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Water is a blessing, but...

Water is an essential element of man's existence—water from the well, or the tap, or from the heavens.

But, enough is enough—and that was the sad tale at ceremonies marking an \$18 million dollar expansion program for St. Mary's Hospital in West Palm Beach. Archbishop McCarthy officiated—and as is his wont at such ceremonies, he spoke on the importance of water for blessings and its significance in our lives. But as we said, enough is enough.

MANY OF THOSE present had already experienced what too much water could do to Archdiocesan functions. The most recent occasion was at the Holy Year closing observances. Torrential rains closed it down.

Now here in West Palm Beach, an unexpected and heavy rain storm, accompanied by gusts packing 80 miles an hour interfered with the outdoor Mass and ground-breaking ceremonies being held under an open-sided tent at the site and the groundbreaking was abandoned.

Instead, a hastily improvised version of the planned ceremony was held in Saunders Hall inside the hospital. A pail of blessed earth taken from the expansion location was used, and afterwards returned to the site.

The sunlit skies became darkened with storm clouds shortly after Archbishop McCarthy began the Mass, and the downpour occurred by the time of the consecration.

As the concelebrating priests completed the Mass, the Archbishop continued distributing Holy Communion until officials advised everyone to evacuate the tent. Pools of water had developed on the canvas top so that part of the tent's roof was beginning to sag dangerously at several points.



Guest flee rain at St. Mary Hospital wing dedication in West Palm Beach. More pictures, Page 27.

At the subsequent indoor ceremonies, retiring Congressman Paul G. Rogers, accompanied by his wife, was honored by the hospital for his 24 years of continuing help to St. Mary's in particular, and to public health programs in general. During the past eight years, Rogers has been chairman of the House subcommittee on health.

THE CONGRESSMAN was presented with a silver tray by hospital board chairman Richard S. Johnson, in behalf of the Franciscan Sisters of Allegany who have operated St. Mary's since its origination in 1938.

The expansion includes two new

buildings partly tied in to part of the original 1938 structure. One building is to rise five stories; the second will be a six tiered stepped building.

The number of "general" hospital beds to be available is expected to be about 400, plus many other beds located in various special units.

Hospital administrator Thomas F. Hennessey who MC'd the ceremonies Friday, called the latest expansions "the most ambitious construction program ever undertaken by St. Mary's." He said that "St. Mary's is assuming more and more (the nature of) a regional

medical facility role in this area of Florida."

In addition to the extra bed spaces, the expansions will make possible several new specialty sections.

Those taking part in the improvised "groundbreaking" ceremony were Mrs. Lorraine G. Freimann, president, advisory board of trustees; Sister Josephine Waters, O.S.F.; Dr. James Henry, M.D., president of the medical staff; Mrs. John P. McQuaid, president, St. Mary's Hospital auxiliary, and Richard S. Johnson, chairman, board of directors.

IRS may review its school rules

WASHINGTON — (NC)— The Internal Revenue Service is willing to modify its controversial proposed regulations for denying tax-exempt status to private schools that discriminate on the basis of race, IRS Commissioner Jerome Kurtz said at the opening of four days of public hearings.

"We want to make every reasonable effort to avoid hardship to schools whose practices and policies are

genuinely non-discriminatory in character," he said.

Kurtz said IRS particularly wants to review its procedure "to determine whether it applies unfairly to schools such as certain religious schools that may face special conditions in attracting minority students."

KURTZ APPEARED to be referring, at least in part, to Catholic schools which have complained that while they

support the proposal's intent, they would be hurt by the regulations despite their own non-discriminatory policies.

The impression that Kurtz was referring to Catholic schools was strengthened by the fact that George Reed, general counsel for the U.S. Catholic Conference, was the first witness who was not a member of Congress to speak at the opening of the hearings.

Stuart Siegel, the IRS

chief counsel, said he was impressed with Reed's remarks and asked if Reed believes the IRS should have the continuing authority to modify the regulation.

Reed said it would be best if IRS worked within "well-defined congressional guidelines."

The regulations would deny tax-exempt status to private schools created or greatly expanded during a public school desegregation

program which did not have either a significant minority enrollment or specific programs aimed at recruiting minority students and staff.

IRS issued the proposed regulations after it found that some private schools, including some "Christian academies," which maintained federal tax-exempt status by declaring non-discriminatory policies had been found to

(Continued on Page 3)

Shroud is authentic, says Rome expert

WASHINGTON (NC)— The question confronting students of the Holy Shroud of Turin is no longer whether the linen cloth is truly Christ's burial garment, but rather, how did the image that has fascinated men for centuries become part of the cloth?

Mary Elizabeth Patrici, vice-president of the Rome Center for the Study of the Holy Shroud, stood her ground after making the claim in a telephone interview from Milwaukee, retreating only grudgingly — and ever so slightly.

"MY CERTITUDE is 99.9 percent," said Miss Patrici. "One must always leave some room."

But for practical purposes, she said she is sure that the shroud, which underwent five days of testing in October after it had been on public display since August 27, is the cloth in which Christ spent his entombment and from which he emerged at the resurrection.

Miss Patrici, 38, has lectured on the subject on every continent except

Australia, and she insisted that as more becomes known of the shroud, the case for its authenticity becomes more convincing.

Results of the intensive five day study of the 14-foot-long cloth just concluded will not be made known for two years, Miss Patrici said, and

participants have agreed not to discuss the latest findings independently.

"We intend to pool the results after one year, then prepare a statement. The statement will be handed over to (Archbishop Anastasio Ballestrero of Turin), who will release it," she said.

The following letter was received by Archbishop McCarthy from Cardinal Jean Villot, Secretariate of State, the Vatican:

Dear Archbishop McCarthy,

His Holiness Pope John Paul II has received with joy the message that you sent to him on the occasion of his Election to the See of Peter.

The Holy Father has directed me to express his thanks to you and your people for your prayerful solidarity; he rejoices in knowing that he has your love and support.

As he begins his ministry of pastoral service to the universal Church, His Holiness wishes his brothers in the Episcopate and all his sons and daughters throughout the world to know of his deep affection in our Lord Jesus Christ. With these sentiments he imparts his special Apostolic Blessing to you and to all the clergy, religious and laity of Miami.

With sentiments of fraternal regard, I remain

Sincerely yours in Christ,

+ J. Card. Villot

Archbishop Ballestrero is the custodian of the shroud, which belongs to the Italian royal House of Savoy, rejected in a 1946 plebiscite.

During the five days in October, the linen cloth was subjected to a battery of scientific tests — spectroscopy, microanalysis, and examinations of samples of dust and pollen. One shroud expert, Father Piero Coero Borgia of Turin's Center for Shroud Studies, said he feared that too much leeway had been given the scientists, and that the relic might be damaged in the examinations.

"SINCE WE don't know the nature of the imprint on the shroud, we don't know what effect the various flashes of light being used might have," said the Italian priest.

One form of testing not performed was the carbon 14 dating process, which would not involve burning a small portion of the material in an attempt to determine its age.

Asked whether the shroud's authenticity would be clouded by the absence of such a test, Miss Patrici said she thought not. The carbon 14 test is not needed, she said, since it cannot give a precise date for the fabrication of the shroud.

The cloth's age is well-established since similar weaves have been found to date from the period of approximately 100 B.C. to 100 A.D., Miss Patrici said. Furthermore, Dr. Max Frei, a Swiss criminologist, has found traces of pollen that show the shroud has been in the locations which tradition holds it to have been in — including Palestine — she noted.

But she repeatedly stressed that the shroud's authenticity is strongly attested to by the fact that it could not have been forged.

Analysis of the image on the cloth reveals no distortion when projected into three dimensions, she said. Such

distortion would have occurred in a man-made image, she said, no matter how skilled the forger.

JUST HOW the image of the man who was flayed, crowned with thorns and crucified did become affixed to the burial garment is, she said, the last real question remaining, and a fascinating one.

