fortunate enough to be in one of South Florida's four Catholic hospitals you will be advised that each has a Pastoral Care Department headed by a priest and staffed by other priests and Sisters. They are dedicated to serving in a supportive role and trained as professionals in the hospital apostolate.

At Miami's Mercy Hospital, Father Richard Scherer is the director of the Pastoral Care Program and is assisted by two priests and six Sister Visitors.

At Miami Beach's St. Francis Hospital, the department is directed by Father Patrick Brown, O.F.M. assisted by one priest and two Sisters as well as a Rabbi who is on call.

In Fort Lauderdale, Holy Cross Hospital's Pastoral Care Dept. is headed by Father Francis McCarthy assisted by one priest and three Sisters.

In West Palm Beach, at St. Mary Hospital, the department is the responsibility of Father Emmett Mulligan, O.S.F., and one Sister.

The daily bilingual program at Mercy Hospital begins at 6:10 a.m. when three priests, one of them Spanish-speaking, bring Communion to Catholic patients desiring to receive. Each is accompanied by one of the Sister Visitors, and a nurse or aide who has already made sure that the patient is awake and prepared.

After Communion is distributed on the wards the priests and Sisters return to the hospital chapel for celebration of Mass which is viewed on closed-circuit television throughout the 505-bed general hospital. Another Liturgy is offered at 11 a.m.

Pastoral visits to each patient in the hospital, regardless of church affiliation, begin about 10 a.m. Those who are listed as critically ill are visited every day while others are seen every other day.

After a break for lunch the visitations continue until 4 p.m. At that time, using a daily computer print-out as a reference, the staff begins visitations to newly admitted patients. And of course the priests are on call 24 hours a day in emergency situations, at the institution which is administered by the Sisters of St. Joseph of St. Augustine.

"Here at Mercy we make a practice of offering the Sacrament of the Sick to Catholic patients 65 or older. "It's up to the patient—if they so desire, fine.

"If they say no, okay! We try to show our interest in them.

We know that the patient has come in to be treated by the doctor, to receive nursing care and be restored to physical health.

The priests and Sisters are

points out that "Ten, 20, or 30 years ago a priest was assigned to a hospital as a chaplain.

"Most priests had little or no training per se in the hospital apostolate.

"Today it is on a professional basis," said the senior chaplain.

Fr. Scherer is a Chaplain-Supervisor certified by the Dept. of Health Affairs of the United States Catholic Conference.

"We had many priests who



Pastoral Care Director, Father Richard Scherer, second from left, talks with Rabbi Maxwell Berger, left; Episcopal priest, Father Herbert Myers; Presbyterian minister, Dr. Carroll Schuster; and Lutheran pastor, Rev. James Henneberger.

here in a supportive role. It is our obligation to visit the sick, to support the sick, and it is our privilege to serve the sick. We try to show this as we visit the patients," Fr. Scherer said.

Looking to health care facilities in hospitals in the past, the priest, who admits he has always had a special interest in the apostolate, even when he was a parish priest,

were conscientious, who visited the sick, offered the sacraments of penance and Holy Communion to those who wished them, and in those days administered the Sacrament of Extreme Unction, the last rites of the Church.

"Years back a priest would be in his room or study waiting for an emergency when he was called. Afterwards he usually



Spanish-speaking patient, Elena Suarez, receives the Sacrament of the Sick from Msgr. Agustin Roman, assisted by Sister Dorothy Flowers, S.S.J. Pandalio Suarez, husband of the patient looks on.

returned to his room and resumed his reading. Today we have to get out into the field and be with them, stay with them and with the family."

Priests and Sisters of the Pastoral Care Dept. not only pray with the patients but also for the ill. In addition to Masses the priests recite the Rosary on assigned days, another devotion beamed to patients on the closed circuit TV. They offer inspirational

prayer daily on the public address system for the benefit of the staff, patients and visitors.

Fr. Scherer participates in orientation programs for new employees and nursing education programs. He is also available for invocations at staff meetings and programs and is available to minister to the spiritual needs of the hospital staff and personnel as

(Continued on page 5)

## Town 'n' country hopsack blazer by Austin Reed of Regent St.

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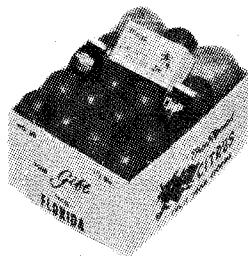
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# Haitian project gets \$52,900 grant

(Continued from Page 1)

outreach program," he emphasized, "going out to the people and letting them know there is help available. They are very handicapped now because of the language.

Concerning the refugees, who are subject to being sent back to Haiti after government review and exhausting of appeals, Juste said, "Their problem has two aspects, political and socio-economic.

"The political part — there is very little we can do about," he said. Ideally, the Haitian refugees would like to be considered automatic political refugees from an oppressive regime, as the Cubans are, rather than being considered individually with decisions being based on incomplete evidence. But the center can do little about that.

"AS FOR social problems what we want to do is establish our office, then act as advocates for the whole Haitian community. Then everyone, refugees or Haitian American immigrants can all benefit."

He gave the example of how he and others sought to establish an adult English class and obtained space at Edison High, which is now attended by about 125, some immigrants, some refugees.

Until now, Haitians depended on other individual Haitians for whatever help they could get with a problem.

Inavy Joseph, vice chairman, who works in a Haitian mental health program at Jackson Memorial Hospital funded by a U.S. grant, said because his program is about the only ongoing program in Dade for Haitians he ends up helping in to other unrelated areas and getting little response from agencies because he has no official weight outside the mental health area.

Juste said, "Take 10 youths who want to start a soccer team. They can't do it. So they come to us at the center and we call around, find the resources and help them.

"SOME PEOPLE are qualified for food stamps. They are American citizens but they don't speak much English, and the stamp people don't speak Creole, so the Haitian just gives up. Others don't even know they are eligible.

Also there are indigent Haitians who go to Jackson Hospital but have a hard time with the forms and paperwork

in getting services."

Joseph cited the case of a Haitian woman in court on child abuse charges.

"I've been going to the courthouse for the last three days explaining to the judge that it was just a cultural thing." But that is not Joseph's job, just something he did because no one else was there to do it.

"Once the center is established," Juste said, "one Haitian American won't have to go to another for help. He can go to the center where it's their job to help."

THE GRANT came about after the Haitian group went to the Community Relations Board asking for help, said Msgr. Bryan Walsh, Catholic Service Bureau Director.

"But there was nothing they could do," said Msgr. Walsh, "so I said I might have an idea where they could get some funds. Our staff helped them draw up a proposal to send to the Campaign for Human Development."

The project was among more than 800 applications received nationwide this year, according to Father Lawrence McNamara, CHD director, in Washington, and was selected as meeting the criteria of projects with a strong degree of

self-help and an inability to get funds anywhere else.

"This project is an excellent example of people coming together to identify and solve common problems. People working together is the cornerstone of the project. This type of effort has always received high consideration in CHD's funding," he added.

well as to the patients.

Each month a Memorial Mass is offered in the hospital chapel for the happy repose of all patients who died in the hospital that month. A personal note of sympathy is sent to the family from the Pastoral Care office announcing the Memorial Mass as an expression of sympathy from the hospital's board of trustees, administration and staff.

Opportunities for counseling sometimes present themselves to the priests-staff which also includes Father Trevor Smith, who recently was certified by the USCC as a hospital chaplain; and Father Manuel Rodriguez.

Problems may be

domestic, marital, or pertaining to children, Fr. Scherer explained. However, most counseling revolves around spiritual problems, he said, and the chaplains are on hand to give "spiritual first-aid" and aid the patient in the formation of a more profound spiritual life.

"Patients are usually in the hospital for three to five days or eight days at the most," Fr. Scherer noted.

"We try to give a few guidelines."

Follow-ups on patients with problems are provided through referrals to the respective churches of the patients or in some cases to the social work department.

The Pastoral Care

projects.

Applications to CHD are reviewed by a professional staff in the national offices, by local diocesan CHD directors and committees and finally by a 40-member national committee of bishops, Religious and lay people.



Discussing plans for the new Haitian American Community Center after receiving a check from the Campaign for Human Development are Msgr. Bryan Walsh (left) Catholic Service Bureau director, Msgr.

John Glorie (right), CHD drive chairman, and the Haitian center officers L-R: Frantz Cave, treasurer; Inavy Joseph, vice chairman, and Viter Juste, chairman.

## Pastoral care touching the sick

(Continued from page 4)

Program encourages visitations by parish priests and ministers of other faiths. When a patient is admitted they, or family members, are asked to indicate on a special form provided for the purpose, to which church they belong.

Listed are 15 denominations in addition to Catholic churches located closest to the hospital. A space is provided for those who may be affiliated with a church or synagogue other than those listed.

The Pastoral Care Dept. then notifies the respective church that the patient has been admitted and if the patient particularly requests to see a priest, minister, or rabbi from their congregation, the Department follows up.



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# Pastoral a threat to what?

# Editorials

The U.S. Bishops' pastoral on moral values passed last week does not charge off in new doctrinal directions but reaffirms basic Church teachings stated in the words of our own Bishops, based on Vatican II views.

Naturally there has been some criticism of the document as there would be no matter what the wording had been. Some of the Bishops themselves had wanted the document changed to have a softer tone, not to change its basic content, but to display a feeling of compassion for those people who find themselves in disagreement with some points in the pastoral.

Notwithstanding that consideration, the documents have been voted on and we Catholics now can either carp about it, ignore it or appreciate and practice the values set forth in it.

Some people have asked "Why didn't the Bishops loosen up instead of taking the traditional stands?" The U.S. News and World Report's headline on the conference proclaimed: "Tough Morality Code Threatens Catholic Unity."

Well, does the Bishops' code threaten unity? If so, why?

Would it have been better for the Bishops to seek unity by approving casual sex outside of marriage, by approving abortion, by approving modern means of warfare? That certainly would not have brought unity.

If there is already any disunity among Catholics, it is more likely due to the effects of a steady decline in the certainty of our moral values. Any further eroding of those values by the Bishops would only make things worse.

The American Catholic Church stands as the largest single institution consistently upholding the values of life and dignity of the person in terms of sexual practices and social justice.

The country and its institutions are confused on their values and are falling into a panorama of simplistic and even degrading secular values.

Consider the Planned Parenthood meeting at Miami Beach last week. One document presented was from the U.S. Dept. of HEW. The document in its title on the front page calls pregnancy the "number two sexually transmitted disease."

Disease?

Does it surprise you to know that your government considers the creation of life a "disease?" This is just one example of the

thinking going on today, but it says a lot. It says to women that motherhood is a disease. It says abortion is a good cure. It says being pregnant ("number two") is comparable to having gonorrhea (which presumably is "number one.")

Speaking of which, venereal disease is near epidemic proportion. Can that be laid to the Bishops' code? Out-of-wedlock pregnancy also is extremely high, as is murder, rape, violent crimes, theft and the sale of perverted sex materials in "adult" stores in almost every city and small town across the country. And movies full of the above are considered normal entertainment.

What are all these things but symptoms of a society losing its sense of character and self discipline?

And in light of all that, this is no time for the Bishops to relax their values to conform closer to the confused and valueless standards now becoming acceptable in American society.

The question of the day, then, is: Should Catholics seek to unify around the self-indulgent standards of secular society, or should we unify around the Church's latest banner of dignity and positive values?



By Fr. John Dietzen

## Are trans-sexual operations immoral?

Q. We hear so much these days about trans-sexual operations. Is this a moral procedure—to change a man into a woman, or a woman into a man? (Illinois).

A. Your question allows no easy or simple answer. But a couple of things may be said, which will be significant factors in any such operation.

First, let's suppose we are dealing with a reasonably normal person, whose male or

female identity is well established — emotionally, psychically, and physically, both internally and in relationship to others. For such an individual to attempt a sex change, even to whatever slight degree that might be possible; would be a gross abuse of his or her person, and morally wrong.

Few if any such cases are that clear cut, however. It is possible for an individual to possess a clear genetic sexual identity (male or female chromosomes), as well as major physical male or female sex characteristics, and still suffer from a quite confused sexual identity. The enormously complicated system of internal bodily secretions (hormones), which interact from one organ

or gland to another, is subject to all sorts of imbalance; if this imbalance is extensive enough, it may cause serious difficulties in an individual's ability to function in his or her "proper" sexual relationships.

In light of this, many factors enter the picture. Remarkable surgical procedures are, or soon may be, available to deal with these kinds of pathologies in men or women. There's room for question in some cases how much "sex change" is really involved. More importantly, the possibilities are more and more available to deal with such physical ills by therapeutic procedures far less drastic and questionable than surgery.

One gets the impression

that most of these radical "treatments" have been carried out, up to now, with almost no serious considerations of the moral implications for either the individual or society. And that in itself must be deplored. But it is too soon, and too many variables are involved, to conclude at this point that every operation labelled a "sex change" is always automatically wrong.

Q. During the past several years, newspapers have talked a lot, around Christmas time, about the feast of Hanukkah. Is there any connection between the two feasts? (Missouri).

A. The eight-day festival of Hanukkah (often called the Festival of Lights) is a commemoration of a joyous event in Jewish history, the rededication, described in the book of Maccabees, followed a period of religious repression, and is therefore in a special way a celebration of religious freedom.

Hanukkah, unlike other major Jewish feasts such as the Passover, is mainly a family affair, celebrated for the most part in the homes rather than in the temples or synagogues. An additional candle is lit on each of the eight days, symbolizing the growth of holiness that should occur during the feast, and gifts are usually exchanged — in some homes on each of the eight days, which I suppose gives the Jewish children some kind of an edge over the Christians.

The theme and use of light is also very prominent, of course, in our customs and liturgy of Advent and Christmas. Apart from the religious symbolism, however, and the fact that they both occur about the same time of the year, there doesn't seem to be any connection between the two celebrations.

Q. With all the changes and confusion in the religious life (changes of habits, and rules, and refusing to do some kinds of work, like teaching) do you think the Sisters will be around much longer? (Louisiana).

A. Yes, I think Sisters — religious communities of women — will be around a long time. There has been, and will always be, an important place in the Church for the witness of the celibate life for men and women, and of those with life commitments of Christian obedience and poverty. They help to carry (as good husbands and wives do in their vocations) important and unique messages of God's love and fidelity that men will always need.

As they have in the past, forms and structures will change drastically. And some religious communities have naively shared the illusion, suffered by many others in the Church, that a change of rules in itself can somehow make a community or an individual more Christian. There are, however, numerous deeply dedicated women religious, in many different communities, working hard at personal and interior renewal of life, which Pope John said is the beginning and heart of any worthwhile reform in the Church.

First, of course, this includes a loving, unselfish concern for their own religious community, and for the needs of the families where they serve.

Ever since Abraham, God's will has been worked out through man's humble, prayerful, and patient willingness to change. There's no reason it should be different for women religious.

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

## Ford's E. Europe goof useful

By JOSEPH BRIEG

In one way I was glad that the news media made such a big thing out of President Ford's foot-in-mouth statement that the Eastern European nations are not dominated by the Soviet Union.

I think I know what was in Mr. Ford's mind. He meant that the people of Eastern Europe have not resigned themselves to Soviet imperialism; that the love of independence and nationhood and human rights continues to burn bright in their minds, and that the United States has never accepted, nor will ever accept, Soviet domination of those people.

I am reasonably sure that that was what Mr. Ford meant; but he expressed himself poorly, and the communications media jumped on his mistake and exploited it as if it were one of the issues which should decide how the voters would vote.

Sometimes the indignation of the media seems much too selective to be completely honest and intelligent. They tend, much too much, to leave us with the impression that the crimes of Lenin and Stalin were somehow less heinous than the crimes of Hitler — and this in spite of the fact that Hitler's crimes were stopped decades ago, while the crimes of the Russian imperialists continue, and are even widened and intensified as the years

pass.

If the historians are honest, the Hungarian Revolution will be handed along to posterity as an example of the greatness of the human spirit on a par with the rising of the Maccabees, or of the resistance of the Jews in the Warsaw ghetto to Hitlerism — or the Alamo, or Iwo Jima.

FOR A BRIEF few days, the Hungarians smashed their Soviet tormentors, and freed their brothers and sisters from Soviet underground cells and torture chambers. Then, in one of the most cynical and vicious actions in history, the Soviets sent in tank-led hordes of troops to drown the revolution in the blood of the Hungarian people.

