

Pope urges action against drug pushers

VATICAN CITY—(NC)—Two Florida legislators were among members of a U.S. Congressional Drug Abuse Committee who heard Pope Paul say that "severe legal measures" should be taken against drug pushers.

J. Herbert Burke (R) and William Lehman (D) were received in a private audience by the Holy Father with other members of the U.S. House of Representatives' Select Committee on Narcotics Abuse and Control, and heard the Pontiff call for rehabilitation of addicts and the spread of "accurate information on the many ramifications of drug abuse."

"The time has come to unite all the powers at our disposal in order to put and end to this scourge that is such a real danger for the future of humanity," Pope Paul told eight committee members and other federal narcotics officials.

He asserted that an addict is "profoundly affected in the exercise of intellect and will, in the fulfillment of his or her role as a human being and finally in the attainment of a high spiritual destiny."

In giving his support for anti-drug-abuse programs and rehabilitation efforts, the Pope blasted what he called "a whole network of responsible conspirators: the clandestine producers and drug peddlers."

"As the roots of the whole complex problem are studied, there emerges more clearly than ever the need for severe legal measures to be taken against those who traffic systematically in drugs for the sake of profit," said Pope Paul.

Expressing his "sincere encouragement" to the committee, the Pope called the fight against drug abuse an "incessant struggle for true human dignity."



POPE PAUL

Greater input urged for 'directory'

WASHINGTON—(NC)—The final nationwide consultation on the National Catechetical Directory (NCD) will be carried out through dioceses acting as units and will involve bishops more, said Archbishop John F. Whealon of Hartford, Conn. chairman of the committee on the NCD.

In a report to the meeting of the National Conference of Catholic Bishops, Archbishop Whealon recalled that the NCD preparation process has already included two extensive nationwide consultations of Catholics. During the last one, 76,000 responses from groups and individuals came to the NCD committee and its staff, he said.

The next and final nationwide consultation is "to be more reflective of the local diocesan Church," Archbishop Whealon said. The diocesan NCD coordinators will arrange meetings to discuss the document, collect and collate responses. Each bishop will go over the report from his diocese, comment on it and add to it, the archbishop said.

During the summer, the

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NCD committee will complete work on the document. Then the bishops' committee of policy and review will prepare the final revision of the text to be sent to all U.S. bishops next September.

The NCCB is to give final approval to the directory at its general meeting next fall. The NCD is then to be submitted to the Vatican for approval.

Pope Paul greets Archbishop Coleman F. Carroll in a private audience during the Archbishop's recent visit to Rome.



A little light music for a little night music is provided by Richard Velie (on mandolin) and Michael McManus (on guitar) at the Fourth Annual Evening of Music at St. Vincent de Paul Seminary. Related story and photos on pages 4 and 24.

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on 'Moral Values'
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New seminary alumni group has first meeting

By GEOFFREY BIRT
Palm Beach County
Correspondent

BOYNTON BEACH— Alumni of the St. Vincent de Paul Seminary here have formed their own association. Last week, Coadjutor Archbishop Edward A. McCarthy paid an unscheduled visit to

the new alumni association's first annual meeting, held on the campus of its alma mater.

Fielding a series of questions, mostly concerned with his reception into Miami and how he evaluated conditions within the Archdiocese Archbishop McCarthy noted.

"I really feel a vitality here...I have a positive feeling

of cooperation...I wonder if we (as priests) are communicating (between ourselves) as well as we should? Perhaps we need some kind of regular bulletin? I think we need to 'beef up' communications."

He expressed pleasure at the extent to which the diocese had become bilingual among its priests and at the seminary but added that he is "a little concerned" that there is not more Spanish input at organizational levels.

The first officers of the new association are Father Gerard LaCerra, CCD director, president; Father Gerald Morris, professor, St. Vincent de Paul Seminary, vice president; Father James Kreitner, St. Mary's Cathedral, Miami, secretary; and Father Michael Zilligen, of Brownsville, Tex., treasurer. They will serve two-year terms.

During the one-day meeting, the alumni heard talks from Father Urban Voll, O.P., rector of the seminary, and Msgr. John McMahon, a member of the faculty who is coordinator of the seminarians' apostolic work program.

Father Voll told the group he was happy to see so many back on the campus. "You must have forgotten all we did to you—or, perhaps, you have forgiven us," he said amid laughter. He noted "with satisfaction" the increasing number of vocations. He said he found the present generation of seminarians "very prayerful," and "men of God" who "need no pressuring" for their attendance at liturgy.

The rector said the faculty "is very dedicated" and "very well degreed." He said "it is a large faculty...in relation to the number of students..." so that high spiritual and academic levels can be maintained with such a favorable ratio.

"We are justly proud of the extent to which we are bilingual," Father Voll emphasized, pointing out that, "We are now able to teach almost every subject in both Spanish and English." He noted, that the seminary not only has Spanish-speaking priests but the student body is integrated, so that the two cultures are mixed at both faculty and student body levels.

Father Voll concluded with the "hope that the alumni association will have a representative on the seminary's board of trustees."

Cathedral sets free concert

The most famous of Mozart's Masses will be featured during a special concert at 8 p.m., Sunday, Nov. 28 in the Cathedral of St. Mary.

The Mass composed in 1779 for use in the Cathedral of Salzburg will be sung by the Cathedral choir under the direction of Robert Fulton, music director and organist. The choir will be augmented by soloists, organ and orchestral accompaniment. Forty voices from all walks of life and from various areas of Dade County

comprise the choir.

Fulton will open the program with several works for organ and three of Mozart's Church Sonatas for Organ and Orchestra which were also performed in the Salzburg Cathedral. Guest conductor will be Eugene W. Cuellar. Two Spanish carols, "Come Children" and "What Shall We Give to the Child of Mary" will also be heard.

Archbishop Coleman F. Carroll, host, has invited the public to attend at no charge.

75 lay volunteers paint monastery-retreat house

NORTH PALM BEACH—Seventy-five volunteers are painting Our Lady of Florida Monastery and Retreat House here, while others are donating the paint.

Coordinator for the project is Ralph Cory, of North Palm Beach, an engineer at Pratt and Whitney Aircraft Research and Development.

Professional painters (who have also volunteered their services on such matters as advising the best kinds of paint to use) have estimated that the cost for the job, if it had to be paid by the Passionist Fathers who operate the monastery, "would be about \$15,000," Cory said, adding that he and the others hoped that "the bookkeeping is being kept in heaven."

In addition to engineer Cory, other painters include lawyers, doctors, businessmen and craftsmen from almost every major occupation. One thing they all have in common:

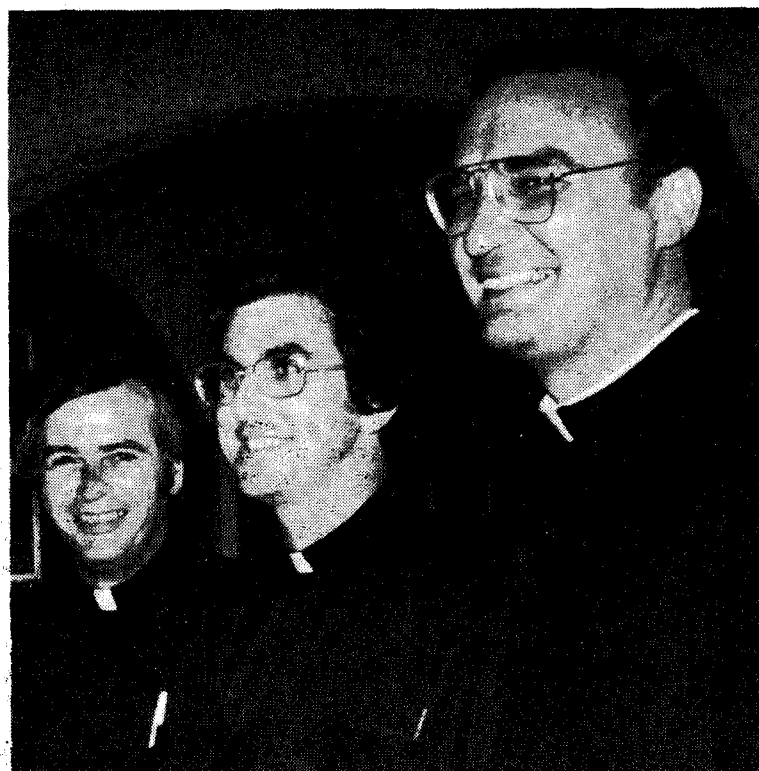
"We recruited (the crew)...by contacting those who had been retreatants at the monastery, or had taken part in

the Cursillo movement," Cory said.

"First, we formed a committee, and then we got some more volunteers to advise us. Starting last April, we began by pressure cleaning the entire outside of the structure, and then we sealed it. We have by now painted the front of the building, and part of the back of it. We have about another 25 per cent to complete.

"We shall resume in January," he said, "and expect to finish the job by April, so that it will have been a year-long project. We don't work every Saturday, so that we can also do things at our homes. I think we still need three more Saturdays' work on the job. We usually start at 8 a.m. and work until 3 or 4 p.m. so we do a pretty good day's work."

Cory said that when the original contacts for a paint crew were being made, many who could not volunteer their labors, undertook to pay for paint "so that all the materials as well as the labor," he said, "are being donated."



Officers for the new alumni association of St. Vincent de Paul Seminary, Boynton Beach, include: (from left) Father Gerard LaCerra, president, Father Gerald Morris, vice-president, and Father James Kreitner, secretary.

Bread for World advocates food reserve program

The board of directors of Bread for the World announced a nationwide drive to persuade the next Congress to legislate U.S. participation in a world food reserve program, and to have the measure signed in 1977 by President Carter.

The announcement came on the heels of the success of Bread for the World in persuading the U.S. Senate and House of Representatives during the closing days of the 94th Congress to adopt "right-to-food" resolutions—the most sweeping declaration of congressional policy to date regarding domestic and world hunger.

"We see the establishment of a food reserve as a logical next step," said Eugene Carson Blake, former general secretary of the World Council of Churches and president of Bread for the World. "The nation has a clear moral responsibility to take this step."

For the food reserve issue Bread for the World will use an "offering of letters" in churches throughout the country.

Cooperating churches will invite people to write letters to their members (or members-elect) of Congress and to President-elect Carter, urging them to support U.S. participation in a world food reserve. The letters, addressed, stamped, and ready for mailing

are to be placed in the Sunday collections. Last year a similar "offering" brought a flood of about 200,000 letters to Congress and is considered the primary factor in the passage of the "right-to-food" resolutions.

Blake stressed that Bread for the World is not yet proposing a specific formula for a food reserve, but that it will solicit suggestions from farmers and others engaged in food production, as well as from consumers.

"Almost everyone agrees that a reserve is essential to world food security. The question is how that reserve will work," he said. "Some farmers have voiced opposition, fearing that a reserve would depress their prices. But the Bread for the World campaign will push for a reserve program that protects farmers' incomes, while sheltering both farmer and consumer from the disruptive effects of boom-and-bust cycles that have characterized grain markets in the past."

"We are talking about a food reserve held nationally, but internationally coordinated. Much or all of it can be held privately. Part of it, however, needs to be under government control, with safeguards legislated to assure that a food reserve is not used against the family farmer," Blake said.

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Advent Wreath project

The Advent Wreath custom is an expression of our longing for the coming of The Saviour through grace at Christmas and for his second and final coming in glory.

Originating in Germany several hundred years ago, the ceremony has become a cherished custom for many families throughout America. Children are deeply impressed with the beautiful symbolism of the Advent Wreath. Their anticipation of Christmas, the Birthday of Christ, increases as the ceremonies progress each week of Advent.

ASSEMBLING THE WREATH

To assemble the wreath, use a circular form (wire or wood) on which you can secure green foliage. Using thin wire or thread, wire or tie clusters of evergreen branches to the circle. Insert four equally spaced candles—three purple and one pink.

The four candle holders can be made of tin can lids. Cut four incisions crosswise in each lid, bend two sides up to hold the candle and two down around the hoop. Decorate the wreath with purple ribbon and place it on a table.

CANDLES

The candles represent the four weeks of Advent and every Sunday an additional candle is lighted, the pink one being reserved for Gaudete Sunday.

Daily the family gathers around the Advent Wreath, generally before the evening meal. The proper number of candles are lighted. Then the prayer of the week is said.

The Blessing of the Advent Wreath by the father takes place on the First Sunday of Advent. The following prayer can be used:

FATHER: *Our help is in the name of the Lord.*

ALL: Who has made heaven and earth.

FATHER: *Let us pray. O God, by whose word all things are sanctified, pour forth your blessing upon this wreath and grant that we who use it may prepare our hearts for the coming of Christ and may receive from you abundant graces. Through Christ our Lord.*

ALL: Amen.

The father sprinkles the wreath with Holy Water. The daily Advent Wreath ceremony follows.

FIRST WEEK:

Nov. 28, the prayer which follows is to be repeated each day of the first week. Before the prayer, the youngest child lights the first purple candle.



FATHER: *Lord, rouse your power, we pray, and come; that we may deserve by your protection to be rescued from the threatening dangers of our sins and by your deliverance to be made free from them; you who are God, living and reigning with God the Father in the unity of the Holy Spirit, forever and ever.*

ALL: Amen.

The candle is allowed to burn during the evening meals of the first week.

SECOND WEEK:

Dec. 5, the prayer which follows is to be repeated each day of the second week. Before the prayer, the oldest child lights the first and second purple candles.

FATHER: *Stir up our hearts, Lord, to make ready the paths of your only-begotten Son, that through his coming we may become worthy to serve you with purified minds. You who are God, living and reigning.*

ALL: Amen.

The two candles are allowed to burn during the evening meals of the second week.

THIRD WEEK:

Dec. 12, the prayer which follows is to be repeated each day of the third week. Before the prayer, the mother lights the first two purple candles and the pink candle.

FATHER: *Lord, lend your ear, we beg, to our prayers, and lighten the darkness of our minds with the grace of your coming. You who are God, living and reigning.*

ALL: Amen.

The three candles are allowed to burn during the evening meals of the third week.

FOURTH WEEK:

Dec. 19, the prayer which follows is to be repeated each day of the fourth week. Before the prayer, the father lights all four candles.

FATHER: *Lord, rouse your power, we pray, and come; lend your great strength to aid us; so that through the help of your grace and by your merciful forgiveness, the good which our sins obstruct may be quickly brought to us. You who are God, living and reigning.*

ALL: Amen.

The four candles are allowed to burn during the evening meals of the fourth week.

Local priests on retreat

(Friends and parishioners are invited to pray for individual priests who are participating in these retreats and, if desired, to write indicating your prayerful support.)

NORTH PALM BEACH—The last in a series of retreats for priests in the Archdiocese of Miami begins on Monday, Nov. 29 and continues through Dec. 2 at Our Lady of Florida Retreat House.

Father Leo Clifford, O.F.M. will conduct sessions for the following clergy:

Msgr. John Fitzgerald (Chicago), Msgr. David E. Bushey, Msgr. John W. Delaney, Msgr. William Dever, Msgr. Francis Fazzaloro, Msgr. Noel Fogarty, Msgr. Noel Fogarty, Msgr. B. Hammerstein, Msgr. Thomas O'Donovan, Msgr. John O'Dowd, Father Charles L. Clements, Father James Connaughton, Father Laurence Conway, Father Kieran Darcy, Father Samuel Delaney, Father Thomas Goggin, Father Francis Guinan, Father Thomas Hanly, Father Cyril Hudak, Father Neil McGrath, Father Paul L. Manning, Father Emilio Martin, Father Ignacio Morras, Father Xavier Morras, Father Juan Lopez, Father Patrick Murane, Father Luis Perez, Father James Quinn, Father James Reynolds, Father Emilio Vallina, Father Edward Abromaitis and Father Luis Altonaga.

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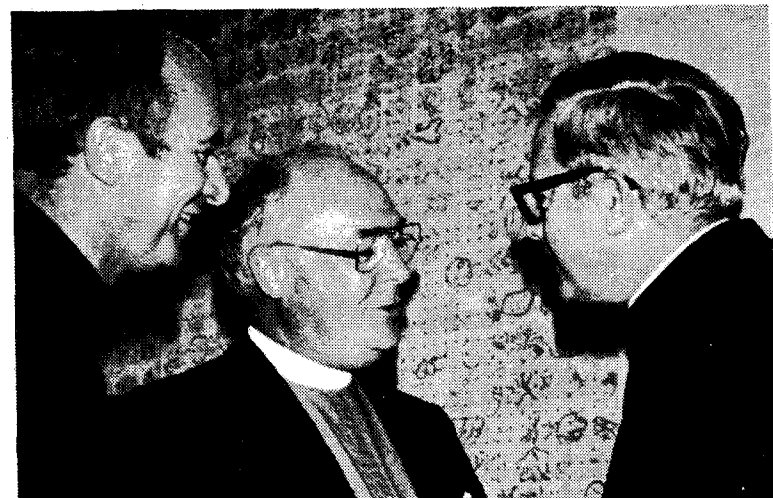
Also Father Emiliano Ordax, Father Michael Reilly, Father Salvator Stefula, T.O.R.; Father Brendan Timon, C.S.S.P.; Father Al Victor, Father Paul Vuturo, Father Thomas Wenski, Father Joseph Carney, Father Leonard Puisis, Father Gabriel O'Reilly, Father Michael Reilly, Father Walter Hartnett, Father James P. Kisicki, Father John L. Lippold, Father Michael Reilly, Father John Vaughan, Father George Razutis, and Father Angel Vizcarra, O.P.

Fr. Puisis' Mother dies in Chicago

Funeral services were held in Chicago last Friday for Mrs. Mary Puisis, mother of two priests and a nun, one of whom is stationed in the Archdiocese of Miami.

Father Leonard Puisis, pastor, San Marco Church; and Father John Puisis, C.S.V., Elmhurst, Ill., were the celebrants of the Mass in St. George Church, Chicago, for their mother who died on Nov. 16 at the age of 83.

Mrs. Puisis is also survived by two other sons, Anthony, Chicago; and Edward, Glenview, Ill.; and two daughters, Sister M. Paulissa, S.S.C., Loretta Hospital, Chicago; and Mrs. Therese Naujakas, Cicero, Ill.



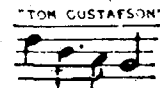
Episcopal Bishop James Duncan welcomes coadjutor Archbishop Edward A. McCarthy to a meeting of the Dade County Community Relations Board. At left is Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities.

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Seminarians offer unique faith experience via music



By FRANK HALL
Voice Features Editor
BOYNTON BEACH—The seminarians from St. Vincent de Paul Seminary, here proved last week that teamwork pays off.

What was termed as the Fourth Annual Evening of Music turned out to be an inspirational, entertaining, and exciting evening.

There's no doubt that the evening far surpassed any college production, was highly professional, and offered a beautiful opportunity to experience and praise the Lord in song and music.

Involving more than 75 per cent of the student body, an Evening of Music demonstrated the importance and value of an alive and vibrant Christian community working together.

The smiles and joy on the faces of those leaving the chapel reflected more than just satisfaction at being entertained. As Jorge Mijares, the master of ceremonies for the evening, said in his closing remarks, "He who sings prays twice," and that rather adequately summed up the evening's experience for those attending.

Throughout the performance, Mijares graciously brought the audience from one moment to the next. Beginning the second part of the evening in the chapel, he noted:

"We have just had a musical experience in the auditorium and hopefully what we experience here in the chapel tonight will be more. We hope



Master of ceremonies was Jorge Mijares.

that it will be a prayerful, joyful experience of praise to God."

Daniel Kroger, director of the seminary chorus and music, began the sacred music segment with the moving and spirited "Entrata Festiva" by Flor Peeters. Two very beautiful and original arrangements by seminarian-organist Terrence Hogan, were highlights of the performance. One was the selection for an encore which combined "Veni Creator" and "Amazing Grace" in a unique and artistic composition.

Tim Sockol provided a slide presentation to accompany the chorus' rendition of "Be Not Afraid" which left the audience so moved that there was total silence for about 60 seconds before everyone responded with a standing ovation.

During the first half of the

performance, Keven Murray started the program in the auditorium with "Goodtime Charlie's Got the Blues." His partner, Thomas Sheha sang "If I Were a Carpenter" and both numbers got the evening off to a flying start.

There was no disappointment following because Ramon Rosario flawlessly played "Memories of Puerto Rico" in a classical guitar style.

After singing "Summertime," Robert Cannon played guitar and sang a song he wrote, "Simpleman." A very lively production of "Bo Jangles" was performed by a talented ensemble.

There are some people who obviously enjoy doing what they're doing to such a degree that you can't help smiling with them. Richard Velie is such a person and, with Michael McManus on guitar, played



Bob Dudley (above) sings and plays harmonica and guitar for two solos at the Fourth Annual Evening of Music at St. Vincent de Paul Seminary. During the sacred music component of the evening, the seminary chorus performs a variety of compositions under the direction of Daniel Kroger with Terence Hogan playing organ and Michael Faulkner on flute.

three selections on the mandolin. The audience was so caught up with Velie that they couldn't help but keep beat by clapping to "Mandolin Polka."

Multi-talented Robert Dudley had the audience spellbound with his singing, guitar and harmonica for "What a Day for a Daydream" and "Time In a Bottle."

With a voice and style you might expect at some luxury hotel because of its quality, Robert Tabbert performed a selection of Hamlish Melodies.

Rounding out the first part of the program, the seminary barbershop quintet offered

"Sweet Rosie O'Grady" and "Mame" to everyone's delight.

The only sad part about the evening was that it had to end.