While not claiming the same degree of conviction on the "how" as she has on the authenticity issue, she said the recently advanced "flash" theory will probable not stand up.

The flash theory holds that at the moment of Christ's revival, a form of energy was released which seared his image into the burial cloth.

Instead, Miss Patrici said, the image was probably formed by natural reactions between Christ's blood and aloes and myrrh with which the cloth was impregnated.

Against the flash theory, she said, is the fact that photographs of what appear to be bloodstains show strata. "There is substance, there is matter there," she said.

The shroud drew 3.3 million pilgrims during the Aug. 27-Oct. 8 display, among them the then-Cardinal Karol Wojtyla of Cracow, Poland, now Pope John Paul II.

Pope to return home in May

WARSAW, Poland (NC) — Pope John Paul II plans to visit Poland next May to participate in ceremonies commemorating the 900th anniversary of the death of St. Stanislaus, Polish patron saint, said the Polish bishops.

"The Holy Father intends to come to his native country for this exceptional jubilee," said a communique issued Nov. 30 by the bishops at the conclusion of a two-day meeting.

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Union cooperation to save \$150,000 on unit for retarded

Up to \$150,000 will be saved on an expansion of a Catholic facility for the retarded through cooperation of a union, a utility and the Catholic Charities agency.

Groundbreaking ceremonies for the new Marian Center workshop building near Opa Locka Airport will be Dec. 12, with Archbishop McCarthy presiding.

The 13,000 square-foot building—which is only the first phase of the the expansion—will include a work and training area whose purpose is two-fold, according to Eugene Spellman, president of the Board of Directors of the Marian Center:

"THE CONCEPT it to provide training for those capable of being taught a job to secure for them actual work in the community. The program would help their transition from institution to the community," he said.

"The second purpose if for those not able to secure a job to give them meaning and purpose in their lives through the work in the new shop and around the facility."

The project will cost \$606,000, he said, adding enthusiastically that \$583,000 of the total has already been raised in less than a year through private donations, with no government aid and no use of ABCD funds.

The \$150,000 saving in the total project came, he said through International Brotherhood of Electrical Workers, Local 349, president Gene Brunfield and business manager Art Fernandez. Through a cooperative effort they have secured a union pledge to furnish all electrical labor free for the project, including street lighting. They have also secured from FPL President Gene Autry a pledge of all electrical materials free.

"This is an outstanding example of how management and labor can work together for God and for love and for the benefit of people who need our help," said Spellman.

The amount saved by this in the initial phase, which includes the workshop and one group home, he said, will be about \$30,000.

The second part of the project, serving about 150 people, includes 12 group homes each of which will house 10 of the residents plus two house parents. The homes will comprise a small community with streets and houses with individual addresses.

THE CONCEPT OF the project, Spellman said, is to de-institutionalize and create a more realistic environment with a community atmosphere.

In the shop some 150 people will learn agricultural and horticultural skills and

ceramics as well as assembling and packing. Ten acres of land will be used in the new building.

"The ceramics they make out there are as professional and beautiful as the ones in the store, Spellman said with obvious pride.

In the teaching rooms emphasis will be made on everyday skills such as use of money that the residents would not normally learn.

"We want as much normalization as possible so they don't end up vegetating but learn to live as adults."

Spellman added that the program was an outgrowth of the vision of Mother Lucia Ceccotti, SSJC, director, and Msgr. Bryan Walsh, director of Catholic Charities.

We are hoping this will serve as a pilot project to show what can be done by people without the need of federal and state intervention," said Spellman.



This statue adorning the walls of Immaculate Conception Elementary School in Hialeah is a reminder of the Blessed Mother's Feast today, December 8, a Holy Day of Obligation on which Catholics are obliged to attend Mass. It commemorates Our Lady's freedom from Original Sin from the instant of conception in the womb of her mother, St. Ann. Through this, Mary who was to be the Mother of the Son of God, was conceived in the state of holiness and justice.

IRS may reconsider school rules

(Continued from Page 1)

discriminate by federal courts.

The IRS has received more than 120,000 letters on the proposed regulations, mostly in opposition.

Comments on the proposed regulations seemed to break down into three major categories — civil rights groups which support the proposal or want it strengthened, groups such as some churches which want modifications in the proposed regulations and other groups, including some fundamentalist churches and conservative political organizations, which do not

want any regulations at all.

Reed said a major problem with the proposal is its definition of community. The proposal would judge a private school on the basis of the minority population in the public school district it serves.

REED AND other Catholic spokesman have argued that Catholic schools which serve parishes in small neighborhoods would be judged unfairly on the basis of minority population in a public school district which often covers a whole city.

Reed also charged that the proposed regulations ignore a church's constitutional right to prefer students from its own membership. Implementing the proposed regulations could force Catholic schools to look outside their parish boundaries to recruit non-Catholic minority students.

Reed said a federal district court has ruled that a school does not have to have a significant minority enrollment to prove that it does not have discriminatory policies.

"All of our schools, we submit, have an acceptable non-discriminatory ad-

missions policy," he said.

Reed said the "vast majority" of Catholic dioceses have policies prohibiting the admission of students seeking to avoid public school desegregation programs.

"The National Catholic Educational Association Data Bank in its 1978 survey indicates that the elementary and secondary Catholic schools have a nationwide average of 16 percent minority enrollment," he said.

"In urban areas it is much larger," he said. "For example, in the five boroughs of New York, it is 38 percent. In the Borough of Manhattan, for example, it is as high as 76 percent. The urban area of the District of Columbia has over 76 percent and in some inner cities we have schools which have as much as 99 percent black enrollment."

KURTZ STRONGLY defended IRS right to issue regulations concerning racial discrimination in tax-exempt private schools. He said IRS is not concerned with private school admissions policy except as they relate to special tax status.

He said federal courts have ruled that private

schools, even church-operated private schools, must obey U.S. civil rights laws in order to be tax-exempt.

"Federal courts have held that the fact that a school was formed or substantially expanded in the wake of public school desegregation, together with an absence of minority enrollment, creates a 'badge of doubt' which places the burden of proof on the school to prove, by clear and convincing evidence, that, in fact, the school's facilities are open to all races," Kurtz said.

The easiest way to prove non-discrimination is to have significant minority enrollment, he said.

He said the proposed regulations would offer a "safe harbor" allowing a school to be presumed to be non-discriminatory if its percentage of minority enrollment equals 20 percent of the percentage of the minority school-age population in the community served.

For example, Kurtz said, "if the minority population in a community is 30 percent, a six percent minority enrollment in the school will satisfy the 'safe harbor's

test."

But, he said, this figure is not a "quota," but a guide for IRS agents. Schools with lower minority enrollments will not be presumed to discriminate, he said, they will simply be subject to another lever of review, a look at recruitment, financial assistance and other policies.

"This is a proposal, not a decision," Kurtz told the hearing. "Our minds are open. We expect to benefit from your criticisms and comments."

Several member of Congress, including Sen. Orrin Hatch (R-Utah), Rep. Barry Goldwater, Jr. (R-Calif.) and Rep. Larry McDonald (D-Ga.) opposed the regulations as an unconstitutional intrusion into church affairs.

They urged IRS to delay final action on the proposed regulations until Congress has a chance to look at the situation.

OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments, effective on the dates indicated:

THE REV. CLEMENS HAMMERSCHMITT - to Assistant Pastor, St. Anthony Parish, Fort Lauderdale, effective Dec. 5, 1978.

THE REV. RAFAEL PEDROSO, S.D.B. - in residence at St. Robert Bellarmine Rectory, Miami, effective Dec. 1, 1978.

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Religious Education Center blessed



CHILDREN out-numbered parents at the blessing ceremonies and reception of the new Religious Education Center building of St. Andrew Church, in Coral Springs. Archbishop Edward McCarthy, who celebrated mass preceding the blessing was the main attraction as he was led through the packed corridor by Fr. Patrick Farrell, pastor, and at the "goodie" table where he took over the dispensing of the ceremonial cake.