That is an international crime which we must never consent to forget. And the communist rulers of the Soviet union did the same to the people of Czechoslovakia when a government of that country tried to "humanize communism" — just as the Soviets had crushed the Ukrainians, the Lithuanians, the Latvians, the Estonians, the Poles, the East Germans...

And so, in this way, I am glad President Ford misspoke himself about Eastern Europe. It led to the reminding of all of us that the Soviets continue their design for conquest of the world by force.





By Msgr. James J. Walsh

# Dying and death no longer taboo subjects

(Part One)

It seems by now just about everyone is willing to discuss the once taboo subject of death. It's quite amazing how quickly the conspiracy of silence, which brought an Anglo-Saxon stiff upper lip to the topic of dying and death, has disappeared. It is now a fact in our rapidly changing society that we are willing to put death on the agenda of things which must be brought out into the open and faced.

I was recently surprised to learn that over 400 colleges and universities in the U.S. find place for courses on dying and death. Even at the high school level, there are thousands of schools offering seminars or group discussions on the mystery of man's end on earth.

The obvious question is why? Why the change? Why so suddenly?

SOME are crediting the books and lectures of Dr. Elizabeth Kubler-Ross who has become a much respected authority on the subject. She is a Swiss born psychiatrist associated with the University of Chicago. She developed the procedure of by-passing the doctors of terminally ill patients when seeking information on attitudes to death and instead went directly to the patients. Over the years she talked with thousands of dying men, women and children. Her first book, "On Death and Dying," in 1969, showed remarkable insights in the grey-black area of a human being's last days and hours.

However, significant as her contribution is, this cannot alone account for the widespread change in attitude. Other factors are not hard to find. The stinging debates in certain state legislatures on the "Death with Dignity" controversy won space on the front page, the editorial

page, in the speeches of politicians, in medical journals and in theological reviews.

Moreover, this concentration on the patient has led to a reexamination of his freedom and his rights. His right to know what is wrong with him, what the outlook is; his right to refuse to subject himself to extraordinary life-sustaining measures, etc. All of this inevitably is related to death, and it is being talked about in that context.

FINALLY, extraordinary progress in medical science has given a new lease on life for a time to many people. Death has been stayed off for awhile. Transplants, pacemakers, antibiotics, new surgical procedures, malignancy treatments and other amazing advances have brought new light on the life-death problems.

And so the "new attitude." Hence the college courses, the many books and articles and even surveys. The Casketmakers of America, for instance, found out that 75 per cent of those polled said they wanted to know if terminal illness comes; 50 per cent indicated they were not afraid to die. More and more people are asking to die at home rather than in the impersonal, cold, efficient atmosphere of a hospital. Because of recent cases, such as Karen Quinlan's, more families have demanded a role in the decision making.

One touching and pathetic aspect of all this is the enormous amount of literature being put out on the subject of death by those who apparently do not believe in an afterlife. It is a sincere and extremely difficult attempt to make sense out of death, when in itself it has no meaning, since the origin of life had none. One beautifully produced journal on death and dying seeks to develop a realistic, mature attitude towards death. But as far as I could find in going through a couple issues it is a noble but futile effort. What a hopeless task

to explain man as a body without a soul, as a creature who had no Creator. In well written articles, it seeks to develop a proper attitude in leaving this earth, but has nothing to say about entering another world. One finds there the "make the best of it spirit" of the splendid pagan about the end of time, but a complete blank about the beginning of eternity.

IT PAINTS a bleak and pointless picture of man's invitation to a unique event—his death—but in the acceptance of the inevitable he plans no further than leaving the house, locking the door and throwing away the key. It recalls the humorous but pitiful epitaph of the atheist, "All dressed up and no place to go."

One author stressed that an "understanding" of death especially should be taught to children either in school—in biology or psychology—or at home with the family, but there was not a whisper of a suggestion that much could be found in God, Scriptures and religion.

By the sharpest kind of contrast, the Christian convictions on death, not only give purposeful meaning to all of life, but take away some of the mystery, as the soul, no longer "fastened to a dying animal," as Yeats phrased it, springs free into a new and wondrously different life.

Father Walter Burghart, S.J. summed up the peaceful, even joyful attitude Christian death can bring when he described the deathbed scene of a girl of 16. A priest friend stood beside her, his face mirroring his concern and sadness. When she noticed this, she said: "Father, don't be afraid."

This is the profound gift faith offers to the dying. A girl with her last breath can reassure a priest. The dying can encourage the living.

(To be continued)

## How will pro-life fare under Carter?

One of those scientific studies of how people voted reported that voters who favor an amendment to protect human life from conception voted by about a 54 per cent majority for Jimmy Carter for president.

That may have surprised some people. After all, when the bishops had met with Carter it was reported they weren't satisfied with Carter's position on the question of a constitutional amendment to over-rule the Supreme Court decision for legalized abortion on demand.

And then the same bishops had said they were encouraged by Gerald Ford's stand. He didn't favor a constitutional amendment to protect all human life but he did favor an amendment that would return the question to the states.

YOU MIGHT think this would mean that pro-life supporters would give their primary support to Gerald Ford. Chances are many did so on the basis of President Ford's commitment to doing something.

But the truth is that those who are most com-

mitted to the cause of a constitutional amendment didn't perceive much difference on the issue between the two candidates. Jimmy Carter said he was opposed to abortion on demand, that he opposed government financial support of abortions, that while he'd not support a campaign for a constitutional amendment he'd not oppose those who did.

No one doubted the sincerity of Mr. Ford. But most remembered that before the Supreme Court decision, when states did have the freedom to establish their own abortion legislation, there was abortion on demand in many states. The Ford solution, sincere though it was in intention, just didn't meet the problem.

So finally people voted on the basis of other issues, not abandoning their own commitment to bring about a constitutional amendment, but not finding their own position sufficiently supported by either candidate.

SO NOW Jimmy Carter will be president. What does that mean for the campaign

for a constitutional amendment to protect human life from conception?

First of all, as many reminded during the presidential campaign, the process of constitutional amendment does not involve the president. Congress must approve, then there must be approval by the states. Nowhere in this process is the president directly involved. That's a fact.

But the truth is that a president who believes abortion is wrong can do much by his position of national leadership to influence the nation.

The way the campaign developed there were some enthusiasts for pro-life who tried very hard to make Carter appear as a pro-abortion candidate. There were two things wrong with this. First—and most important—it wasn't truthful. Jimmy Carter said he was opposed to abortion, that he was firmly opposed to abortion on demand. It was dishonest to portray him as an enthusiast for what he said he opposed.

THE SECOND thing

wrong about this was that since there was always the chance he would be elected president, those who tried to make him appear as a pro-abortion candidate could have driven him to a place where he might have accepted their designation. Had they succeeded in this, his election would have left us with a president standing against the pro-life position.

But Jimmy Carter didn't waver in his firm position of opposition to abortion on demand, the promise to do something to stop what he saw as an evil, too.

I've talked with people who talked directly with Jimmy Carter about this issue. They said what they understood was that while his natural sense of what is right had made him oppose abortion, they were certain he had never really thought about the issue in the context of unborn life being real human life. That's not strange. That's true of a majority of the people. Even some people who oppose abortion, even some who favor a constitutional amendment, don't really



By Dale Francis

understand that life from conception is real human life and that abortion isn't just an unpleasant thing but the killing of human life.

WE MUST now trust that Jimmy Carter meant what he said, that he will do all he can to eradicate this evil in our society—and we must not hesitate to remind him of his promise.

And, because it really is the only solution, we must work for the constitutional amendment that will protect human life from conception. It won't come easily, on the contrary it is going to be hard. It involves not only a political campaign but an educational campaign. But however long it takes, we must continue to work. How soon it will come no one can say but it will come because we cannot permit this evil in our land to continue.





By Fr. Richard  
McBrien

## Detroit: Next step up to the Bishops

The various recommendations of the Detroit "Call to Action" conference can be divided into two categories: those with an ecclesiological price-tag, and those without.

By an "ecclesiological price-tag" I mean a requirement for some change in the distribution and exercise of power within the Church and for a corresponding change in the network of ecclesiastical structures.

A **RECOMMENDATION**, for example, that the Church place new and greater emphasis on adult education requires a more generous commitment of financial and personnel resources. But it does not require a change in Church law or in traditional institutional operations.

A recommendation, on the other hand, which asks that ordination to the priesthood be open to women and married people cannot be implemented without a change in law and discipline (and a corresponding change in the leadership's theology of ministry).

I suggest that only those recommendations which do not bear an ecclesiological price-tag have a chance of a favorable hearing when the bishops of the United States meet next May to consider the whole body of "Call to Action" proposals.

It was striking, in fact, that one archbishop, known among some as an open, almost progressive leader, spoke against passage of a series of resolutions opening ordination to women and married people, and welcoming the return of married priests.

"**YOU WILL** be putting the bishops in a box," he warned. If resolutions of this sort were to become part of the Detroit package (as indeed

they did), he continued, then many of the bishops will write off the whole conference as radical and irresponsible and will conclude that none of its recommendations is worthy of serious consideration (and some bishops have already said so).

Father William Callahan, S.J., leader of Priests for Equality, challenged the archbishop's reasoning. The delegates were not expected to shape resolutions to the bishops' liking, he insisted, but rather to make recommendations which reflect the thinking of the conference and of the two-year consultation process at the parish, diocesan, regional, and national levels.

If the bishops decide to reject such recommendations, that is their decision. But the conference has to be true to itself and to the constituencies it represents.

Since many Catholics (and many bishops) will not make the distinction between recommendations which have an ecclesiological price-tag and resolutions which do not, there will probably be a lot of confused and confusing arguments following next May's bishops' meeting regarding the success or failure of the Detroit assembly.

**THE BISHOPS** and the more optimistic delegates will point with pride to the large number, perhaps even the majority, of recommendations which did in fact win episcopal approval.

Others will argue—as I do here, in anticipation of what is likely to happen next May—that the bishops had not accepted one recommendation which required a change in the

distribution and exercise of power or in the network of structural relationships.

Indeed, the assurance that this will not happen was given a small delegation from Catholics United for the Faith by a prominent cardinal generally regarded as sympathetic with traditionalist Catholic concerns.

When the CUF observers gathered around the cardinal for some word of encouragement immediately following the passage of one reformist resolution after another, he calmed them with the prediction that the bishops will hold themselves bound by Church law and would not accept any recommendations in conflict with such law.

**THE CARDINAL** is right. But there is even a more basic reason why he is right.

The bishops will resist such changes not simply because the proposals are in conflict with present legislation, but because they are in conflict with the bishops' own theological understanding of the nature and mission of the Church.

The present legislation is acceptable to the majority of the bishops because it reflects the ecclesiology they learned in the seminary and have held fast to ever since.

It is this gap in ecclesiological understanding that will gradually be exposed. And the Church's real problem will be identified: we are not faced simply with a conflict between those who have power and those who do not, but with a conflict between Catholics who have different understandings of the Church itself, within which the power is exercised.

By Fr. John Reedy, CSC

## Detroit, Washington and those missing



To understand the Catholic community in the United States, you need to look at both the conference of bishops, which gathered in Washington, and the "Call to Action" participants, who assembled in Detroit two weeks earlier.

And you also need to recognize that there is a very large third group, frequently overlooked, which was only partially represented in each gathering.

**THE THIRD** group is the massive assembly of Catholics who are committed to and guided by their religious faith, but who never join the religious organizations and causes, which draw the attention of reporters and broadcasters.

As I pulled my thoughts together on the flight back from the bishops' meeting, my first judgment was: Detroit and Washington represented two distinct, essential elements in the life of the Church.

Detroit gave visibility and voice to a caring, compassionate, striving element of Christianity which focuses on needs and challenges, which is impatient with structures and rules when they seem to obstruct an immediate response to the needs of people who are suffering.

**WASHINGTON** revealed a group of bishops—certainly not indifferent to the needs addressed in Detroit—but men who believed that any Catholic response to human needs had to be reconciled with doctrine, authority and available resources.

It would be absurd to disregard either of these emphases. A Christianity without the compassionate, caring element would be reduced to the religious formalism which its Founder rejected.

A Catholicism which was indifferent to its own doctrine, authority and

ongoing ministries would lose its identity and collapse into secretarianism and a vague type of philanthropic enthusiasm.

So, my first judgment after the bishops' meeting was a recognition that somehow, in the years to come, the concerns of Washington and Detroit need to be brought into closer relationship.

**THE TWO** emphases will always involve a tension, Catholic activists will—and should—always push Church officials to a greater effort to respond to human and religious needs.

And the officials of the Catholic will—and should—always restrain the activists to make sure that their proposals can be fit into the identity which defines this community as Catholic.

We need better communication between the two groups, greater understanding, more appreciation for the con-

tribution which each brings to the Church. But we might as well recognize that some degree of tension and frustration will remain because each emphasis represents an essential part of Catholic life.

**BUT THEN** my thoughts turned to that huge body of the Church which is affected by each of these influences but which would feel out of place in both Washington and Detroit.

This is the vast majority of Catholics who gather together each week, in churches across the nation, to celebrate the Eucharist. In varying degrees, their faith and worship guide and influence lives which are lived outside religious movements and structures. Most of these people, I believe, would be very uncomfortable with the enthusiasm of Detroit; many would also feel that the manner in which the bishops

handled their teaching role was more appropriate to the orderly, docile days of the 1940's than it is to the American Catholicism of today.

**UNFORTUNATELY**, the judgment and sensitivity of this third group is hard to discern. Both of the other elements claim to understand it and think they represent it. However, because it is so large and varied, I doubt that anyone comprehends its total identity.

Until more attention is given to the people in the parish churches—through systematic research and sensitive analysis of research results—neither the activists nor the church officials will be able to make their proper contribution to the life and activity of the community which gathers together as Catholic followers of the Lord.



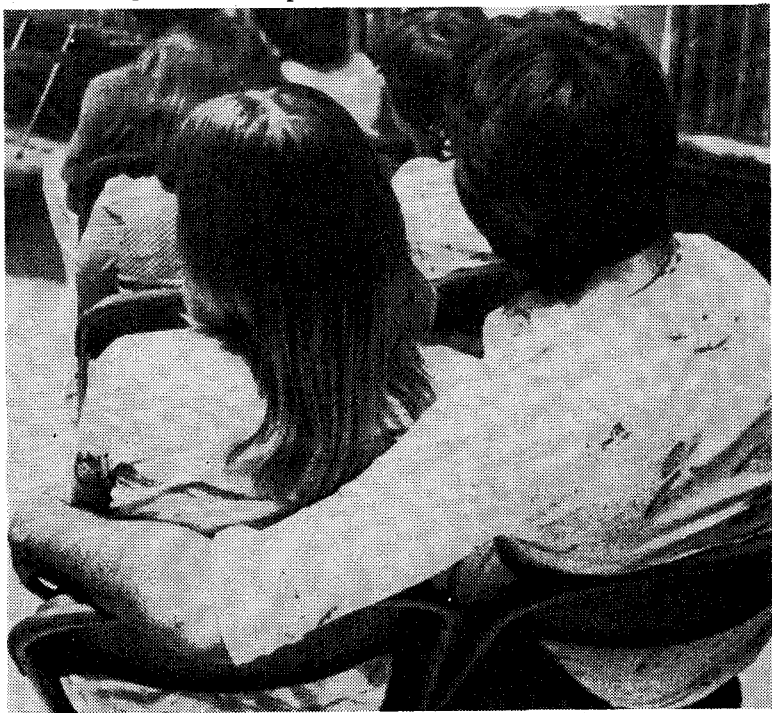
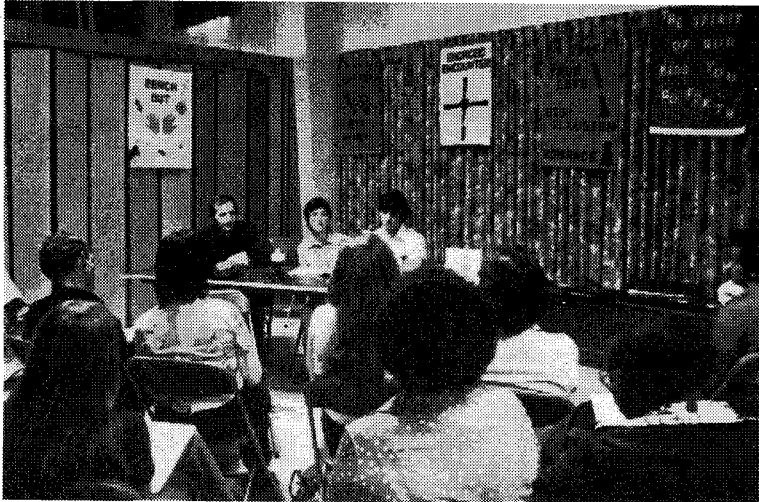
# Engaged couples Encounter: focus on relationship, not frills

By FRANK HALL  
Voice Features Editor

Engagement time can often be a time of selecting white gowns, flowers, catering facilities and honeymoon spots. The months prior to the "Big Day" are frequently busy with drawing-up invitation lists, seating arrangements, looking for an apartment and furniture, and trying to keep everyone happy and talking to each other.