But the hard work that went into the performance was evidently appreciated as a gift from the community of St. Vincent's to the people of God. And the precious time devoted by the seminarians to this undertaking was not wasted because of the enrichment it provided to those attending.

The evening was a beautiful witness to the joy of serving the Lord.

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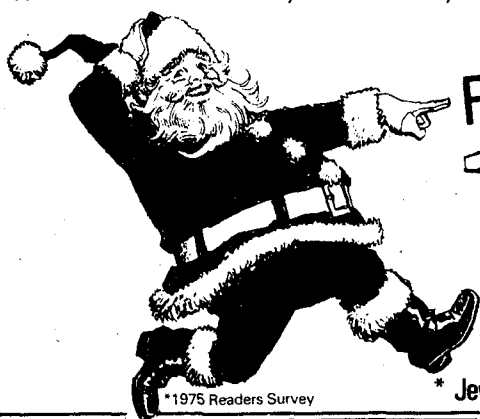
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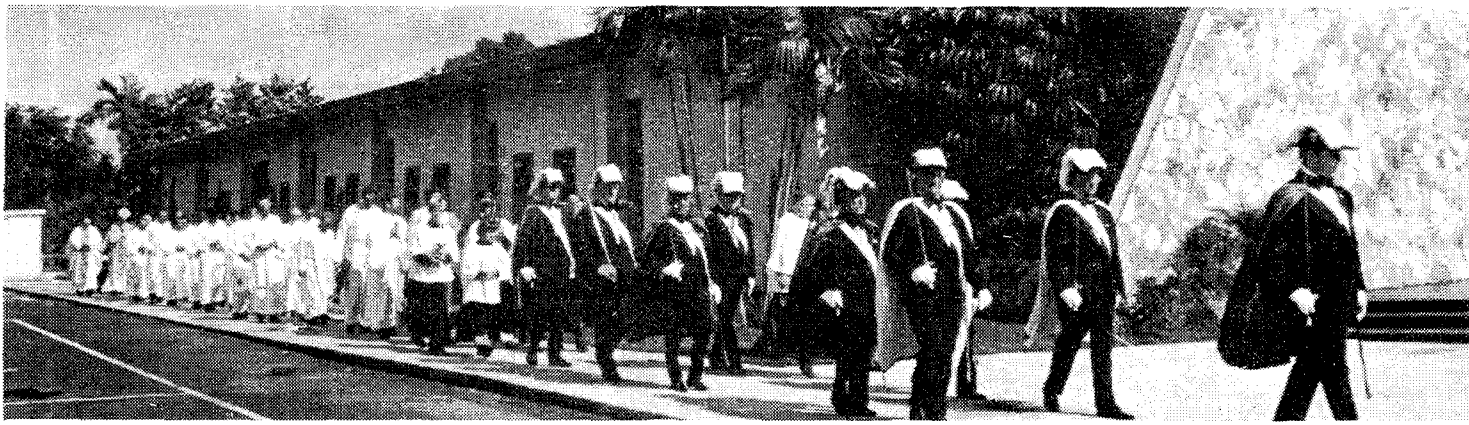
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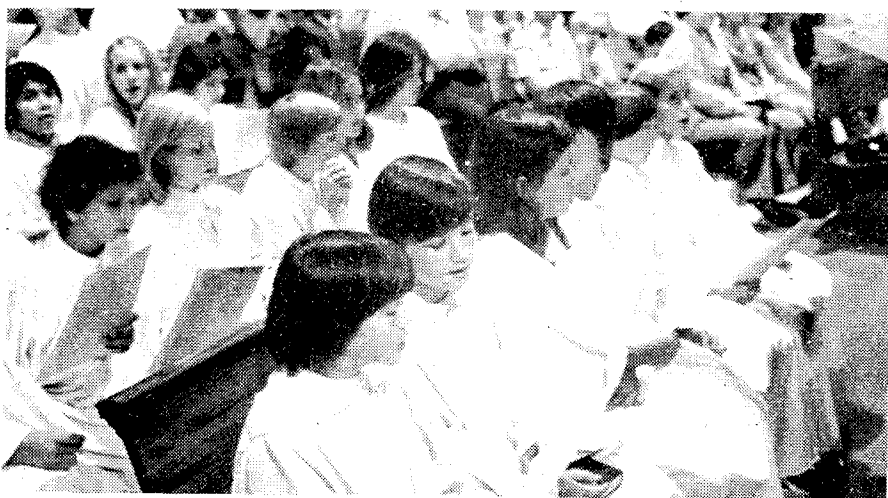


Parishes note silver jubilees

When parishioners of the Church of the Epiphany, South Miami, celebrated the 25th anniversary of the founding of their parish, the color guard of the Knights of Columbus provided a guard of honor at the head of the ecclesiastical procession, above. At right, Mother Maria Pacis, I.H.M. was one of the faithful who participated in the Offertory procession and was greeted by Coadjutor Archbishop Edward A. McCarthy. At right is Msgr. T. Noel Fogarty, Chancellor, and a former assistant pastor in the parish. At the right of Archbishop McCarthy is Msgr. John O'Dowd, V.F., present pastor of Epiphany Church. At left is Father William Elbert, an assistant pastor.



At St. Ann Church, Naples, a parish which began with a small group of people as a mission in 1939, Archbishop McCarthy concelebrated Mass of Thanksgiving with Father Thomas Goggin, pastor, and former pastors and assistants, left. A robed choir of girls from St. Ann School sang during the Mass last Sunday, (lower left). Below, rain which pelted South Florida failed to dampen the spirits of parishioners of all ages who gathered for the silver jubilee of the parish established in 1954.



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Drug abuse still a threat

Editorials

Drug addiction is still with us.

The emotionalism American society went through in the 60s when the middle-class discovered its sons and daughters were being afflicted by this new source which most people little understood has subsided now.

It seems almost to be part of the general blandness of the mid-70s that has followed the torrid 60s, somewhat like the bland 50s that followed the World War 40s.

Our hope is that drug addiction won't become accepted as just one more of the nation's problems to be sheltered under a variety of bureaucratic agencies like parks or poverty, something we just have to live with.

Pope Paul spoke on the issue this week to U.S. House members in Rome, to the point of recommending "several legal measures" which should be taken, centering on rehabilitation of those already afflicted, uniting of all forces and agencies to fight the perpetrators, and spread of information to help prevent usage in the first place.

The point he makes in terms of the spiritual being is that addiction degrades the human person's dignity and interferes



with his ability to experience a meaningful religious existence.

Stated simply, an addict cannot relate well to himself, to others or to God.

As a nation we cannot afford to let up in our concern for this problem, or else the agencies which are so vital in fighting something as widespread as substance abuse will too easily fall into bureaucratic routine in response to a routine public will on the matter.

And it should be pointed out that alcohol is still the drug of choice for our young people as well as adults, and alcoholism has to be included in the general problem.

One of the problems in combating alcoholism is that drinking has become so socialized and accepted that abusive drinking is often ignored until the victim is virtually disabled and rehabilitation is most difficult.

Realistic programs on substance abuse must be maintained in the schools and public support for drug programs at the government level must remain intense enough that the pushers and profiteers can't just take over every street corner and household.

It is up to each of us to see that concern is passed on to schools and Congress.

Does Church teach that women are inferior?



By Fr. John
Dietzen



Q. Women in the Catholic faith are encouraged to participate in Church activities which include serving on school boards, parent-teacher organizations, parish council, liturgy committees, and other planning groups.

Others play a vital role in religious education as nuns, CCD teachers, or just plain mom. Women have been the backbone of many Right to Life groups. They are also asked to be readers at Mass and distribute Communion.

And yet, our daughters are not permitted to serve Mass. What is the reason? Does the Church really teach that women are inferior? (One priest I asked said that was nonsense; but I wonder.) Perhaps this restriction was reasonable in the past, but it certainly does not make sense in 1976. (Ohio).

A. Yours is a difficult question to deal with because the entire picture of the ministry of women in the Church is quite confused.

The law, of course, is clear: Women are not eligible for ordination to the diaconate or the priesthood, or for installation into the ministries

(formerly minor orders) of Lector (Reader) or Acolyte. Other liturgical regulations, however, allow women, at least in some circumstances, to perform nearly all the functions of both Reader and Acolyte, except what we would call serving Mass.

In his Apostolic Letter on the reform of Minor Orders (Aug. 15, 1972), Pope Paul lists the duties of Reader; Reading the Scripture and responsorial psalm, presenting the intentions of the prayer of the faithful, directing singing and other participation by the faithful, preparing other Scripture readers, and "instructing the faithful for the worthy reception of the sacraments." All these can be and are often done by women.

Acolytes serve as extraordinary ministers of the Eucharist, and as assistants to the deacon and priest during the Eucharistic liturgy. They may also expose the Blessed Sacrament for adoration, and instruct others in their function in the liturgy. Again, of these four acolytes' duties, Church law now allows two of them, the first and fourth, to be performed by women.

No one, to my knowledge,

has given any reason why this should be. If closeness to the Eucharist is the criterion, distributing Communion seems of higher dignity than bringing the wine and water and holding the paten.

Concerning the inferiority of women, there are some embarrassing theological traditions that must be faced, because they cannot help but influence attitudes and regulations about women's role in the liturgy.

Perhaps the latest comprehensive series of Latin theology textbooks, for example, was published by an American theologian in this century. In the volume on the Sacrament of Orders, he reflects a long theological trend when he says that women should not be allowed to have the office of teacher because of their "natural condition of inferiority and subjection." Being weaker, they "are inept for the heavy labors of the social and ecclesiastical life." (!!) Their moral feebleness "is manifest in lightness of judgment, in credulity, and in the fragility of spirit by which she is less able to rein in the passions, particularly concupiscence."

This was written in 1962, but the idea is not new. St. Thomas Aquinas said women cannot really be said to be continent, "just as brute animals are not able to be continent, for there is nothing in them that is able to oppose the appetites."

No wonder so many Catholics feel there's an urgent need for some radical rethinking of the position and rule of women in the Church.

Q. My question has to do with morality, I suppose—the meaning of obscene. Obscene means something lewd or impure. But now I see it used to describe other things. A remark in a Catholic publication quoted a speech by a high government official, and said it was obscene. How do you explain that? (It had nothing to do with sex at all.)

A. The definition you give for obscene may be the common one, but it is not the basic meaning of the word. The abjective comes to us from

Greek drama. In certain Greek plays hideous crimes were committed; eyes were put out, parents killed their children, and vice versa, and the bloodiest monstrosities were perpetrated. However, these were usually done "ab" or "ob scaenam"—literally, off the scene, offstage, because they were considered too loathsome, too cruel, to be laid openly before decent and civilized men.

Thus, whatever is repulsive, cruel, or otherwise shameful in man's dealings with his fellow man, came to be labelled as obscene. Sexual immodesty is, therefore, just one, and perhaps one of the lesser, types of obscenity abounding in the world.

A good example from Scripture is Isaiah's prophetic description of Jesus in his Passion. The future Servant of God, said Isaiah, would suffer so violently that he would become as "one of those from whom men hide their faces." In that sense, what was done to Jesus in his suffering and death was truly "obscene."



More about death and dying

By Msgr. James J. Walsh

(Part II)

Science makes no boast that eventually it will overcome the enemy called death. Nevertheless, it is seeking to delay death as much as possible, to prolong life far beyond man's previous limits.

Osborn Segerberg in "The Immortality Factor," quotes scientists as forecasting that in roughly 20 to 50 years there will be a breakthrough which will give man the "ability to control the aging process permitting significant extension of the life span." Physical immortality, they call it.

One shudders to think of the variety of problems this will cause, but, apart from that dismal prospect, the "immortality dimension" is only going to travel a few inches. It is still appointed unto man, even in this space age, once to die, no matter at what age. It is inevitable.

WE HAVE already mentioned that society has changed its attitude and is busy discussing the once forbidden topic of death. How about the Church? Is the Church saying anything new about death?

Not really. The Christian teaching on man's death has always taken its meaning from both Good Friday and Easter Sunday. This can never change. However, this changeless meaning can and is being expressed in clearer, more understandable terms.

It used to be that we spoke and thought of death only in the simple terms of separation of the soul from the body. The principle of life, the soul, appeared before God for judgment. The body, which housed the soul in this life, returned to the earth from which it came.

Today's view of death keeps this essential truth, but seeks to go beyond it and more deeply into it. This calls for a more positive approach to

this final event of a human life. In a workshop on "Christianizing the Dying Process," it was said, "Death is not seen as a passive process. but the supreme moment of self-expression—that which all of life has been a preparation for...In death we find out who we really are."

KARL RAHNER insists that death should be looked on as an act I personally perform, not merely an experience I endure. Death is a yes, a positive "I do."

Indeed this very attitude is found in Our Lord's own death scene. "Father, into your hands I commit my spirit." I commit.

In dying, the Christian began life as a creature of the Creator, then he became a child of God, destined for immortality in another world. Then he must pass through death, as through a door, so that he could fulfill his destiny only by leaving this world and his body behind. By so doing he does not lose his life, but finds it radically changed. Thus in affirming death, he is affirming life. Everlasting.

It has been said that when Martha told Jesus she believed in another life and that her brother, Lazarus, would rise again, he was not satisfied with her answer. It was correct as far as it went, but he added, "Whoever lives and believes in me, shall never die."

Fr. Walter Burghart said that in St. John's vision, Jesus never really dies. He is not denying physical death on Calvary. But he is saying a man really dies only if the Spirit leaves him. This is why with his last breath a Christian can truly affirm, "I have life." The death on the cross meant life eternal. In the death of Jesus I have life. In my death there is my life. In my last moment I give my "yes" to God's invitation to eternal life.

FR. BURGHART also quotes a Catholic philosopher commenting on the death of his wife. "A cow or chicken is in some sense replaceable when it dies. But in the death of a person, there is the loss of something absolutely unique. When an

animal dies, there is the loss of an 'it'...when a human being dies, an 'I' is lost to the world and a 'thou' to the survivors."

Since the revision of the liturgy in Vatican II, the Church urges us to look on this kind of death with hope, joy and even gratitude. While Calvary gave fresh meaning to death, and it ceased to be an enemy, the Resurrection event opened wide the gates to a new and higher life in the kingdom of God.

So the funeral Mass is now the Mass of the Resurrection. The black or purple vestments, so symbolic of Calvary and the end of life have given way to white vestments, the sign of victory over death, the beginning of life. No longer is attention primarily fastened on sinful man's past life and the judgment awaiting him. Now we look to the risen Christ for a share in his victory.

Some people ask a very sensible question at this point. All this is beautiful and edifying, they say, but does it mean that genuine grief is outlawed? Must a Christian be lighthearted and smiling when a loved one dies? Must our faith in the hereafter be so firmly rooted in the promises of Christ that we should feel only joy and not a trace of sadness?

THE FACT that we are still human beings and not yet in heaven answers that. A few tears and a heart saddened by the thought of separation are a normal, even an expected reaction. Hope in the future does not anesthetize the emotions or the memory.

Rosemary Haughton wrote: "People should be allowed to grieve...and the awareness of mortality is not 'morbid' but realistic. From that awareness can spring a consciousness of the need for God, the beginning of a search for a further reality which can make sense of the shortness of human life."

This kind of grief does not crush or diminish the unique peace which Christian hope puts in the soul.

(To be continued.)

Bishops' pastoral is to the point

The new pastoral letter from the U.S. Bishops on the moral life is a forthright document that offers plain talk on questions of moral values.

On all the subjects it approaches, it speaks without ambiguity. You don't have to wonder what the bishops mean. They have told you exactly what they mean in the pastoral letter, "To Live in Christ Jesus."

It is interesting that after two years of the widest possible consultation, involving hundreds of theologians, scholars and all of the bishops, there was an effort on the floor at the U.S. Bishops meeting to have the letter sent back to committee and not released at all.

In a way the effort to keep this letter from reaching the people is one of the most interesting things about it. In that effort there is shown a profound difference among some of the bishops in their attitude towards the people and their understanding of their pastoral role.

THERE WAS NO argument concerning the principles stated, it was just that some of the bishops

thought it should have been presented in a more compassionate manner. While I'm certain these bishops had no intention of doing so, it seems to me they were perpetuating an attitude that I had hoped belonged to the past, that of treating the laity like little children. They were saying in effect, these principles are true but we must be careful to state them gently so we will not offend the sensibilities of the people.

I believe this paternalistic attitude is exactly what the people do not want from the bishops. The bishops are teachers, they are expected to teach. The people expect them to teach clearly, to speak plainly and without ambiguity, stating the teachings of the Church in a way in which they can be understood.

I'M SURE those bishops who wanted to delay this letter would insist they didn't really mean to act paternally towards the people, they only wanted the tone of the letter to be more compassionate. But compassion must be truth. After the issuance of the Vatican declaration on sexual ethics,

one bishop who thought that declaration too harsh in stating principles concerning homosexuality, wrote a statement of his own. It was beautifully written, sympathetic to the light of homosexuals, the principles were sound. But some who were homosexuals misunderstood it to condone homosexual activity. What does not make clear the Church's teaching is finally, for all the good intentions, the very antithesis of compassion.

The pastoral letter we have received calls for compassionate pastoral care for homosexuals but it makes absolutely clear that homosexual acts are wrong. It denounces pre-marital and extra-marital sexual relations. It absolutely defends the indissolubility of marriage and denounces as erroneous the theological opinion that says a sacramental marriage can be broken. Truth is compassion in its purest sense. If the bishops are to fulfill their role as teachers then the people have a right to expect them to do it clearly and boldly without acting under some misapprehension the

people must be mollified.

BUT IF THOSE who would have delayed this pastoral letter seem to me to misunderstand the people and how they should approach the people, it seems to me they had an even greater misunderstanding of the pastoral responsibility to the people.

This pastoral letter had been in preparation for two years. It was known that the letter would be released at this meeting of the bishops. The secular news media had reported it.

The pastoral letter, as the secular news media noted, offered nothing new, just a reaffirmation of what the Church teaches. But that reaffirmation was critically needed. There have been a host of moral theologians dancing around the truth, making little bows to situationalism. We have just come off the assembly in Detroit where some of the resolutions raised questions of confrontation with moral teaching of the Church.

Had the effort to prevent the pastoral letter from being released succeeded there is no doubt as to how the secular news

By Dale Francis



media would have interpreted this. It would have been seen as an unwillingness on the part of the bishops to take a firm stand for the traditional moral values of the Church.

THOSE WHO wanted to send the letter back to committee emphasized they supported the document and the principles in it. But what baffles the mind is how they could have so little understanding of the modern news media that they could be unaware of how their action would have been interpreted. Pastoral maturity requires an understanding of how pastoral actions will be understood. In this case, had the pastoral letter on moral values not been released, the results would have been disastrous.

But the pastoral letter was released. In the final vote only 25 bishops opposed it and an overwhelming majority of 172 approved. It is a clearly stated exposition of Catholic moral principles.



By Fr. John Reedy, CSC

Ways of looking for the Lord

About seven years ago, I co-authored a little book called **The Perplexed Catholic**. Some of my friends remarked at the time that for me it was the perfect subject because I was a good example of the confusion with which the book dealt.

Then, and now, I consider that characterization to be a pretty fair qualification for a Catholic journalist.

THERE ARE TIMES when I wish I had the kind of knowledge and certitude which is expressed by various religious experts. Some of these people seem to have all the new approaches packaged as neatly as they were in the **Baltimore Catechism**.

But I don't have that clarity. My commitments and basic beliefs are clear, but I'm still searching for ways of fitting these new insights into my basic beliefs. Since this seems a common problem, I hope to share some of that search with the readers of this column.

Nevertheless, unlike some spokesmen, I'm glad that my introduction to the Church came under that old system. Its orderliness—

perhaps unsophisticated—allowed us to avoid excessive concern about marginal issues and inconsistencies. It provided an atmosphere in which the more substantial directions and commitments of our lives could develop.

As an introduction, I'm a middle-aged priest, raised and trained in that complete family-parish-school system most of us knew before the last council. Also, I'm a member of a religious congregation...and I'm happy about being in both the priesthood and this congregation, even though I didn't foresee all that would be involved when I was admitted.

SINCE ORDINATION, I've worked in Catholic

"Suppose a nation in some distant region should take the Bible for their only lawbook, and every member should regulate his conduct by the precepts there exhibited!...What a Utopia; what a Paradise would this region be!"—John Adams, "Diary," Feb. 22, 1756.

journalism and publishing. For 17 years I edited a weekly magazine which tried to understand and interpret what was going on in the Church and what the Church had to say about some of the social problems of the world. At present, I direct a book publishing printing plant here at the University of Notre Dame. We also write and edit a small bi-weekly, **A.D. Correspondence**.

This background obviously colors my thought and judgment. I've seen relatively little of these years from the viewpoint of a parish priest. I'm sure that such experience would have given me a more personal knowledge of where American Catholics are at this time.

On the other hand, my own work has provided a rare opportunity to observe and think about the major patterns of change we have been living through. It amounted to a front row seat on two of the most exciting, tumultuous decades of

recent Church history.

That's the perspective I hope to bring to this column...along with an attempt to recognize and describe glimpses of the Lord's image as it appears in the faces and lives of ordinary people.

This, incidentally, is one of my basic conclusions from these two decades: too many of us have allowed the fireworks and spectacles of ecclesiastical life to blind us to an obvious fact which most of us have experienced.

IT'S THE FACT that

most of the important religious influences of our lives have come not from formulas, programs and organizations of the Church, but from persons in whom dignity, reverence and fidelity expressed the human reality of Christianity.