Human Rights Week proclaimed

WASHINGTON — (NC)— President Carter has proclaimed the week beginning Dec. 10 as Human Rights Week.

The week includes Human Rights Day, Dec. 10, the 30th anniversary of the United Nations' Universal Declaration of Human Rights and Dec. 15, and Bill of Rights Day, the 187th anniversary of the ratification of the U.S. Bill of Rights.

"The great and noble struggle to realize the rights of all men and women goes on," Carter said. "In the face of injustice and oppression, human beings continue to sacrifice and to strive for justice and for human dignity."

"Because of the Bill of Rights," Carter said, "we have been able to weather 187 years of tumultuous social and technological change without losing our fundamental liberties."

"Indeed," he said, "those liberties have actually expanded in scope and have grown to encompass a steadily larger proportion of our people."

"WE CAN be proud of what we have achieved. But we cannot be complacent, for too many Americans are still denied a fair opportunity to enjoy the rights and rewards of our society. That is why Bill of Rights Day should be a day of rededication as well as commemoration."

Carter called the Universal Declaration of Human Rights "the cornerstone of a developing international consensus on human rights."

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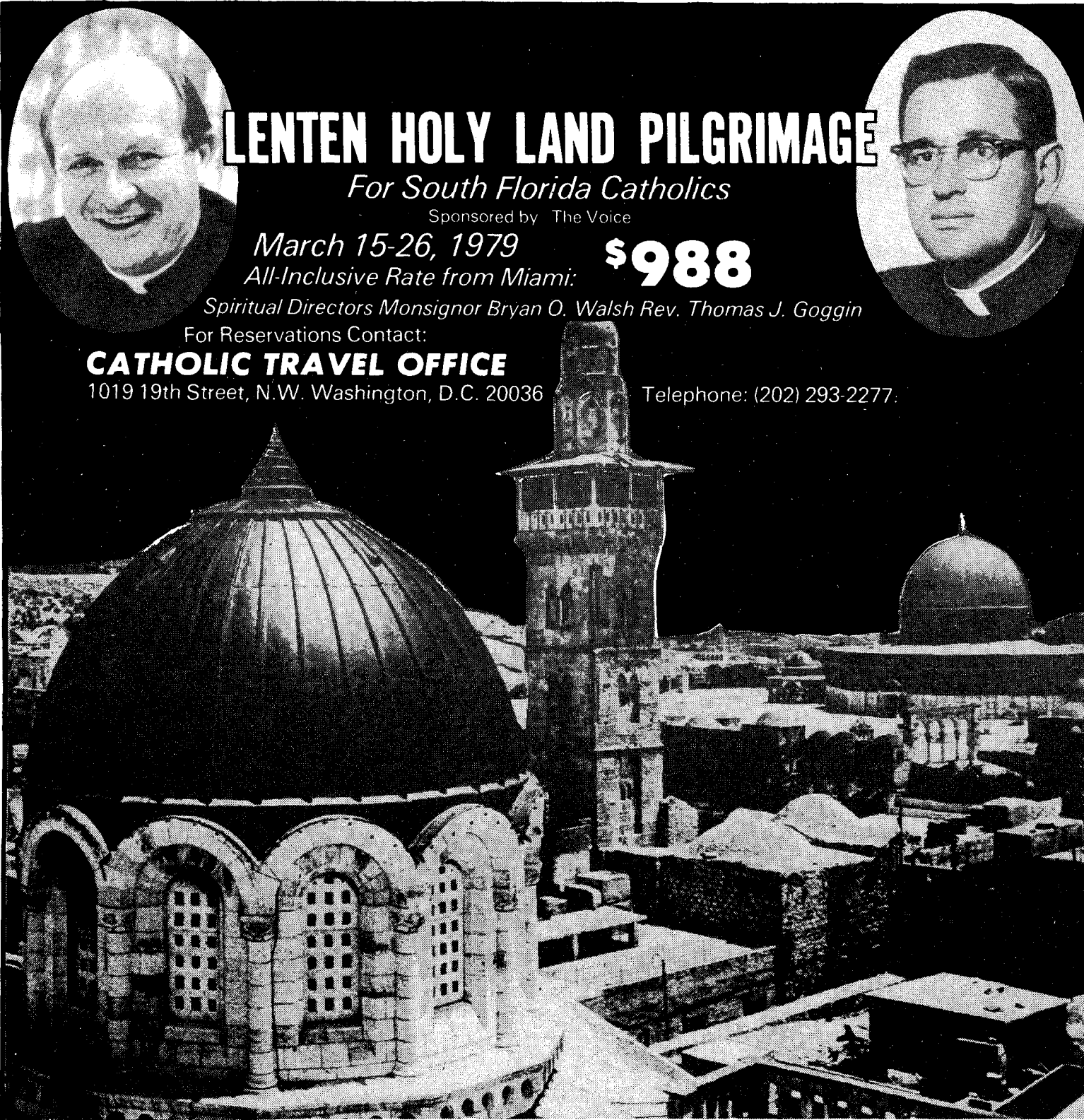
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We're always constructing future

By FATHER ROBERT M. BROOKS, O. PRAEM. NC NEWS SERVICE

The liturgical texts of Advent present a God who is ever coming to us as a "community-builder, a fellowship-seeker, a political presence whose providential action must be supplemented by our political involvement." This social vision is jarring to the many contemporary Christians whose religious perspective is highly individualistic.

Sociologists of religion agree that religion in our industrial-urban societies has become restricted to the private sector of life, such as the family, and "banned" from the public sector, such as politics and economic life, where in the weighty decisions are made that touch all our lives.

CONSEQUENTLY, most of us are accustomed to a diet of personal morality and individualistic piety. It is foreign to our thinking that we are called to be co-builders with Providence, the Master Builder of "the new heaven and the new earth." It offends our religious sensibilities when we read in the documents of Vatican II that we are responsible for history, that we are builders of the future.

What does it mean to be a co-builder of the earth, to



John the Baptist, A Prophet-Activist ...is likewise a social critic

provide the materials for a transformed world at the end-time? There are clues in the life styles and ministries of the three towering figures that dominate the season of Advent, namely, Isaiah, John the Baptist, and the Maiden Mary.

Isaiah, the prophet-scholar-poet, intimates that some sins are social in nature,

that is, the responsibility of an entire nation, and further, that some structures are sinful, that is, oppressive and dehumanizing social arrangements. The prophet summons the people not only to personal repentance, but to collective repentance, and he prays for a deliverance that is the fruit of divine initiative and human response.

John the Baptist, the

prophet-activist, is likewise a social critic, lashing out at the religious officials as a "brood of vipers," responsible for maintaining a religious system that is burdensome and arrogant. John's countercultural life style, with his garment of camel's hair and diet of locusts and wild honey, speaks to the complacency of the Masses, whom he calls to the baptism



of repentance.

Mary, the maiden, is so utterly open to the future, open to the Spirit, that she becomes intimately involved in God's work of universal reconciliation as mother of the Reconciler, present to Jesus when he inaugurates his ministry of reconciliation, present to Jesus at the moment of his reconciling death, and a praying presence at the birth of the church, the community of the reconciled.

AND SO THE Advent focus on Isaiah, the Baptist, and the Virgin provides us with insights that can assist us in shaping the content and direction of our own varied ministries: such clues as openness to the Spirit, awareness of social sin and sinful structures, the call to collective repentance, the role of social criticism and prophesy, the ministry of reconciliation, simple life style, and deliverance from oppression.

Atlas surveys 20 years of religious changes

WASHINGTON—(NC)—There was a "major revival of institutional religion" in the United States between the years 1952 and 1971, with the growth rate of religious denominations surpassing the U.S. population growth rate by 11 percent, according to the new "Atlas of Religious Change in America: 1952-1971."

The Atlas, published by the Glenmary Research Center, was compiled by geographer Peter L. Halvorson and sociologist William M. Newman, both professors at the University of Connecticut. They found the growth rate of 35 major religious denominations had been 46 percent during that 20-year period, while the U.S. population increased only 35 percent.