At a time when engaged couples should have the opportunity to deepen their relationship prior to making a lifetime commitment, pressures from society and families seem to nullify that entire concept. Through a new spiritual

Couples share in an Engagement Encounter at St. Louis Church (right) and St. Clement Church, Fort Lauderdale (lower two pictures).



tool called Engaged Encounter many young couples in the Archdiocese are participating in a concentrated nine-hour program conducted by couples, who have experienced Marriage Encounter.

Through a series of ideas presented by a team of from three to five married couples and a priest, the engaged couple is stimulated to dialogue privately with each other on all aspects of married life, always from the viewpoint of their own relationship. Dialogue is not a group encounter but a one-to-one exchange between two engaged partners.

"I think when you start

talking about your feelings you're very aware of your partner's non-verbal responses," says Richard Farmer who participated in an Engaged Encounter last Sunday held at St. Louis Church.

"As soon as you see a facial expression that doesn't look like what your saying is well received you stop what you're saying. If you put those feelings down on paper they're out in the open and then you're committed to dialoguing about them."

Richard's fiancée, Kathleen Mudd (they will be married Saturday, Dec. 18, at St. Catherine's Church),

confesses that,

"We had talked about our individual goals but hadn't talked about our goals as a married couple. So the day was very valuable because there were many answers given to questions we hadn't really even thought about. There were a lot of good presentations by the team couples and they opened our eyes to what you can expect in marriage."

Eighteen couples came from seven different parishes in the South Dade area to the day at St. Louis while 13 couples from six different parishes participated in a similar Engaged Encounter being held at St. Clement Church, Fort Lauderdale.

"The group at St. Clement's," says Father Jim Murtagh who served as team priest, "was the best we've had as a group. Sometimes couples are coerced into attending rather than go to a pre-cana conference and they come with resentment. The engaged couples this Sunday all seemed to be there because they understood the goals of the program and wanted to be part of it."

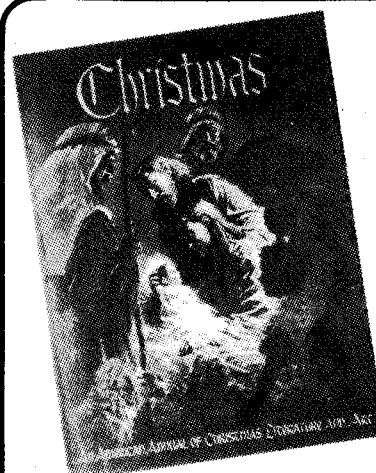
Father Jim Fetscher, who was team priest for the day at St. Louis notes, "For myself, one of the benefits from being part of the program is to understand the dynamic and integration of two levels of relationship. During the day, it is beautiful to see the relationship that builds between the couples, that deep

personal relationship that touches basic attitudes, emerge over the external, rather superficial relationship. Both these relationships have to be addressed in an engagement period but so often, because of outside pressures, the couple reaches only the superficial relationship.

"In my own experience and with Pre-Cana," Father Fetscher continues, "this type of day is a million percent better in preparing couples for marriage. I've worked in preparing couples and the greatest support a priest can

get in this type of apostolate is five married couples sharing their own experiences. Wanting to share is also contagious.

If participating in this type of program seems appealing to you as an engaged person anticipating marriage you can get additional information and dates of Encounters by calling (Dade) Pat and Carol Farrell, 653-3956; (Broward) Tony and Diane Favarulo, 983-8266; (Palm Beach) John and Linda Sanford, 845-1916; and (Martin) Joe and Noreen Gulotta, 287-3694.



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# Bishops on immigration, morals, Panama, child care

(Continued from page 1)

treaty "an anachronism" reminiscent of "colonial politics."

**THE EXISTING** treaty, signed in 1903, recognizes Panamanian sovereignty over the Canal Zone, but gives the United States "in perpetuity" the rights it would have if it were sovereign.

The bishops' statement says that treaty's terms "make it impossible for Panama to be the primary agent of its own development, because it deprives the nation of a substantial part of its territory, income and capacity for planning the integral development of its people."

By a 201-23 vote, the bishops approved a statement on early childhood care and education. It called for efforts in the Church to give guidance on early childhood development and religious formation to parents before the Baptism of their children. The bishops recommended beginning such instruction several months before Baptism.

Education for parenthood should be given also to engaged couples and adolescents, the statement said.

The bishops unanimously approved the statement supporting help for immigrants and criticizing a new immigration law signed last month.

Noting that 400,000 immigrants enter the United States each year, the statement pointed out that many immigrants today are forced to leave their original countries by unjust economic conditions and then face new discrimination in their adopted countries.

Many immigrants into the United States come from traditionally Catholic countries and look to the Church "not only for spiritual guidance but also as a natural point of cultural and social reference," the statement said.

**PUBLIC LAW 94-571**, signed in October, the statement said; makes family reunification for natives of Mexico difficult because it limits to 20,000 the number of people who can immigrate from any one country in a year. In the past, legal immigration from Mexico has averaged 40,000 a year.

The bishops elected four delegates to the fall 1977 World Synod of Bishops in Rome on catechetics: Archbishop Joseph

Bernardin of Cincinnati, NCCB president; Cardinal John Carberry of St. Louis, NCCB vice-president, Cardinal John Dearden of Detroit and Bishop Raymond Lucker of New Ulm, Minn. Synod alternates elected were: Archbishops John Quinn of Oklahoma City and John Whealon of Hartford, Conn.

A proposal for a \$7 million annual collection for communications, including television programming, was presented to the bishops by the USCC Communications Committee. It is to be voted on at the bishops' general meeting next May.

Cardinal Dearden, chairman of the NCCB bicentennial committee, which organized the "Call to Action" conference last month in Detroit and the two-year long consultative process that led to it, urged the bishops "to make clear a continued commitment to shared responsibility" in evaluating and responding to the conference's recommendations.

By a vote of 125-1, the bishops approved a 1977 NCCB-USCC budget of \$3,672,000, down from \$3,876,000 in 1976.

## Moral Values pastoral approved by bishops

WASHINGTON—(NC)— The U.S. Catholic bishops voted 172-25 to approve a joint pastoral letter which reaffirms the Church's traditional teaching on moral values.

Approval came after an effort was made to delay action on the document on grounds it did not express enough compassion for those who find it difficult to follow the teaching. The vote on that issue was 162-65.

The pastoral letter, which took three years to prepare:



Bishop John B. McDowell, auxiliary of Pittsburgh, who headed the committee for the Pastoral on Moral Values, answers questions at a press conference.

- Rejects the notion that valid sacramental marriages can be dissolved;

- Reaffirms the teaching that married couples have the right to determine responsibly the number of children they should have, but that a contraceptive mentality and individual acts of contraceptive intercourse are wrong because they reject "the life giving meaning of intercourse;"

- Call abortion "an unspeakable crime";

- Says homosexual activity is wrong but calls for compassionate pastoral care of homosexuals and condemns discrimination against them;

- States that justice requires programs and individual efforts to overcome the results of past discrimination against racial and ethnic minorities;

- Says that considering women inferior to men is "un-Christian and inhuman";

- Calls on Americans to work for a just international order and the liberation of the oppressed and powerless in the world;

- Questions whether war as it is waged today can be morally justified,

- Says it is wrong to attack civilian populations or to threaten to attack them as part of a strategy of military deterrence;

- Calls for the protection of human rights against violations by repressive governments.

The pastoral was approved after three hours of debate on various amendments.



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# Spiritual direction urged for growth

WASHINGTON—(NC)—Bishops should provide their priests with opportunities both to receive spiritual direction and to become more skilled as spiritual directors, the U.S. Bishops' Committee on Priestly Life and Ministry has recommended.

The recommendation was made in a report presented at the fall general meeting here of the National Conference of Catholic Bishops (NCCB).

The committee noted at this time among priests, Religious and faithful in the United States "a renewed appreciation and desire for prayer and for growth in the life of the Spirit."

It added: "Priests, in particular, wish to grow as persons and in the Spirit of Christ both for their own sake and also so that they may minister more effectively to their people."

In connection with this movement toward spiritual renewal, an interest in spiritual direction "as an instrument of growth in faith and holiness" has developed, the committee said.

The committee presented to the bishops a background paper on spiritual direction by Father Louis Cameli, spiritual director at St. Mary of the Lake Seminary, Mundelein, Ill., the Chicago archdiocesan seminary.

**SPIRITUAL** direction, Father Cameli said, provides a way of seeing some unity between what happens in a person's inner life of prayer and conviction and the pattern of the person's outer activities.

In contrast to the teaching approach used in spiritual direction in the past, the process today is characterized by "a tone of mutuality," as both director and the one directed "are open to hearing the word of the Lord in the life

of this individual," Father Cameli said. The material for discussion, he added, "comes not from a pre-set program but from the ways that the Lord seems to be working in this person's life and at this time, and, in these ways."

He then gave an example of the process of spiritual direction. Analyzing the example, he said that, through dialogue with the spiritual director, the priest "comes to a clearer vision of himself and how God is at work in his life, among his people and through his priestly ministry." This vision leads to clarification and setting of priorities and directions, to "an enabling freedom," which "allows the priest to act more effectively and responsively to the issues of personal life and public ministry," Father Cameli said.

Spiritual direction, he said:

Increases a priest's capacity "to speak warmly and personally about faith" in public;

Develops the priest's own skills as a spiritual director;

Enables him to appreciate his own growth and lessens "the explosive and destructive guilt which is a present occupational hazard for priests;"

Gives him a sense of self-worth as playing a particular role in God's plan;

Meets the priest's developmental needs at various stages of life.

The paper included suggestions concerning the selection and formation of spiritual directors for priests and described the qualities essential in a spiritual director.



Dedicating America To Mary: Flanked by fellow bishops at the National Shrine of the Immaculate Conception in Washington, Archbishop Joseph L. Bernardin of Cin-

cinnati head of the U.S. hierarchy delivers his homily at a Mass rededicating America to Mary.

## Bishops reject research funding

WASHINGTON—(NC)—The U.S. Catholic Bishops meeting here rejected a proposal for special funding of educational research.

The bishops turned down a proposal to ask contributions from the eight million pupils in Catholic schools and religious education programs. The proposal had been approved by the U.S. Catholic Conference (USCC) Education Committee under the chairmanship of Bishop William E. McManus of Fort Wayne-South Bend, Ind.

Because the proposal called for raising funds to be sent to the USCC treasurer, approval by two-thirds of local Ordinaries, bishops in charge of dioceses, was needed. Although the vote was 78 to 70 in favor of the proposal, 99 votes were needed for approval.

At a press conference after the session, Bishop McManus said: "The Ordinaries of most dioceses are so pressed with financial problems at home, particularly related to education, that their gut reaction was to say no." They also had, he said, "a solid fear that a precedent was being set, that approval would be an inspiration to chairmen of other committees" to seek such funding for projects.



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## Christ the King

The Feast of Christ the King will be observed throughout the world on Sunday, Nov. 21st. The marble statue (left) adorns the Campanile in St. Patrick parish, Miami Beach.

## 'No-Excuse Sunday' ends empty-pew blues

The following notice have never seen the church appeared in a recent edition of the Sunday bulletin of St. Thomas the Apostle Church:

### Friendship Club at St. Vincent's

#### NO-EXCUSE SUNDAY

To make it possible for everyone to attend church next Sunday we are going to have a special "No Excuse Sunday."

Cots will be placed in the vestibule for those who say that Sunday is the only day they can sleep in.

We will have steel helmets for those who say that the roof would cave in if they ever came to church.

Blankets will be furnished for those who think the church is too cold—and fans for those who think it is too hot.

We will have hearing aids for those who say the pastor speaks too softly—and cotton for those who say he preaches too loudly.

Score cards will be available for those who wish to list the hypocrites present.

Some relatives will be in attendance for those who like to go visiting on Sundays.

There will be TV dinners for those who can't go to church and cook dinner too.

One section will be devoted to trees and grass, for all those who like to seek God in nature.

Finally, the sanctuary will be decorated with both Christmas poinsettias and Easter Lillies for those who

DELRAY BEACH—A Friendship Club has been organized in St. Vincent Ferrer parish for senior citizens 60 years of age or older in the community.

Paul Chya serves as first president of the group which is non-sectarian and he is assisted by Mrs. Mary McLaughlin, vice president; Mrs. Norma McDermott, treasurer; and Mrs. Mary Andrien, secretary.

The next business meeting of the club is slated for Dec. 6.

## Evangelization programs for 80million unchurched

WASHINGTON—(NC)—The U.S. Catholic bishops approved evangelization programs for the unchurched, fallen-away Catholics, members of other churches and Catholics themselves.

The evangelization proposal was one of several related to the mission of the NCCB-U.S. Catholic Conference (USCC). The bishops had discussed their conference's mission extensively at a general meeting last May in Chicago and the proposals were based on those discussions.

Documentation presented to the bishops said the evangelization proposal is a way of furthering the Church's mission to bring the Gospel to "all strata of humanity and through its influence transform humanity from within and make it new."

While everyone needs evangelization, the documentation said, the

proposal focuses on the 80 million unchurched in the United States, who are defined as those "whose ultimate values are not reinforced through active participation in any Christian community."

The bishops voted to instruct the NCCB pastoral committee in consultation with the Committee on Priestly Life and Ministry, to begin preparing for consultations in each of the 12 NCCB regions on the evangelization of the unchurched. To be held by the end of 1979, the consultations are to provide a forum for priests, Sisters and laity to exchange ideas about ministering to the unchurched at the parish and diocesan levels.

The bishops also assigned the development and distribution of model programs of parish visitation to the

pastoral committee.

The bishops approved having the NCCB Committee on Doctrine take a more active role in clarifying the issues that confront the Church today. The change in the committee's function is intended to aid the conference and individual bishops to address doctrinal errors more quickly and to enable the NCCB to teach more effectively.

The change in function for the doctrinal committee involves adding staff. An executive director is to be appointed for the pastoral committee. He will also serve as staff to the doctrinal committee.

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# Can we know God's presence in Liturgy?

KNOW  
YOUR  
FAITH

By FATHER ALFRED McBRIDE, O.PRAEM.

The most revered possession of the early Hebrews was the Ark of the Covenant. The designer made a chest of locust wood, paneled it with gold and mounted two gold angels on its lid. Kneeling in a gesture of awe, the angels indicated the presence of God, who would come to rest on the ark. From time to time this presence was signaled by a luminous cloud. The Hebrews called this cloud-presence of God the "Glory."

When Solomon dedicated the Temple, this shining cloud presence of the Lord was so intense that it evoked the profoundest reverence from the onlookers. "The glory of the Lord filled the temple. And the priests could not enter the house of the Lord because the glory of the Lord filled the Lord's house." (2 Chron. 7, 1)

THIS IMAGE of the presence of God's glory at Temple worship foreshadows the presence of our Easter Christ at Eucharistic worship. The biblical theme of the glory offers rich possibilities for catechesis concerning the divine presence during worship.

The glory is God experienced in terms of presence. The Bible illustrates this in terms of majesty, power, the glow of his friendly holiness and the dynamism of his loving outreach to people. The glory evokes the presence that Isaiah felt in his temple vision where he experienced God with the vividness of welcome cloth against the skin. And "...the train of his garment (i.e., royal garments) filling the temple." (Is. 6, 1)

When identifying the glory with God's presence, be sure to distinguish local from personal presence. Local presence is a physical matter, like a chair on a carpet or a person simply sitting on a bench. Personal presence implies two persons in which each one is interacting with the other. In personal presence there is an exchange of thoughts, of affections, of hopes.