I would like this column to be a reminder that as we search for Christ in our daily lives, we need to look at the world and the Church portrayed in the news reports of this paper... **AND** as it is mirrored in the faces of people with whom we live.

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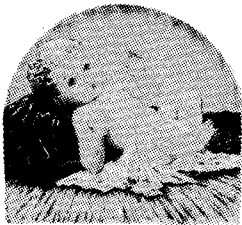
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Local pastoral group cited as model for U.S.

By ARACELI CANTERO
Voice Spanish Editor

"I must admit that this group has reached a maturity which is unique in the whole nation," Paul Sedillo from the Spanish-speaking Secretariat of the United States Catholic Conference, told a Miami group, during his visit here last week.

Sedillo was talking with some 30 lay leaders, representing 13 apostolic organizations in the Archdiocese, who had gathered for their monthly joint pastoral meeting with the episcopal vicar for the Spanish-speaking.

In an effort to coordinate the different apostolates emerging among the Spanish laity, the group started to meet two years ago and is known as the "Spanish Lay Apostolate Coordinating Team."

"NOWHERE else in the country have representatives of so many diocesan groups been able to reach a common plateau of dialogue and joint planning," Sedillo added, as he explained the achievements of the group to Coadjutor Archbishop Edward A. McCarthy. It was Abp. McCarthy's first meeting with the group. Also present that evening was Father Joseph Charron who assists Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops.

Fr. Charron had come to Miami to get personally acquainted with the Spanish-speaking apostolate in the Archdiocese, as he was touring the nation and visiting similar groups in other parts of the country as well.

"MY WORK is one of

assisting Bishop Rausch in setting the agenda for the bishops' meetings," he explained. "My responsibility is one of getting as much information as possible in four specific areas, which constitute four large ad hoc committees under the bishops," he said.

Fr. Charron described his work with the committee of migration and tourism, now in the process of re-assigning some 165 Vietnamese priests who arrived in the United States as refugees. He also described the interest of his office in the life of charismatic groups around the country.

"This is a large group which does not lack difficulties, but which has something very positive to offer to the Church," he said. "The bishops have also set a special committee to deal with the whole area of vocations," he explained.

"They are concerned about the shortage of vocations and about new ways of developing a sense of vocation among the

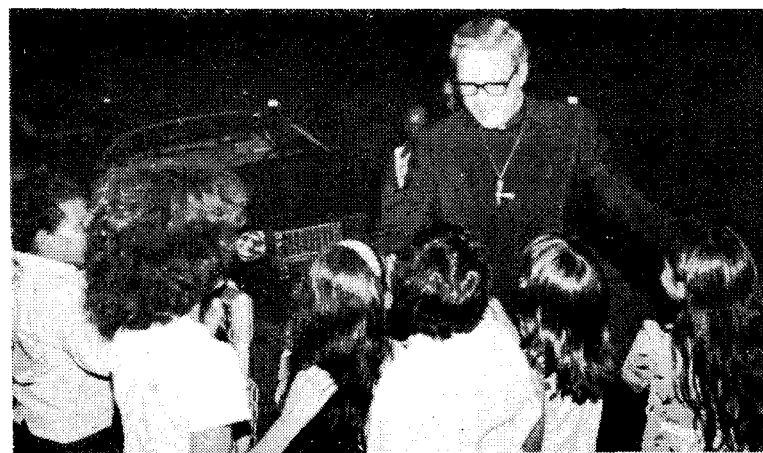
people," he said.

Listening to the representatives of the different groups and about their apostolate in the Archdiocese, Fr. Charron was impressed by the network of activities and their outreach into the community. He praised the model developed by the vocations team—one which extends its action into parishes, among the apostolic movements, with the elderly, and directly with young people.

"We are looking for models of vocational work, and the one you have here seems to be a valid one, since it involves the whole community," he said.

REFERRING TO the Spanish-speaking community of the whole nation, Paul Sedillo expressed the desire of the American bishops of issuing a major pastoral letter that will speak directly to the needs of this large portion of the American Church.

Much of the preparation for this major document has



Puerto Rican youngsters in Miami's northwest section welcomed Coadjutor Archbishop Edward A. McCarthy last Saturday evening to the San Juan de Puerto Rico Center staffed by Marianita Sisters. Archbishop McCarthy celebrated Mass at the center during his first visit there.

already begun.

Some work was done through the consultation for the the Spanish Caucus of the Call to Action meeting in Detroit which was attended by some 130 Spanish representatives of dioceses throughout the whole nation. According to Sedillo, the six Spanish-speaking bishops of the nation, headed by Abp. Roberto Sanchez, Santa Fe, will continue the consultation, and will themselves head an on-going committee with local

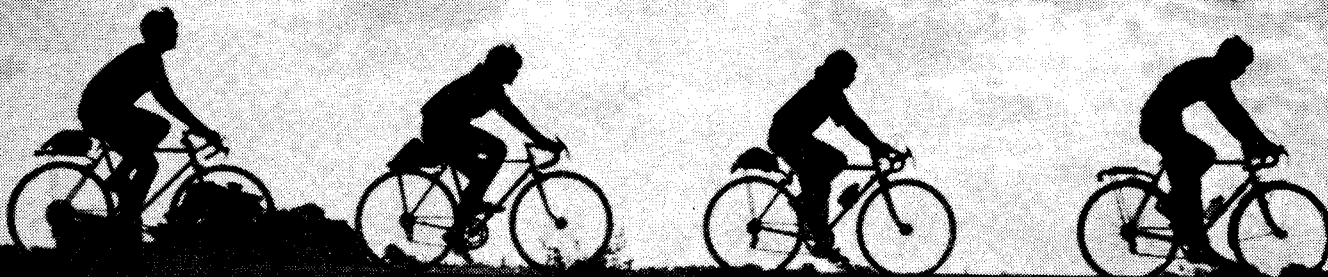
representatives of the different dioceses.

"We really want and need the cooperation of Miami," Sedillo told Abp. McCarthy, as he urged him to give his full support to the Lay Apostolate Coordinating Team.

"I am very pleased to have met you here tonight," the Archbishop said.

"I know that a group such as this can be of great value to me, and to the Archdiocese. From now on I want to be part of this group."

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The role of Sisters in pastoral care

By MARJORIE L. FILLYAW
Local News Editor

For centuries Religious communities of women have been a symbol of kindness, compassion, and mercy to the ill and infirmed and the tradition continues today in South Florida's four Catholic hospitals where Sisters of various orders are serving in Pastoral Care programs.

Impelled by dedication and love for their fellow man, six Sisters of St. Joseph work in close conjunction with Father Richard Scherer, director of the Pastoral Care program at Mercy Hospital, and with the other priests on the staff.

The entire 505-bed general hospital is divided into patient areas with each Sister Visitor responsible for one area. Visits are made daily to the critically ill and usually every other day to other patients.

Father Scherer, who organized the Pastoral Care program at Mercy Hospital under the leadership of Sister M. Emmanuel, executive vice president, observed that the number of nuns working in pastoral care programs in hospitals are for many a "second career."

At Mercy Hospitals all of the Sister Visitors were formerly in the education apostolate.

"The Sisters definitely are able to add to the dimension of pastoral care, Father Scherer explained. "Sometimes we as priests, as men, can be successful in our ministry in meeting a patient but much of the success can be attributed to our Sisters. When the Sisters are visiting the patients they can encourage them to talk to one of the priests about their problems.

"We have had incidents of visiting patients and saying a prayer for them but we get no response. A Sister comes in and the patient 'lights up,'" he observed.

Sister Visitors include Sister Mary Charles Head,

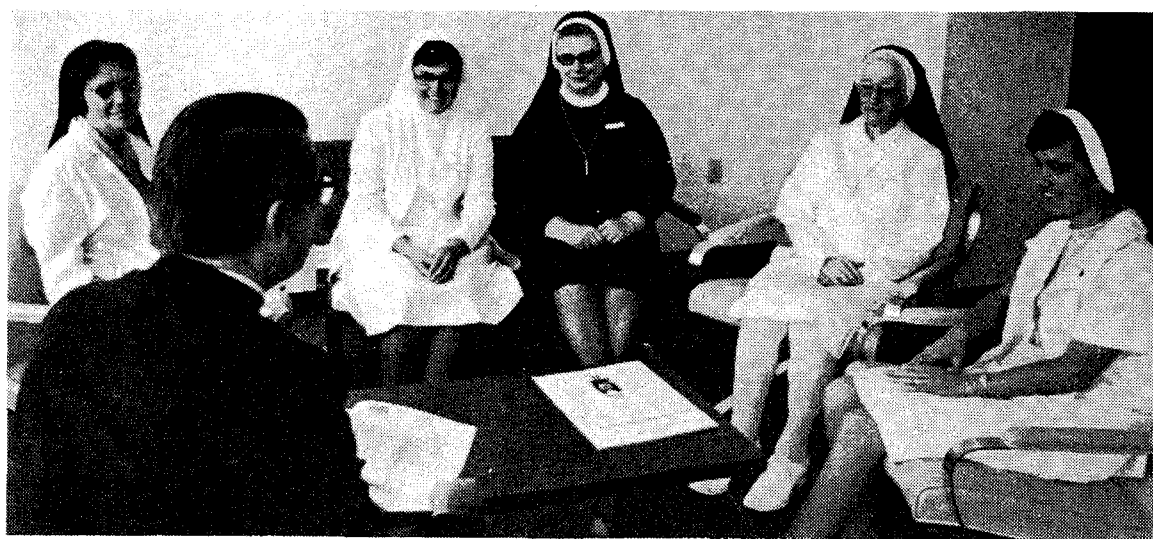
Sister Dorothy Flowers, Sister St. Anne Stone, Sister M. Kieran O'Keefe, Sister Evangelista Staid, and Sister Marlene Payette. Two of them accompany the priests when they are giving Holy Communion to patients each day. They lead the Rosary and offer an inspirational prayer on the public address system on assigned days and work closely with the nursing staff, medical staff and the social work department.

The nuns also visit the patients in their assigned areas regardless of the patient's religious affiliation. They give emotional support to the families, pray with the sick and dying, and alert other members of the health team to specific needs expressed by the patient. The Sisters are also available to patients and hospital staff for counselling and of course, refer patient's with specific problems, to the priests or clergy of the patient's faith.

They participate in an annual retreat and when



New mothers and babies are the particular concern of Sister Mary Agnes, R.S.M., a Sister Visitor at Holy Cross Hospital in Fort Lauderdale. All of South Florida's Catholic Hospitals have Pastoral Care Departments.



Pastoral Care Dept. Director at Mercy Hospital, Charles, Mary Immaculate, M. Kieran, Father Richard Scherer, meets with Sisters Mary Evangelista, and Marlene to discuss program.

feasible, participate in continuing education programs for their personal, spiritual, and professional development.

In the case of a dying patient, a Sister Visitor is happy to stay longer than usual, even all day or night, in the room if the family wishes it.

During the summer months when the Sisters are on vacation, other members of their community "fill-in" for them.

Sister M. Kieran O'Keefe, who started visiting Mercy patients during the summer early in the 1960's finds all of her days "fulfilling."

"We really feel good at the end of a day," she said "It is a particularly great reward for us to see people returning to the Lord after a long absence," Sister said, revealing that the department of Pastoral Care receives many letters written by grateful families and patients who appreciate the attention and concern shown by both the priests and Sisters.

Sister Emmanuel and Sister M. Immaculate Moraglia of the EKG Dept. also make visitations to patients when time permits them to do so.

"Sometimes you wish you could work a miracle for the patient," Sister Emmanuel, who is very pleased with the Pastoral Care program, said. "They seem to be so consoled just by our presence in the room. We get to know some patients so well that when they die we find ourselves going to their funerals."

Sister pointed out that the Sisters who are nurses at the hospital have always visited the patients, again when time permitted.

"We're doing the thing we really came into the religious life to do," she declared.

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ABSOLUTION

A magic eraser?

KNOW
YOUR
FAITH

Public penance at one time was prescribed for sins that were known publicly. The classic example, as depicted in this painting by Ambrogio Borgognone was St. Ambrose's command that Roman emperor Theodosius dress in a sack cloth and beg for prayers at the entrance of the cathedral in Milan because of injustices to the citizens.

By FATHER JOHN A. GEIGER

Although Jesus healed many people of physical ailment, he was very careful to teach that this was not the main reason why he came. The evangelists were also careful to call those miracles "signs," especially of the forgiveness of sins and of the healing it leads to.

This, of course, smacks us with the question: When is our healing complete?

A wound obviously isn't healed if it's still festering or sore. It isn't even healed completely when the scab falls off.

LAST WEEK a lady told me that her daughter, who had broken her leg, was still limping after the cast was off because she had not yet regained confidence.

So, although we would like to hope for instant healing, most wounds simply don't and won't heal fast.

When we attempt to translate this into spiritual need, I'm afraid we are prone to forget the axiom: Grace doesn't destroy or contradict nature, but completes it.

The penchant to draw a strict line of distinction between nature and supernature has caused terrible confusion.

And speaking of supernature, I wonder when Kellogg's will finally send the four Superman records I ordered with three "Pep" boxtops and \$4.75.

The myth of a man changing instantly from weak Clark Kent into a powerful being is intriguing to us. And isn't it interesting that he always does it privately before the effect becomes public?

Is there an analogy here?

A NUMBER of years ago a man I was instructing complained that whenever he and his wife had a spat, she'd trek off to confession for the peace of forgiveness and leave him hanging. What had happened to the public effect of that private transformation? Or was the transformation real for her? The healing obviously wasn't complete. Why?

I think the trouble rises from our attempt to think of absolution as a magic eraser. It isn't. The application of the medicine, the clean bandage or the cast—confidence in faith that God forgives us as soon as we're open to receive him—certainly

are instant. But what about continuing soreness and that scab? And what about regaining confidence to walk without limping?

Do we divide our lives into two compartments—one for private peace with our God and the other for our public wars? That's insane. How in the world can we say, "Forgive us our sins as we forgive those who sin against us," without blushing if we use our sacraments that way?

Contrary to popular assumption, the Church has never promoted public confession for private sins. But complete healing even for private offenses requires at least enough publicity for real reconciliation.

PUBLIC PENANCE in an earlier age was prescribed for sins that were known publicly.



The classic example was St. Ambrose's command that the Roman emperor—was it Theodosius?—dress in sack cloth and beg for prayers at the entrance of the Cathedral in Milan because of injustice to the citizens of Thessalonica. The emperor did it because he knew the need for complete healing.

Too bad there wasn't an Ambrose around during the Watergate fracas.

And what about our own squabbles? What parish doesn't have them?

Public celebration of God's mercy and its power to heal us completely makes grand sense.

Let's not resist the movement of the Spirit in the fantastic reforms of our day. They're rooted in almost 2,000 years of practical experience.



"Still, this deeper notion of healing does not exclude the necessity of looking at the healing of physical ills by the gift of the Spirit." At Our Lady of the Snows Shrine in Belleville, ILL., charismatics gather on Pentecost Sunday.

What was J

By FATHER JOHN J. CASTELOT

One of the most engaging titles given to Jesus by Christian tradition is "Divine Physician." Even a superficial reading of the Gospels reveals how justified this title is. On almost every page we see Jesus healing ills of all kinds. This particular activity was an essential part of his messianic mission.

When John sent some of his disciples to Jesus, they said: "John the Baptizer sends us to you with this question: 'Are you 'He who is to come' or do we look for someone else?' (At that time he was curing many of their diseases, afflictions and evil spirits; he also restored sight to many who were blind.) Jesus gave this response: "Go and report to John what you have seen and heard.

"THE BLIND recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them" (Lk. 7, 20) Jesus' reply alluded clearly to Is. 35, 5-6, part of a poetic description of the return from the Babylonian Exile in terms reminiscent of the Exodus from Egypt. The New Testament, in its turn, interpreted the Christ-event as the ultimate, definitive Exodus from sin to salvation. And so Jesus could point to his work of healing as a sign that the messianic age had dawned, that he was "He who is to come."

Jesus' miracles must be kept in proper perspective. In an age not long past they

were often presented as "proofs" of his divinity, as if divinity were something that could be demonstrated by a chain of reasoning! Used in this way, their intimate relation to Jesus' mission was perceived only dimly, if at all. That mission involved inaugurating of the reign of God. This, in turn, called for overthrowing the reign of evil, personified by Satan. That is why there is frequent mention of Jesus' casting out of demons. Those assaults on the forces of evil were not all exorcisms in the technical sense; real diabolical possession is a rare phenomenon.

IN THE POPULAR mind, however, there was a close tie-up between demonic actions and all ills: physical, psychic, cosmic. Consequently every cure, every demonstration of power over nature's destructive forces pointed to Jesus' messianic victory over the forces of evil. And this was his mission. His cures were not something extrinsic to that mission, signs pointing to its validity, although within limits they can be so used.

The arch-enemy of God's reign in people's hearts is sin; this is the enemy he came to conquer. In Matthew's story of the Jesus' birth, the angel tells Joseph, "She is to have a son and you are to name him Jesus because he will save his people from their sins." (Mt. 1, 21) His very name spells out his life's purpose: victory over sin. Of course he did not cure every afflicted person in Galilee during his ministry there. Had the healing of physical and emotional ills been his

ultimate purpose, this pose a problem.

But through his and over and above the was aiming at the real sin. One particular m brings this out clearly cure of the alytic friends let him down th an opening in the roof the presence of Jesus. they wanted was mistakably clear. But he granted their uns request, he said to paralytic: "My son, sins are forgiven." (Mk This went to the heart matter; the physical which followed

KNOW

General Intercession big pari

By FATHER JOSEPH M. CHAMPLIN

I was deeply touched on my initial Marriage Encounter when I received a note indicating about 50 couples at home were praying for me throughout that weekend experience. Moreover, it became clear those assurances of prayer on my behalf were neither empty promises nor mere token symbols of loving support.

These husbands and wives really prayed—at home, in church, during

Mass, before meals, some even at 2:00 or 3:00 in the morning with alarms set for the designated hour.

Such petitions are both helpful and healing. We have the Lord's own example and promise about the power of prayer to aid others in distress. In addition, however, the awareness that a community of believers cares enough to mention your name in prayer has by itself a very healing effect on the hurting person.

WE HAVE found that to be the case with the

General Intercessions or Prayer of the Faithful at our weekend and weekday Masses. The sick are pleased and encouraged when they hear or learn their situation has been placed in paper before the entire worshipping congregation.

Petitions like these form an appropriate part of the General Intercessions, but its concerns should reach beyond the immediate needs of a few or of the local area.

Article 45 of the Missal's General Instruction explains that in the "prayer

of the faithful, the people exercise their priestly function by interceding for all mankind. It is appropriate that this prayer be included in all Masses celebrated with a congregation, so that intercessions may be made for the Church, for civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the world."

The usual order of petitions to be followed touches on the needs of the Church, then public

authorities and the salvation of the world, next, the oppressed by any need and, finally, the local community.

HERE ARE some practical suggestions with regard to the General Intercessions:

The petitions should include specific and contemporary concerns, not be limited to abstract generalizations. The late night television news on Friday, the Saturday morning paper and the radio reports will readily provide issues on the minds of that

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THIS DOES not mean that Jesus was indifferent to human suffering as such, that he used illnesses simply as opportunities to demonstrate and effect his victory over sin. The Gospels eloquently testify to his deep sympathy and concern. The plight of the afflicted moved him deeply. In Mark's account of a leper's cure, we read: "Moved with pity, Jesus stretched out his hand, touched him, and said: 'I do will it. Be cured.'" (Mk. 1, 41) Interestingly, many ancient manuscripts read "Moved with anger!" Who

among us has not experienced a frustration bordering close upon anger at seeing horrible suffering?

In addition to many accounts of individual miracles, the Gospels give impressive little summaries, i.e., "As evening drew on, they brought him many who were possessed. He expelled the spirits by a simple command and cured all who were afflicted..." (Mt. 8, 16; see 12, 16; Mk. 6, 53-56)

In the Acts of the Apostles, Luke parallels these summaries with references to the apostles' healing activity. (5, 15-16)

Finally, James' letter indicates that this same concern for the sick continued in the Church. Notice, too, the double preoccupation with physical illness and the sickness of sin: "Is there anyone sick among you? He should ask for the presbyters of the church. They in turn are to pray over him, anointing him with oil in the Name (of the Lord). This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his." (Jas. 5, 14-15)

HOW YOUR FAITH



"Every cure, every demonstration of power of the destructive forces of nature pointed to Jesus' messianic victory over the forces of evil. And this was precisely

his mission. Sins can be discussed on a face-to-face basis as in this demonstration by Father Louis Hohman and Christine Hamm of Churchville, N.Y.

Parish resource

we and's worshipers.

Spontaneous petitions from the congregation are normally ineffective for large, Sunday Masses. They tend to be subjective and inaudible.

The people's response ought to vary, but not too often. In the latter instance, the community's lack of familiarity with the frequently changed phrase will bring an uncomfortable insecurity and result in a weak sung or spoken reply.

Attractive banners displaying the con-

gregation's response facilitates a strong reply, even when alternated, for example, every month.

A concluding petition, "For your personal intentions," accompanied by a suitable silent pause, individualizes the General Intercession and has proven very popular in our parish.

THOSE WHO assemble for small group Masses, as on weekdays, and speak forth on the spot petitions need to be reminded occasionally that the Prayer of the Faithful has a worldwide

vision. We as a congregation pray not only for our family and friends, but for all mankind.

Parishioners should every now and then be publicly encouraged to submit the names of persons in need to the parish priests or committee in charge of the General Intercessions. Then when someone has been unfortunately omitted, the responsibility falls on the total community rather than on the human, limited person or persons who prepare the petitions.