THE 35 RELIGIOUS denominations represented in the atlas encompass more than 80 percent of the reported religious adherence in the United States for the years 1952-1971. The atlas includes limited data however, on the Mormon Church and Churches of God, and none on the Assemblies of God or Black denominations.

The Church of the Brethren had the largest growth rate (269 percent) between 1952 and 1971, the researchers found, while the Seventh Day Baptists was the only denomination to show a decrease (one percent). The number of Catholics increased 51 percent; Jews, 20 percent; and Southern Baptists, the largest Protestant denomination in the country, 78 percent.

Despite the numerical growth, however, 20 percent of the denominations experienced geographical shrinkage by being represented in fewer U.S. counties than 20 years ago, the researchers said. The three religious groups they defined as being "truly national in character"—Roman Catholics, United Methodists and Southern Baptists—all expanded geographically.

United Methodists were present in more counties (96 percent) than any other in 1971, although Catholic followed close behind with 92 percent. There were Southern Baptists in 72 percent of all U.S. counties during 1971.

THE ATLAS contains written summaries of the numerical and geographical

changes experienced by each of the 35 religious groups, along with 144 maps of both denominational and aggregate religious trends. The researchers also looked into regional religious patterns, finding that religious change lagged far behind population increases on the West Coast and in the northeastern urban corridor.

"Apparently there remain important regional differences in religiosity in the United States," said Newman and Halvorson, who plan to explore the cause of those patterns in a forthcoming study.

In their summary of the Catholic Church, the researchers said Catholics are "an expanding group...both in terms of their total numbers and in terms of their entrance

into new areas such as the South. In that region they have both entered new counties and expanded their share of total adherence in a significant number of counties."

The data used in the atlas was drawn primarily from a 1952 National Council of Churches' study and a 1971 Glenmary study, both called "Churches and Church Membership in the United States." The Glenmary Research Center, located in Washington was founded in 1966 to help serve the research needs of the Catholic Church in rural America.

The "Atlas of Religious Change in America: 1952-71" is available for \$6.50 from the Glenmary Research Center, 4606 East-West Highway, Washington D.C. 20014.

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16. Arrow AM/FM Portable Radio	11.95	9.95	\$ 5.95	14.95	
17. Schick 400 Flexomatic Shaver	11.95	9.95	5.95	14.95	
18. Oster 10-Speed Blender	15.95	13.95	9.95	18.95	
19. Proctor-Silex Spray/Steam Iron	16.95	14.95	10.95	19.95	
20. Staffordshire 20-Pc. Dinnerware	18.95	16.95	12.95	21.95	
21. GE AM/FM Digital Clock Radio	23.95	21.95	17.95	26.95	
22. Proctor-Silex Toaster Oven	24.95	22.95	18.95	27.95	

Quantities limited; some items may become unavailable.

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Then there are famous-name blankets, irons, tote bags,

shavers, glassware—something for everyone.

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MIAMI BEACH: 17395 N. Bay Rd. at Winston Towers; 900 Alton Rd. SOUTH: 2750 S.W. 22nd St. (Coral Way); Dadeland Shopping Center; 15101 S. Dixie Hwy. HOMESTEAD: 28875 S. Federal Hwy. BROWARD COUNTY: 3201 N. Federal Hwy., Oakland Park; Loehmann's Plaza at Palm-Aire, Pompano Beach; Broward Mall, Plantation. PALM BEACH COUNTY: 998 S. Federal Hwy., Boca Raton. CENTRAL FLORIDA: 8 American Federal Division Offices.

Solution to world hunger?

ROME — (NC)— Despite record cereal production in 1978, the number of people suffering chronic hunger and malnutrition in the world is increasing, according to reports released by the Food and Agricultural Organization (FAO), headquartered in Rome.

FAO, an agency of the United Nations, released its reports during the 74th session of its governing council. The session, held in Rome, began Nov. 27 and ends Dec. 6.

"IF PRESENT adverse trends continue, the aggregate annual import requirements of developing countries for cereals would rise from some 66 million tons to over 90 million tons by 1985," said FAO Director General Edouard Saouma at the opening of the session.

A report summarizing current needs, outlined six major problems:

- "The number of people suffering from chronic hunger and malnutrition has increased."

- "In spite of the high level of global cereal stocks, there is still no viable system of food reserves."

- "Food aid remains insufficient."

- "Slow progress has been made in improving the conditions of international trade in agricultural products."

- "The flow of financial resources to the agriculture of the developing countries is much less than is required to meet production targets."

- "Food and agricultural production in the developing countries continues to increase much more slowly than is required, particularly in the poorest of these countries."

The report cited a strong increase in cereal production, estimated at a record 1.4 billion tons, and in oilseeds and vegetable oils. Most of the production increase occurred in developed countries, most notably in the Soviet Union and Eastern Europe. Notable increases were also registered in Western Europe and in Oceania, which recovered from droughts in 1977.

Saouma reported that a particular concern now is the outbreak of locust swarms in the Near East and Northern and East Africa.

He reported considerable advances in agricultural recovery assistance and pest control for the Sub-Sahara Sahel region, plagued by several years of severe drought.

Other serious problems cited by FAO were the damage created by widespread flooding in Asia and outbreaks of African Swine Fever in Malta, Italy, Brazil and the Dominican Republic.

Burial Mass for Denis Renuart, pioneer layman in S. Florida

CORAL GABLES— A Mass of Christian Burial was concelebrated Monday in Little Flower Church for Denis V. Renuart, a pioneer member of the lay apostles in South Florida, who died on Dec. 1 at the age of 77.

Msgr. William F. McKeever, pastor of the parish of which Mr. Renuart had been a member for 56 years, was the principal celebrant of the Mass. Concelebrating with him was Father John Renuart, brother of Mr. Renuart; Msgr. Peter Reilly, pastor emeritus, who gave the homily; and 10 other South Florida priests.

A **BENEFACTOR** of the Church and civic leader since 1923 when he and his wife, Edith, came here from Canada, Mr. Renuart was a founding member of the parish Holy Name and St. Vincent de Paul Societies. He was active on Mercy Hospital's first board of trustees and in 1953 received the gold medal award of the Archdiocese of Miami for meritorious service. A past director of the Florida Chapter of the National Conference of Christians and Jews, when he retired, he organized a volunteer group of men, also retirees, to assist patients at Mercy Hospital.

One of the eight children of the late Adhemar Renuart who founded Renuart Lumber Yard, Mr. Renuart became president of the firm in 1945 and retired in 1968. A director of the Coral Gables Savings and Loan Assn. for 39 years, he was also a director of the Coral Gables First National Bank.

He assisted in the organization of the Coral Gables Youth Center, the United Way, known then as the Dade Community Chest, and the Ray Renuart American Legion post in memory of his eldest son, who died in World War II.

A long-time supporter of Barry College, Variety Children's Hospital, and the University of Miami, Mr. Renuart had also served as president and a director of the Coral Gables Kiwanis Club and was as well a founding member of the Riviera, Coral Gables and Sierra Clubs.

In addition to his wife, Mr. Renuart is survived by three sons: Victor E., Griffin, Ga.; Albert P. and John R., this city; two daughters, Mrs. Denise Lanigan, Stuart; and Mrs. Louise Jochem, Miami; four sisters, Sister Helen

Renuart and Rose, Montreal; Mrs. Alice Kempe, N. Miami; and Mrs. Theresa Engels, Canyon Lake, Cal.; six other brothers: Amedee, Leo, Lucien, Adhemar and Omer, Miami; and Firmin, Delray Beach; 30 grandchildren and six great-grandchildren.

Dorothea Sullivan funeral today

A Memorial Mass will be celebrated at the Catholic Service Bureau Chapel, 4949 NE Second Ave. at 5 p.m., Friday, Dec. 15 for Dorothea F. Sullivan, former staff member of the bureau.