The biblical image of the glory of God adopts person-like traits. God "talks" for example in the Isaiah temple vision. This is not meant to reduce God to a human person, but to say that the experience of his presence is like the experience of human intimacy. The glory-presence of God comes through at worship in terms of light, warmth, guidance, surprise, acceptance—and causes self discovery in the worshiper.

The pillar of cloud and fire that marched before the pilgrim Israelites showed that God's presence will light up one's world of meaning and guide everyone to a better life. The glory as breath and air speak of God's presence to all creation. The glory of God is not just a quality of his life, it is an act of loving communion with people. To speak of God's presence is not just to use a noun, but to use something like a verb,

indicating the vitality of God's desire to be present with us and to us.

THE MASTERS of the spiritual life have always urged people to practice the presence of God, meaning to get in touch with the Lord. What the Bible and worship teaches is that Christ is practicing the presence of man, that is, the passionate effort of the divine to get in touch with people. We do not have a religion that urges people to look for a God who cares little for such a yearning. In fact, the evidence is quite the opposite. All indications are that God is a tireless pursuer of people, a "heavenly hound" who wants to give us love with inexhaustible affection.

The burning bush, the Ark of the Covenant, the pillar of cloud and fire are but some biblical testimonies to this passion of God. The greatest evidence of all is the appearance of Jesus Christ

our Lord and Savior. Especially in the continuation of his Easter Life through the Real Presence of Eucharist—above all at liturgy—and the other acts of worship.

God attempts to break through to us in terms of talking and hearing. Not, of course in a voice that can be heard by our physical ears, but in something similar to silent thought which the faithful listener must learn to perceive. Something of this mood is caught in Simon and Garfunkle's "Sounds of Silence."

Hello darkness, my old friend, I've come to talk to you again

Away from the noise of people, talking without speaking hearing without listening...

His words like silent raindrops fell  
And echoed in the wells of silence.



"The most revered possession of the early Hebrews, was the Ark of the Covenant. The designer made a chest of locust wood, paneled it with gold and mounted two gold angels on its lid. Kneeling in a gesture of awe, the angels indicated the presence of God, who would come to rest on the ark." (This ancient relief found at Capernaum is believed to represent the Ark of the Covenant.)



?

# Which way do

By PAUL LAROSE

Oscar Wilde, English poet and dramatist, was once a guest at a nobleman's lawn party. He strolled across the huge lawn which had a lone tree in its center—and walked directly into the tree! When his host brought him back to consciousness, he asked Wilde if he hadn't seen the

## KNOW YOUR FAITH

tree. "Of course I saw it," replied the poet, "but I didn't realize it."

All of us, I think, face a similar situation with something extremely common, air. We know that it's present—but we very seldom realize it. We don't think about air unless we're at a high altitude, and recognize its relative absence, or unless we see a very visible sign of its presence, like a high wind.

The average man, I suppose, has much the same problem about God. He's there, we know—but we don't think about his presence unless he seems to be absent. In facing problems that seem to be beyond solution; when we are trying to persevere in a prayer that seems to remain unanswered—then we think of God's presence,

when he seems to be absent. I most think of God's presence when I ask, "Why have you forsaken me?"

WE MAY also realize God is there when we see a very visible sign of his presence: the beauty of an old woman's faith or a young child's trust, the truth of a poem or a concerto, the strength of a waterfall.

God is always present to us, and most especially so when two, or three, or more, are gathered in his name—and he is among us, as he promised. In the Eucharistic liturgy, he comes to us in a most solemn way: "Take and eat...drink this cup...I am giving you myself." But God is present at these times through signs, through symbols—not in the style of face-to-face contact, but in the style of signs directing us to the destination.

Each of us is receptive to some symbols—the wedding ring, the Christmas tree, the flag. But others may be closed to us—and if these are liturgical symbols, it is impossible for us to realize God's presence in the liturgical celebration. If red is only a color, and not a sign of the Holy Spirit among us, Pentecost is only another day.

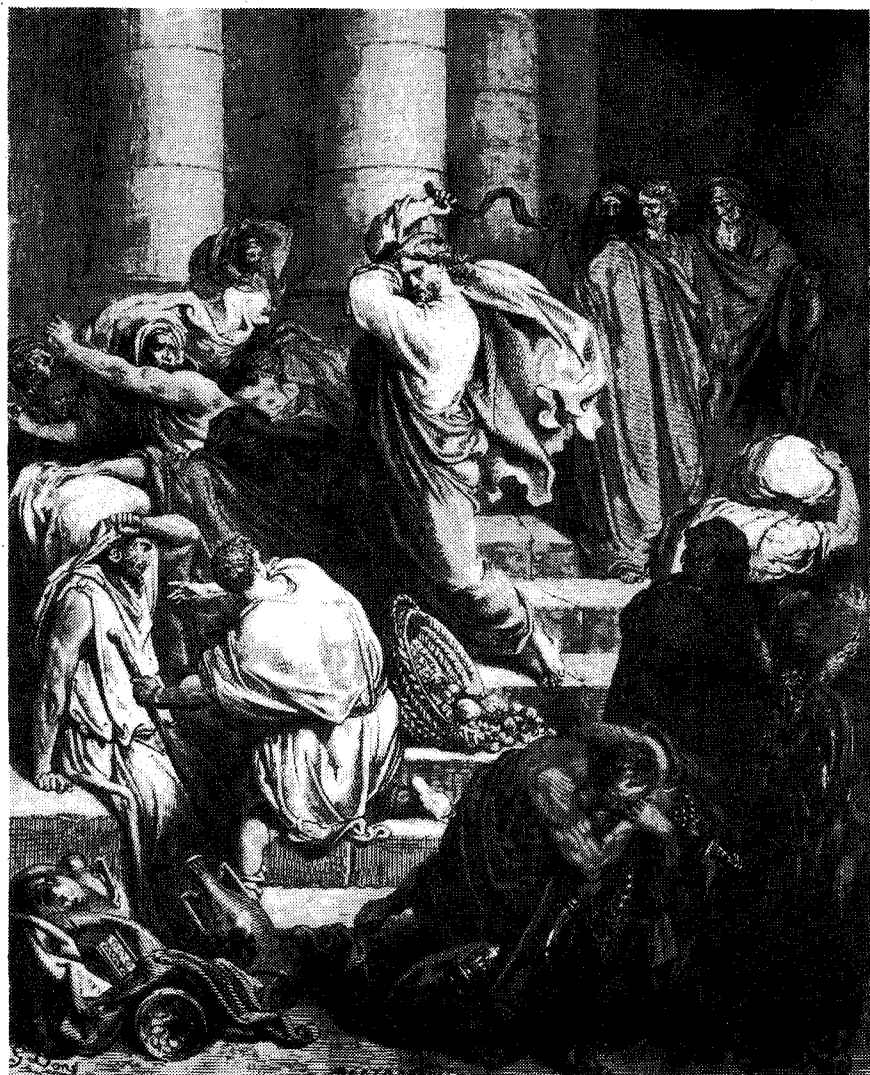
At the Pentecost liturgy I attended this year, the priest was speaking about growth in the Spirit and through the Spirit. The red stole that he wrote about his neck was slightly twisted so that the other side—green in color—was visible near

his waist. The ac (Spirit) and gree growing vegetat tangible sign of t Spirit giving life more meaningfu spoke even more

IN THE M come together a most mate p concentrate on a particular sign, :

At one liturg the Christian con the signs of unity communal prayer assembling from "from age to together..."—the in Christ's name; among us.

At another l



Jesus was "actively faithful to the temple liturgy and accepted, too, the current belief that the temple was...the place of God's dwelling." (A rare moment of anger came when he drove the merchants from the temple as depicted in this 19th-century woodcut by Gustave Dore.)

## Most profound

By FATHER JOHN J. CASTELOT

The psalms celebrate God's presence among his people in their liturgy. In fact, many of these sacred songs took their inspiration and origin from the official worship of the Israelites, from their conviction that in their liturgy he was present to them in a special way.

Even prayers which were originally very personal responses to God's goodness or intimate pleas for his help eventually found their way into the liturgy as the hymns of the whole people. The transition was not difficult, for according to their mindset, every Israelite was, in a very real way, all of Israel, and vice versa.

Expressions of the people's awareness of God's presence among them, especially in the Ark of the Covenant and later in the temple, are quite beautiful and almost embarrassingly rich: "Oh, that I might lodge in your tent forever, take refuge in the shelter of your wings!" (Ps 61:5)

Some psalms contain dramatic and theologically significant descriptions of the transfer of the Ark to its permanent resting place on Mt. Zion after the capture of Jerusalem by David: "The chariots of God are myriad, thousands on thousands; the Lord advances from Sinai to the sanctuary... They view your progress, O God, the progress of my God, my King, into the sanctuary; The singers lead, the minstrels follow, in their midst the maidens play on timbrels. In your choirs bless God; bless the Lord, you of Israel's well-spring!" (Ps. 68, 18, 25-27)

They knew, of course, that God could not be localized, confined to a building atop a mountain. But they believed that in some mysterious yet very real way he was uniquely present to his people in the temple, especially when they gathered before him in worship.

Turning to the New Testament, we find Jesus, a

devout Jew, actively to the temple liturgy of his objections abuses that had crept celebration. Especially Gospel according to his regular visi Jerusalem for the feasts are duly recor

His disciples f his example, and concludes his Gosp pointing out that; af Lord's ascension an return to Jerusalem, they were to be foun temple constantly, sp the praises of God" (53).

Jesus accepted, t current belief that the was in a special w place of God's d among his people. In account of the Clean the Temple we reac told those who were doves: 'Get them out of my house into a market place. Stop turning my Father's house into a market place.' His disciples recall words of Scripture: 'Your house consumes you' (Jn. 2, 16-17)

## Singers: the cor

By FATHER JOSEPH M. CHAMPLIN

The 8:00 a.m. weekday Mass at St. Columban's Cathedral in the industrial city of Youngstown, Ohio draws a gathering of believers typical for that hour in the day. Ten to 20 persons assemble in or near the side Blessed Sacrament alcove of this handsome structure for the early morning liturgy.

Despite the sleepy hour and the absence of organ accompaniment, these worshipers do sing. The

celebrant or, if he comes, a combination lector-leader of song-server announces the page number of the entrance melody. Then with large, recently purchased hymnals in hand, the community breaks out into an appropriate introductory song ("Ode to Joy" the day I concelebrated).

ON OCCASION we attempt something similar for the 9:15 a.m. or 5:15 p.m. weekday celebrations at Holy Family, but instead of hymnals employ the monthly Mass booklets.

Leaders of worship who

encourage this time of congregational resp and those who participate in it are following both an ancient tradition and a modern Church directive.

Article 19 of the Roman Missal's General Instruction states: "The Faithful who gather to await the Lord's coming are urged by the Apostle Paul to sing psalms, hymns, and inspired songs (see Colossians 3, 16). Song is the sign of the heart's joy (see Acts 2, 46), and St. Augustine said: 'To sing belongs to lovers.' Even in antiquity it was proverbial

# lo I go ?

st. The accidental conjunction of red (the color of springtime and vegetation) was a very concrete and sign of the rather abstract notion of "the living life to the earth." The liturgy was far more meaningful to me because the symbols were more than the homily.

**THE MASS**, a multitude of symbols together as ordinary things reveal God's intimate presence. It is probably best to concentrate on a single symbol, be receptive to a particular sign, at each liturgy.

In one liturgy, my family will concentrate on the Christian community coming together, and all is of unity in the liturgy. Sharing a meal; communal prayer; young and old and in-between; singing from near and far; such prayers as "Age to age you gather a people..."—these are signs of people gathering in His name; and we realize that he is present with us.

In another liturgy, we might concentrate on

bread as a sign of nourishment. God nourishes us with himself in Communion. But he also nourishes us with daily bread; and he meets our other bodily needs for air, warmth, shelter. At a deeper level, God nourishes us by giving us the people we love and a supportive community. In the most profound way, God satisfies our need for Absolute Being. One can realize all these ways in which God is present through the very simple wafer of bread.

Wine is also nourishing; and it is a source of joy (see the delightful parable of trees in Judges 9, 12-13). The wine is the sign of God giving us joy as he gives us himself; and it also reminds us that God is present in laughter and enjoyment. God gives joy to our youth; the Lord is our joy.

God is always present, but we don't always realize it. If we become like little children—and are open to hints and suggestions, rather than treating everything as what it is and nothing more—the liturgical signs will direct us on the path to God.

## und word

actively faithful in the liturgy in spite of the objections to the had crept into its

Especially in the according to John, the par visits to for the major fully recorded.

disciples followed people, and Luke his Gospel by it that after the ension and their erusalem. "There o be found in the stantly, speaking of God" (Lk. 24,

accepted, too, the ef that the temple special way the God's dwelling people. In John's the Cleansing of e we read: "He who were selling them out of here!

ng my Father's a market-place!" les recalled the ripture: "Zeal for consumes me." (7)

However, Jesus did much more than simply accept these ideas of his contemporaries, valid as they may have been. He went far beyond them. And with the insight of post-resurrection faith and after decades of reflection on the mystery of Christ, John and the disciples who gave the fourth Gospel its present form realized that the temple (in ruins when they wrote) had been replaced by the glorified body of the risen Lord. He was the new and eternal Tabernacle, as we read in Revelation (Apocalypse): "I saw no temple in the city. The Lord God the Almighty is its temple—he and the Lamb." (Rev. 21, 22)

Again in the cleansing narrative we read: "Destroy this temple," was Jesus' answer, "and in three days I will raise it up." ...Actually he was talking about the temple of his body. Only after Jesus had been raised from the dead did his disciples recall that he had

said this, and come to believe the Scripture and the Word he had spoken. (Jn. 2, 19, 21-22)

It is this risen Lord who is present to us in a unique way in the Eucharist, as the words of institution indicate so clearly: "This is my body...This is my blood." Paul situates his narrative of the institution squarely within the framework of the early Christian liturgy and says, among other things, "Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes!" (read 1 Cor. 11, 17-34)

And in the language of the Bible, this is not a proclamation of something which happened once upon a time. It is a proclamation of something really, existentially—even though sacramentally—taking place in our midst. The Lord, the risen Christ, is now present to his people in their liturgy in a way of which the people of old could not even have dreamed.



"We may also realize God is there when we see a very visible sign of His presence: the beauty of an old woman's faith or a young child's trust, the truth of a poem or a concerto, the strength of a waterfall."

## comfortable and conflicting

me of and ite in it ancient modern

Roman instruction ful who Lord's by the psalms, d songs 3). Song art's joy and St. To sing Even in overbial

to say, 'He prays twice who sings well.'

"Singing should be widely used at Mass, depending on the type of people and the capability of each congregation, but it is not always necessary to sing all the texts which were composed for singing."

The type and degree of singing thus will vary from celebration to celebration. Those weekday liturgies we described are not as solemn as Sunday Masses. So, too, our 5:15 p.m. and 8:30 a.m. weekend Eucharists include less congregational song

than the major services at 9:45 and 11:15 on that day.

**COMFORTABLENESS** and confidence is the key to full music participation by a community. Those small clusters of people at Youngstown and Fulton were generally disposed to begin congregational song because of their familiarity and comfortableness with one another. As verse followed verse, the volume increased and hesitant singers joined the braver ones—both individuals and the group felt a growing

confidence in their ability to handle this hymn.

Antiphonal singing by choir-cantor and the congregation of the psalm which follows the first reading is an excellent method for building up that comfortableness and confidence.

The choir or cantor sings the brief refrain through once; then the congregation repeats this phrase. The choir and-or cantor next chants the psalm, with the congregation responding after every verse or two by a repetition of the

beginning antiphon or refrain.

I have experienced many instances in which the congregation started in very weak, timid fashion, but when the psalm was finished and they had sung the antiphon or refrain a half dozen times, the participation developed into a full, strong, confident response.

**THE ALLELUIA** before our Gospel texts is also a highly effective vehicle for the facilitation of community singing. Its exchange be-

tween choir and congregation parallels the pattern for a responsorial psalm.