In search of Healing

By FATHER ALFRED McBRIDE, O.PRAEM.

Some of the happiest faces you will ever see are on people coming home from the hospital or rising from a sick bed. Along with a birth and a wedding, the best news we can hear is that a beloved friend or relative is well again. Healing is always good news. So wonderful an experience is it that the healed one will jump for joy—as in the case of the lame man in Acts. "And leaping, he stood and walked, and entered the temple with them, leaping and praising God." Acts 3, 8.

THE GIFT of healing is tirelessly reported in the New Testament. Isaiah foretold that healing would be a sign of the messianic times. (Is. 35, 5-6) While the term healing is usually reserved for the cure of the sick body, the deepest healing is the cure of the sick soul. Salvation and redemption are the supreme forms of healing. Hence the sacraments—especially those of Baptism, Eucharist, Penance and anointing—are regular events of healing for all people who believe.

Still, this broader and deeper notion of healing does not exclude the necessity of looking at the healing of physical ills by the gift of the Spirit. This gift of healing seems to have been more commonplace in New Testament times. In subsequent times, the gift was narrowed to lives of the saints, shrines such as Lourdes and the practice among some Protestants known as "faith healing."

In recent history, the growth of the scientific mind, coupled with the marvelous advance of medicine had moved the possibility of a spiritual gift of healing to the margin of Christian practice. Some began to view the old healing stories as myth, or else psychosomatic cures that possessed no particular spiritual origin. If biblical people claimed there was some connection between sin and sickness, contemporary people countered that there was a link rather between one's psychic health and physical well being.

IN ADDITION we all know the bizarre stories of some people who refused common sense medical care and instead relied upon a miracle cure to handle the illness, with the tragic results of death in some cases (as in appendicitis). The growth of the charismatic renewal, with its testimonies about healing, raises the questions again for our time.

Biblical writers testified to the possibility of a gift of healing coming from the Holy Spirit. They do not reject the possibility of healing by certified doctors, nor do they establish any principle that would exclude psychiatric help—had they known of it. The biblical record simply reserves the possibility of healing though the power of the Spirit as one of the approaches to a compassionate treatment of the sick.

Hence the attitude toward healing should be broad enough to include all people who have a clinical interest in helping the sick to get well. Put perhaps in an oversimplified way, there should be a healing community in which body doctors, mind doctors and "soul doctors" could work together for the total good of the patient. The goal after all is the full health of the person—bodily, psychic and spiritual.

THE CHURCH has always held to the possibility of cures resulting from spiritual means. To this day, three miracles are required for the canonization of the saints. At the same time, the Church remains every bit as skeptical as any scientist about a given cure until it seems demonstrably to be of divine origin. Anyone who has read the critical approaches of a Devil's Advocate in canonization procedures, or the strict evaluation procedures of the Church authorities at Lourdes is well aware that the Church does not advocate a naive view of miracle cures.

What is unfair and unwarranted is the assumption that such a cure can't happen. It is one thing to deny the possibility and quite another to admit the possibility while taking a long, prudent and critical look at the matter. Yes, healing comes in many forms and from many sources. Let us praise God that such Good News—Gospel is still all around us.

It's a Date

Dade County

DIVORCED WOMEN'S Club meets at 8 p.m., Friday, Dec. 3, in the CCD Trailer on the grounds of St. James Church, N. Miami. Dr. Henry McGinnes, psychologist, will speak on "One-Parent Homes."

ST. MARY MAGDALEN parish will have a square dance at 8 p.m., Saturday, Dec. 4, in the parish center at Sunny Isles. Jay Fenimore and his troupe will be on hand to lead and give instructions.

ST. HUGH parish members will sponsor a holiday dinner and dance Saturday, Dec. 4 at 8 p.m. at Immaculata-LaSalle Cafetorium, 3601 S. Miami Ave. Entertainment will be offered by Sabor '76 and guitarist Vincent Messina. For reservations call 444-8363 or 854-7137.

ST. JUDE MELKITE parish will sponsor a pre-Christmas bazaar on Dec. 3, 4 and 5 in the Syrian-Lebanon American Club, 2626 SW Third Ave. from 11 a.m. to 9 p.m. daily. Middle East foods will be featured as well as variety booths and a large white elephant display.

CATHOLIC ALUMNI Club of Miami will sponsor a Thanksgiving party at 8:30 p.m., Saturday, Nov. 27. Non-members will be welcome. Call Frank Palermo at 226-2480.

DOMINICAN RETREAT HOUSE, Kendall, will be the scene of an Advent retreat for Young Mothers on Dec. 1. Father Thomas Wenski, assistant pastor, Corpus Christi parish, will be the retreat master. Babysitting services will be provided. Call 238-2711.

IMMACULATE CONCEPTION parish, Hialeah, will sponsor its "Christmas Fiesta" Dec. 3, 4, and 5 on the grounds at 68 W. 45 Pl. Booths, rides, games, and Spanish, Italian, and American foods will be featured.

LITTLE FLOWER Fifty Plus Club, Coral Gables, will sponsor a covered dish luncheon on Sunday, Nov. 28 followed by movies in the school cafeteria. Mrs. Evelyn Caplain is president; Mrs. Verne McManus, vice president; Mrs. Helen Conroy, treasurer; Mrs. Monica O'Neill, recording secretary; and Mrs. Ethel Sweeney, corresponding secretary. Prospective members are urged to attend the luncheon. For additional information call 666-0847.

JOHN ADAMSONKC will have a garage sale, Nov. 27 and 28 from 10 a.m. to 5 p.m. at 4530 SW 97 Ave.

DAUGHTERS OF ISABELLA have installed Mary Muncey as regent. Other officers are Aimee Due, vice regent; Nell Dorsch, financial secretary; Ginger DiCristafaro, treasurer; Roberta Kelly, recording secretary; Vivian Scavo, chancellor; Blanche Beccera, custodian; Tootie Kennedy, monitor; Mary Jane Steele and Betty Kiel, guides; Marian Testa, organist; Frances Carr, trustee; Gilda Focaracci and Lorry Buck, guards.

Broward County

ST. BARTHOLOMEW Young at Heart Club, Miramar, are sponsoring a trip to the Hotel Americana, Miami Beach, for a dinner and show on Dec. 11. For further information call Max Altman, 987-7517.

ST. ELIZABETH parish and school auxiliary, Pompano Beach, will have a Christmas bazaar on Nov. 27 and Nov. 28 and Dec. 4 and Dec. 5 in the parish hall, 901 NE 33 St.

ST. SEBASTIAN COUNCIL of Women will observe a Corporate Communion during 8 a.m. Mass, Friday, Dec. 3 in the church. Following breakfast and a business meeting members will hear Mrs. Mary Teasdale, handwriting expert, will speak on "You and Your

Handwriting."

ST. BONIFACE Woman's Club meet at 8 p.m., Wednesday, Dec. 1 in the parish hall for a business meeting and gift exchange.

FORT LAUDERDALE SINGLES are planning a camping trip for the weekend of Dec. 3. Final plans will be made during a 7:30 p.m. meeting on Monday, Nov. 29 at 1317 NE Seventh Ave., Fort Lauderdale.

ST. HELEN parish will sponsor a Thanksgiving dance at 9 p.m., Saturday, Nov. 27 in the parish hall, 3340 W. Oakland Park Blvd. Buffet will be served and a live band will provide music.

ST. CHARLES BORROMEO Women's Club, Hallandale, will sponsor a Day of Recollection from 9:30 a.m. to 2:30 p.m., Monday, Dec. 6. Father Francis Lechiara, pastor, St. Augustine Church, Coral Gables, will be the retreat master. Those attending will bring lunches. Coffee and dessert will be served. For additional information call 925-0130.

Palm Beach County

ST. VINCENT FERRER Friendship Club meets on Dec. 6 in the parish center, Delray Beach. Plans will be finalized for a trip to the Kapok Tree for luncheon on Dec. 13.

ST. FRANCIS OF ASSISI Ladies Guild will sponsor a "Round

the World" salad luncheon at noon, Saturday, Dec. 4 in the Father Borg Memorial Hall, Riviera Beach. Cards will be played until 4 p.m. Guests must bring cards.

RIGHT TO LIFE Committee in Palm Beach County is sponsoring a sale of greeting cards. Call 622-3697 for orders. Proceeds will benefit pro-life projects.

SACRED HEART Guild, Lake Worth, will sponsor a holiday bazaar on Dec. 3, 4, and 5 in Madonna Hall, 425 N. "M" St. Hand made items, baked delicacies, plants, and white elephant items will be featured.

HOLY SPIRIT Women's Guild will have a bazaar on Nov. 27 and 28 in the parish hall, Lantana.

ST. JOHN FISHER and **MARY IMMACULATE** parishes will sponsor a family breakfast, Sunday, Dec. 5 at Manero's Restaurant, 2200 Palm Beach Lakes Blvd., West Palm Beach. For tickets call 844-2993 or 842-1224.

HOLY SPIRIT Friendship Club, Lantana, will sponsor a picnic, Tuesday, Nov. 30 in John Prince Park. Those attending will leave the church parking lot at 10 a.m.

ST. JUDE Christian Mothers and Women will be hostesses during the annual meeting and installation of officers of Church Women United on Friday, Dec. 3 at 10 a.m. in Jupiter.

Advent series on penance rite

A special Advent series on the new rite of Penance begins Tuesday, Nov. 30 in St. James parish, 600 NW 131 St.

Father Gerard LaCerra, Archdiocesan Director of CCD; and Father George Duffy, assistant pastor, will lecture during the series on Nov. 30, Dec. 2, 7, and 9 from 7:30 to 9:30 p.m.

Babysitting services will be provided free of charge.

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S. Florida Scene

Liturgy for deaf

A special Liturgy for the Deaf to commemorate Thanksgiving Day will be celebrated at 1 p.m., today (Friday) at Our Lady of Charity of Cobre Shrine, 3609 S. Miami Ave.

The Mass and music will be interpreted into American Sign Language by Father James Vitucci, Archdiocesan Director of the Apostolate for the Deaf.

Local students enrolled at the School for the Deaf in St. Augustine will be among those participating.

N. Dade seniors party

The Sixth annual Christmas party for senior citizens in the North Dade area will be Friday, Dec. 3.

Mass will be celebrated at 11 a.m. in St. Mary Cathedral and luncheon and entertainment will follow in the Archdiocesan hall.

Additional information may be obtained by calling 754-6346 or 893-0879.

Singles encounter

KENDALL—An Encounter for young single women will be held at the Dominican Retreat House, 7275 SW 124 St. from Dec. 3-5 beginning at 7:30 p.m. Friday and closing Sunday at 2:30 p.m.

A weekend retreat for separated and divorced women is slated from Dec. 10 to Dec. 12. For additional information call 238-2711.

Ecumenical concert

The Cantata Singers—a group representing the Ecumenical Music Festivals of Greater Miami, will be heard in four concerts in the next two weeks.

On Nov. 28 the first concert will begin at 4 p.m. in St. Hugh Church, Coconut Grove. Another concert begins at 7:30 p.m. in St. Philip Episcopal Church, 1142 Coral Way. On Dec. 5 the singers will perform at 3:30 p.m. at St. Stephen Episcopal Church, Coconut Grove; and again at 8 p.m. in St. Mark Church, 414 Velard Ave.

Among selections will be Cantata No. 140 (Sleepers, Wake) by J.S. Bach and TeDeum and Jubilate by Purcell.



Pioneer Miamians, Msgr. Peter Reilly, left, pastor, Little Flower Church, Coral Gables; and Mr. and Mrs. Denis V. Renuart, talk with

Coadjutor Archbishop Edward A. McCarthy during a dinner in the prelate's honor sponsored by the Miami Serra Club.

Aid juvenile unit

POMPANO BEACH—Members of the North Broward Deanery of the Miami ACCW will again join Church Women United to sponsor a Christmas party for youth at the Juvenile Detention Center at 6:30 p.m., Thursday, Dec. 9.

Deanery members are soliciting cash donations for gifts and refreshments and are urgently in need of a few volunteers on the day of the party. Those wishing to help should call 739-8474.

Holiday eating

FORT LAUDERDALE—"How to survive the Holiday Eating Season" will be the topic of the next free health lecture at Holy Cross Hospital at 7:30 p.m., Wednesday, Dec. 1 in the Dye auditorium.

Dr. Joseph G. Kump, gastroenterologist, will be the guest speaker. Reservations are necessary and may be made by calling 771-7423 on weekdays between 9 a.m. and 5 p.m.

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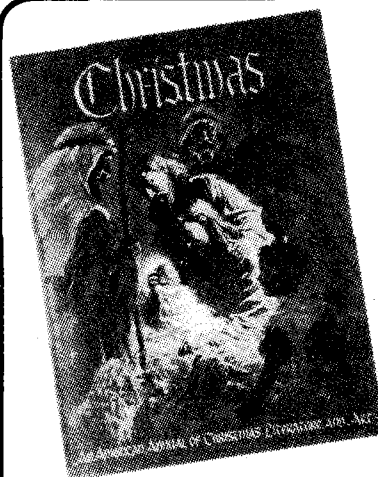
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Broward's bright lights get turned on with 'Gypsy'

By FRANK HALL

Art, Drama Critic

FORT LAUDERDALE—Broward County came fully alive last Monday evening as Angela Lansbury opened in "Gypsy" at the Parker Playhouse here. The opening song of "Let Me Entertain You" did just that and in grand style, throughout the entire production.

Backed by an outstanding cast, Miss Lansbury combined her musical, dancing and acting skills for an extraordinary performance. Like a fine jeweler, Miss Lansbury polishes every facet of the show to highlight its brilliance and luster.

This is not the first time she has turned in an outstanding performance of "Gypsy."

In 1973, Miss Lansbury opened at the Piccadilly Theatre in "Gypsy" and received the London Theatre Critics Plays and Players Award, the first time this

award has ever gone to an actress in a musical role. In 1974, Miss Lansbury starred in the U.S. National Company tour of "Gypsy" winding up in New York at the Winter Garden Theatre. For this performance she won her third Antoinette Perry Award, the New York Drama Desk Award, and subsequently the Sarah Siddons Society Award as Best Actress of 1975.

Following her opening performance at the Parker Playhouse, Miss Lansbury was presented, on stage, the South Florida Entertainment Writers Award for Best Actress by Zev Bufman. The award was presented for Miss Lansbury's performance in "Mame" this past Summer.

Young Cindy Peters turns in a stirring performance as Baby June. Although only ten years old, Miss Peters has a portfolio that would make Baby June envious.

During the past two years, Cindy has appeared with Dom

DeLuise, Juliet Prowse, Tommy Tune, Robert Morris and Angela Lansbury. She has appeared in the new Richard Burton movie, "The Heretic," as well as "Kojak," "Saturday Night Live" and the soon to be aired Walt Disney's "The New Mickey Mouse Club."

The agent, turned candy salesman, turned agent role of Herbie is aptly portrayed by George Coe. Although a little weak in the singing department. Mr. Coe is quite believable as the tough-minded but soft-hearted agent.

He appeared with Miss Lansbury in "Mame" and also on Broadway in "Company," and "What Makes Sammy Run."

Directed by Fritz Holt, choreography is by Bonnie Walker, settings and lighting which are excellent are by James Riley, and musical direction is by Philip Fradkin.

Presented by Zev Bufman in association with Theatre Now, Inc., "Gypsy" will play



Angela Lansbury

until Saturday, Dec. 11, Monday through Saturday evenings at 8:30 p.m., with matinees on Wednesday and Saturdays at 2 p.m. For information call 945-0720 in Dade, and 764-0700 in Broward.

Children's Theatre opens 'Nutcracker'

"The Nutcracker" opens Saturday, Dec. 11, at 2 p.m., in the Ruth Foreman North Miami Playhouse. The Children's Theater, with a cast of 14, will star Clyde Jackson in the story of the magic prince who was turned into a nutcracker doll.

The production will play Saturday at 2 p.m., at the Playhouse and on Sundays beginning Dec. 12th, at 2 p.m., at the Little Theatre in Miami Beach.

'The Fantasticks' starts Dec. 2nd

"The Fantasticks" is the December offering of the Pen Players of Miami-Dade Community College North.

Directed by Sarah Dixon Erb, the musical opens Thursday, Dec. 2, for a six-night split run. It will play Friday and Saturday, Dec. 3-4, and again Thursday through Saturday, Dec. 9-11, in the William D. Pawley Creative Arts Center Theatre.

Reservations may be made by calling the theatre, 685-4455. Curtain time is 8 p.m.



8 P.M. SUNDAY, November 28

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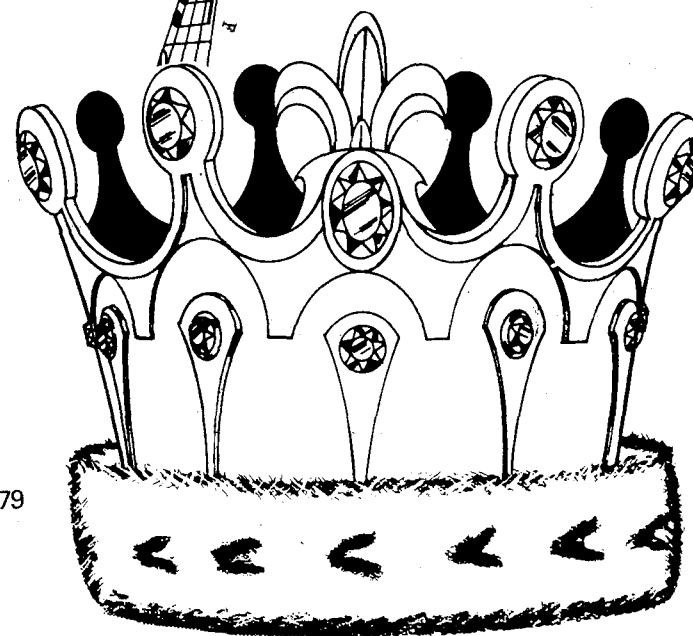
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The most famous of Mozart's masses, composed in 1779 for use in the Cathedral of Salzburg. Mr. Fulton will play Toccata & Fugue in D Minor by Bach, and three church sonatas by Mozart.

Call 759-4531 or 621-8654 for further information.



V AMUSEMENTS

MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

At the Earth's Core (A-2)
Aaron Loves Angela (B)
A Boy and His Dog (A-4)
Alpha Beta (A-3)
Alex and Gypsy (A-2)
America at Movies (A-3)
A Place of Pleasure (A-4)
At Long Last Love (A-3)

Bad News Bears (B)
Bawdy Adventures of Tom Jones (R)
Best Friends (B)
Big Bus (A-3)
Bingo Long Traveling All Stars and Motor Kings (A-3)
Birch Interval (A-2)
Black Bird (B)
Burnt Offerings (A-3)
Bobbie and Outlaw (B)
Breakheart Pass (A-3)
Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3)

Catherine and Co. (C)
Challenge to be Free (A-1)
Cher Victor (A-3)
Clockmaker (A-2)
Confrontation (A-3)
Countdown at Kusini (A-3)
Cousin, Cousine (B)
Crime and Passion (B)

Daydreamer (A-3)
Deadly Hero (B)
Deep Red (C)
Drum (C)
Devil is a Woman (B)
Diamonds (A-3)
Distance (A-3)
Distant Thunder (A-2)
Don't open the window (B)
Down the Ancient Stairs (B)
Dragonfly (A-3)
Drive-In (A-3)
Duchess and the Dirtwater Fox (B)

Eat My Dust (A-3)
Edvard Munch (A-2)
Embryo (B)
End of the Game (A-3)

From Noon Till Three (B)
Futureworld (A-3)
Face to Face (A-3)
Family Plot (A-3)
Food of the Gods (B)
Fox (A-4)
French Provincial (A-3)
From Beyond the Grave (A-3)

Gable and Lombard (B)
Give 'Em Hell, Harry (A-2)
Great Scout and Cathouse Thursday (B)
Grey Gardens (A-3)
Gator (A-3)
Guernica (C)
Gumball Rally (B)
Gus (A-1)

Harry and Walter Go to N.Y. (A-3)
Hell (B)
How Funny Can Sex Be (B)
Hindenburg (A-2)
Hound of the Baskervilles (A-2)
Huckleberry Finn (A-1)
Human Factor (B)
Hustle (B)

Idi Amin Dada (A-2)
Inserts (C)
I Will, I Will...For Now (B)

Jack and the Beanstalk (A-1)
Jackson County Jail (A-4)
Jaws (A-3)
Jewish Gauchos (A-2)
Jock Petersen (C)

Keetje Tippel (C)
Killer Elite (A-3)
Killer Force (C)
Killing of a Chinese Bookie (B)
Kings of Road (A-4)

Lucky Lady (B)
Leadbelly (A-3)
Lemagnifique (A-3)
Life and Times of Grizzly Adams (A-1)
Lifeguard (A-3)
Lipstick (C)
Let's Talk About Men (A-3)
Logan's Run (A-3)
Lollipop (A-1)
Lost Honor of Katharina Blum (A-3)
Love and Death (A-3)
Loves and Times of Scaramouche (B)
Marathon Man (B)
Marquis of O (A-2)

Matter of Time (A-3)
Memory of Justice (A-4)
Mackintosh and T.J. (A-2)
Male of Century (A-3)
Man Friday (A-3)
Man Who Fell to Earth (B)
Man Who Skied Down Everest (A-1)
Midway (A-2)
My Friends (B)
Missouri Break (B)
Moses (A-3)
Mother, Jugs, and Speed (B)
Murder By Death (A-3)
Mad Dog (B)

Nashville (A-4)
Next Stop, Greenwich Village (A-4)
Night Caller (B)
Night Moves (C)
Night of Counting the Years (A-2)
92 In the Shade (B)
No Way Out (C)

Ode to Billy Joe (A-3)
Old Dracula (B)
Old Gun (A-3)
Omen (B)
One Flew Over the Cuckoo's Nest (A-4)
Obsession (A-3)
Outlaw Josey Wales (B)

Paper Tiger (A-2)
Premonition (A-3)
Psychic Killer (C)
Reincarnation of Peter Proud (C)
Return of the Tall Blond Man With One Black Shoe (A-3)
Ride a Wild Pony (A-1)
Robin and Marian (A-3)
Return of Man Called Horse (A-3)
Ritz (B)
Rocky (A-3)

Small Change (A-3)
Story of Sin (C)
Sex With Smile (C)
Street People (B)
Spirit of Beehive (A-2)
Sailor Who Fell from Grace with the Sea (C)
Scorchy (C)
Serafin (B)

Seven Per Cent Solution (A-3)
Shout at Devil (A-3)
Salut L'Artiste (A-4)
Savage Sisters (C)
Scent of a Woman (B)
Silent Movie (A-3)
Sky Riders (A-2)
Sleeper (A-3)
Small Town in Texas (B)
Smile Orange (B)
Sparkle (A-3)
Spasmo (C)
Story of Adele H. (A-3)
Summertime (A-3)
Sunday In Country (B)
Swashbuckler (A-3)
St. Ives (A-3)
Shadow of the Hawk (A-2)
Shoot (A-3)
Shootist (A-3)
Special Delivery (A-3)
Squirm (B)
Survive (A-3)

Two Minute Warning (B)
Taxi Driver (B)
That'll Be the Day (A-3)
They Call Her One-Eye (C)
They Came From Within (C)
Tidal Wave (A-3)
TNT Jackson (B)
Together Brothers (A-3)
Tommy (A-4)
Treasure of Matecumbe (A-1)
Touch and Go (A-3)
Tunnelvision (C)

Undercovers Hero (B)
Unholy Rollers (C)
Up The Sandbox (A-4)
Veronique (A-3)
Vincent, Francois, Paul and the Others (A-3)
Virility (C)

W.C. Fields and Me (B)
Whiffs (B)
White Line Fever (A-3)
Wilby Conspiracy (B)
Wild Party (C)
Won Ton Ton, Dog That Saved Hollywood (B)

Xala (A-3)
Yazuka, The (A-3)
Zig Zag (B)

KEY TO RATINGS

A1—Morally Unobjectionable for General Patronage
A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally Unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally Unobjectionable in Part for All
C—Condemned

Magical mirror

transports Sarah Sutton to the non-sensical world she explores as "Alice Through the Looking Glass," Lewis Carroll's whimsical classic, to be aired Tuesday, Nov. 30, at 8 p.m., on Channel 2.