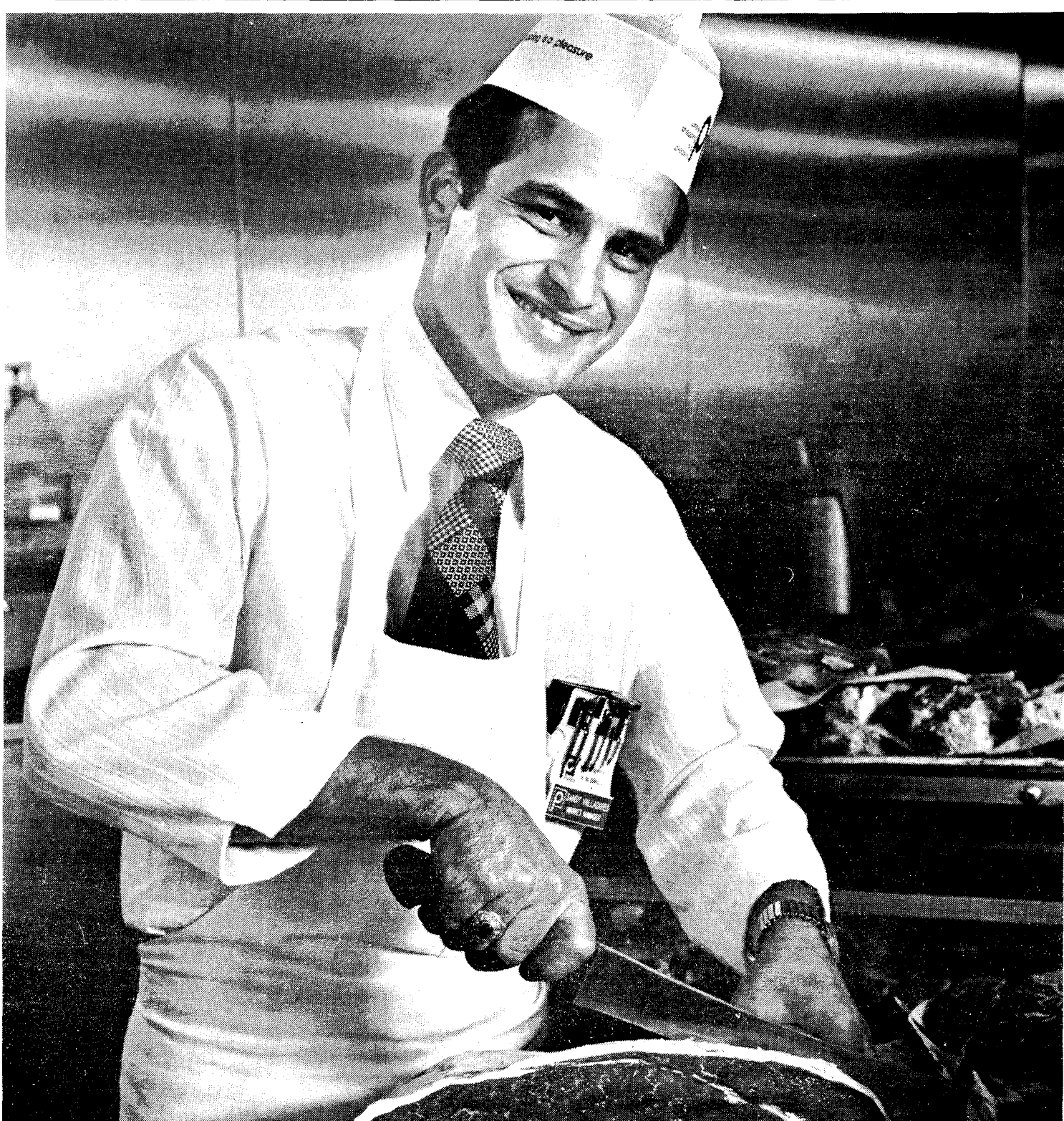
Msgr. Bryan O. Walsh will be the principal celebrant of the Mass for Miss Sullivan who recently died at Manor

Care Nursing Home, Wheaton, Md.

Prior to her retirement eight years ago, Miss Sullivan was an associate professor in the National Catholic School of Social Service. A graduate of Catholic University of America as well as Columbia University, she had

studied at Oxford, Harvard and Western Reserve Universities.

From 1962 to 1969 she was director of Social Services, Cuban Children's Program, at Miami Catholic Service Bureau. From 1966 to 1968 she was project director of the Neighborhood Youth Corps.



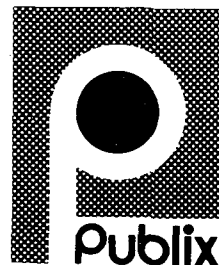
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Family night at St. Paul Apostle

LIGHTHOUSE POINT — Dr. Henry McGinnis, sociologist and counselor, will speak on "Sharing" during a Family Night observance at St. Paul the Apostle Church on Sunday, Dec. 10.

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Editorial

False hierarchy of values

Several weeks ago we had occasion to comment on the anti-Semitic overtones of a fracas between members of three Fraternities on the campus of the University of Florida in Gainesville. We wondered then what type of students were being turned out by our highest educational institution in the State. Perhaps the answer lies in the University priorities, further light on which was shed last week.

The light came in a letter sent by University President Robert Q. Marston firing Florida Coach Doug Dickey. President Marston, among other things, said the following:

"The central fact is that I have become persuaded that a change in coaches at this time is more likely to improve the health of the university than should you be continued."

We have heard everything! When the health of a university is said to depend on the type of football coach it has, then such a university is in deep trouble. Other commentators on the firing of Coach Dickey have pointed out that the University of Florida ranks low on the scale in relation to a quality faculty and scientific achievement.

The question of the hierarchy of values for the State's main campus in Academia is of great concern to all of us, no matter what religion or race. The University of Florida is a tax supported institution--and those taxes come from all of us. If the major concern of the University is that of worrying about its standing in athletics, rather than in academic achievement, all is lost.

It is admitted that alumni pressure forced President Marston to fire the coach.

It seems that the alumni also were quite willing to pick up the remaining financial elements of the coach's contract and that of some of his assistants who depart at the same time. Seemingly, it comes to several hundred thousand dollars. We find this ludicrous to say the least. If the status of the University of Florida's football team is the main concern of the University and its alumni, we wonder wheather tax payers should go on supporting such a low standard of values.

The purpose of the university is expanding knowledge and enduring wisdom. We would hope that the University gets back to that priority. It does not matter where the team is in national collegiate standings--but it matters very much that we produce superior graduates taught by a highly proficient Faculty.

REAPINGS AT RANDOM

Freedom of speech within the Church



By Gerard
E. Sherry

Since the glowing example of the ample exercise of the "Holy Liberty" granted and assured to the Fathers of Vatican II by Pope John XXIII, no one can seriously object to a discussion of freedom of speech within the Church. However, there are many points about this topic which must be prayed over, thought about and debated in a fraternal manner.

I would like to bring up one point, and that is the manner in which one is to exercise this freedom within the Church. This will entail certain obligations on the speaker, and certain obligations on the listener, if the freedom is to be really "within" the Church.

Let us look first at the person who is to speak with freedom. St. Augustine can be of help to us here, as in so many other cases. One generation before Augustine, the great African Bishop of Carthage, St. Cyprian, had espoused and propagated a view on the question of re-baptism of persons baptised by heretics. As it turned out, the Church did not embrace his view, and Augustine wrote a long chapter disproving Cyprian's stand.

AT THE END of this Chapter, Augustine commented that he had thoroughly discussed WHAT Cyprian

had held, and that now he had to give some consideration to HOW Cyprian had spoken. First, *Id quod sensit, non tacuit* (he had not been silent about what he thought). Secondly, he had spoken in such a manner that his fellow Bishops and other Christians could listen to him, although they disagreed with him, because he had written "in the spirit of unity, in the bond of peace." (Ephes. Ch. 4, v. 3.)