The Alleluia is, however, intended to be sung, not recited. Many congregations and their leaders seem to be unaware of article 39 which declares: "The alleluia or the verse before the Gospel may be omitted if not sung." The merely spoken recitation of one alleluia by priest and then by the congregation, a rather common practice in the United States, leaves something to be desired.



## Prayer of the Faithful

FEAST OF CHRIST THE KING  
Nov. 21, 1976

**Celebrant:** Almighty Father, your Son Jesus Christ gave His life for us; He is our eternal priest and universal king. He is the one who is, who was and who will come. Through Him we pray for all our brothers and sisters who are in need.

**LECTOR:** Our response today is: Lord, may your kingdom come. That all nations, all whom Christ redeemed, may come to recognize Him as King and come into the kingdom of His Church, we pray:

**People:** Lord, may your kingdom come.

**LECTOR:** That the Prince of Peace who freed us and loves us may continue to remove the causes of war and violence, we pray:

**People:** Lord, may your kingdom come.

**LECTOR:** That all peoples may give glory and service to Jesus Christ the King through serving the lost, the doubting, the sick, the weak, the poor and the old, we pray:

**People:** Lord, may your kingdom come.

**LECTOR:** That we may grow in love through generosity making a new world that is better than the old, so that all who are deprived of freedom may know the joys of Christ, we pray:

**People:** Lord, may your kingdom come.

**Celebrant:** Father, you raised Jesus Christ from death to life and made Him King. As we serve Jesus Christ we hope to receive your kindness and a share in His Kingdom where He reigns with you and the Holy Spirit for ever and ever.

**People:** Amen.

## Oración de los Fieles

DOMINGO DE LA  
FESTIVIDAD DE CRISTO REY  
21 de noviembre de 1976.

**Celebrante:** Padre amantísimo, tu Hijo Jesús dio su vida por nosotros. El es nuestro eterno sacerdote y rey universal. El es quien nos redimió, quien vive con nosotros y a quien esperamos. A través de El y unidos en comunidad, nos atrevemos a presentar nuestras peticiones.

**LECTOR:** Nuestra respuesta de hoy será: "Venga a nosotros tu Reino, Señor."

**LECTOR:** Para que todas las naciones, por las que Cristo derramó su sangre, lleguen a reconocerle como rey y vengan a formar parte de su reino que es la Iglesia. Oremos al Señor.

**Pueblo:** Venga a nosotros tu reino, Señor.

**LECTOR:** Para que Jesús, príncipe de la paz y hermano nuestro que nos ama, nos ayude a vencer en nosotros mismos y en el mundo todo lo que lleva a la violencia y a la incompreensión, oremos al Señor. **Pueblo:** Venga a nosotros tu reino, Señor.

**LECTOR:** Para que todos nosotros como ciudadanos del reino de Cristo, seamos testimonio vivo de servicio a los enfermos, a los que dudan, los pobres y los que se sienten solos, oremos al Señor.

**Pueblo:** Venga a nosotros tu reino, Señor.

**LECTOR:** Para que con Cristo y como Cristo, vivamos empeñados en la construcción del reino de los cielos, siendo testigos de la verdad, de la justicia y del amor, oremos al Señor.

**Pueblo:** Venga a nosotros tu reino, Señor.

**LECTOR:** Por todos los difuntos, para que lleguen a disfrutar de la plenitud del reino, en compañía de Cristo Rey, oremos al Señor.

**Pueblo:** Venga a nosotros tu reino, Señor.

**Celebrante:** Padre nuestro, que resucitaste a tu Hijo de entre los muertos y le hiciste rey. Ayúdanos a ser fieles súbditos tuyos mientras construimos su reino aquí en la tierra y concédenos la fuerza de su Santo Espíritu que nos mantenga fieles hasta que El vuelva en gloria. Te lo pedimos por Cristo nuestro hermano y rey, Amén.

## Discussion

1. What was the Ark of the Covenant? be present with us and to us."
2. In the Old Testament, read Isaiah, Chapter 6. 6. How does one "practice the presence of God?"
3. How is the glory of God experienced? 7. Read Psalms 61, 68, 84.
4. Describe local presence; personal presence. 8. Read the account, "Cleansing of the Temple," in the Gospel according to John, Chapter 2, 13-25.
5. Discuss this statement: "To speak of God's presence is not just to use a noun, but to use something like a verb, indicating the vitality of God's desire to 9. Read "The New Jerusalem" in Revelations, Chapter 21, 9-27.
10. Read "The Lord's Supper" in 1 Corinthians, Chapter 11, 17-34.

## Life in Music



### This One's for You

This one'll never sell, they'll never understand

I don't even sing it well, I try but I just can't. But I'll sing it every night, and I'll try to keep it in,

'Cause this one's for you, this one's for you.

I've done a hundred songs from fantasies to life,

But this one's so real for me that I'm the one who cries.

And I sing it every night, and I fight to hide the tears,

'Cause this one's for you, this one's for you.

This one's for you wherever you are, To say that nothing's been the same, Since we've been apart.

This one's for all the love we once knew, Like everything else I have, This one's for you.

This one's for you, wherever I go, To say the things I should have said, Things that you should know.

This one's to say that all I can do Is hope that you will hear me sing, 'cause this one's for you.

This one's for you wherever you are, To say that nothing's been the same Since we've been apart.

This one's for you...

(c) 1976 Arista Records, Inc.  
Written by: B. Manilow-M. Panzer  
Performed by: Barry Manilow

#### By THE DAMEANS

"I write the songs that make the whole world sing," boasts Barry Manilow in his previous hit "I Write the Songs." His song spoke about make the "young girls cry," as well as proclaiming "I am music, I write the songs."

This songwriter, who got his start writing many popular song commercials, reflects on his power to get a response from others from his words and music. This is the quality of the artist, the poet, who attempts to reflect on reality, and to influence others by his unique interpretation and expression. Many artists are primarily concerned about making money or gaining fame. Thus their paintings, books, poems, writings, or songs are expressed with these goals in mind.

In "This One's For You," Barry Manilow offers another quality of the artist—the quality of expressing one's personal feelings, regardless of what the public thinks. In fact, he opens with "this one'll never sell." He is simply not concerned about the money. He continues "they'll never understand," indicating that he is not interested in influencing others' thinking. He is not even concerned about making it a masterpiece, which concerns many artists. He says, "I don't even sing it well." The song's special quality is "this one's for you." Sincerity and expression from the heart is its impact. Sincerity, from the Latin, literally means "without wax." Thus the real is what is present.

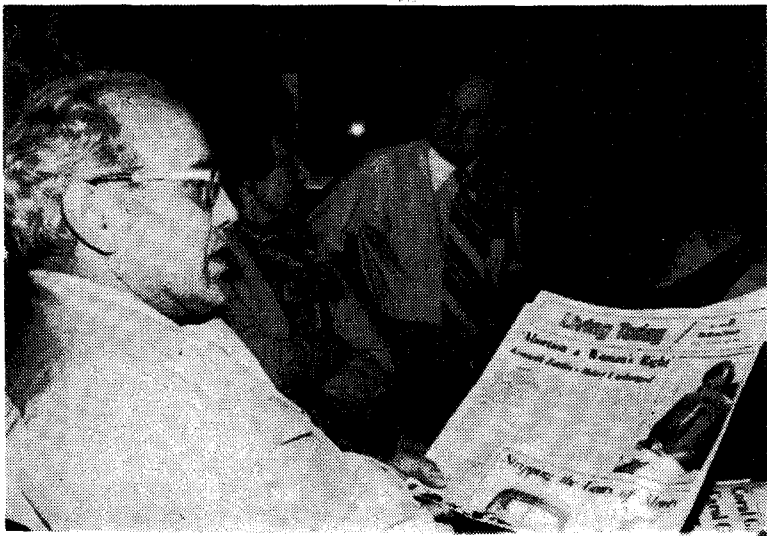
Often when we try to express our deepest feelings, we are lost for words and means to

express what is inside of us. We attempt to communicate our innermost selves as best we can. We sometimes say, "I know how I feel, or what I want to say, but I can't find the right words." That is a frustrating feeling. Barry Manilow attempts to "say the things I should have said, the things that you should know." In simple form, and with tears, he lets her know how much he misses her, how much he loves her, and that she is so special that "this song's for you."

The artist makes his point because he speaks from his heart with sincerity. Often when someone puts aside a well prepared speech or sermon and speaks from within himself, the most profound effect results. When the teacher moves from a prepared class to communicating himself or herself, students frequently say how great the class was. What happens is that the real person comes through, with all the human imperfections and limitations, but genuinely. Manilow hopes by revealing this deeper self through this song that the person he loves "will hear me sing" and come to know how special she is and how much she's missed.

The games we play, the things we do to impress people, our masks, fronts and attempts to be so professional, so organized, hide who we really are. These things are our protective armor. Our challenge in life is to take off this armor. When we do, we can honestly respond to the question: "Will the real you please stand up?"

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 79821.)



Dr. Paul Marx, O.S.B.

## Pro-lifers warn against spread of pro-euthanasia

WEST PALM BEACH—Florida and other states can expect increasing efforts in 1977 to enact euthanasia laws for the alleged incurables and those judged mentally defective, pro-life leaders said here.

Mrs. Robert Maraist, founder of the Palm Beach Right to Life committee and regional director of the Florida Right to Life League, and her husband, Dr. Robert Maraist, were guest speakers during a meeting of St. John Fisher Women's Guild.

Emphasizing that California has "just passed a euthanasia-type bill and that in 1976, 22 other states, including Florida, had such legislation introduced but not passed, Dr. Maraist pointed out that under the California law the family has been excluded from consideration and that the California lawmakers had erased the phrase, "extraordinary means for extending life." As passed, he said, the law authorizes such

things as the deprivation of oxygen or nutritional programs among "life sustaining procedures" to be taken away.

A word of warning to his fellow physicians was sounded by Dr. Maraist when he noted that the California law makes the "Living Will" binding on doctors.

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# Planned Parenthood meet criticized by priest-MD

By DICK CONKLIN  
Special to the Voice  
Father Paul Marx, international authority on marriage and family life, criticized last week's convention here of the Association of Planned Parenthood Physicians for pushing abortion as "backup" birth control.

Fr. Marx, a physician and author of "The Death Peddlers: War on the Unborn," said it was at a similar convention in 1971 that he first observed the planning by some doctors and other special interest groups to make abortion legal, easy, acceptable and tax funded. Use of abortion as a "reliable" form of birth control is increasingly popular as chemical methods such as the pill are decreasing in popularity, he said.

A POPULAR figure at the convention was convicted abortionist Dr. Kenneth Edelin, who received extensive coverage in the Miami Herald's "Living Today" section. An article dismissed Edelin's conviction by "a so-called all-white, predominantly Catholic," and "racist" jury.

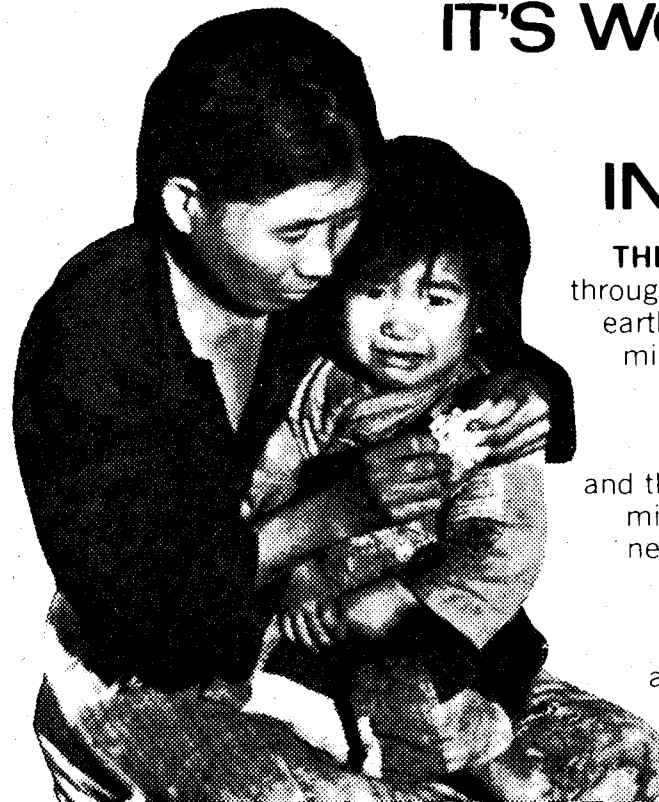
An unusual paper was presented at the convention by three doctors from Atlanta's Center for Disease Control, entitled "Abortion As A Treatment for Unwanted Pregnancy: The Number Two Sexually Transmitted Disease." The Center, better known currently for its government-sponsored war on the Swine Flu, has now apparently included pregnancy among the "communicable" diseases it is funded to help eradicate.

Fr. Marx, who is director of the Human Life Center at St. John's University in Minnesota, took time to meet with the leaders of several local pro-life groups in Miami. He urged the dissemination of information on natural family planning techniques as one way to reduce the need for abortion, citing the successful use of natural birth control methods by thousands of poor and illiterate women in India and Central America.

HE PRAISED the support of NFP given by Archbishop Edward McCarthy while in Phoenix, and suggested teaching workshops in South Florida, patterned after successful seminars given around the world by his Human Life Center.

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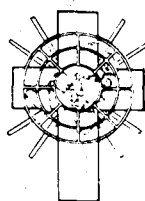
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11/76



# It's a Date

## Broward County

**ST. PAUL** the APOSTLE Women's Club is sponsoring a holiday boutique on Nov. 20 and 21, in the parish hall, Lighthouse Point.

**ST. ANTHONY** Women's Club meets at 11 a.m., Nov. 23 in the club rooms. Dessert and cards will follow business meeting.

**NATIVITY** parish is having its annual bazaar today (Friday), Saturday, and Sunday on the grounds at 5200 Johnson St., Hollywood. Rides, games, refreshments will be featured.

**THIRD ORDER** of St. Francis meets on the third Sunday of each month at St. Sebastian Church, 1958 SE 25 Ave., Fort Lauderdale. The next meeting on Nov. 21 will include instruction, meeting and Benediction. For additional information about membership call 741-5248.

## Palm Beach County

**ASCENSION** Women's Club, Boca Raton, will sponsor a Christmas Carousel today (Friday) from 9:30 a.m. to 5:30 p.m. Handmade articles and baked goods will be featured.

**HOLY SPIRIT** Women's Guild, Lantana will sponsor a holiday bazaar, Nov. 27 and 28 in the parish social hall, 1000 Lantana Rd. A variety of items will be featured.

**SACRED HEART** Home and School Association, Lake Worth, will sponsor a dinner and dance on Saturday, Nov. 20 at 7:30 p.m. in Madonna Hall. For reservations call 967-3711.

**ST. JULIANA** holiday bazaar is scheduled for Saturday and Sunday,

Nov. 20 and 21 in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach. A shopper's luncheon will be served at 11:30 a.m. Saturday.

**LOURDES RESIDENCE** Thrift Shop is open Mondays, Wednesdays and Fridays at 330 S. Olive in West Palm Beach. Clothing, books, furniture, lamps, glassware, small appliances, etc. are available.

**CATHOLIC YOUNG ADULTS** Club of the Palm Beaches is extending membership to those between the ages of 18 and 30. Those interested should call 967-6595 or 965-2818.

**NEWMAN CENTER** Flea Market is now open on Thursdays, Fridays, and Saturdays from 11 a.m. to 4 p.m.

**ST. JOHN FISHER** Young at Heart Club will have a Thanksgiving party on Monday, Nov. 22 in the parish hall, 4301 N. Shore Dr., West Palm Beach. Noon Mass will be followed by a games party and refreshments. Guests are asked to bring cards.

**CATHOLIC DAUGHTERS** of America, Court Palm Beach, will sponsor a charity card party at 1:30 p.m., Saturday, Nov. 20 in the hall, 537 Pine Terr., West Palm Beach. Refreshments will be served. Players must bring cards.

## Dade County

**ST. MARY CATHEDRAL** Women's Guild will present "Birth of the Flag and the First Thanksgiving" at 8 p.m., Saturday, Nov. 20 in the Archdiocesan Hall. Tickets may be obtained by calling 751-3000 or 696-0513.