'Rocky' is a celebration of ordinary people and lives

"Rocky" (United Artists) is a very entertaining old-fashioned fight picture.

All the ingredients in this prizefight story are familiar, but the way they are put together makes the film uncommonly good. Rocky Balboa is a club fighter who is strong and tough enough but lacks the finesse to make it into the big-time. To make money between bouts at the club, he works as a "legbreaker," a debt collector for a loan shark. The best thing that has ever happened to him is a romance with the introverted sister of his best friend. And then Rocky is given a shot at the heavyweight title because none of the ranking contenders are available and the champ, an Ali-like showman, picks him simply on the promotion value of his nickname—the Italian Stallion.

The movie's championship fight is supposed to be boxing's contribution to the bicentennial celebration by giving a chance to a local unknown Philadelphia fighter in the spirit that made this country great and also in the hope of making the promoters a great deal of money.

The situation sets up a classic underdog theme which is developed to the fullest in winning audience sympathy. Rocky goes all out in training for the fight, going to the bizarre length of using sides of

beef as punching bags.

The story, however, is less important than the character. Rocky is a nobody and has nothing except his lower-class neighborhood. Although "Rocky" does not have the same density of environmental detail as found in Scorsese's films, Director John Avildsen concentrates on the gritty, back-street quality of life in the old neighborhood. Rocky, his hopes exhausted, is already on the way down when we first meet him, and the film is the story of his rebirth as a person. Even when he gets the title shot, he doesn't believe he can win; all he wants to do is last the limit with the champ to prove that he is not "just another bum from the neighborhood."

Avildsen has given a properly hard-edged reality to Stallone's old-fashioned, melodramatic script with an energy that always keeps the narrative moving. The acting is uniformly good, but Stallone interprets his own inarticulate, limited character extraordinarily well. The fight scenes are quite bloody and will offend many, especially those who detest prizefighting as a primitive blood sport. However, the film is mainly a

celebration of ordinary people, and the values and codes by which they live their lives. It makes a pleasant and rewarding change from all the mindless, dehumanizing "entertainments" that celebrate nothing but sex and violence. A-III (PG)

Religious television

The December schedule for the TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays at 10:30 a.m., is:

Dec. 5, Father Ambrose Burke; Dec. 12, Father John Maloney, O.S.A.; Dec. 19, Father John Handrahan, S.J.; and Dec. 26, Father Robert Palmer.

Schedule for "The Church and the World Today" on Sundays at 9 a.m., WCKT Channel 7, includes:


Dec. 5, "Living the Gospel," Father John McGrath and couples; Dec. 12, "The Cross in the Sand," part 7, Father Carl Morrison and couples; Dec. 19, special Christmas program, "The Promise;" Dec. 26, "Current Catholic Issues," Robert O'Steen.

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Local nun writes on youth ministry

Sister Jovanna Stein, O.P., of the Archdiocesan Department of Youth Activities, has authored a chapter on Youth Ministry in a new book, "Stewardship of Time and Talent, a Parish Manual for Lay Ministries."

In her third year with DYA, Sister Jovanna is director of all spiritual programs for the office. She is also involved with leadership training programs for teenagers and adults. Prior to joining the DYA office, Sister Jovanna was mathematics supervisor for the Archdiocese.

"The National Catholic Stewardship Council contacted different apostolates for experts to write on specific topics. They contacted the National Youth Office in Washington, D.C., and that's how my name

was recommended to write the article on youth ministry," she notes.

In her chapter, Sister Jovanna points to the rapidly expanding concept of total youth ministry rather than separating CYO sports and social programs from youth spiritual programs. She discusses the role of youth in the parish, interrelating with adults, growth processes, and full-time youth ministers.

The manual has over 50 contributors writing on topics including Liturgy, family life, education, ecumenism, building community, finance, and homiletic-pastoral presentation.

A 50 percent discount price is offered until Dec. 31, 1976 with the reduced rate for the manual at \$4.75 and \$1 for



Sr. Jovanna Stein, O.P.

postage. Bulk discounts are also offered.

For further information write to the National Catholic Stewardship Council, Inc., 1234 Massachusetts Ave., N.W., Washington, D.C. 20005.

What's Christianity got to do with cheerleading?

A Cheerleading Clinic will be offered by the Department of Youth Activities on Sunday, Nov. 28, from 2:30 to 4:30 p.m., at Madonna Academy gym, Hollywood. Denise Floria will direct the day with cheerleaders and coaches from St. Thomas Aquinas, Archbishops Curley and Notre Dame on the demonstration line.

If you are a cheerleader constantly concerned with cheering "against" opposing teams and their families rather than urging your team "to offer their best" in any given game, then part of this clinic is for you, says the Youth Activities Office.

Quoting from a Florida

Catholic editorial of Nov. 12th, the CYO notes "Victory, to be called winner...to be called number one has become top priority. Such an attitude glorifies the super athlete even though he or she might be an academic or spiritual moron...Such an attitude places competitiveness as top priority rather than the development of a Christian community... Sports in the Christian experience, are supposed to teach people how to lose as well as how to win; how to give their

best effort for the glory of God."

This is what CYO hopes the cheerleaders will be all about this year.

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Florida Squires set athletic meet

The Florida State Circle of the Columbian Squires will sponsor their fifth annual State Athletic Meet on Thanksgiving weekend, Nov. 26-27-28.

This year's event will be held at Biscayne College in North Dade and is being hosted by Marian Circle 1364 of North Miami. Events begin with basketball on Friday afternoon, followed by track and field Saturday morning and afternoon, with swimming beginning at 3 p.m. and concluding Saturday evening.

All track events will be held at Msgr. Pace High School, immediately adjacent to the college. The swimming events will be held at the Biscayne College pool. Squires from as far north as Jacksonville, as far west as Fort Myers, as far south as Key West, and as far east as Daytona Beach are expected to participate. At least ten Circles will be represented, with a total attendance of 130 Squires and counsellors expected.

First round results in sports play-offs

First round in CYO football play-offs saw Nativity, Hollywood, defeat Boystown, Miami, 12-0, and St. Rose of Lima, Miami Shores, down St. Edward, Palm Beach, 12-0.

In first round volleyball play-offs, Nativity, Hollywood, defeated St. Richard, Miami; St. Stephen, West Hollywood, downed St. Louis, Miami; Holy Redeemer, Miami, took Our Lady Queen of Peace, Delray Beach; and Our Lady of Perpetual Help, Opa Locka, defeated St. Juliana, West Palm Beach.

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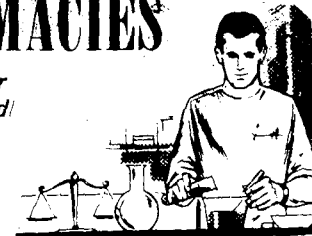
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'How can you be close to absentee parents?'

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

Dear Father:

I am 17 and hear a lot about how I should be close to my parents. But what do I do when I don't see them much? My father is away on business often. My mother works evenings so I don't see her much when I get back from school. It is something they have to do, but what am I supposed to do?—Todd

Dear Todd:

Many times the word is, "Make the best with what you've got." I'm sure that as a 17-year-old there are things you would like to talk over with an adult. First of all, make the times you have with your parents important times. Look for ways of spending time together when you can. If they

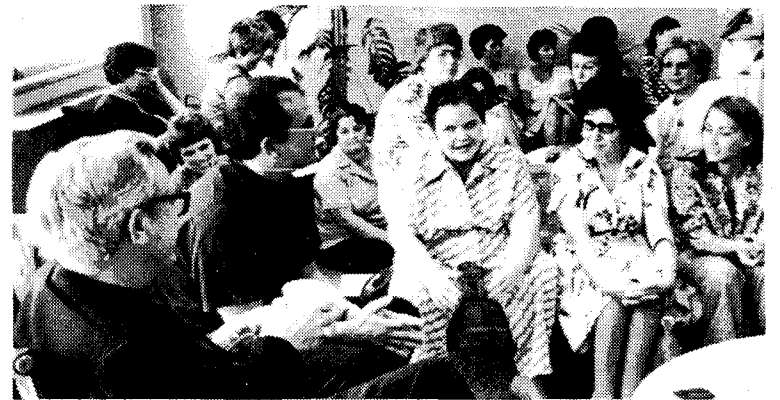
are important to you, don't schedule another activity when they are around. When you do get together use the time well. When you have something on your mind, don't put it off till later, and don't fill up the time with just small talk. If the time is short, then use it well.

It might be also good for you to look to other people, other adults that you can be open with and really talk to about the important things in

Straight Talk

your life. That person can be a teacher, or guidance counselor, or CYO advisor or any person that you can trust and who seems to have it all together. There are a lot of people that are really concerned, that really want to help. I think it is your job to find them.

You can spend a lot of time wishing that things were different. You could wish that your folks were there all the time. Wishing doesn't get us very far. Remember, do the best with what you've got.



Day of Reflection for catechists was sponsored by the Archdiocesan Religious Education-CCD Office in Dade, Broward and Palm Beach. Archbishop Edward A. McCarthy meets with the Dade County group where Father Mario Vizcaino was conducting the day's spiritual activities.

CYO sporting remarks heard this week

It was said this week:...

"I feel my team lost their cool a little bit, forgot how to play as a team, and they have learned that can be costly both in the outcome of the game and their team sportsmanship (sportsmanship?!)"

Dee Sheehan, coach
St. Vincent, Margate

"I thought it was darn nice of Debbie Weiler to come and officiate, (when she didn't have to). She is an excellent official."

Debbie O'Connell, coach
St. Stephen, Hollywood

"This was a good game."

Both St. Rose and St. Stephen used their younger players—a good opportunity before the play offs."

John Heffenan, coach
St. Rose, Miami Shores

"I would like to apologize for the conduct of one of my players in football...We are looking forward very much to basketball and hopefully will learn from our mistakes in the past to make us a better organization in this common purpose we are all trying to achieve—building character in our participants in sports."

Butch Staino, coach
Miami

"We, as your officials for This was an excellent display of CYO football, would like to commend coach John Reischer of Holy Rosary who along with his captains apologized to the St. Richard coach and his team."

Steve Ripley,
Nick Zucardi,
Hugh Mechen,
Officials

CAL play-offs in girls' volleyball

Over 300 spectators crowded the gym at Pace High School to watch the girls volleyball play-offs in the Catholic Athletic League.

Coach Fran O'Haren led her team from St. John the Apostle, Hialeah, to first place in "A" division. St. Agnes, Key Biscayne, was second; SS. Peter and Paul, Miami, was third; and St. Rose of Lima, Miami Shores, was fourth.

Coach Haydee Mijares brought her Immaculate Conception, Hialeah, team to first place in the "B" division. St. Agnes, Key Biscayne, captures second place, St. Monica, Opa Locka, was third, and Our Lady of the Holy Rosary, Perrine, was fourth.



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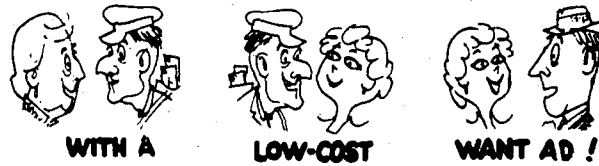
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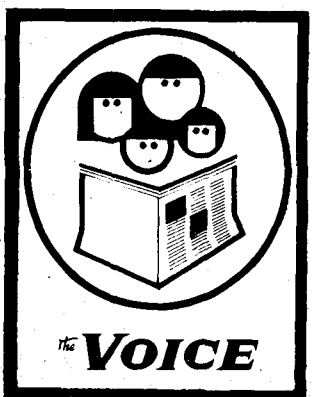
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El Arz. McCarthy conversa con el Equipo Coordinador de Apostolado seglar de Miami, a su izquierda Esteban Solís, a su derecha Pablo Sedillo y el Padre Joseph Charron, de visita en Miami.

'Este es un grupo único en el país'

(Viene de la Pág. 24)

Acción' el pasado mes de octubre, que contó con sesiones específicas para los católicos hispanos, a las que asistieron unos 130 representantes de toda

la nación.

Los seis obispos hispanos continuarán la consulta para tal documento y presididos por el Arz. Roberto Sánchez, de Santa Fe, planifican la celebración de

un Segundo Encuentro Pastoral Hispano semejante al que tuvo lugar en Washington D.C. en 1972, y al que asistieron unos 300 delegados de toda la nación.

El Arz. Sánchez ha quedado

actualmente al frente de un comité permanente que planifique el Encuentro, y en el que se espera la participación de todas las diócesis.

"Esperamos y necesitamos

la cooperación de delegados del Sur de la Florida," dijo Paul Sedillo ante el Arz. McCarthy, pidiéndole al mismo tiempo que apoyara plenamente la labor del Comité Coordinador del Apostolado Seglar.

El Arzobispo expresó la satisfacción que le causaba haber conocido al grupo, y lo comparó con el Comité de Vida Espiritual que él presidía en Phoenix y al que pertenecían representantes de la mayoría de los grupos diocesanos.

"No hace falta que les diga lo que me complace estar aquí con Vds.," dijo el Arzobispo. "Sé que un equipo como éste será de gran ayuda para mí y de enriquecimiento para toda la diócesis, y quiero que me cuenten como parte de él," añadió.

Esteban Solís, del Secretariado Hispano Nacional que también acompañaba a Paul Sedillo, evaluó ante el grupo la aportación hispana que él coordinó durante la Asamblea de Detroit y explicó que la comunidad hispana allí presente quedó comprometida "para que el plan pastoral de cinco años que los obispos se proponen, se lleve a cabo en todos los niveles, especialmente en el nivel parroquial."

Durante la reunión en la Ermita, Solís, mostró a los presentes un programa audiovisual, que el Secretariado Nacional prepara como ayuda a re-descubrir la herencia cultural de los hispanos de toda la nación. Los presentes aportaron críticas e iniciativas a través de planillas preparadas al respecto.

Solís explicó su paso por los diversos grupos hispanos de la nación, recogiendo iniciativas para incorporar al programa que pronto se distribuirá para uso en parroquias, escuelas y grupos apostólicos.

Católicos Romanos honrarán a Sta. Bárbara en parroquias

(Viene de la Pág. 24)

sentirlos bien cerca en estas horas de separación. Así lo hicieron. La identificación tuvo lugar con los Santos que adornaban las Iglesias Católicas y cuyas historias resultaron ser la base de la evangelización y la catequesis de la época.

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

Hace varias semanas han ido llegando a la redacción de este periódico Católico de la Archidiócesis de Miami numerosas cartas como las que reproducimos, pidiendo información sobre la construcción de una capilla a Santa Bárbara, que muchos fieles creen patrocina la Archidiócesis de Miami.

Para evitar confusiones a este respecto informamos a nuestros lectores de que la Iglesia Católica Apostólica

Romana que mantiene la comunión a el Santo Padre, y que en Miami también se conoce como Archidiócesis de Miami,

bajo el pastoreo de los Arzobispos Coleman F. Carroll y Edward McCarthy, no tiene nada que ver con la construcción de una capilla

a Santa Barbara ni con la celebración de una Misa pontifical, el día 4 de diciembre.

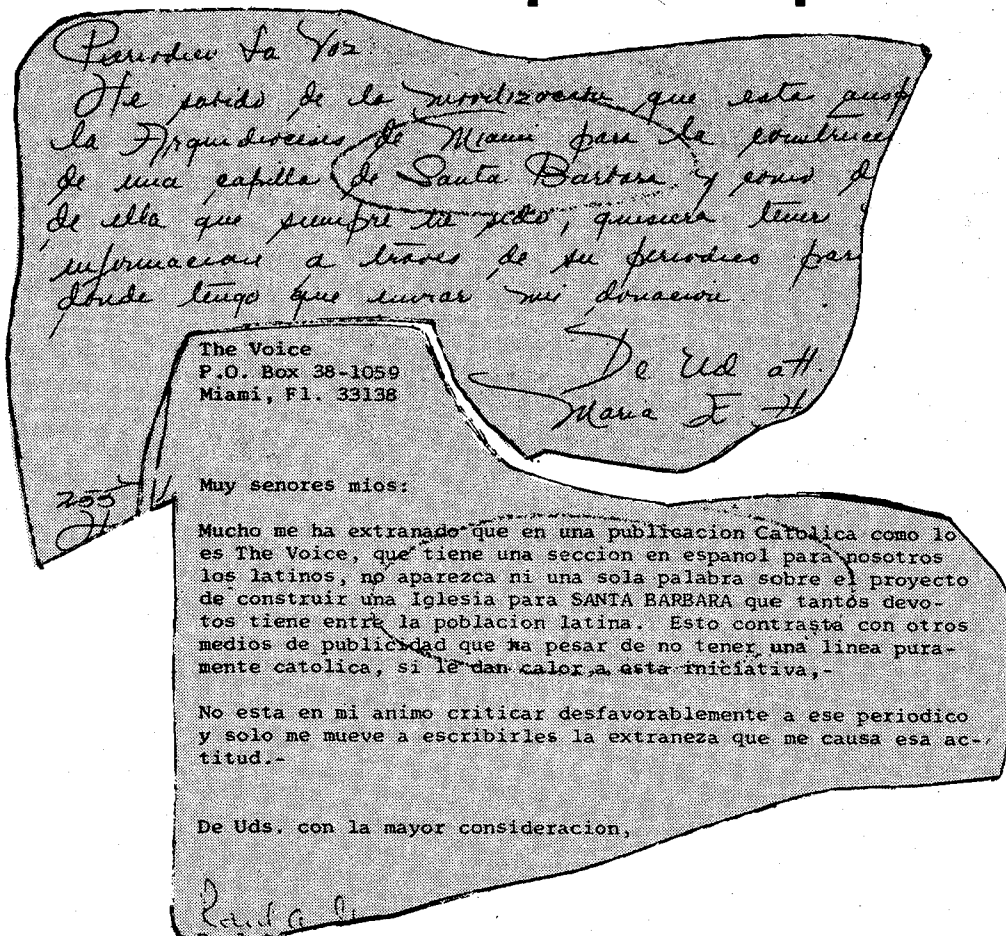
Los fieles Católicos Romanos pueden venerar a Sta. Barbara en sus respectivas parroquias.

Ya que la veneración de esta Santa, aunque no en el calendario universal de la Iglesia Católica Romana, sí se mantiene y promueve en aquellos lugares donde goza de especial devoción de los fieles.

Con tal motivo la Parroquia de Santa Cecilia en Hialeah honrará a Santa Barbara el día 4 de diciembre con una procesión y Misa a las 7 de la tarde.

La Parroquia de San Juan Bosco celebrará una Misa solemne con procesión por las calles el mismo día 4 a las 8 p.m.

Todos los Católicos Romanos, devotos de Sta. Barbara quedan invitados a honrar a la Santa en sus respectivas parroquias.