It must be assumed that only those who love the Church will even bother, in these days of ennui to speak up. Where this love is lacking, inertia, tedium, and indifference will bar people from raising questions, rocking boats or stirring themselves from their torpor. But when there is a real concern for God's people, when the tension between the Spotless Spouse and Her all too shoddy realization is tight, when the demands of the Gospel are going begging, there is a real need to speak out.

No person should elect to this office, but no one can refuse to be an instrument of the Spirit. To remain silent out of an undue love of peace, or out of a concern to protect one's own position, or to pander to the Powers That Be, is a betrayal of a sacred trust. Truly Augustine could compliment Cyprian because he was not silent about what he felt.

Agreeing that one must speak, the manner in which one does speak is of the utmost importance. Here again, love for the Church will be normative; but the Church can be an abstraction, truth can be an isolate, and love must be directed towards persons; therefore, a real conscious love of those who are involved in the dialogue must be our criterion.

The late Bishop Waters of

Raleigh, N.C., once put this in capsule form for us, when in a pastoral on the delicate problem of race relations in the South, he said, "If I love you enough I will write so that you can read, and if you love me enough you will be able to read what I write with understanding."

WHEN WE SENSE a malaise in the Church, when we discover a need or a lack; when we discover a solution to a vexing problem, we are personally and emotionally involved. Normally we have come to this discovery after a period of time. We have been occupied with the problem for some time, and thus we are familiar with many ramifications which are now lost in our being, and which cannot be marshalled for any brief presentation.

When we burst in on other Christian, be they peers or superiors, they have not shared our journey. Their concerns have been in other fields, their investigations have been in other areas. Their emotions are directed elsewhere. If we are to speak to them in such a way that they can hear us, we must, first acquaint them with the background of our perceptions. Above all, we must try to recreate for them an experience of the problem.

LET ME ILLUSTRATE: Persons who have never met a Black or a Mexican American except as a servant; who have never become friends with a person who happens to be of African descent, have not the faintest idea of what we are talking about when we try to communicate some of the sense of the absurdity, the personal affront, that is involved in Catholic failings in racial or minority justice. The problems are totally different.

They have not held in their arms a weeping Black mother whose daughter was forced to be subjected to sterilization propaganda in a State hospital, because there was no room for her in the Christian "White" inn. If we love them enough, if we love that Black mother enough, if we love the Church enough, we will, by prayer and penance, find a way to translate the Black mother's problem into their experiential area, so that they can sense at least the dimensions of the problem.

Having investigated how one speaks in exercising the freedom of discussion in the Church, we must now turn our attention to the equally important role of listening. If I indulge in a monologue, and, simultaneously, you indulge in a monologue, we are not in conversation, we are not speaking with each other, we are merely talking at each other.

If a love of the Church demands that we speak up about what we see in a given situation, how much more must our love of the Church, and above all our love of our Catholic brothers and sisters, makes us listen. This love will drive us first of all to be silent. Best we slip into Anglo Saxon vigor and say, "Shut up," and pay attention to our brother when he speaks, precisely because he is our brother and because his love of the Church is the same as our love of the Church. To listen, to attend, to be open to what is being said; this is the elemental service of love that we owe as a duty, which should become a which could become a joy, as our love grows.

But there is a third love which

(Continued on Page 11)



By Msgr.

James J. Walsh

Prayer, resignation for peace of soul

Part of the inevitable test of faith experienced by most people has to do with the providence of God. No one can go very far in life without difficulties of some nature, which at first reaction seem to contradict the goodness of God.

A father of a family becomes chronically ill and is unable to work. Feeling the misery of his situation, he wants to scream at heaven, "It's not right!" A young girl loses her sight and sees all her plans fade into darkness and she finds one thought constantly welling up, "God, how can you do this to me?"

MANY HAPPENINGS of lesser importance sooner or later loom up in everyone's life to set the stage for a serious doubt about divine providence. An even during comparatively tranquil periods, we see the same kind of mysterious events befalling friends and relatives, problems which do not appear to be of one's own making. To compound the mystery, often we see disastrous things happening to the obviously

innocent, like little children.

When we first learned about God, the stress was on his goodness, the impossibility of any injustice on his part towards his creatures. Children, so exposed to evil all around them, easily accept God's goodness as a relief. But as we moved more into the arena of life and saw more tragedy and suffering, we realized you just don't learn the lesson about God's goodness once and then have it firmly fixed forever.

There is a constant demand for a refresher course, a review of the meaning of providence. And it has to be applied to each successive event that appears to put divine providence on trial.

This has always been a problem. In the Old Testament, when people had barely a glimpse of God's goodness and greatness compared to the Christian heritage we enjoy, the prophets were constantly trying to reassure the people God is forever a God of mercy and goodness.

In the book of Wisdom, we are told, "For great power always belonged to you alone, and who shall resist the strength of your arm?... You have mercy upon all because you can do all things... for you love all things that are, and hate none of the things which you have made; for you did not appoint or make anything

hating it. And how could anything endure, if you willed it not? Or be preserved, if not called by you? For you spare all, because they are yours, O Lord, who loves souls."

JESUS SEEMS to have taken every opportunity to teach us the mercy and interest of God towards all men, even the outcasts of humanity. How strikingly these words tell of the infinite scope of divine providence. "Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father... But the very hairs of your head are numbered. Fear not, therefore, you are better than many sparrows."

We hurt ourselves and water down our faith by demanding angrily of God an explanation for this or that adversity. It's human to cry out when pained. But it's foolish to try to bring God to trial. He is never under any circumstances answerable to us.

Here is the value of regular prayer and fidelity to duties as a Christian. It means that when a trial comes we are used to the presence of God in our lives. Those who neglect prayer and God himself, when faced with adversity, are so shocked they react resentfully. They are not tuned in to the will of God and therefore are not letting themselves be reminded

daily of his goodness and mercy.

A good strong faith means, too, that one can accept the miseries of life along with the joys. Further it enables ones to believe that hidden in misfortunes is the good God intends. Sometimes, perhaps years after an event, God allows us to see with the clear vision of hindsight that what once appeared as an interference with our happiness actually was hinge upon which many later advantages turned.

There is an old saying that the Lord God writes straight with crooked lines. He does indeed. If he sends a blessing in the disguise of adversity, it is his right to do so. And it is always the duty of the creature to trust him without resentment or question. Again regular prayer and a good faith make this possible. So there can be peace even in adversity.

THIS IS THE great power of resignation — it infuses peace in the midst of pain. It is a peace which all the world's gold could not buy. It comes to the heart of the person who admits he is totally dependent on God and at the same time is mindful of countless blessings in the past.

It is to be found always in those who are convinced that the wisdom of God "reaches...from end to end mightily and orders all things sweetly."

Guyana tragedy has local irony

The morning paper told the tale. There was the horrible account of the tragedy in Jonestown, Guyana. Over 900 men, women and children, members of a religious cult, were dead, and nobody really knew why.

Eyewitness accounts said that many of the people drank the poison willingly. Other had to be forced, or injected, or shot. Some did so under pressure from others, even family members. The press called the affair one of "murder and suicide".

The front page story was continued on an inside page. Rev. Jim Jones had pleaded with his followers to "hurry up, there isn't much time". He urged them to accept a "death with dignity".

Ironically, there was an advertisement for the American Euthanasia Foundation, a Ft. Lauderdale group, in a column adjacent to the Jonestown article. Headline "The Right to Die", the message was urgent: send for their booklet called "The Will to Die" right away. "We urge you not to wait until it's too late", the ad read. The object was to get you to sign their "mercy will" now, while you are still in good health.

It was just a bit frightening. In one column the story quoted Rev. Jones, "Be quiet and die with dignity. Hurry up!". Next to it the euthanasia death with dignity ad warned not to wait too long. Write today!

I'm sure the pro-euthanasia people would disclaim any similarity

Fort Lauderdale News and Sun-Sentinel, Saturday, Nov. 25, 1978

Additional Victims

Rev. Jim Jones, stood screaming, "Be quiet and die with dignity. Hurry up!"