**LAY CARMELITES** will participate in a prayer meeting in Gesu Rectory at 2:30 p.m., Sunday, Nov. 21. All visitors welcome.

**CORAL GABLES KC** will have its fish fry and birthday night today (Friday) in the Council hall, 270 Catalonia Ave., Coral Gables.

**ST. ROSE OF LIMA** parish will have a family day, Sunday, Nov. 21 beginning with a field day at 1 p.m. on Miami Shores Elementary School field followed by a barbecue chicken dinner and square dancing in the auditorium.

**SACRED HEART** parish, Homestead, opens its annual festival today (Friday) and continues through Sunday on the church grounds. Rides, games, and booths will be featured.

**ST. THERESA** School, Coral Gables, will sponsor a Christmas bazaar on Nov. 20 and 21 on the grounds at 2701 Indian Mound Trail. A flea market, auction, rides, and refreshments will highlight the benefit.

**ST. BRENDAN** Women's Guild will sponsor a bazaar in the parish hall, 8725 SW 32 St. on Saturday and Sunday from 10 a.m. to 6 p.m. Plants, holiday decorations, and Spanish and American foods will be featured.

**CATHOLIC ALUMNI** Club of Miami will participate in 10:30 a.m. Mass in St. Augustine Church, Coral Gables, on Sunday, Nov. 21. Breakfast will follow.

**ST. JOSEPH** Women's Club, Surfside, will have a bazaar on Saturday, Nov. 20 from 9:30 a.m. to 5:30 p.m. Clothes and furniture will

be available.  
**ST. JAMES MEN'S** Club will sponsor a "Father and Daughter" dance on Saturday, Nov. 27 in the parish hall from 8 to 11 p.m. Live music will be provided.

**GESU DOWNTOWN SENIOR** Citizens center will sponsor a bazaar on Saturday and Sunday in the lower church in downtown Miami. Needlework, crafts, food, gifts and thrift shop will be included. On Sunday a chicken dinner will be served beginning at 11:30 a.m. and continuing until 3 p.m.

**MIAMI BEACH** Council KC will honor its chaplain, Father Desider Hoffman on the occasion of his golden jubilee during a past grand knights dinner at 6:30 p.m. in Picciolo's Restaurant, on Saturday, Nov. 20. A business meeting for the Council is slated at 8 p.m., Monday, Nov. 22 in St. Patrick's Hall.

**CHRISTOPHER COLUMBUS** High School Alumni Parents Association will sponsor a dance at 9 p.m., Saturday, Nov. 20 in the school cafeteria. A buffet supper will be served and live music will be provided.

**VISITATION** parish in North Dade, will have an arts and crafts show from 10 a.m. to 4 p.m., Sunday, Nov. 21 on the grounds at NE 191 St. and Miami Ave. "A Day of Sharing" is the theme of the program.

**DAUGHTERS OF ISABELLA**, Coral Gables, will observe a Corporate Communion during 9 a.m. Mass on Sunday, Nov. 21 at St. Raphael Chapel on the campus of St. John Vianney Seminary. Breakfast will follow at Hampshire Inn.

## First-hand view of seminary life

A weekend of recollection for senior high school boys and college-age students will be held at St. John Vianney Seminary, Saturday and Sunday, Nov. 20 and 21.

A first-hand view of seminary life, opportunities to talk with seminarians preparing for the priesthood of the Arch-

diocese of Miami, and discussions with priests will be included in the program for those interested in a vocation to the priesthood.

Those desiring to participate in the weekend which begins at 1 p.m. Saturday and concludes about 5 p.m. Sunday should call Msgr. John Nevins at 223-4561.

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# S. Florida Scene

## Handicapped Mass

Volunteers are needed to provide transportation for those persons planning to participate in a Mass and program for the handicapped at 11 a.m., Saturday, Dec. 4 in St. Rose of Lima Church, Miami Shores.

Those who could provide station wagons or vans or who know of any physically handicapped persons who would like to participate are urged to call Pat McIntosh at 759-0794 or the parish rectory at 758-0530.

## Bisc. College library

The growth of Biscayne College's Bilingual Institute has increased the need for establishing a library in the downtown campus and the college recently purchased 22,000 volumes of basic reference books, shelving and card catalogue cases from the Tollentine Center in Olympia Fields, Ill. to begin the library.

Olga Ozores serves as librarian at the downtown campus and Father John Bresnahan, O.S.A. is the college librarian at the main campus.

## Women get award

FORT LAUDERDALE—Our Lady Queen of Martyrs Women's Club is the recipient of the Dade County Citizens Safety Council award for 1976.

The Women's Club received the award during the recent Safety Council program in Miami and previously won the top safety honors of the Miami Archdiocesan Council of Catholic Women during its Spring convention.



Mary Immaculate parish, West Palm Beach, recently honored 28 married couples who represent 1,043 years of marriage. They were singled out for special recognition during a special Mass for their intentions.

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# Shalom '76 reveals Israel in song, dance and music

"SHALOM '76" will appear in South Florida this weekend as it begins a continental tour in America. The cast of 20 energetic singers and dancers will entertain the audience with versatility and variety.

Every member of "Shalom '76" terminated his-her military service in the Israeli Army to begin this celebration of modern folk dancing, jazz and traditional dances, plus many new and old songs.

For more than three years, the group performed mostly for audiences of soldiers and statesmen. Each member of "Shalom '76" has been performing since childhood and has received intensive training in the music and dance fields. Because of the group's military service, it has not been able,

until now, to accept the invitations and commitments from all over the world.

Universal in appeal, this production will acquaint the viewer not only with the joy and vitality of song and dance, but also with the energy

representing the State of Israel.

"Shalom '76" will appear Saturday, Nov. 20, at 8:30 p.m., in the Miami Beach Theater of the Performing Arts and Sunday, Nov. 21, at 2:30 p.m., in the War Memorial of Fort Lauderdale.

## Books to instruct, inspire or just to read and enjoy

Reviewed by JOSEPH R. THOMAS

"Our Hearts Are Restless," by F.J. Sheed. The Seabury Press, New York. 95 pages. \$4.95 (paper).

Frank Sheed never ceases to entertain as well as instruct, and this small volume based on the prayers of St. Augustine is no exception. Adding joy to the reading experience are the photos by Catherine Hughes. Little does it matter that their relationship to the text is frequently not apparent.

"Deliver Us From Evil," by John B. Coburn. The Seabury Press, New York. 93 pages. \$4.95 (paper).

The creative photography

of Ray Illis is far superior to the text in this extended essay, on the Our Father.

"Experiments In Growth," by Betsy Caprio. Ave Maria Press, Notre Dame, Ind. 255 pages. \$5.95 (paper).

Here's a book that'll make you wish you were back in high school. In Betsy Caprio's class, of course. If you are a religion teacher looking for stimulating ideas, keep this close at hand. The illustrations are just delightful.

"In Wisdom and the Spirit," by Sara and Richard Reichert. Paulist Press, New York. 87 pages. \$3.95 (paper).

Is a religious education

program for those over 65 really necessary? The authors give reasons for their belief that it is but the five-unit program they offer is juvenile in its approach.

"Sacraments in the New Liturgy," by Father Bernard D. Killen. Our Sunday Visitor, Huntington, Ind. 160 pages. \$3.50 (paper).


Father Killen writes with commendable pastoral zeal but with pious inelegance and a sometimes odd notion of what will be required of a priest in what he calls the "Now Church."

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## Thanksgiving Day Parade

William Conrad, Jack Lord, Kevin Dobson, Michael Learned, Isabel Sanford (top row, left to right), Loretta Swit, Richard Crenna, Bill Macy, Mackenzie Phillips, Gavin MacLeod (bottom row, left to right) will host the "CBS All-American Thanksgiving Day Parade," Thanksgiving Day, Thursday, Nov. 25 (9 a.m. 12 noon), on WTVJ, Channel 4. Conrad serves as host from the anchor studio in New York, with the remaining stars serving as commentators at various parade sites.

# Commercial television 'a bland wasteland'

"You Should See What You're Missing," on PBS Friday, Nov. 26, turns its cameras on itself and asks some hard questions about its quality and direction as a medium.

PBS interviews ten of commercial TV's creative talent, the people who produce, write, direct, and edit the prime-time network series that are the core of the industry. Not surprisingly, they are unanimous in praising the medium's potential and condemning its use as a profit-making business selling mass audiences to advertisers.

THEY ARE all very articulate in expressing the many reasons for their discontent

with the system, especially the deadening hand of the sponsors, who cannot afford to take a chance on alienating viewers. What this means, according to Danny Arnold, producer of "Barney Miller," is that, "if you do something that everybody likes, of necessity you abdicate all points of view, you eliminate all controversy, and what you wind up with is a kind of innocuous pabulum."

They see television as a bland wasteland dulling the sensibilities of those who watch it regularly. For instance, David Rintels, writer of "Fear On Trial" and other specials, believes that prime-time entertainment shows are "for many a source of information

about the real world. But the message they are getting is, I think, not an honest message." Each of them discusses how TV entertainment could become more meaningful using excerpts from shows they have worked on.

MOST VIEWERS will agree that television has to change, that it has to become

better than it is now. But there is obviously no unanimity about the nature of those changes and this program presents only one side of the question (network officials declined to appear). There is no doubt that "you should see what you are missing" because it will give you an inside view of the pressures and forces that

determine programming and the ways in which it may change.

PBS, however, should go much further than this in airing all sides of the issue because there is no better forum for discussing the medium and public concerns than television itself. The broadcast date: Monday, Nov. 29, at 10 p.m.

## 'Don't play with the devil' Vatican warns Hollywood

VATICAN CITY—(NC)—Fearing that "Satan is destined to be the latest star of the silver screen," Vatican Radio has warned Hollywood producers against playing with the devil in new films.

The Jesuit-run radio station said that about a dozen films about the devil are in the works in Hollywood. The inspiration of these films is "clearly economic," it said.

THE RADIO claimed that "The Exorcist," a 1974 film on satanic possession, earned more than \$100 million.

"The Omen," a followup film of the same type, "cost a

little less than \$3 million and has already earned for its producers \$50 million," the radio said.

"Religious institutions are anything but enthusiastic about this new interest in the devil," said the broadcast.

It recounted that police in Philadelphia had to arrest a father who, after seeing "The Omen," tried to "beat the devil" out of his son whom he considered to be possessed.

"No one and nothing is standing in the way of the cinema's interest in Satan," said Vatican Radio.

"The Seven-Per-Cent Solution" (Universal) has Sherlock Holmes teaming up with Dr. Freud in an entertaining, stylish spoof.

This is movie entertainment at its most enjoyable: a stylish period production, extraordinary acting, an amusingly witty script, and a corking good story that carries the viewer along effortlessly. Nicholas Meyer's fanciful spoof will appeal to a much wider audience than those who are regular devotees of detective fiction.

THE PLOT is complicated but not in the least obscure. Dr. Watson tells why he was forced to invent the story of Holmes' death at Reichenback Falls. Holmes, it seems, has become dangerously ill from his growing dependence upon cocaine and his obsession with his arch enemy, Professor Moriarty, who in reality is no more than a harmless mathematics teacher.

Watson tricks Holmes into

going to Vienna where he can be treated for his addiction by the new methods of the young Dr. Freud. During the course of the treatment, one of Freud's patients is abducted, and these two brilliant minds join forces in a pursuit that ends in a full-tilt train chase in the general direction of Istanbul.

A WELL-DONE and very diverting adventure, but the real fun is in the characters and the actors who portray them. Alan Arkin's Freud is very low key, takes nothing for granted, and is amusingly tentative about his new theories. Nicol Williamson as Holmes is all impatient intellect and concentration, only letting loose his frenetic energy during his addiction scenes. Robert Duvall makes Watson into the steady person and true friend, closer to Doyle's original than we have ever seen on the screen. And Laurence Olivier's performance as Moriarty, the meek, shrivelled academic, is

something to be treasured.

Oswald Morris' photography uses rich and warm colors to create a nostalgic evocation of the Victorian Age and its gaslit splendor. The whole film's sensibility is exactly right for the period of Holmes and Freud with its stylized manners and circumlocutions. One appreciates the distance in time and morals as when Holmes keeps Watson from being distracted during the search of a Viennese brothel by observing that, "The Queen wouldn't like it."

The film unfortunately, cannot be recommended for youngsters because of the brothel sequence, some gruesome imaginary images during the cocaine cure, and the crucial denouement revealing a suppressed childhood memory involving sex and murder which explain a character's adult problems. A-III (PG)



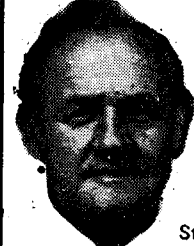
The outspoken Edith Head, whose costume designs have won eight Oscars, appears on PBS, channel 2, Jeanne Wolf With... Thanksgiving Day, Nov. 25, at 10:30 p.m.

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# Skating party set for Catholic youth

By ELAINE SCHENK

● Here's a skating party for members of all parish youth groups in the Archdiocese. Polish your runners for Saturday, Nov. 27 at the Polar Palace, 3685 NW 36 St. in Miami. The rink has been reserved for Catholic youth from 4-6 p.m. that day. If your group plans to attend, please call Father Art Dennison at St. Agnes in Key Biscayne (tel. 361-2351) to let him know how many of you will be there. Remember, you have to bring your membership card in order to be admitted.

● Canned goods are being collected by Sacred Heart CYO in Lake Worth this weekend. No, they're not that hungry—but many people will go hungry this Thanksgiving unless the generosity of the more fortunate reaches them. So the food collected at church Nov. 20 and 21 will be distributed by the CYO to needy families in their area.

● Columbian Squires of Circle 1364 are dying to give your car a good scrubbing. Roll out to the Marian Council K of C Hall, 13300 Memorial Highway, Saturday (Nov. 20) from 10 a.m. to 4 p.m. for a real professional job.

● Hey, cheerleaders, don't forget the cheerleading clinic at

## Sports playoff schedule set

All football playoff games will be played at Chaminade High School, Hollywood, announced the Department of Youth Activities.

The first round will be Sunday, Nov. 21, with South division second place team pitched against North division first place team at 12 noon, North, second place, team vs. Palm Beach division team at 1:15 p.m., and BYE—South first place team (decided by a draw).

The second round will be Saturday Nov. 27th and the championship game Sunday Nov. 28th.

All volleyball playoff games will be at Madonna Academy, Hollywood.

First round will be Sunday, Nov. 21, at 12 noon: South, first place, vs. Broward, second place; 1 p.m.: Broward, first place, vs. South, second place; 2 p.m.: North, first place, vs. Palm Beach, second place; 3 p.m.: Palm Beach, first place vs. North, second place.

Semifinals will be Saturday, Nov. 27th and championship game will be Sunday, Nov. 28th.

## 'Child of the Universe'

"Child of the Universe" will be playing at the Space Transit Planetarium of the Museum of Science until Jan. 16th.

Created by the Miami Planetarium "Child of the

Madonna Academy Sunday Nov. 28 from 2:30 to 4:30 p.m. Get some insights on team spirit and have fun while you learn.

● It's time for another leadership training day for teens in peer ministry. In case you didn't make the last one (which, incidentally, was a real winner) you can sign up through the DYA office for the Dec. 11 training day to be held at the Knights of Columbus Hall in North Miami. Call the DYA office at 757-6241 in Dade, 525-5157 in Broward, or 833-1951 in Palm Beach. You must pre-register. More details later.

## 'How do we help son pick good friends?'

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:

I am a parent who reads your column. Maybe you could help me. I worry about some of the people my son goes out with. What is the best way to advise him on how to pick his friends?

Concerned Parent

Dear Concerned:

It is understandable for a parent to try to protect a child by trying to pick and choose friends that are good. But the process seems to backfire. If you tell your kid that his friends are no good then he will usually become resentful and try to defend the people that you are tearing down. His friends then become a source of conflict between the two of you.

The best bet is to try and be positive. If he goes out with what you consider a nice kid, then tell him how good his judgement is. We like to hear that. If we hear it often enough then we will seek out people who get us that kind of reinforcement.

There is one important thing to remember. If you constantly tell your son that he has poor taste in friends he is going to start to believe it and will act in an appropriate manner. It is a strange thing but we usually do what people expect us to do.