Un numeroso grupo participó en la Eucaristía que celebró el Arz. Edward McCarthy, durante su primera visita al Centro de San Juan de Puerto Rico el sábado 20.

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Tuvo lugar el pasado día 20 en el Hotel Everglades la Asamblea Archidiócesana del Movimiento Familiar Cristiano durante la que se efectuó el cambio de directivos para la próximos dos años. En la foto varios de los dirigentes del MFC. Desde la izquierda el Padre Angel Villaronga, OFM, Haydee y Rafael de la Rosa, Manuel y Velín Martínez y Francisco y Rosita de la Cámara.



en el mundo

CIUDAD DEL VATICANO—(NC)—El Papa Paulo VI declaró en vísperas de una conferencia de izquierdistas en Utrech, Holanda, que los cristianos pro-Socialismo presentan como el nombre lo indica "una contradicción" y los acusó de "manipular intencionalmente" el cristianismo para fines socialistas. El movimiento, que se originó en América Latina—Chile particularmente—está ganando terreno en Europa, pues alega que un cristiano puede abrazar el socialismo marxista sin caer en

el ateísmo. Obispos de varios países (Chile, Puerto Rico, Argentina) han advertido precisamente tal peligro.

SANTO DOMINGO—(NC)—Reunidos en Altagracia, 38 sacerdotes, religiosas y catequista que laboran en la zona oriental del país acusaron a las autoridades de negligencia y parcialidad en la reforma agraria, y tras citar casos concretos, agregaron: "Los encargados de aplicar las leyes agrarias o investigar denuncias de abusos y arbitrariedades

cometidas contra campesinos, lo han dejado todo tal como estaba." La reforma, iniciada hace algunos años, tiene por mira proveer de tierra cultivable a millares de familias campesinas hoy sumidas en la pobreza, pues trabajan a jornal bajo y por estaciones.

RIO DE JANEIRO, Brasil—(NC)—El Papa Paulo VI envió un mensaje de aliento a los promotores de la Cruzada por el Día Universal de Acción de

Gracias, jornada que comenzaron los primeros inmigrantes de Estados Unidos y han adoptado oficialmente varias naciones en América Latina. El Papa envió a Alice Tavora, secretaria de la cruzada, deseos "de abundantes gracias y la luz de Cristo." La cruzada se extiende ahora a Europa, Asia, Africa y Oceanía. El Día de Acción de Gracias se celebra en Estados Unidos el próximo jueves último de noviembre.

en la Ciudad...

Un retiro carismático católico de tres días tendrá lugar comenzando el viernes 3 de diciembre 8:00 P.M. en el auditorio de la Academia de la Asunción, 1517 Brickell Ave...Dirigirá el retiro el padre Salvador Carrillo Alday, Misionero del Espíritu Snto, en la ciudad de México. Para información llamar al 266-3636 - 856-6195 - 858-1058.

Comentarios evangélicos

Por EL REV. JOSE P. NICKSE

Estén alertas, no sea que se endurezcan sus corazones con los vicios, borracheras y preocupaciones de la vida. Así tendrán fuerza para escapar de todo lo que debe suceder y podrán presentarse seguros delante del Hijo del Hombre.

Lucas 21:34-36

Comienza un nuevo año litúrgico. En pocas semanas celebraremos la Navidad.

Adviento es época de preparación. El evangelio nos invita a abrir los ojos, a estar alertas. A no dejarnos llevar por la corriente, sino a perseverar en la fe.

Quizás el gran peligro de nuestros tiempos no sea la persecución religiosa sino la apatía religiosa. En aquellos países que la Iglesia sufre, la sangre de sus mártires es semilla de fe. Pero en los países donde es "fácil" ser cristiano, a veces es más difícil perseverar en nuestro compromiso cristiano.

Aquí en este país se persigue a la Iglesia de una manera indirecta. Se nos ofrecen demasiadas distracciones. Está de moda decir que todo es relativo. Perdemos el concepto de pecado. Se nos anestesia la conciencia.

Hay que despertar. Hay que estar alerta. Estas cuatro semanas de Adviento deben ser tiempo de renovación. Es época de reparar nuestras averías espirituales.

¿Podemos descubrir la mano de Dios trabajando en nuestras vidas? ¿Nos dejamos guiar por la inspiración del Espíritu Santo? ¿En medio de tantas preocupaciones, encontramos tiempo para Dios?

El obispo anglicano John A.T. Robinson escribió un libro titulado Al Final, Dios. ¿Acaso no debe ser ese el título de nuestras vidas? Porque después de todos nuestros esfuerzos humanos, y todas nuestras preocupaciones, y todas nuestras decepciones, el final siempre está en manos de Dios.

Junto con los adornos navideños, saquemos nuestra fe del closet de nuestros corazones. Adornemos nuestros hogares, pero también adornemos nuestras vidas con los frutos de la fe. Sí, pongamos un nacimiento. Pero que Cristo también nazca en lo más profundo de nuestro ser.

Sacudamos la apatía que nos amarra y descubramos las maravillas de nuestra fe.



YA SALIÓ LA NUEVA EDICIÓN del Nuevo Testamento ORDÉNELA

- Escrito para el Hispano de los Estados Unidos.
- Bajo la dirección del Padre Virgilio Elizondo por los Profesores, Rdo. P. Juan Mateos (del Instituto Oriental de Roma) y Alonso Schökel (del Instituto Bíblico de Roma).
- Responde a la sensibilidad del Pueblo Hispano en los Estados Unidos.
- Escrito hoy para entenderlo ahora. Las Cartas de San Pablo le parecerán dirigidas a Usted personalmente.
- Los Hechos de los Apóstoles parecen narraciones de nuestras Comunidades Cristianas.
- Con una guía al final que explica las palabras encontradas en el texto. 654 páginas. Rústica. No. 502, \$2.75.

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LA BIBLIA — Palabra de Dios

Por EL PADRE JOSE L. HERNANDO

La palabra de Dios, pan para todos los tiempos: La Biblia es un libro antiguo, escrito en una lengua lejana y solemne, pero nos trae la voz fresca de Dios, aplicada al momento actual. Es el pan que se parte y se reparte entre los que componen la Comunidad.

La palabra de Dios constituye "el sustento y el rigor de la Iglesia. Es firmeza de fe para sus hijos. Alimento del alma, fuente limpia y perenne de vida espiritual". (Divina Revelación No. 21 Vaticano II). Dios ha hablado a los hombres en muchos momentos y usando muchas maneras... Hoy nos sigue hablando por su Hijo y la Iglesia. Como Jesús dijo: "Quien a vosotros oye, a mí me oye". La Iglesia Sacramento Universal de Salvación es la prolongación de Cristo en el tiempo y el espacio.

La palabra de Dios provoca la fe. La fe no es algo que el hombre produce, es un don que viene de Dios. La iniciativa parte de El. Dios estremece nuestro interior, lo abre y desgarrá para llevarlo al encuentro del "Tú" Divino: La Palabra es penetrante como espada de dos filos". (Hebreos 4,5) Es una Palabra "dialogal": a ella responde el hombre "dando su palabra" - entregando su persona, demostrando confianza y fe... La fe nace, pues, a la sombra, bajo el frescor de la Palabra. La Iglesia llegará a ser Comunidad de fe, si anteriormente ha sido Comunidad de la Palabra, donde todos hayan escuchado la palabra santa de Dios. Al recibir todos la misma Palabra, recibimos todos la misma fe y el mismo Espíritu. Por tanto la Palabra crea Comunidad. Funda la Iglesia. Las crisis de fe vienen fundamentalmente por falta de alimento espiritual. "No sólo de pan vive el hombre, sino de toda Palabra que sale de la boca de Dios". Parece mi pueblo por falta de conocimiento", como dice el profeta Oseas 4,6.

La palabra está presente en el culto. Cristo se hace presente en la S. Misa a través de la Palabra y de su Cuerpo. Es necesario recibir primero su Palabra, para recibir luego su Cuerpo. La Palabra da gusto y sabor al alimento. Se trata de una conversación íntima sentados a la mesa. Los dos discípulos de Emaús recorrieron el camino, asimilando y meditando las Palabras del Divino Peregrino y después comprendieron y saborearon el pan sagrado (Lucas, 24, 13-25) Es necesario evangelizar, predicar, escuchar, antes de llegar al Culto. Sin la Palabra, el Culto se convierte en magia, espectáculo o comedia.

La palabra es dinámica, eficaz... realiza lo que dice y significa. Ante ella nuestras palabras humanas son un pálido reflejo. En las nuestras no siempre hay unidad entre las ideas y la realidad. La Palabra está llena de contenido, trae un Mensaje de Buenas Noticias y Salvador de Buenas Noticias y nunca vuelve vacía: "Es como lluvia y nieve benéfica..." Isaías 55,10-11. Busca terreno donde caer, inquieta la tierra, abre los surcos, hace germinar la

semilla...(Luc. 8.)

La palabra es presencia. Dios es presencia, para El no existe ni pasado ni porvenir. Dios es el punto de convergencia de todo: en El hay un "HOY", un "AHORA", que no pasa... Significa una presencia sin fin, un presente inmutable... Esto no lo podemos comprender fácilmente. Pero Dios nos ha dado la posibilidad de entrar ya "ahora" en su "hoy" eterno. Y esto es posible

gracias al Misterio de la Palabra celebrada en el Culto: aquí todo se hace actual y actualizante... El pasado y el presente se borran. Dios nos acerca a su vida por medio de la Palabra. "Cerca de ti está mi palabra, en tu corazón y en tu boca..." (Romanos 10,8). Hay que leer la Biblia diariamente, no tanto como Historia, sino como Revelación o como Historia de Salvación. "Palabra viva y actual. Profética". Darle una acogida confiada y dócil.

Interiorizarla con fe y con amor. Abrirse a ella mediante la fe, puesto que la Palabra es una Revelación. Mediante la esperanza, puesto que es promesa; mediante el amor, puesto que es regla de vida. Pero también hay que comunicarla a los demás y no quedarse con este mensaje solo para nosotros. Como dijo el Vaticano II citando a San Jerónimo, "Desconocer las Escrituras es desconocer a Cristo."



Por EL PADRE JOSE ANTONIO ESQUIVEL, S.J.

El que viene no es ni más ni menos que el Hijo de Dios. La expresión de Amor de Dios, la segunda persona de la trinidad de ese Dios que sabemos es comunidad.

La obra de la creación tiene un vértice o un punto culminante que es Jesucristo. Como dice San Pablo a los Colosenses: "la imagen de Dios invisible, primogénito de toda creatura, porque en El fueron creadas todas las cosas del cielo y de la tierra, las visibles y las invisibles... El es antes que todo, y todo subsiste en El."

Todo fue creado por El... lo repite la Escritura y lo profesamos en el Credo de la Eucaristía dominical. Y significa que Jesucristo, como hijo de Dios, actuó al principio de la creación, juntamente con el Padre. El estuvo presente en los caminos de Dios al crear el mundo.

Todo fue creado para El, El es el centro y fin de todo lo que ha sido hecho. Todas las cosas han sido puestas en sus manos porque El es Señor de todas ellas, y todo tiende a El como a su meta final. Con toda claridad lo ha declarado el Concilio Vaticano II.

El Verbo de Dios por quien todo fue hecho, se encarnó para que, hombre perfecto, salvara a todos y recapitulara todas las cosas. El Señor es el fin de la

historia humana, punto de consecuencia hacia el cual tienden los deseos de la historia y de la civilización. Centro de la humanidad, gozo del corazón humano y plenitud total de sus aspiraciones.

Cristo es el primogénito de toda la creación. Porque se encarnó como hombre Jesucristo puede ser considerado como criatura. Pero la criatura primera y al mismo tiempo la última. Nadie hay superior a El. Y si le añadimos su condición divina, debemos escuchar de sus labios las palabras del Apocalipsis, "yo soy el alfa, el omega, el primero y el último, el principio y el fin."

¿Quién es el que viene? El que viene es Jesucristo. Pero no el Jesucristo hebreo, del año cero de Israel, sino el Cristo universal. El Mesías para todos, el anunciado por los profetas.

El Emmanuel, de quien dijeron los profetas: "He aquí que una virgen concebirá y dará a luz un hijo, y su nombre será Emmanuel, esto es, Dios con nosotros."

Y Dios-con-nosotros quiere decir un Dios identificado con los hombres y mujeres, con sus sufrimientos, sus tensiones, sus alegrías, su vida misma.

Un Dios con nosotros que es hombre y que sabe lo que es ser hombre. El sabe del sufrimiento de vivir como pueblo, bajo el yugo de otra fuerza extranjera.

Porque es Dios con nosotros sabe lo que es bueno y nos conviene. Sabe compadecerse, escuchar... ser amigo y hermano.

Un Dios con nosotros, que se hermana con el hombre al encarnarse. Y siendo hermano es más que amigo, pero es hermano que se hace amigo y reúne en sí lo máximo que se puede esperar de una relación.

El que viene es Príncipe de la Paz, y tiene su reino en los corazones de los hombres. En los de quienes le aceptan como Mesías, como hermano, como amigo... y a los que le aceptan, les da la paz, paz que libera que hace feliz, y que no consiste solamente en la ausencia de guerra, sino en abundancia de bienes.

El que viene es Siervo de Yahvé. Y viene a hacer la voluntad del Padre que le envía. Viene y se hace siervo de los hombres... pone sobre nuestras espaldas nuestras miserias, nuestras vidas y enfermedades. Viene a cargar con nuestros dolores y nuestras penas. Viene a identificarse con nosotros de un modo total, y viene a servir.

¿Quién es el que viene? Acaso aún se preguntan muchos...

Es triste y lamentable que tengamos que recordarnos unos a otros quien es El, cuando El es nuestro Mesías y Redentor...

Sí, el que viene es el Hijo

del Hombre, y su reino no tendrá fin.

El que viene es el anunciado por los profetas, de quien canta la liturgia de Adviento "Oh cielos, mandad de lo alto el rocío, y lluevan las nubes al justo. Abrase la tierra y brote el Salvador..."

Sí, el que viene es Jesucristo. Verbo hecho carne, hombre enviado a los hombres que habla con palabras de Dios y consuma la obra saludable que el Padre le encomendó.

Jesucristo, el que nos confirma la revelación del Padre, de que Dios está con nosotros para librarnos de las tinieblas del pecado y de la muerte y resucitarnos para la vida eterna...

Tiempo para pensar

¿Cómo describe el Vaticano II la Palabra?

¿Con qué imágenes describe el Vaticano II la Palabra de Dios?

¿Qué entiendes por "la Palabra es 'dialogal'?"

¿En qué modos está la Palabra de Dios presente en el Culto?

Para ti ¿quién es el que viene? Medita y comparte que significa "Dios con nosotros, contigo" Sientes al Señor cerca ¿cómo? ¿cuándo?

Comienza el Adviento

'Este es un grupo único en el país'

Por ARACELI CANTERO

Dirigentes del Secretariado Hispano de la Conferencia Católica de los Estados Unidos de visita en Miami la semana pasada, alabaron la labor del Equipo Coordinador de Apostolado Seglar Hispano en la Archidiócesis y lo calificaron de único en la nación.

"Tengo que reconocer que este grupo es un modelo para otros muchos" dijo Paul Sedillo, que dirige el Secretariado Nacional con sede en Washington D.C.

"En ningún otro lugar se ha logrado un equipo de este calibre, con representantes de tantas organizaciones diocesanas, para realizar una labor y reflexión de conjunto," dijo Sedillo al presentar el grupo al Arzobispo Coadjutor Edward McCarthy.

Era la primera vez que Mons. McCarthy se encontraba con este equipo que se reúne mensualmente en la Ermita de la Caridad con el Vicario Episcopal para el apostolado hispano de la Archidiócesis.

A la reunión de la semana

pasada también asistió el padre Joseph Charron, asistente del Secretario General de la Conferencia Episcopal de la nación, el obispo James S. Rausch.

"Estoy aquí esta noche con Ustedes para escuchar lo que tienen que decir y llevar después sus aportaciones a los obispos," dijo el padre Charron al comentar sobre su trabajo.

"Mi tarea es la de asistir al obispo Rausch, en la preparación de las reuniones de obispos, y consiguiendo la mayor información posible sobre cuatro

áreas de especial interés que constituyen cuatro de los comités bajo la jurisdicción de los obispos," dijo.

El sacerdote describió su trabajo con estos comités. Uno de ellos es el de Emigración y Turismo, actualmente en proceso de re-asignar a unos 165 sacerdotes vietnamitas, llegados al país como refugiados. También comentó sobre el interés de la Conferencia Episcopal en los grupos carismáticos, "que aunque con sus dificultades y problemas tienen algo positivo

que contribuir a la Iglesia."

El padre Charron afirmó que parte de su trabajo también se realiza con el Comité Nacional establecido por los obispos para el fomento de vocaciones.

"Los obispos se preocupan por la escasez de vocaciones y buscan modos de hacer despertar en el pueblo el sentido de la vocación," dijo. Después de escuchar la presentación de cada uno de los movimientos, y apostolados diocesanos alabó la variedad de actividades y pidió información escrita sobre la labor realizada en Miami a través de la Pastoral Vocacional, labor que se extiende a parroquias, movimientos apostólicos, a los ancianos y enfermos y directamente con los jóvenes.

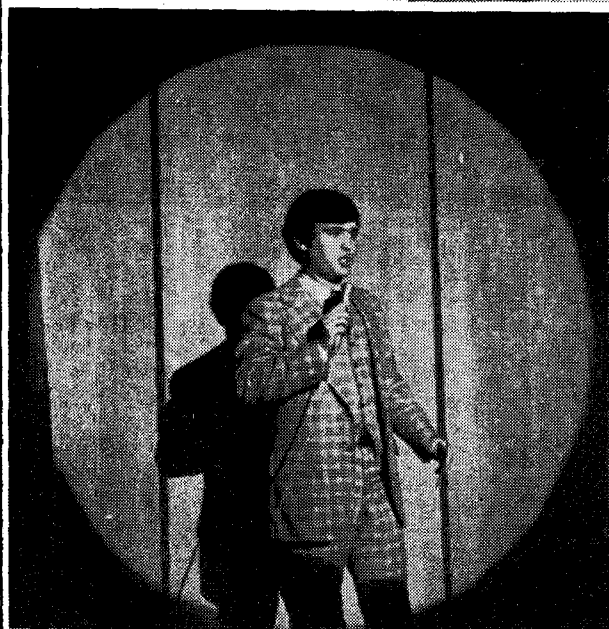
"Estamos buscando modelos de pastoral vocacional, y el que ustedes tienen parece válido, por implicar a toda la comunidad."

Comentando sobre la situación de los católicos hispanos en toda la nación, Paul Sedillo expresó el deseo de los obispos americanos de escribir una carta pastoral que se dirija directamente a las necesidades de este numeroso grupo de católicos.

La consulta y estudio para tal documento ya se viene haciendo hace tiempo. Parte de ella se realizó a través de la consulta para la asamblea eclesial de Detroit, 'Una Llamada a la

(Pasa a la Pág. 21)

¡Quiencanta ora doble!



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La **VOZ**
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ARCHIDIOCESIS DE MIAMI

Católicos Romanos honrarán a la santa en sus parroquias

Santa Bárbara Virgen y Mártir

P. JUAN J. SOSA

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

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

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

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

Al descubrir la verdad de la revelación, Bárbara abandonó la religión politeísta de su familia. Sintió gran devoción por la Santísima Trinidad hasta el punto de ordenar abrir una ventanilla en el castillo de su familia para honrar esta gran verdad de la fe cristiana: Dios es

Padre, Hijo y Espíritu Santo, un sólo Dios pero tres Personas, tres modos diferentes de relacionarnos con El. El edificio que tenía dos ventanas comenzó a lucir tres en honor del primer misterio de nuestra religión católica Romana.

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

Bárbara se arrodilló en el suelo, dio gracias al Señor de que al fin le abrían las puertas del Paraíso y de un tajo cayó al suelo

su cabeza. Seguidamente, según la tradición, una centella mataba a su padre y verdugo.

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

San Pio V reconoció y confirmó el culto de Santa Bárbara en el año 1568.

Una historia confusa

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

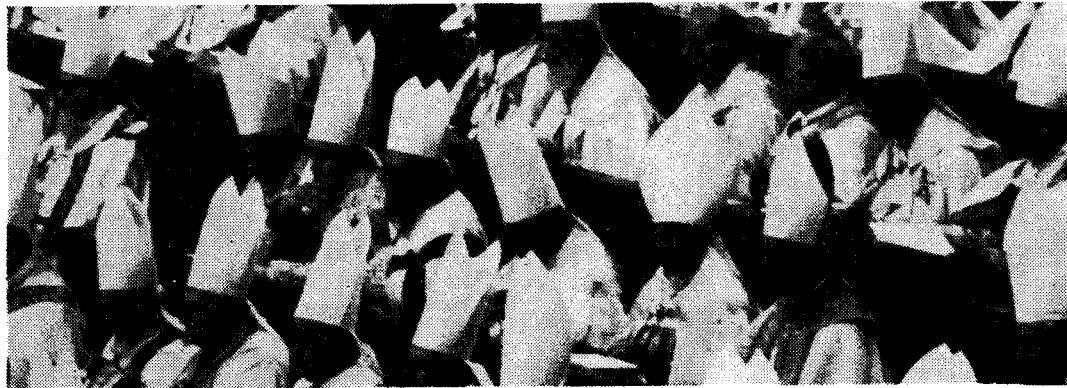
Los esclavos necesitaron identificar a sus Dioses para

(Pasa a la Pág. 21)



The Bishops'

PASTORAL



on Moral Values

Here is the text of the Pastoral Letter on Moral Values which was adopted by the U.S. Bishops at their fall meeting earlier this month.