As cyanide-laced tubs of soft drink were brought to a podium where Jones stood, said Clayton, screaming children were brought by their mothers and fed the poison.

Adults were force-fed poison by others, as guards wandered through the throngs saying, "Hurry up — it's your time to go."

Throughout, Jones urged them to hurry up, referring to the poison potion as "the last and only drink." As his followers died at his feet

THE RIGHT TO DIE ...

IF You're Over 55 You Need "The Mercy Will" Now!

Patients in hospitals stoned with drugs and in coma can't even sign our Mercy Will. they waited too long. Write today for your free copy of the booklet "The Will to Die" and save months of pain in a hospital. We urge you not to wait until it's too late. our booklet gives you all the answers. Write to us... American Euthanasia Foundation, Inc., 95 N. Birch Road, Ft. Lauderdale, Fla. 33304

(A Non-Profit Organization)

with the People's Temple cult. Some say that you alone should be able to stop doctors from using extraordinary means of prolonging your life when there is no hope of survival. The Church has no problem with that.

But others would define your right to die a little differently. Perhaps you or your family should make the decision. After all, you might be too sick to do it alone. Some people have suggested that two or three doctors might need to "vote" on your situation. Then there is the question of "helping your death along" a little, by injection perhaps. To stop the suffering, of course.

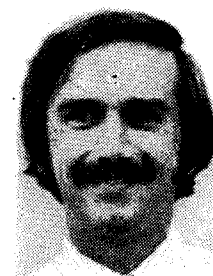
BUT WHERE DO YOU DRAW THE LINE? What is a natural

death? Passive euthanasia? Active euthanasia? Is it wrong to keep a person alive by "artificial means"? Be careful, diabetics are kept alive artificially by daily insulin injections!

Legislator such as Miami's Dr. Walter Sackett, have cited medical costs in the millions of dollars waiting to be saved in state institutions that keep patients alive. His original death with dignity bill never made it through the House of Representatives, and his re-election bid failed again this year.

Former members of the Jonestown commune are telling of a "suicide pact" among the members, which apparently many tried to withdraw from at the last minute. Might a critically ill patient in a hospital

By Dick
Conklin



change his mind about his Living Will too?

The American Euthanasia Foundation seems to find a lot of supporters in its own Broward County. A recent survey by the Florida Newspapers Poll showed that 76 per cent of people questioned there would support "a law giving doctors the right to use painless means to end an incurably ill patient's life if the patient and his family request it." Nationally, 58 per cent of the people in the country support the idea, and 67 per cent in Florida do.

Recently, Lauderdale Lakes resident Abe Perlmuter won the right, through the courts, to have his respirator disconnected. Neither his case, nor that of Karen Ann Quinlan, who is still alive, have evoked much criticism from religious groups. The danger lies in some of the newer proposals by the euthanasia crowd.

Remember the first abortion laws back in the late 60's? They were intended only for the so-called "hard cases" — mother's life threatened, cases of incest, etc. Right to Life people, with their fears of eventual abortion on demand, were told not to worry. Only a small hard-core faction wanted that, and it would never come to pass.

We are going to see more "death with dignity" legislation in the next few years. Each bill should receive our close attention.

Pope's envoy explains role of laity

(Continued from Page 10)

God and a brother or sister in Christ. Any individual person, by reason of the knowledge, competence or outstanding ability which he may enjoy, is permitted and sometimes even obliged to express his opinion on things which concern the good of the church. When occasions arise, let this be done through the agencies set up by the church for this purpose."

Manifestly, the fathers of the council refer here to parish councils and to other bodies where people meet with bishops and priests. "A great many benefits are to be hoped for from the familiar dialogue

between the laity and their pastors...In this way, the whole church, strengthened by each one of its members, can more effectively fulfill its mission for the life of the world."

When speaking of courage, the council employs the term "fortitudo," which has a twofold meaning. It is first the strength to hold firm in face of attack. This expresses itself by our sustaining, in season and out of season, when convenient and inconvenient, the teaching of the church in faith and morals. The second is the willingness to take initiatives. This is manifested by our

readiness to investigate, to discover, to inform, to seek out right solutions and apply them.

THE PRUDENCE recommended by the fathers of the council is not the kind of fearful and timid precaution that delays a decision or its execution. It is rather the cardinal virtue that Aquinas regarded as one of the principal sources of the moral life. It is the science, the art, the gift of choosing the most fitting means of attaining the agreed-upon goal. It is an eminently positive quality which grows with observation, reflection and prayer in the friendship of the sages and

saints. Much could be said about friendship between the laity and their pastors. Mutual confidence and esteem are at the root of shared responsibility.

This friendship takes on a character of reverence. The reverence of which the council speaks is characterized by a spirit of faith. Reverence looks beyond the merely human dimension of the individual, as gifted as he or she may be. Reverence looks beyond those things which spontaneously attract or repel us. Reverence is to see God at work in his creature. As a believer, I recognize in the legitimate pastor the sacrament of Christ, head of the church. As a bishop or priest, I "understand that it is our noble duty so to shepherd the faithful and to recognize their services and charismatic gifts, that all according to their proper roles may cooperate in this common undertaking with one heart."

THEN CHARITY will reign because we care for the unity of the Spirit in the bond of peace.

We are doing our best to resolve these difficult problems. I suggest that we also place them in the hands of Our Lady. At the wedding feast of Cana, the mother of Jesus delicately intervened in the "decision-making process" with great finesse due not only to her motherly heart and feminine insight but also to her spirit of faith. She did not hesitate to state the situation as it was, to rouse attention to a human problem: "They have no more wine." She recognized the right of her Son to make the decision without formalizing it when Jesus responded to her: "Woman, how does this concern of yours involve me? My hour has not yet come." But she courageously suggested a solution. With reverence she facilitated its implementation: "Do whatever he tells you."

May our Blessed Mother, invoked in the United States under the title of the Immaculate Conception, support us by her example and by her prayers as we try, in response to the call of the vicar of Jesus Christ, to apply the directives of the Second Vatican Council.

Freedom of speech

(Continued from Page 8)

impells us to listen, and that is the love of the truth. Reverence for truth—the truth that sets us free—should be a great motive for our listening. Who would dare to say that he has an absolute grasp of the reality in any sphere of the Church's life? Who would be so bold as to assert that he has nothing more to learn about this marvelous family into which Christ has called us? Who would have the arrogance to silence the voice of the Spirit, or to command the Spirit in His choice of instruments.

I WOULD LIKE to suggest a principle, which we all can discuss at our leisure—that is that the wider the gap between the speaker and the listener, the greater the responsibility of the listener to pay careful attention—especially when it is a case of a superior listening to a subordinate.

When there is an equality of position, one naturally recognizes the right and the propriety of the speaker to express his or her

thoughts; but where positions are widely separated, where one carries an authority of his or her own which exceeds that of the speaker, only a supernatural charity will lead a superior to show this reverence to one who is only accidentally a subordinate, but who is at the same time essentially a brother or sister. Was it not at the last supper, after washing the feet of His Apostles, that Jesus said, "The Son of Man has come not to be waited upon, but to serve."

The only source of freedom of discussion within the Church is a love of the Church; a love which will embolden a faithful son or daughter to speak their mind in charity and in the bond of unity. A love which will enable them to listen in charity and in the bond of peace.

Let us all work to hasten the day when such a charity is rampant within the Church and the glorious freedom of the sons and daughters of God will become manifest to our separated brethren and they will thus be urged to seek a greater unity with us.

Alcoholism unit moves offices

WASHINGTON — (NC)—The National Clergy Council on Alcoholism and Related Drug Problems has moved to new headquarters in Holy Redeemer College in Washington.

A special meeting of the board of directors was held at the new offices and plans were made for the annual convention May 22-26 at Creighton University, Omaha, Neb. The new office, under Father James J. Powderly, executive director, will continue to offer information and direction for treatment of alcoholism or similar addictions to anyone seeking them.