So I would say that it is best to downplay the negative about his friends and accent the positive. Your son will hopefully come to see that you

Universe" will also appear at several locations throughout the country and in Athens, Greece. This is the fifth year the show has been presented in Miami because of popular demand.



Immaculata LaSalle High School football team defeated Ransom Everglades last Saturday in a spectacular game including

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## Straight Talk

are not just looking to tear down the people he likes, but that you are looking for the good things in his friends that will help him to grow.

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## 3-Cemetery Lots

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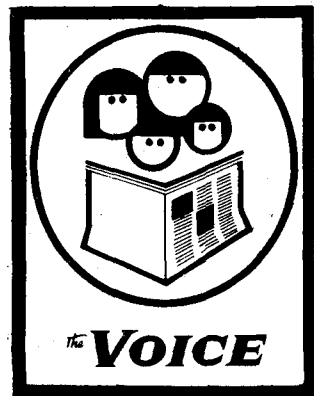
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(Viene de la Pág. 28)

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El material del curso lo ha preparado el padre Le Blanc, compañero de estudios del padre Román, hoy misionero en Honduras.

El padre Román tiene en mente ofrecer otros cursos por correspondencia en el futuro, pues según él, "muchos gente no puede dejar su hogar, pero tiene verdadero deseo de saber más sobre su religión católica."

Cualquier persona interesada en inscribirse en el curso puede llamar a la Ermita de la Caridad 854-2404.



Mons. Román al teléfono y la Hna. Amella a la máquina de escribir...desde donde semanalmente coordinan el curso bíblico.

## Obispos se pronuncian sobre Panamá, inmigrantes, valores...

WASHINGTON, —(NC)— Concluyó el pasado día 11 la reunión semi-anual de los obispos católicos de la nación (NCCB) - después de someter a votación varios documentos, hoy ya públicos y dirigirse a la nación sobre diversos temas.

Durante los tres días de reuniones los obispos:

O Aprobaron por 172 votos contra 24, una carta pastoral sobre valores humanos que reafirma la doctrina tradicional de la Iglesia sobre ética sexual, vida familiar y justicia social.

O Aprobaron por 170 votos contra 61, una declaración apoyando las negociaciones para un nuevo tratado sobre el Canal de Panamá, que eventualmente devuelva la soberanía del Canal al gobierno de Panamá.

Aprobaron por 201 votos contra 23 una declaración sobre cuidado y educación de la infancia. La declaración apoya la creación de programas de educación sobre la paternidad-maternidad para jóvenes y recién casados; discute la orientación de la Iglesia en programas de desarrollo infantil y de formación religiosa a los padres antes del bautismo de sus hijos, así como papel del gobierno en proveer guarderías infantiles.

Aprobaron unánimemente una declaración sobre inmigrantes que urge el apoyo a los 400,000 emigrantes que anualmente llegan al país. La declaración se opone a la reciente ley de inmigración pasada el mes de octubre, por las dificultades que ésta presenta a la reunificación de los mexicanos con sus familiares en esta nación.

Elegieron a cuatro delegados y dos alternos para el próximo Sínodo Mundial de Obispos, en Roma que tratará sobre la catequesis. Los delegados. Arz. Joseph Bernardin de Cincinnati; Card. John Carberry de St. Louis; Card. John Dearden de Detroit y Obispo Raymond Lucken de New Ulm, Min. Los alternos: Arz. John Quin de Oklahoma City y Arz. John Whealon de Hartford, Conn.

● Rechazaron por 77 votos contra 70, una proposición de recaudar \$400,000 para investigación pedagógica que se haría pidiendo una donación voluntaria de 10 céntimos por cada alumno en escuelas católicas.

● Estudiaron una proposición para establecer una colecta anual en favor de las comunicaciones sociales. La propuesta se votará en las reuniones de mayo.

● Aprobaron 125 contra 1, el presupuesto 1977 de la Conferencia de Obispos (NCCB) y su organismo civil la Conferencia Católica (USCC). El presupuesto es de \$3,672,000 menor al del año pasado que fue de \$3,876,000.

Además, los obispos aprobaron la continuación de varios programas que se habían iniciado a nivel nacional con motivo del 41 Congreso Eucarístico Internacional de Filadelfia.

Los programas que continuarán son:

● Operación "Plato de Arroz", programa que incluye educación ayuda y sacrificio para concientizar y remediar el problema del hambre en el mundo.

● Operación "Compartiendo la fe", programa de visita a los hogares para invitar a los que no son miembros de la Iglesia a participar en actividades parroquiales.

● El Pan de Vida, programa de educación religiosa y litúrgica.

Los obispos unánimemente alabaron el desarrollo del Congreso Eucarístico y dedicaron un aplauso cerrado al Card. John Krol de Filadelfia por haber acogido en su diócesis el evento del Congreso.



El padre Francisco Villaverde O.P. felicita a sus padres Francisco y Cira María en el 50 aniversario de su boda celebrado con una Misa de gratitud en la Ermita de la Caridad el día 11. El matrimonio Villaverde tiene cinco hijos—uno de ellos hoy preso político en Cuba—y 11 nietos.

## en la ciudad . . .

Las fiestas patronales de la Parroquia de Santa Cecilia dieron comienzo ayer jueves 18 y se prolongarán todo el fin de semana.

El Movimiento Familiar Cristiano celebrará su X Asamblea Arquidiocesana para elección de nueva directiva, este próximo 20 de noviembre. La Asamblea tendrá lugar en el Hotel Everglades, 244 Biscayne Blvd. Para información llamar al 266-4333 - 856-6080.

La parroquia de Little Flower en Coral Gables celebrará el día de 'Acción de Gracias' con una Eucaristía a las 6:30 p.m. seguida de una cena en familia en la cafetería de la escuela. Cualquier persona interesada puede hablar con Mrs. Barturen 443-8389.

Los Encuentros Familiares celebrarán la Navidad por anticipado, con un baile de navidad el sábado 4 de diciembre. El baile será en el Club de las Américas. Para información llamar al 642-0702.

## Sembrémos semillas de justicia..

Queridísimos en Cristo:

En el Evangelio, Jesús recordó a sus seguidores que los pobres estarían siempre con ellos (Mc. 14:7). Al hacerlo, no quería decirles que la pobreza es el destino inevitable de una porción de la humanidad, sino que los pobres deberían poder mirar a la Iglesia como su consuelo y su apoyo a través de los siglos, aliviando sus sufrimientos y defendiendo su causa.

Veinte siglos después, Nuestro Señor sigue presentando a la Iglesia la tarea de responder a las necesidades de los pobres. En nuestro país esta tarea ha tomado una dimensión nueva en los últimos seis años, a través de la Campaña para el Desarrollo Humano. Esta Campaña se ha preocupado por la dignidad de los pobres, ofreciendo a hombres y mujeres una nueva oportunidad para rehacerse y comenzar de nuevo. Este programa, ofrece la posibilidad de que los pobres se ayuden a sí mismos, pues les ofrece fondos y ayuda para llevar a cabo programas iniciados por ellos mismos orientados a su propia independencia económica.

Durante sus breves años de existencia, la Campaña ha financiado unos 1,000 proyectos que han permitido a unos 40,000 americanos pobres salir de la pobreza. Al mismo tiempo la

Campaña ha concientizado a la sociedad sobre las causas de la pobreza, y ha logrado crear un esfuerzo comunitario entre pobres y menos pobres, haciendo que ellos mismos busquen soluciones para hacer llegar la justicia a todos.

En este Año Bicentenario la Campaña para el Desarrollo Humano pide a todos los católicos de la nación que compartan un día de su vida con los pobres del país—que donen el sueldo de un día para llevar esperanza a los que no tienen sueldo alguno. 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 y ofrecer un nuevo amanecer de justicia y dignidad para todos.

A todos les pido que se unan en el apoyo de este noble esfuerzo de la Iglesia de la nación. La colecta anual de esta Campaña para el Desarrollo Humano tendrá lugar este domingo 21 de noviembre.

Con mis mejores deseos, pido a Dios que les bendiga a ustedes y sus familias.

*Coleman Carroll*

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# Defienden derechos de inmigrantes

WASHINGTON—(NC)—Los Obispos de la nación han hecho una declaración apoyando la ayuda a emigrantes y condenando la ley de inmigración firmada el pasado mes de octubre.

Señalando que más de 40,000 nuevos emigrantes llegan a los Estados Unidos cada año, los obispos afirman que "los emigrantes de hoy se sienten doblemente marginados: forzados a emigrar a causa de inadecuados recursos económicos e injusta distribución de bienes en su país de origen, son luego ignorados y sometidos a injusticias en los países donde emigran."

"Muchos de los emigrantes en los Estados Unidos proceden de naciones tradicionalmente católicas, como México, Cuba, Islas Filipinas y Haití, y están acostumbrados a mirar a la Iglesia no sólo como guía espiritual sino también como punto de referencia cultural y social", dice la declaración de los obispos.

La declaración recibió aprobación unánime durante la reunión anual de los obispos en Washington. Junto con una detallada "Respuesta Pastoral" dicho documento había sido preparado por la Comisión para Inmigración y Turismo de la misma Conferencia Episcopal.

La citada declaración de los obispos hace notar que la ley pública 94-571 firmada en octubre establece un sistema de igual preferencia para inmigrantes de ambos hemisferios oriental y occidental. Anteriormente el sistema daba más facilidades para que familias del hemisferio occidental se reuniesen con los suyos en los Estados Unidos.

Esto se debe al límite de 20,000 emigrantes al año que la nueva ley permite para todos los países, incluido México. En el pasado la cuota legal de inmigrantes de México era de unos 40,000 al año. La declaración de los obispos urge que se eleve la cuota de inmigrantes de México y Canadá a unos 35,000 al año, cada país.

La nueva ley, según afirman los obispos, también dificulta la venida al país de padres que tienen hijos con nacionalidad americana ya que la nueva ley no les da preferencia a la hora de obtener la visa. Por otro lado los obispos piden que "por razones humanitarias y en favor de la preservación de la familia, se conceda una generosa amnistía a todos los "ilegales" (indocumentados) hoy en el país. También piden que se redefina más ampliamente el término "refugiado" que permita cobijar a más víctimas de opresión política.

En otra de sus recomendaciones el documento pide que se revisen las leyes de inmigración y su administración, para evitar los favores arbitrarios y para que reflejen más humanismo.

La "Respuesta Pastoral" que acompaña la declaración de los obispos discute con más detalle la situación de los inmigrantes a esta nación y trata los puntos siguientes:

● Los extranjeros legalmente admitidos en este país no están

protegidos por el Acto de Derechos Civiles (Civil Rights Act) de 1964, lo que significa que aunque residentes legales en el país, pueden ser negados un empleo.

● El trato de especial preferencia que se otorga a personas con preparación especial favorece el que este personal abandone los países en desarrollo donde son altamente necesitados.

● Las razones por las que no se admiten inmigrantes a este país resultan duras. Razones como retraso mental, locura y record criminal o civil. En algunos casos una familia no puede ser admitida por el hecho de que un hijo sea atrasado mental.

● La ley actual no especifica limitación en cuanto a la deportación de un individuo. Podría darse el caso de que una

persona que ha vivido en el país ilegalmente desde los dos años, sea deportado a los 60, aunque haya pasado toda su vida en los Estados Unidos.

● Los hijos de emigrantes debería tener libre acceso a la educación. Educación que sea multilingüe y que utilice textos de historia que reflejen apropiadamente las inmigraciones al país.

● En múltiples casos se viola

la privacidad de la persona cuando agencias de salud, bienestar, y educación entregan documentación personal a los agentes de inmigración. "Es intolerable que se utilicen materiales confidenciales para informar sobre "ilegales". Tal práctica conduce a que la gente evite la ayuda de tales agencias y se convierta en una amenaza para la salud pública," dicen los obispos.

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# Planificación familiar por métodos naturales, recibe apoyo de expertos

MIAMI BEACH—El doctor Paul Marx, O.S.B., conocido internacionalmente como una autoridad en temas familiares y vida matrimonial y autor de un libro best-seller en contra de quienes empujan la práctica del aborto provocado (*The Death Peddlers: War on the Unborn*), visitó Miami la semana pasada con motivo de la convención anual de la Asociación de Médicos para el planeamiento de la paternidad-maternidad.

Fue durante una convención similar en 1971, cuando el Dr. Marx pudo observar la planificación de la estrategia por parte de varios doctores y grupos interesados, para lograr la legalidad del aborto provocado, haciéndolo así más asequible, aceptable por la sociedad hasta sufragado por fondos públicos.

En los últimos cinco años, el Dr. Marx ha visto hechas realidad casi todas las predicciones que él hiciera en su libro sobre el aborto. El es un incansable portavoz de los grupos pro-vida y viaja por toda la nación defendiendo sus causas.

Condenando la citada convención de médicos a la que estaba asistiendo, el sacerdote



El Dr. Marx (izq) con un grupo pro-vida durante su visita a Miami.

afirmó que un tema frecuente de las discusiones fue el de la necesidad del aborto provocado, para contrarrestar la ineficiencia de los métodos de control de la natalidad y la impopularidad de uso de la "píldora".

Uno de los conferenciantes durante la convención, fue el aborticidista Dr. Kenneth Edelin, sobre quien el Miami Herald había escrito esos días un extenso

reportaje.

Otro de los eventos de la convención fue la lectura del estudio de un grupo de doctores del Centro para Control de Enfermedades de Atlanta. El estudio llevaba el título "El

Aborto Provocado como Tratamiento al Embarazo Involuntario—enfermedad que ocupa el segundo lugar entre las que se transmiten sexualmente" (según el título del estudio). El citado centro de Atlanta es conocido por su lucha contra la gripe porcina (Swine Flu), a través de fondos gubernamentales. El centro aparentemente incluye ahora el embarazo entre las "enfermedades contagiosas" que ayudará a erradicar a través de los mismos fondos federales.

Durante su estancia en Miami el padre Paul Marx que es Director del Centro de Vida Humana en la Universidad de St. John en Minnesota, se reunió con líderes de diversos grupos pro-vida y urgió la disseminación de información sobre técnicas y programas de planificación natural de la familia.

Según el Dr. Marx, la planificación familiar por métodos naturales (tales como el de la temperatura y el llamado

método Billings) está cobrando popularidad tanto entre católicos como no católicos, en parte por las complicaciones médicas del uso de la píldora, pero especialmente por el bajo coste, fácil uso y aceptación eclesial del NFP. Durante sus charlas el padre Marx alabó el apoyo que el NFP recibió en Phoenix, donde fue obispo el actual arzobispo coadjutor de Miami Mons. McCarthy, y sugirió la programación de seminarios sobre tales métodos en la Florida.

Ante la inevitable pregunta sobre la efectividad de los métodos naturales, el sacerdote dijo que se ha conseguido un 97 por ciento de éxito.

Entre los beneficios sobre el uso de estos métodos el Dr. Marx citó la toma de conciencia, por parte de la mujer, sobre los ciclos de su organismo, y el hecho de que a través del NFP los padres se preparan mejor para educar a sus hijos sobre la vida.

## Comentarios evangélicos

Por EL REV. JOSE P. NICKSE

Pilato le preguntó: "Entonces, ¿tú eres rey?" Jesús contestó: "Tú lo has dicho: Yo soy Rey". Para esto nací, para esto vine al mundo, para ser testigo de la Verdad. Todo hombre que está de parte de la verdad escucha mi voz".

Juan 18: 33-37

Llegamos al final del año litúrgico. Terminamos el ciclo del calendario de la Iglesia para comenzar nuestra preparación a la Navidad.

La Fiesta de Cristo Rey marca un año que muere como símbolo de nuestra fe en el Rey que no muere. Pero, ¿quién es este Cristo que proclamamos Rey?

Cristo el de la corona de espinas.

Cristo el Rey clavado al duro madero.

Cristo el Rey arrodillado lavando los pies de sus discípulos.

"Mi reino no es de este mundo". Cristo reina de una manera muy diferente. ¡Qué contraste con aquellos que usan las riendas del poder para convertirse en dioses!

Dios se hizo Rey para enseñarnos que venimos a este mundo no para oprimir sino para liberar; no para ser servidos sino para servir; no para odiar y destruir sino para perdonar y amar.

Ser cristiano es dejar que Cristo reine en nuestros corazones.

El cristiano deja atrás los intereses personales para entregar el mando de nuestras vidas al Señor.