To live in Christ Jesus: A pastoral reflection on the moral life

Part I

INTRODUCTION

Dear Brothers and Sisters in Christ:

We wish to share our faith with you. We wish to speak of its power, of the great hope that is in us, of the Spirit that has been poured into human hearts. We wish to discuss some moral questions of our day which affect the dignity of human persons and to respond to them in accordance with what we have seen and heard concerning the word of life. "What we have seen and heard we proclaim in turn to you so that you may share life with us." We also address these words in charity and respect to our fellow Christians and to others who, although they do not share our religious beliefs, may wish to know our vision of the moral life and our perception of many of the critical issues of our day.

Christ in our life

We believe the meaning and destiny of our lives are most fully revealed to us in Jesus of Nazareth, whom we acknowledge as son of God made man, Savior and Lord of creation. In him are revealed two great truths: who God is and who we are. He tells us that God, whom we are to love and serve above all else, loves us more than we can hope to understand and offers us his love

irrevocably. As St. Paul says: "Neither death nor life, neither angels nor principalities; neither the present nor the future, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord." Jesus himself is the new covenant, the sacred and enduring bond, between God and ourselves.

"Whatever came to be in him, found life...Any who did accept him he empowered to become children of God." Christ, in whom God and man are most perfectly one, manifests in the world God's hidden plan to share his life with us, to pour out his own Spirit upon all flesh, so that we who were formed in his image should be called and be children of God, addressing him in truth as "our Father."

Christ also reveals the response which we are to make to our calling and gives us the power to make it. This is the power of God's own Spirit. "All who are led by the Spirit of God are sons of God." Jesus lived and was led by the Spirit as the dynamic force of his life. As Son of God made man, he loves not only his Father but each human being. He teaches us that love of God and love of neighbor spring from the same Spirit and are inseparable. "If anyone says, 'My love is fixed on God,' yet hates his brother, he is a liar." We are to love all human beings, even our enemies, as we love ourselves; even more, we are to obey Christ's new command to



'But despite the increase of sin, grace has far surpassed it'

love all others as he has loved us.

By this commandment Christ tells us something new about God, about love, and about ourselves. His commandment to love is new not simply because of the scope and unselfishness of the love involved, but because it calls us to love with a divine love called charity, as the Father, Son and Spirit do. This call carries with it the inner gift of their life and the power of their love, for Christ does not command what is impossible.

Christ's life is one of total obedience to the Father in the Spirit. His obedience entailed hunger and thirst and weariness, obscurity and rejection, suffering and death. Yet in accepting the suffering which came to him as he walked the way of loving obedience, Jesus did not deny his humanity but realized it perfectly. In giving his Son the glorious victory over death, the Father showed his pleasure with the Son's loving obedience. (Phil. 2:9-11)

His life challenges the lives we lead. He began his ministry by calling us to change our lives completely. His very first word summons us to turn away from sin and toward God, and to receive the gift of the Spirit.

On Sin & Grace

We must recognize the brutal reality of sin. It is different from unavoidable failure or limitation. We all fail often through no fault of our own, and we all experience human limitations, among which the ultimate limitation is death. It is a sign of maturity to be able to accept our limitations and discover meaning in our failures.

Sin is different. It is a spirit of selfishness rooted in our hearts and wills which wages war against God's plan for our fulfillment. It is a rejection either partial or total of one's role as a child of God and a member of his people, a rejection of the spirit of sonship, love and life. We sin first in our hearts, although often our sins are expressed in outward acts and their consequences.

There is vast goodness in our world, yet sin's effects are also visible everywhere: in exploitative relationships, in loveless families, in unjust social structures and policies in crimes by and against individuals and against God's creation. Everywhere we encounter the suffering and destruction wrought by egoism and lack of community, by oppression of the weak and manipulation of the vulnerable; we experience explosive tensions among nations, ideological racial, and religious groups, and social classes; we witness the scandalous gulf be-

tween those who waste goods and resources and those who live and die amid deprivation and underdevelopment—and all this is an atmosphere of wars and ceaseless preparations for war. Ours is a sinful world.

"But despite the increase of sin,

is freely offered, there for the taking, unless in our freedom we choose to reject his call and not be united with him.

Because of sin we are helpless if left to ourselves, unable even to do the good we know and truly wish to do. But God, who loves us and is

to consider, judge, and arrange his life according to the holiness and love of God." In a special way we engage in a continuing process of conversion through the sacrament of penance, in which our sins are forgiven and we are reconciled with God and with the community of faith. We are to live the paschal mystery, which we proclaim at Mass: "Dying he destroyed our death and, rising, he restored our life." This paschal mystery is central to Christ's life and mission and to ours as his disciples.

Living in his spirit, we must deny ourselves, take up the cross each day, and follow in his steps. Christ's atoning sacrifice is, in Cardinal Newman's words, "the vital principle in which the Christian lives, and without which Christianity is not." As brothers and sisters of Jesus who are also his followers and members of his body, we must accept suffering and death as he did, and in so accepting them share his life. "If we have been united with him through likeness to his death," so also "through a like resurrection" we shall be raised from the dead by the glory of the Father. By our union with Christ we have already begun to share that risen life here on earth.

Fulfillment

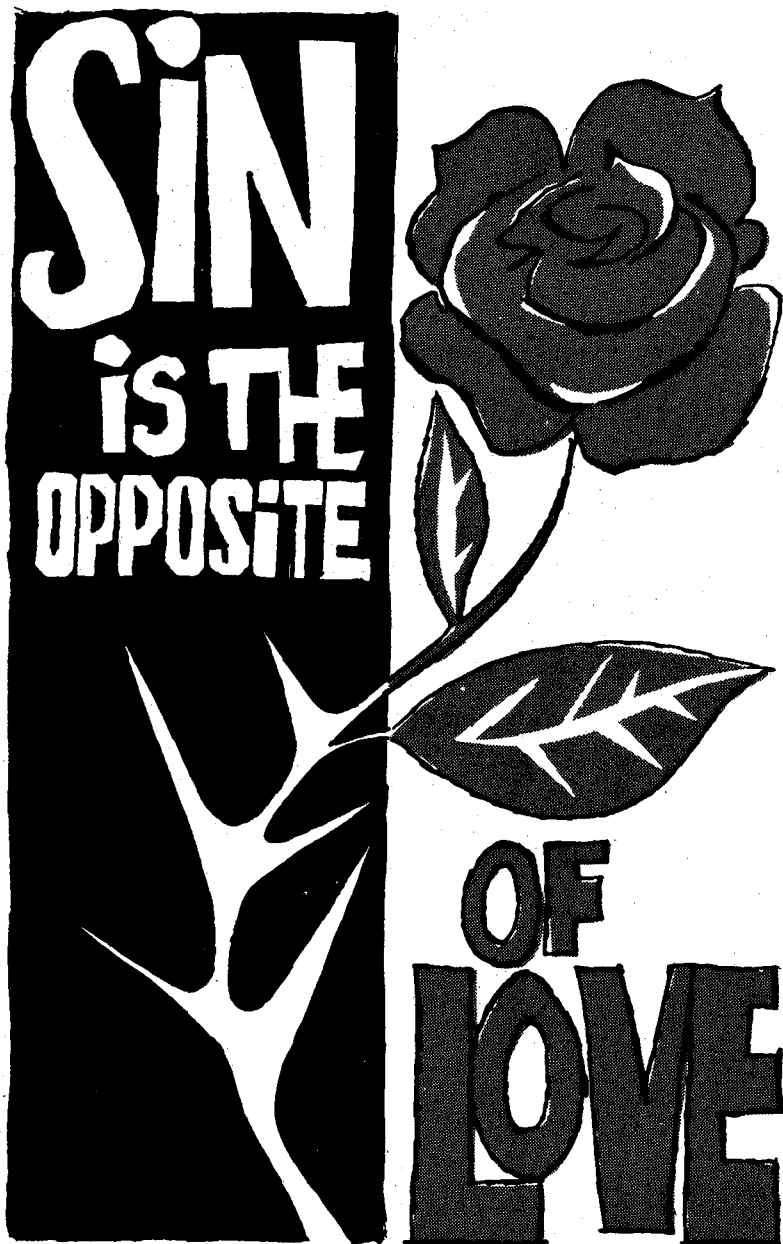
All of us seek happiness: life, peace, joy, a wholeness and wholeness of being. The happiness we seek and for which we were fashioned is given to us in Jesus, God's supreme gift of love. He comes in the Father's name to bring the fulfillment promised to the Hebrew people and, through them, to all people everywhere. He is himself our happiness and peace, our joy and beatitude.

Of old the divine pattern for human existence was set forth in the decalogue. And Jesus said: "If you love me keep my commandments." In the beatitudes Jesus, our brother, promises us the dignity of life as sons and daughters of God, the eternal enjoyment of a destiny which we now grasp imperfectly and which has yet to appear in its glorious fullness. Through these beatitudes Jesus also teaches us values we must cherish and qualities we must cultivate if we are to follow him.

Living these values by the grace of Christ, we possess in some measure even now the fulfillment promised to us. As God's reign takes root within us we become "gentle and humble of heart" like Jesus through deeds done in holiness and thus "a kingdom of justice, love and peace is furthered in this world."

Guidance in Christ

God reveals to us in Jesus who we are and how we are to live. Yet he has made us free, able and obliged to decide how we shall respond to our calling. We must make concrete in the particular circumstances of our lives what the call to holiness and the commandment of love require. This is not always easy. We know, too, that our decisions may not be arbitrary,



grace has far surpassed it." God remained faithful to his love for us, sending his own Son "in the likeness of sinful flesh" into the midst of this sinful world. Jesus, "who was tempted in every way that we are, yet never sinned," accepted in himself the full force of our sins, of the powers of darkness at large in the world, and of all the suffering which fidelity to God entails. So that by his obedience many might be made righteous, he was faithful unto death. This was his final, irrevocable act of absolute self-giving in love to God and to us.

Christ's offer of love and life is valid forever. Transcending space and time, he is present to all and offers to each the life that is in him. It

faithful to his promise, saves us from sin through Jesus. Through baptism we enter into Christ's saving death and are buried with him; through baptism we enter into his saving resurrection; through baptism we are united to his body and share in his Spirit. We who have been baptized in Christ are to consider ourselves "dead to sin but alive for God in Christ Jesus." "Since we live by the spirit, let us follow the spirit's lead."

Conversion

Even so, our final triumph over sin is a lifelong task. Christ's call to conversion is ever timely, or we still live in a sinful world and the power of sin is strong in us. "My inner self agrees with the law of God, but I see in my body's members another law at war with the law of my mind; this makes me the prisoner of the law of sin in my members."

As disciples of Jesus who accept him as our way and desire to love God and each other as we have been loved, we must acknowledge our sinfulness. We have to undergo conversion: "a profound change of the whole person by which one begins

'Sin...is a spirit of selfishness rooted in our hearts and wills. Sin's effects are also visible everywhere: in exploitative relationships, in loveless families, in unjust social structures and policies...'

To live in Christ Jesus

for "good" and "bad," "right" and "wrong" are not simply whatever we choose to make them. And so God gives us his guidance in manifold forms.

The human heart is alive with desire for created goods. Behind this desire is our longing for God. "Athirst is my soul for God, the living God." Our desire for created goods and our longing for the uncreated good are not in contradiction, since Christ came to perfect our nature, not to destroy it. He is the goal to whom all creatures tend, for whom all creatures long, in whom all hold together. Everything good and worthwhile in the adventure of a human life is such because it shows forth in some way the glory of God and points back to him. Created goods and loves are his gifts, and they tell us of their giver and his will for humanity. Though all other goods draw us in part to our perfection as individuals, members of human communities, and stewards of the world, union with God is the supreme and only perfect fulfillment. Those who follow Christ will value all that is truly human and be reminded of his call.

We rejoice in friends, in being alive, in being treated as persons rather than things, in knowing the truth. In this we are rejoicing in being ourselves, images of God called to be his children. Truth and life, love and peace, justice and friendship go into what it means to be human. Morality, then, is not simply something imposed on us from without, but is ingrained in our being; it is the way we accept our

humanity as restored to us in Christ.

In giving us these goods and the desire for them, God wills that we be open to them and eager to foster them in ourselves and others. All these goods form a starting point for reflecting upon the meaning and purpose of our lives. In the life of every human person are reflected many elements of the "divine law—eternal, objective, and universal—whereby God orders, directs, and governs the entire community."

All these goods together bear witness to the existence of what is often called the natural moral law. No disciple of Christ will neglect them. We are not possessed of his Spirit, therefore, if we toss them aside with contempt, spurning the loving gifts of our Father; if we grasp at them selfishly and deny them to others; or if we make them, not their giver, the ultimate end and meaning of our lives.

Conscience

Even when we have become conscious of these fundamental goods and have cultivated an attitude of cherishing them in ourselves and others, more remains to be done. We still must decide how to realize and affirm them in the concrete circumstances of our lives. Such decisions are called judgments of conscience. In the final analysis, they take place in the "most secret core and sanctuary" of a person, where one "is alone with God."

We live in good faith if we act in accord with conscience. Nevertheless our moral decisions still require much

effort. We must arrive at a decision of conscience after prayer, study, consultation and an understanding of the teachings of the church. We must have a rightly informed conscience and follow it. But our judgments are human and can be mistaken; we may be blinded by the power of sin in our lives or misled by the strength of our desires. "Beloved, do not trust every spirit, but put the spirits to a test to see if they belong to God."

Clearly, then, we must do everything in our power to see to it that our judgments of conscience are informed and in accord with the moral order of which God is creator. Common sense requires that conscientious people be open and humble, ready to learn from the experience and insight of others, willing to acknowledge prejudices and even change their judgments in light of better instruction.

Followers of Jesus will have a realistic approach to conscience. They will accept what Jesus taught and to judge things as he judges them.

The Church

Where are we to look for the teachings of Jesus, hear his voice and discern his will?

In scripture, whose books were written under the inspiration of the Holy Spirit. In prayer, where we grow in knowledge and love of Christ and in commitment to his service. In the events of human life and history, where Christ and his Spirit are at work. In the church, where all these things converge. This is why the Second Vatican Council said: "In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain

doctrine of the church."

There are many instruments and agents of teaching in the church. All have roles in drawing out the richness of Christ's message and proclaiming it, each according to his or her gift. Although we cannot discuss their role at length here, we do wish in particular to acknowledge and encourage the contributions which theologians make to this effort.

The Holy Father and the bishops in communion with him have been anointed by the Holy Spirit to be the official and authentic teachers of Christian life. For Jesus "established his holy church by sending forth the apostles as he himself had been sent by the Father. (Jn. 20:21) He willed that their successors, the bishops, should be shepherds in his church even to the consummation of the world." It is their office and duty to express the teachings of Christ on moral questions and matters of belief. This special teaching office within the Catholic Church is a gift of the Lord Jesus for the benefit of all his followers in their efforts to know what he teaches, value as he values, and live as free, responsible, loving, and holy persons. As Christ says, "He who hears you, hears me." The authoritative moral teachings of the church enlighten personal conscience and are to be regarded as certain and binding norms of morality.

Following the teaching and example of Christ in the family of the church, we become more like him and more perfect as the Father's children and people. Christ brings us the life of the Father and fills our lives with his Spirit. And so our best answer in face of the challenges we encounter in living the Christian life is this: "In him who is the source of my strength, I have strength for everything."

Part II

The Family, Nation, Community of Nations

We turn now to three social clusters, three concentric communities, which provide the setting for human life and fulfillment in Christ: the family, the nation, and the community of nations.

In speaking of matters which bear upon these three communities today, we treat them as moral issues in terms of the values given us by Jesus Christ and his church, in whose name we proclaim them. We cannot here discuss every important issue. Moreover, we admit that in some cases, the complexity of the problems does not permit ready, concrete solutions. Nevertheless, as teachers of morality we insist that even such complex problems must be resolved ultimately in terms of objective principles if the solutions are to be valid.

Our point of focus is the human person. "The progress of the human person and the advance of society itself hinge on each other." Every human being is of priceless value: made in God's image, redeemed by Christ, and called to an eternal destiny. That is why we are to recognize all human beings as our neighbors and love them with the love of Christ.

This love of neighbor, inseparably linked to love of God and

indeed an expression and measure of it, is summoned forth first in regard to those closest to us—the members of our own families.

The Family

Every human being has a need and right to be loved, to have a home where he or she can put down roots and grow. The family is the first and indispensable community in which this need is met. Today, when productivity, prestige or even physical attractiveness are regarded as the gauge of personal worth, the family has a special vocation to serve as a place where people are loved not for what they do or what they have but simply because they are.

A family begins when a man and woman publicly proclaim before the community their mutual commitment so that it is possible to speak of them as one body. Christ teaches that God wills the union of man and woman in marriage to be lifelong, a sharing of life for the length of life itself.

The Old Testament takes the love between husband and wife as one of the most powerful symbols of God's love for his people: "I will espouse you to me forever: I will espouse you in right and in justice, in



Moral life in the Famil

love and in mercy; I will espouse you in fidelity, and you shall know the Lord." So husband and wife espouse themselves, joined in a holy and loving covenant.

The New Testament continues this imagery: only now the union between husband and wife rises to the likeness of the union between Christ and his church. Jesus teaches that in marriage men and women are to pledge steadfast, unconditional faithfulness which mirrors the faithfulness of the son of God. Their marriages make his fidelity and love visible to the world. The church teaches that Christ raised marriage in the Lord to the level of a sacrament, whereby this union symbolizes and effects God's special love for this couple in their total domestic and social situation.

Jesus tells us that the Father can and will grant people the greatness of heart to keep such pledges of loving faithfulness. The church has always believed that in making and keeping noble promises of this sort people through the grace of God can grow beyond themselves—grow to the point of being able to love beyond their merely human capacity. Contemporary culture makes it difficult for many people to accept this view of marriage. Even some who admire it as an ideal doubt whether it is possible and consider it too risky to attempt. They believe it better to promise less at the start and so be able to escape from marital tragedy in order to promise once again.

But this outlook itself has increased marital tragedy. Only men and women bold enough to make promises for life, believing that with God's help they can be true to their word as he is to his, have the love and the strength to surmount the inevitable challenges of marriage. Such unselfish love, rooted in faith, is ready to forgive when need arises and to make the sacrifices demanded if something as precious and holy as marriage is to be preserved. For the family to be a place where human beings can grow with security, the love pledged by husband and wife must have as its model the selfless and enduring love of Christ for the

church. "Husbands, love your wives, as Christ loved the church. He gave himself up for her."

Some say even sacramental marriages can deteriorate to such an extent that the marital union dies and the spouses are no longer obliged to keep their promise of lifelong fidelity. Some would even urge the church to acknowledge such dissolution and allow the parties to enter new, more promising unions. We reject this view. (Gaudium et Spes, 48) In reality it amounts to a proposal to forego Christian marriage at the outset and substitute something entirely different. It would weaken marriage further, while paying too little heed to Jesus' call to identify ourselves with his redeeming love, which endures all things. Its fundamental difficulty is that it cannot be reconciled with the church's mission to be faithful to the word entrusted to it. The covenant between a man and woman joined in Christian marriage is as indissoluble and irrevocable as God's love for his people and Christ's love for his church.

Since the commandments of Christ call for so much dedication and sacrifice on the part of his followers, in the face of strong, contrary social pressures, the church of Christ has a serious obligation to help them live up to the challenge. In worship, pastoral care, education, and counseling we must assist husbands and wives who are striving to realize the ideal of Christ's love in their life together and with their children. Young people and engaged couples must be taught the meaning of Christian marriage. Married couples must have the support and encouragement of the Christian community in their efforts to honor their commitments.

It remains a tragic fact that some marriages fail. We must approach those who suffer this agonizing experience with the compassion of Jesus himself. In some cases romanticism or immaturity may have prevented them from entering into real Christian marriages.

But often enough "broken marriages" are sacramental, in-

dissoluble unions. In this sensitive area the pastoral response of the church is especially needed and especially difficult to formulate. We must seek ways by which the church can mediate Christ's compassion to those who have suffered marital tragedy, but at the same time we may do nothing to undermine his teaching concerning the beauty and meaning of marriage and in particular his prophetic demands concerning the indissolubility of the unions of those who marry in the Lord. The church must ever be faithful to the command to serve the truth in love.

Children

The love of husband and wife finds its ideal fulfillment in their children, with whom they share their life and love. Children are really the supreme gift of marriage who in turn substantially enrich the lives of their parents.

Openness to children is vitally linked to growth in marital and family love. Couples have a right to determine responsibly, in accord with God's law, how many children they should have, and they may also have valid reasons for not seeking children immediately. But in marrying with the intention of postponing children indefinitely, some appear simply to wish to enjoy one another's company without distraction or to achieve an arbitrary level of material comfort. This can mark a selfish entry into what should be an experience of generous giving. Even worse, children may come to be regarded as an intrusion and a burden instead of a gift. This may lead to a rejection of the children, particularly the disadvantaged child either before or after birth.

In order to reflect seriously upon the value they assign children, couples should begin by reflecting upon their understanding of marriage itself. Do they believe God is with them in this adventure to which they have committed themselves? If so,

their love will reach confidently toward the future and provide a setting in which new life can be generously accepted and take root and grow. Openness to new life, founded on faith, in turn will strengthen their love. They will come to see how the love-giving and life-giving meanings of their love are joined in loving acts of marital intercourse, linked by a necessary relationship which exists not only on the biological level but on all levels of personality.

One need not always act to realize both of these values, but one may never deliberately suppress either of them. The love-giving and life-giving meanings of marital intercourse are

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lose heart or turn away from the community of faith when they find themselves caught in these conflicts. We urge them to seek appropriate and understanding pastoral counsel, to make use of God's help in constant

prayer and recourse to the sacraments, and to investigate honestly the various legitimate methods of birth limitation such as natural family planning. At the same time we urge those who dissent from this teaching of the church to a prayerful and studied reconsideration of their position.

Our Christian tradition holds the sexual union between husband and wife in high honor, regarding it as a special expression of their covenanted love which mirrors God's love for his people and Christ's love for the church. But like many things human, sex is ambivalent. It can be either creative or destructive. Sexual

intercourse is a moral and human good only within marriage; outside marriage it is wrong.

Our society gives considerable encouragement to premarital and extramarital sexual relations as long as, it is said, "no one gets hurt." Such relations are not worthy of beings created in God's image and made God's adopted children. They are they according to God's will. (1 Cor. 6:9-10, 18) The unconditional love of Christian marriage is absent, for such relations are hedged around with many conditions. Though tenderness and concern may sometimes be present, there is an underlying tendency toward exploitation and self-deception. Such relations trivialize sexuality and can erode the possibility of making deep, lifelong

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real human values and aspects of human personhood. Because they are, it is wrong to act deliberately against either. In contraceptive intercourse the procreative or life-giving meaning is rejected; the wrongness of such an act lies in the rejection of this value.

Some distinguish between a so-called contraceptive mentality—a defeated attitude of selfish refusal to communicate life and love to a future generation—and particular contraceptive acts during a marriage otherwise generally open to the transmission of life. Though there is a difference, even in the latter case an act of contraceptive intercourse is wrong because it severs the link be-

tween the meanings of marital intercourse and rejects one of them.

We ask Catholics to reflect on the value at stake here. The church is not engaged in a mere quibble over means of birth regulation; it is proclaiming the value of the life-giving meaning of marital intercourse, a value attacked, though in different ways, by both the ideology of contraception and by contraceptive acts.

Pastoral sensitivity requires that we be understanding toward those who find it hard to accept this teaching, but it does not permit us to change or suppress it. We recognize that couples face increasing pressures in family planning.

Contraceptive birth control results not only from selfishness and improperly formed conscience but also from conflicts and pressures which can mitigate moral culpability. Therefore, we urge our people not to

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'Every human being is of priceless value . . . That is why we are able to recognize all human beings as our neighbors and love them with the love of Christ'



forward to marriage, and homosexuals, while their orientation continues might not, the Christian community should provide them a special degree of pastoral understanding and care.

Though most people have two families, the one in which they are born and the one they help bring into being, the single and celibate have only the first. But from this experience they, too, know family values. Love and sacrifice, generosity and service have a real place in their lives. They are as much tempted as the married—sometimes more—to selfishness; they have as great a need for understanding and consolation. Family values may be expressed in different terms in their lives, but they are expressed.

On the Aged

The adventure of marriage and family is a continuing one in which elderly people have important lessons to teach and learn. Contemporary American society tends to separate the aging from their families, isolating kin in ways that are more than physical, with the result that the wisdom of experience is often neither sought, imparted nor further developed.

Families should see the story of loving reciprocity through its closing chapters. Where possible, the elderly should be welcomed into their own families. Moreover, children have an obligation of human and Christian justice and love to keep closely in touch with aging parents and do what lies in their power to care for them in their old age. "If anyone does not provide for his own relatives and especially for members of his immediate family, he has denied the faith; he is worse than an unbeliever." The community should provide for those who lack families and, in doing so, attend to all their

needs, not just physical ones. Here the church has played and can continue to play a special role. The elderly must be cherished, not merely tolerated, and the church community, through parishes and other agencies should seek to mediate the loving concern of Jesus and the Father to them.

Euthanasia or mercy killing is much discussed and increasingly advocated today, though the discussion is often confused by ambiguous use of the slogan "death with dignity." Whatever the word or term, it is a grave moral evil deliberately to kill persons who are terminally ill or deeply impaired. Such killing is incompatible with respect for human dignity and reverence for the sacredness of life.

Something different is involved, however, when the question is whether hopelessly ill and painfully afflicted people must be kept alive at all costs and with the use of every available medical technique.

Some seem to make no distinction between respecting the dying process and engaging in direct killing of the innocent. Morally there is all the difference in the world. While euthanasia or direct killing is gravely wrong, it does not follow that there is an obligation to prolong the life of a dying person by extraordinary means. At times the effort to do so is of no help to the dying and is even contrary to the compassion due them. People have a right to refuse treatment which offers no reasonable hope of recovery and imposes excessive burdens on them and perhaps also their families. At times it may even be morally imperative to discontinue particular medical treatments in order to give the dying the personal care and attention they really need as life ebbs. Since life is a gift of God we treat it with awesome respect. Since death is part and parcel of human life, indeed the gateway to eternal life and the return to the Father, it too, we treat with awesome respect.

The Family and Society

Marriage and the family are deeply affected by social patterns

and cultural values. How we structure society, its approach to education and work, the roles of men and women, public policy toward health care and care of the young and old, the tone and cast of our literature, arts and media—all these affect the family. The test of how we value the family is whether we are willing to foster, in government and business, in urban planning and farm policy, in education and health care, in the arts and sciences, in our total social and cultural environment, moral values which nourish the primary relationships of husbands, wives and children and make authentic family life possible.

The Nation

Our nation is committed in principle to the inviolable dignity of the human person, to respect for religious faith and the free exercise of religion, to social and legal structures by which citizens can participate freely in the governmental process, and to procedures by which grievances can be adjudicated and wrongs can be righted. This commitment is a constant challenge, and at times we have failed to live up to its demands. Nevertheless, it remains possible to develop here a social order "founded on truth, built on justice, and animated by love."

Individual and Nation

While the ultimate and most substantive values inhere in individuals, individuality and community are inseparable elements in the moral life. So, for instance, honesty, courage and hope, which abide only in individuals, can be fostered by freedom to learn, protection from violence, adequate income, and the availability of health care.

As followers of Jesus we are called to express love of neighbor in deeds which help others realize their human potential. This, too, has consequences for the structures of society. Law and public policy do not substitute for our personal acts by which we express love of neighbor; but love of neighbor impels us to work for laws, policies and social

Community of Nations

To live in Christ Jesus

for "good" and "bad," "right" and "wrong" are not simply whatever we choose to make them. And so God gives us his guidance in manifold forms.

The human heart is alive with desire for created goods. Behind this desire is our longing for God. "Athirst is my soul for God, the living God." Our desire for created goods and our longing for the uncreated good are not in contradiction, since Christ came to perfect our nature, not to destroy it. He is the goal to whom all creatures tend, for whom all creatures long, in whom all hold together. Everything good and worthwhile in the adventure of a human life is such because it shows forth in some way the glory of God and points back to him. Created goods and loves are his gifts, and they tell us of their giver and his will for humanity. Though all other goods draw us in part to our perfection as individuals, members of human communities, and stewards of the world, union with God is the supreme and only perfect fulfillment. Those who follow Christ will value all that is truly human and be reminded of his call.

We rejoice in friends, in being alive, in being treated as persons rather than things, in knowing the truth. In this we are rejoicing in being ourselves, images of God called to be his children. Truth and life, love and peace, justice and friendship go into what it means to be human. Morality, then, is not simply something imposed on us from without, but is ingrained in our being; it is the way we accept our

humanity as restored to us in Christ.

In giving us these goods and the desire for them, God wills that we be open to them and eager to foster them in ourselves and others. All these goods form a starting point for reflecting upon the meaning and purpose of our lives. In the life of every human person are reflected many elements of the "divine law—eternal, objective, and universal—whereby God orders, directs, and governs the entire community."

All these goods together bear witness to the existence of what is often called the natural moral law. No disciple of Christ will neglect them. We are not possessed of his Spirit, therefore, if we toss them aside with contempt, spurning the loving gifts of our Father; if we grasp at them selfishly and deny them to others; or if we make them, not their giver, the ultimate end and meaning of our lives.

Conscience

Even when we have become conscious of these fundamental goods and have cultivated an attitude of cherishing them in ourselves and others, more remains to be done. We still must decide how to realize and affirm them in the concrete circumstances of our lives. Such decisions are called judgments of conscience. In the final analysis, they take place in the "most secret core and sanctuary" of a person, where one "is alone with God."

We live in good faith if we act in accord with conscience. Nevertheless our moral decisions still require much

effort. We must arrive at a decision of conscience after prayer, study, consultation and an understanding of the teachings of the church. We must have a rightly informed conscience and follow it. But our judgments are human and can be mistaken; we may be blinded by the power of sin in our lives or misled by the strength of our desires. "Beloved, do not trust every spirit, but put the spirits to a test to see if they belong to God."

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Part II

The Family, Nation, Community of Nations

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The Family

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Nation & Community of Nations

as well as city residents: in short, of all social and economic classes. We do not have answers to all the complex issues raised by specific measures for the desegregation of schools and neighborhoods, but we believe these reflections have a significant bearing on them.

Crime and Correction

People have a right and need to live in peace, yet one of the urgent issues in our country today is crime. Violent urban crime receive most of the attention, but the apparently growing amount of white collar criminal fraud and corruption is also ominous, for it indicates a collapse of respect for virtues such as truthfulness and honesty which hold society together.

In both categories, merely emphasizing sterner law enforcement while ignoring factors which occasion criminal acts will accomplish very little. Poverty and injustice, as well as our society's spirit of acquisitiveness, contribute to crime. Whatever improvements may be needed in law enforcement and the administration of justice, society will not come to grips with the crime crisis until it seriously addresses these underlying problems.

Ironically, our penal system itself is sometimes a cause of increased crime. Long delay of trial and unequal application of the law are unjust and a source of increase in crimes. Often enough imprisonment only confirms inmates in criminal attitudes and practices. Sometimes prisons are also settings for gross violations of prisoners' rights. Prisoners, like the rest of us, are beings of transcendent value, and incarcerating them in prisons which dehumanize is a form of brutality. They have a right to protection against assault and against threats to their lives and well being. They have a right to proper food, health care and recreation and to opportunities to pursue other human goods as education and the cultivation of their skills. Reform of our nation's penal system in light of these and the other human rights of prisoners is urgent and long overdue.

Nation and Individual

We have spoken often of the need for just laws and wholesome public policies, for all that government can do to create a setting in which fundamental values are protected and can flourish in human lives. Among the contributions that government should make to the creation of a more wholesome society are responsible constitutional steps to limit the current flood of pornography and of violence and immorality in entertainment. Yet we are aware of the limitations of government and the risk of seeming to suggest that it is all-important. Just laws and policies, taxes and programs, are necessary but they will not by themselves secure justice and peace. Such values must be built



upon the foundations of good and dedicated individual human lives.

Community of Nations

Our allegiance must extend beyond the family and the nation to the entire human family. In Christ we are brothers and sisters of people whose faces we never see, whose names we cannot spell, whose customs are unfamiliar to us, but whose Father is our Father.

Human interdependence is constantly increasing in today's world, so that many issues which pertain to human dignity call for the collaboration of a true community of

context of power. Our nation's enormous military and economic power make it essential that we understand how power should be used in the pursuit of these goals.

Development of Peoples

All power is from God and is an expression of his being. God uses his power on our behalf: by creating us and sustaining us in existence, by bestowing his gifts upon us, by enabling us to grow in likeness to him. As his creatures and children, we are to use the power he grants us for the good of others.

Power may never be used to

position of leadership in the world impose special obligations upon us. Americans have always responded generously to foreign crises involving immediate human suffering: to floods and droughts, earthquakes and famines and the ravages of war. This is to our credit. But the obligations of which we now speak extend further. We must work creatively for a just international order based on recognition of interdependence. We must live by the principle that all nations and peoples are entitled to an equitable share of the world's goods as well as respect for their right of self-determination.

The values which comprise the international common good are threatened by existing patterns of international political and economic relations. Our lives, policies, and patterns of consumption and production should be examined in light of their impact on other nations and peoples. Pope Paul has urged such examination: when so many people are hungry, so many families are destitute, so many remain enchained by ignorance, so many schools, hospitals and homes worthy of the name have yet to be built, all public or private squandering of wealth, all expenditure prompted by national or personal ostentation, and the exhausting arms race become intolerable scandals.

The discussion of international justice and of institutions for its realization has become more specific as a result of the call at the United Nations for a new international economic order. Its significance lies in its effort to change the language of the debate from that of aid and charity to that of obligation and justice. The traditional question about foreign aid has been how much we of the industrial nations choose to give others within the framework of the existing international order. By contrast, a discussion cast in terms of justice would examine the rules by which the system works—such things as trade treaties, commodity prices, corporate practices and monetary agreements—with a view to making them more just. New rules would clarify obligations among the parties. Politically, they would be

'In Christ we are brothers and sisters of people whose faces we never see, whose names we cannot spell, whose customs are unfamiliar to us, but whose Father is our Father.'

nations. Perhaps the central global issue of our day is how to create such a community out of a world of states. Pope John grasped the meaning of this challenge when he described the structural defect in the present situation: the lack of authority and institutions adequate to address the problems humanity faces. Most people agree about the problems and their seriousness: hunger, environmental pollution, population growth, glaring disparities of wealth, and the persistent danger of war, to mention only a few. But agreement is lacking on ways to cooperate in dealing with them.

Believing that the human family is called to live in unity, we speak of two goals for the community of nations which will also help bring it into being: the development of people and peace on earth. From the perspective of the United States, both are best addressed in the

attack the dignity of persons, to subjugate them, to prevent them from seeking and realizing the goods to which their humanity gives them a claim. Beyond this, the powerful have a duty to work positively for the empowerment of the weak and powerless: to help others gain control over their own lives, so that as free and responsible persons they can participate in a self-determining manner in the goods proper to human beings.

The powerful must therefore work for the liberation of the oppressed and powerless. Though liberation in the fullest sense is what "Christ himself announced and gave to man by his sacrifice," it is not possible to foster such liberation in oneself and others without also "promoting in justice and peace the true, authentic advancement" of humankind.

Our nation's power, wealth, and

Moral life in the family, the nation, the community of nations

designed to improve the bargaining of the developing nations in relation to the industrialized countries.

Such discussion of rules for relationships and the distribution of power on the international level may be new to us as Americans, but the themes are familiar to our experience.

The American tradition emphasizes that rules of fairness are central to a just political system. The developing countries argue that it is precisely rules of fairness in economic relations which do not now exist. Similarly, their quest for a new and more equitable form of bargaining power in

relation to us echoes the drive for bargaining power by American workers over the last century.

Peace

We are also obliged as Americans and especially as Christians to reflect profoundly upon war and, more importantly, upon peace and the means of building it.

The church has traditionally recognized that, under stringent conditions, engaging in war can be a form of legitimate defense. But modern warfare, in both its technology and in its execution, is so savage that one must ask whether war as it is actually waged today can be morally justified.

At the very least all nations have a duty to work to curb the savagery of war and seek the peaceful settlement of disputes. The right of legitimate defense is not a moral justification for unleashing every form of destruction. For example, acts of war deliberately directed against innocent noncombatants are gravely wrong, and no one may participate in such an act. In weighing the morality of warfare today, one must also take into consideration not only its immediate impact but also its potential for harm to future generations: for instance, through pollution of the soil or the atmosphere or damage to the human gene pool.

A citizen, entering the military service is fulfilling a conscientious duty toward his country. He may not casually disregard his nation's conscientious decision to go to war in self-defense. No members of the armed forces, above all no Christians who bear arms as "agents of security and freedom," can rightfully carry out orders or policies requiring direct force against noncombatants or the violation of some other moral norm. The right to object conscientiously to war in general and the right of selective conscientious objection, to a particular war should be acknowledged by government and protected by law.

With respect to nuclear weapons, at least those with massive destructive capability, the first imperative is to prevent their use. As possessors of a vast nuclear arsenal, we must also be aware that not only is it wrong to attack civilian populations but it is also wrong to threaten to attack them as part of a strategy of deterrence. We urge the continued development and implementation of policies which seek to bring these weapons more securely under control, progressively reduce their presence in the world, and ultimately remove them entirely.

The experience of the last 15 years shows clearly that it is not only nuclear weapons which pose grave dangers and dilemmas. We must learn from the moral and political costs, to ourselves and others, of conventional war as it was waged in Vietnam. With much of the world undergoing or approaching a period of deep and sometimes drastic change, there is need for restraint and for clear reflection about the purposes which can justify the use of force. The moral reasons and political purposes said to call for even conventional force of arms, besides being valid, must be clear and convincing

before any commitment is made to a policy of force.

Today, however, the human family longs for peace which is more than the mere absence of war, peace rooted in justice and brought alive by charity. Such peace truly reflects Christ's vision of human life. Why is it so difficult to achieve?

Peace depends upon both the policies of states and the attitudes of peoples. A policy of peace can only be conceived and supported where a commitment to peace prevails. Cultivating this commitment and carrying forward this policy are intricate, delicate tasks. It is not that some among us desire war, but that



those who speak of the risks of weakness are likely to dominate public debate. So the race to accumulate ever more destructive weapons continues in this and other nations.

Rights

There are considerable differences between what is required internationally and what is required domestically to preserve peace and promote justice. On another broad issue, however, the protection and promotion of human rights, the values sought in our domestic political life and our foreign policy converge.

This nation's traditional commitment to human rights may be its most significant contribution to world politics. Today, when rights are violated on the left and the right of the international political spectrum, the pervasive presence of our nation's political power and influence in the world provides a further opportunity and obligation to promote human rights. How this should be done will vary from case to case; at the very least, however, national policy and our personal consciences are challenged when not only enemies but close allies use torture, imprisonment, and systematic repression as measures of governance.

The issue of human rights in foreign policy is ultimately a question of values. There is a direct, decisive bond between the values we espouse in our nation and the world we seek to build internationally. When human rights are violated anywhere without protest, they are threatened everywhere. Our own rights are less secure if we condone or contribute even by passive silence to the repression of human rights in other countries.

Part III Conclusion

Many institutions of society have roles to play in realizing the vision we have attempted to sketch here. In a pluralistic society, religiously neutral public institutions and structures cannot be expected to embody the beliefs of any one religious group, nor indeed should they reflect an anti-religious view of life. They can and should help create the conditions in which values can flourish in human lives and persons committed to Christian goals can pursue them without hindrance, without surrendering their rights, and with full opportunity to transmit their principles to future generations.

The obligation of creating these conditions rests in different ways upon different elements in society.

Upon government: to infringe upon the authentic rights of none; to create through the instruments of law and public policy conditions for the fullest possible flowering of the rights of all, with particular attention to family values and family needs; to seek a true community of nations with international structures able to address the real problems of today's world and work for the common good of all nations and peoples.

Upon business and industry, labor and the professions: to define their roles not in relation to narrow self-interest but in relation to the well being of all members of this society, especially the poor and the vulnerable; to seek for all a good life encompassing a broad spectrum of values in addition to economic ones; to show by responsible actions that the common good can be realized in our nation without intrusion by the state into ever more areas of life.

Upon the media, education, and all who transmit information and help form attitudes: to be deeply committed to the truth; to be respectful of persons and scrupulous to avoid advocating or inculcating false and corrosive values; to be eager to foster such community-building values as justice, charity, and the understanding that all human beings have a claim upon the goods of human life.

Upon churches and religious groups: to be teachers of holiness and justice; to give witness to their teaching by striving through their policies and practices to further the realization of human goods in the lives of all, those who are not their members as well as those who are; to exercise a prophetic role in society by calling individuals, groups, and institutions to be ever more mindful and supportive of authentic values.

With all this said, however, the most important thing remains un-

said. The values proclaimed by Jesus Christ are not lived by structures and institutions if they are not lived by men and women. Jesus is not the way, the truth, and the life for corporate abstractions like "government," "business," and "religious groups" but for human beings. Yet people live in and depend upon communities and social structures of many kinds; and so the reason for cherishing moral values in families, nations, and the community of nations, as well as the test of how well they are fostered there, are individual human lives lived according to God's will for us made manifest in Jesus Christ. For Christians the goal is holiness.

Because we have been made holy in Jesus, we are, he teaches us, also to be "made perfect, even as your heavenly Father is perfect." All of us are to be perfectly what we really are: living temples of the holy God. "All of the faithful of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity." We all are challenged to grow in holiness "according to our own special calling" and above all by loving service, which guides and energizes all the paths of holiness. To do this requires self-discipline and self-sacrifice. But it is possible in the strength of Christ and his Spirit which we share. Recognizing its possibility is a step toward making it real. We, your bishops, pray that these reflections will help bring this possibility more alive in our lives and the lives of many, and will help open our hearts and yours, our brothers and sisters in Christ, to God's immeasurable love for us all.

St. John of the Cross tells us that at life's nightfall "we will be examined in love." (Mt. 25:31ff) A life of faith is one measured constantly throughout its course in light of the love and life of Christ in us. When we come to die, much we have cherished will seem worthless, many things deemed urgent and attractive now will appear useless or worse. What will matter then is how much we love now and how we live in response to our Father's love for us.

The cross of Jesus Christ shows us the deficiency of other value systems. Jesus yielded up his life for us in perfect loving union with the Father's will, and this is the meaning of his life which also gives meaning to our lives as his followers. If we can acknowledge selfishness as folly and self-sacrifice as victory, if we can love enemies, be vulnerable to injustice and, in being so, still say that we have triumphed, then we shall have learned to live in Christ Jesus.