Donde hay paz y alegría, ahí, Cristo reina. Donde se construye el puente de la fraternidad y no la muralla del odio, ahí Cristo reina. Donde se vive con fe, esperanza y caridad, ahí Cristo reina.

Proclamar a Cristo Rey significa dejar atrás nuestras pequeñeces para crecer en la gracia de Dios. No se puede servir a dos reyes. O seguimos los caminos del mundo o buscamos los caminos de Dios.

"Todo hombre que está de parte de la verdad escucha mi voz".

En medio de tanta confusión que nos rodea tenemos que saber escuchar la voz de la verdad. La voz del Rey nos guía por senderos de verdad. Entre la superstición y la ignorancia se alza la voz de aquel que es el Camino, la Verdad y la Vida.

Que nuestras acciones, nuestras vidas y nuestra entrega a los demás sean un grito de "¡Viva Cristo Rey!"



## YA SALIÓ LA NUEVA EDICIÓN del Nuevo Testamento ORDÉNELA

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# EMAUS EN EL HOGAR

## LA BIBLIA — un libro inspirado

por el PADRE  
**JOSE L. HERNANDO**  
"Toda escritura esta inspirada por Dios", así lo dice S. Pablo en II Tim. 3,16.

Lo afirma varias veces Cristo (Mateo 22,43). Nos lo dicen los profetas que interpretan el sentimiento de la tradición judía: Zacarias 7,12: "No

quisieron oír las palabras que Yahvé había dirigido por su Espíritu por medio de los profetas...". San Pedro en II Ped. 1,19 afirma: "Guiados por el Espíritu Santo hombres han hablado en nombre de Dios".

La Iglesia Católica mantiene esto como una verdad de fe: "Creemos en el Espíritu Santo, que habló por los profetas...". Por tanto cada libro del Canon Bíblico (Reconocimiento oficial de los libros sagrados que componen la Biblia) no es sólo un documento histórico, sino que son portadores de un Mensaje Divino.

Cuando decimos "TODA ESCRITURA" hacemos referencia a la totalidad del mensaje bíblico, como verdad revelada, que salva. No quedarse en detalles geográficos, históricos, culturales, que son un simple soporte o ropaje literario. Lo importante es el todo unitario revelado.

La biblia es obra del espíritu. En toda la S.

Escritura hay un solo y mismo Espíritu que lo llena todo. El Espíritu de Dios es impulso de vida, que se apodera del individuo o del pueblo y lo eleva...Es un impulso y calor vital que lo anima todo. "El espíritu aleteaba sobre las aguas en los inicios", Génesis 1,2 y "daba vida a lo seco y muerto", Ezequiel 37,9. El Espíritu inspira al autor de cada libro. La escritura elaborada en cada época, con sus propias características, es como un momento destacado en la totalidad de un acontecer impregnado por el Espíritu.

Pero ¿qué es la inspiración divina? —No se trata de una inspiración natural, como la del genio artístico (poetas, músicos, pintores...) ni la del genio religioso: portavoz del mensaje natural de Dios, v.g.: Sócrates, Buda, Mahoma...En la composición de la Biblia "Dios se valió de hombres elegidos, que usaban de todas sus facultades y talentos; de este modo obrando Dios en ellos y por

ellos, como verdaderos autores, pusieron por escrito todo y sólo lo que Dios quería". (Concilio Vaticano II, Div. Revelac. No. 11)

Dios es la causa mediata del libro en cuanto que lo inspira: impulsa a escribirlo en su totalidad, pero El utiliza al hombre como autor libre e inteligente, que pone a funcionar sus propias facultades y conocimientos.

La inspiración divina no es un susurro al oído, ni un dictado. No anula la personalidad o cultura del individuo, ni le toma de la mano. Respeta y tiene en cuenta cada época, cada situación, lo mismo que las limitaciones humanas. Ejemplo: en clase, el profesor manda poner en la pizarra un aviso: la sugerencia o inspiración procede del maestro, el escritor, libre e inteligente, es el alumno; él lo expresa con su estilo y letra, pero si expresa lo esencial de la orden, el profesor tomará el aviso como salido de él...De manera parecida Dios obra con los escritores sagrados, con la diferencia que la moción divina es generalmente interna y sin ruido de palabras.

Por todo esto podemos decir que.—El Espíritu de Dios actúa en los acontecimientos e inspira las palabras que narran e interpretan los sucesos. Los autores al escribir con su propio estilo reflejan la fe de Israel. Esto no quiere decir que la Escritura es en parte obra del Espíritu y en parte obra del hombre. No.—

La Sagrada Escritura es en su totalidad del hombre y de Dios. La música que emite un piano no se puede separar, hay que atribuirle enteramente al pianista y al piano. Aquí se ve que cuando actúa el Espíritu de Dios no queda anulado el hombre. El autor bíblico no escribe fuera de sí mismo, como si tuviese que ponerse en éxtasis o en trance...Dios usa a hombres de su época, que están a la escucha de Dios, que interpretan el lenguaje de Dios y que realizan su labor en la concentración y la libertad.

### Tiempo para pensar

- ¿Qué es el Cónon Bíblico?
- ¿Qué se entiende por inspiración divina?
- ¿Cuál era la misión de Juan Bautista?
- Piensa en modos en que tú y tu familia podéis preparar los Caminos del Señor en este Adviento.



Réplica de barro del Arca de la Alianza, donde los israelitas guardaban el mensaje de Dios—las tablas de la ley.

## Preparando los caminos...

Preparad los caminos del Señor, gritaba Juan Bautista, el hijo de Zacarías e Isabel.

Juan Bautista era pariente de Jesús y era sólo unos meses mayor que él.

En su juventud se retiró al desierto y vivía vestido de piel de camello, listo para el camino, dando testimonio de sacrificio de abstinencia. Juan preparaba el camino del Señor, de Jesús. Y lo hacía invitando a la conversión y gritando: Aparejad el camino del Señor, rectificad sus sendas; todo valle se llenará y todo monte y collado se rebajará...

La figura de Juan el Bautista es como una mezcla de luz y de sombra, tiene algo del misterio del crepúsculo que anuncia la llegada de la luz.

Una luz, una promesa, una esperanza que todos los profetas fueron anunciando...la venida del Mesías.

La historia va tomando un rumbo, un norte definitivo, como camino hacia el Mesías, la luz. La persistencia del dolor, de la enfermedad, del pecado, de la muerte, hacen volver la vista cada vez más y con más esperanza, hacia el prometido Salvador.

El Mesías no vino al inicio de los tiempos. No vino ni demasiado pronto, ni al fin, ni demasiado tarde, sino que vino en el centro de los tiempos, cuando todo estaba preparado para recibirle.

Su llegada no fue una casualidad ni una simple coincidencia. El nacimiento de Cristo divide la historia y cambia el rumbo de la humanidad.

Cristo es la expresión del amor del Padre, del Dios que se comunica, que nos quiere, que se quiere dar a conocer para que ese conocimiento produzca en nosotros una respuesta de amor, de comunión... Pero la voz de Juan el Bautista no enmudeció. También hoy le oímos gritar, "Preparad los caminos..."

Porque nuestro mundo, aunque creado por Dios, se olvida de El. Preparamos las calles, sí, y los edificios y las tiendas...Anunciamos la navidad, pero sólo como "la gran venta del año."

Usamos la venida del Señor para nuestro propio provecho, para consumir, aprisionar y para ponerle precio al mismo Cristo, como si fuera un objeto de venta.

Pero el Adviento del Señor es otra cosa; es como un alto bien en alto, nos examinemos y examinemos nuestro mundo, nuestra sociedad, nuestras vidas y nuestras actitudes.

Cristo vino, viene y vendrá a nacer en los corazones de los hombres y mujeres de hoy, pero hay muchos corazones que como los hogares de Belén se cierran a su venida. Sin embargo, el Belén de hoy es el corazón de cada hombre y mujer.

¿De qué nos vale celebrar y dar regalos de oro incienso y



mirra, si no somos capaces de decir Ven Señor Jesús? Sí, ven Señor...y renuevanos conviértenos, sácanos de la mentira, del querer aparentar lo que no somos ni tenemos. Ven Señor...a nuestros corazones, al mundo donde el odio, el rencor y la envidia nos carcome como el comejen a la madera.

Ven Señor...a un mundo lleno de celos, de racismo, de disensiones inútiles, de guerras, llantos y gritos... Ven Señor...a un mundo donde los hombres y mujeres viven sobreviviendo, y para sobrevivir van pisando las cabezas de los otros.

Ven Señor...a nuestros corazones y cámbialos para que así se cambie la faz de la tierra. Ven Señor Jesús...Preparemos los caminos, que llega el Señor.



## Obispos: sobre valores humanos

WASHINGTON.—(NC)—Los obispos de la nación aprobaron con una mayoría de 172 votos sobre 24 una carta pastoral que reafirma la doctrina tradicional de la Iglesia sobre valores morales.

La carta pastoral se venía preparando desde hace tres años y en ella a los obispos:

—Rechazan la noción de que matrimonios sacramentalmente válidos puedan ser disueltos.

—Reafirman la doctrina de la Iglesia sobre el derecho de los padres a determinar el número de hijos que darán a luz. Al mismo tiempo condenan la mentalidad contraceptiva y las relaciones sexuales (acto conyugal) bajo anticonceptivos, ya que de ser así están rechazando y negando el sentido "generador de vida" al que todo acto sexual debe estar abierto.

—Condenan las relaciones sexuales antes y fuera del matrimonio.

—Califican el aborto provocado de crimen.

—Condenan las relaciones homosexuales, aunque piden compasión y atención pastoral para las personas homosexuales pidiendo que se evite toda discriminación contra estas personas.

—Señalan que la justicia exige el establecimiento de programas y el esfuerzo por parte de todo individuo, por reparar las discriminaciones del

pasado en contra de las minorías raciales y étnicas.

—Califican de anticristiano e inhumano el considerar a la mujer inferior al hombre.

—Invitan a toda la nación a trabajar por un justo orden internacional y por la liberación de los oprimidos e indefensos del mundo.

—Cuestionan la moralidad y justificación de las guerras, tal y como se gestionan hoy día.

—Condenan el utilizar el ataque o amenaza de ataque a poblaciones civiles, como estrategia militar.

—Piden que se luche por la protección de los derechos humanos en contra de violaciones de tales derechos por parte de gobiernos represivos.

La Carta pastoral recibió aprobación después de un debate de tres horas sobre varias enmiendas y sobre la posibilidad de devolver su texto a la comisión preparatoria, pues según algunos obispos tal texto no mostraba suficiente tono pastoral.

Entre los obispos que se opusieron al tono del documento original, el arzobispo Peter Gerety de Newark, N.J., dijo que la carta:—podría ocasionar cierto aislamiento del pueblo de Dios hacia sus obispos, que se expresaba en formas muy tajantes que podrían dificultar el diálogo con los teólogos; y que no parecía sensibilizada a las

situaciones y la problemática que vive la gente.

Varios obispos se pronunciaron en términos similares.

Por otro lado el obispo Norman McFarland de Reno, Nev. afirmó que el mismo hecho de posponer la publicación de tal documento quitaría credibilidad a los obispos "que después de dos años no se logran poner de acuerdo sobre una carta sobre valores humanos...pero que se atreven a hacer declaraciones unánimes sobre las relaciones de U.S. y Panamá y otros temas..."

En términos semejantes el Cardenal John Krol de Filadelfia habló positivamente de la carta y afirmó "si nosotros que somos maestros no llegamos a expresarnos adecuadamente y no damos la orientación que se espera de nosotros en este campo de los valores...tampoco tenemos derecho a hacer declaraciones en otros campos."

En su forma final la Carta pastoral discute primero los principios generales, y sobre valores humanos y después hace aplicaciones prácticas a la vida

familiar, nacional y relaciones internacionales.

Subrayando que cada persona debe hacer en conciencia la decisión de cómo responder a la llamada de Dios, la carta señala que cada individuo debe tomar la decisión sin ignorar la orientación de la doctrina de la Iglesia, cuyos maestros oficiales son el Papa y los obispos en comunión con él.

La carta tiene una extensión de 10,000 palabras. En semanas próximas ofreceremos su contenido en español.

## 500 estudian Biblia por correspondencia

Por teléfono y correspondencia, más de 500 personas profundizan semanalmente su conocimiento de la Biblia.

"Constantemente recibíamos llamadas preguntando cosas sobre la Biblia," dice Mons. Román. "Por eso decidimos

organizar un curso por correspondencia.

Según Mons. Román, la devoción a la Virgen de la Caridad ha ido tomando en el exilio una orientación profundamente bíblica.

(Pasa a la Pág. 24)



Representando a los tradicionales peregrinos y a los indios nativos...niños de la parroquia de San Hugo en Coconut Grove, se preparan para los festejos del día de Acción de Gracias el próximo jueves 25.

## Pablo VI recibe a Sen. Kennedy

CIUDAD DEL VATICANO.—(NC)—El Santo Padre recibió en audiencia privada de media hora al senador demócrata por el estado de Massachusetts, Edward Kennedy acompañado por su sobrino Joseph Kennedy. La audiencia tuvo lugar el pasado día 11 y era el primer encuentro del Senador con el Papa en Roma. Anteriormente se vieron durante el viaje de Pablo VI a las Naciones Unidas en Nueva York.

Después de su encuentro con el Papa el Senador hizo visita de cortesía al secretario del Estado del Vaticano Card. Jean Villot y el vicesecretario Arz. Giovanni Bennelli.

Posteriormente y durante una conferencia de prensa en su

hotel de Roma, Kennedy comentó sobre su entrevista con el Papa, durante la cual el Santo Padre habló con simpatía de sus fallecidos hermanos el presidente John F. Kennedy y el senador Robert Kennedy. También conversaron sobre la reciente asamblea eclesial americana "Una Llamada a la Acción".

Kennedy no comentó sobre la opinión del Papa sobre tal asamblea pero sí dio sus propias impresiones, afirmando que la asamblea ha añadido "una importante dimensión al papel del laicado católico y su colaboración en los asuntos de la Iglesia y del país".

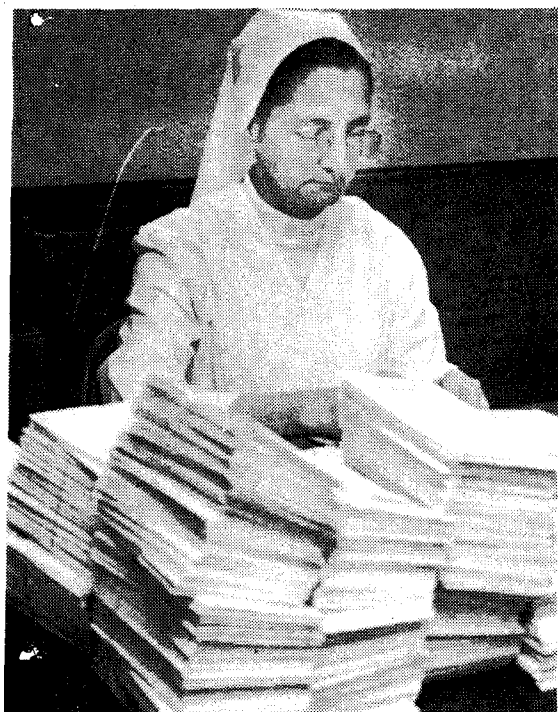
La Asamblea, que tuvo carácter consultivo para los Obispos del país involucró a unas

1,300 personas representantes de toda la nación incluyendo obispos sacerdotes y seglares.

El senador Kennedy encontró al Papa "en excelente ánimo, fuerte, vigoroso, muy interesado y alerta".

El Senador añadió que había quedado personalmente impresionado por la "humildad del Papa, su profunda devoción, el compromiso de su fe y su entrega a la Iglesia y a la comunidad humana de todo el mundo".

El Senador se reunió el día 12 en Roma con un grupo de 12 políticos, Demócrata-Cristianos, Republicanos y Socialistas, pero no se entrevistó con representantes del Partido Comunista, partido número dos en cuanto a mayoría en el país.



Todas estas cartas en la mesa de la Hna. Francisca, y muchas más, salen semanalmente de la Ermita de la Caridad y orientan a cientos sobre el estudio de la Biblia.

## Fiestas patronales de Sta. Cecilia en Hialeah, este fin de semana