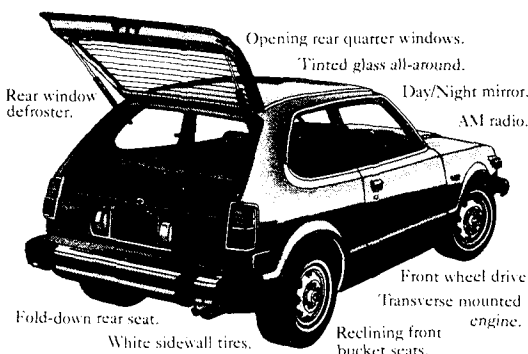
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Why does life end up structured?

By MARY C. MAHER

Grade school children may be head of their parents in understanding the importance of structure in human life — not structure added onto human life. They have learned, largely through their courses in new math, that all reality is structured so that aspects of it balance and maintain each other and move toward ever more complete systems and units. They know, too, that all structure which is natural and genuine has a force within it which serves to correct disproportionate growth in any one part.

Genuine structure does not dominate or control the lower systems of reality. It holds them to the necessary balance which they need.

IT MAY BE HARDER to deal with inner than outer structures. For the former can either entrap us or free us, cripple us or give us the power to grow. I am always fascinated when I go to a zoo to see how well the fences, cages and pens are structures to fit the animals, not the animals to fit the structures.

Of course, structures can be unholy. We humans can use anything to control or manipulate others — and it does not need to be imposed from outside ourselves. For example, in front of my office here in Washington, each day a woman goes out into the line of heavy traffic on Massachusetts Avenue in her wheel chair. She stops all the cars while she hails a cab. Obviously, she has used her infirmity to control others. Many such unholy structures flow from our needs and our imposition of them onto others, thus manipulating them. We impose our attention, our vulnerability, our ill moods onto others — structuring their lives as this woman does with her wheel chair.

Children can structure their parents' lives with temper tantrums, alcoholics their families' lives with their vulnerability, and

depressed people can demand that others take on their pain. Of course, the list goes on and on.

WE ALL MANIPULATE and structure others' lives to fit our own in one way or another. It is native to think otherwise. But what is important is to see if the structures which we impose on others harm or curtail their free growth and burden them with things which we need to face ourselves.

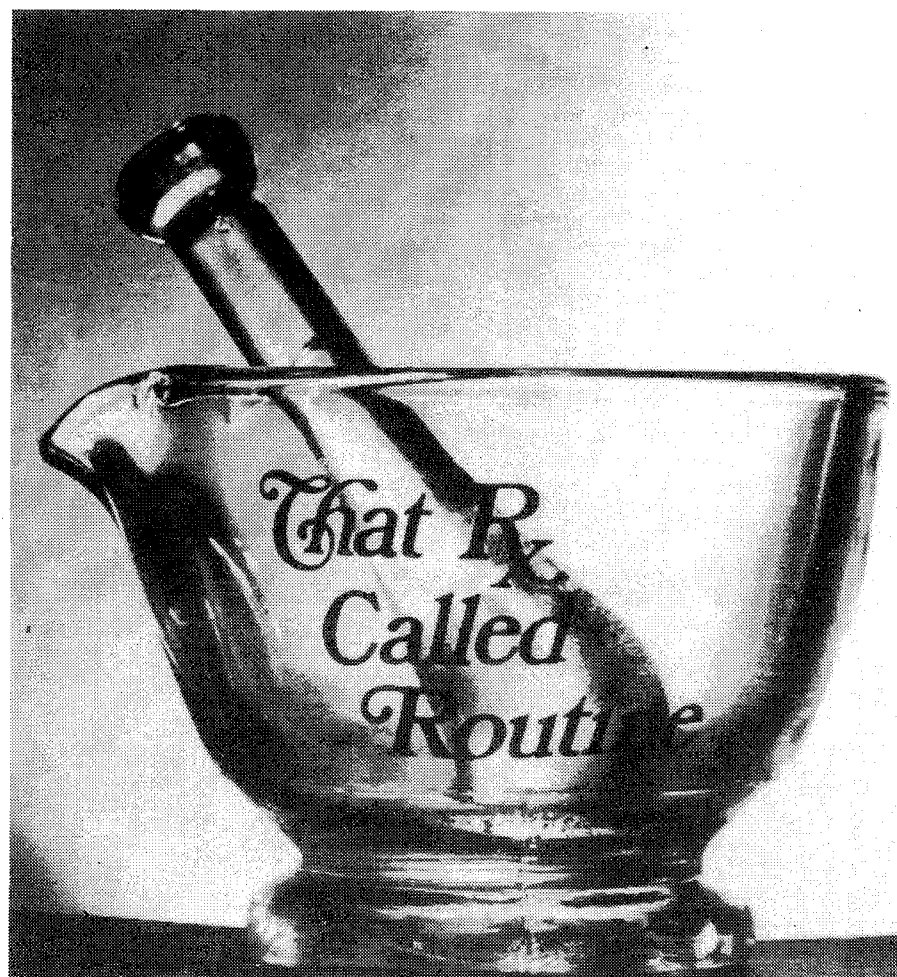
Faith comes in here, and not by any back door. Faith involves clear and good relationships — it cleanses our eyes to see holy and unholy structures in ourselves and in the social systems which surround us.

Jack Salamanca in his novel, "Embarkation," presents a character who structures his family so tightly that they learn quickly to hate him. Yet his is not an external structuring which they could protest — it is his own great enslavement to the passion of boatbuilding on the Eastern Shore of Maryland. His passion for his boats drives him to burn down his family's home to get necessary money.

But it is interesting that his youngest son, Jamed, is alone uncontrolled by this psychological structure he places on the family. Jamed is mentally retarded and his feelings are too clear to get caught in the intrigue of his father's mixed-up passions.

MANY OF US THINK that structures are all outside ourselves and indeed, many are. But those which most impede us are those which lie within. Even in the unholy structures which have produced a kind of demonic poverty for millions in our world, there lies first the structure in human hearts which dominates, manipulates and controls with its need for power.

We are able in this context to see clearly why Jesus asked for a change of heart, a restructuring of all that dominates or controls us.



SPIRITUALITY AND LIFE

"We can imagine few illusions of more potential danger to the church than the notion that what was successful at one moment in church history must be, for that reason, institutionalized in a permanent and unchanging fashion." — Richard J. Cushing, "Statement to the Catholic Laity," June 1963.

"When the ritual has ceased to be a routine ritual for the priest, it will cease to be a mumbo-jumbo formula for the laity. Love will beget love." — Lee J. Trese, *Commonweal*, June 4, 1947.

"It is the mind that God has made man to his image and likeness... If the mind is not to be fathomed even by itself that is because it is the image of God." — St. Augustine, "De Symbols," circa 395.

Jesus tells a story —by Janaan Manternach

One day Jesus left the house where he was staying and took a walk along the lakeshore. It was a beautiful day. The lake was calm. He sat down to enjoy the beauty of it all.

Soon some people noticed Jesus sitting on the shore. They wanted to ask him questions and listen to him talk about how to live happily. It wasn't long before a large crowd gathered. In fact, so many people showed up that they were almost pushing Jesus and each other into the water.

SO JESUS CLIMBED into a small fishing boat that was docked there. He sat down in the boat and talked to the people standing along the shore.

He told them a story to make them think about their lives and about God. He wanted them to find happiness and wholeness. Jesus mostly taught by telling stories. They were the kind of stories that helped people make more sense out of their lives. But they also raised questions in people's minds about what they really meant. Jesus' stories are called parables. In a way they are like riddles.

HERE IS THE STORY Jesus told the people as he sat in the boat by the shore that beautiful day:

"One day a farmer went out to plant his crops. Part of the seed fell on a hard footpath in the field. Birds came and quickly ate up all the seeds. Other seeds fell on rocky ground; where there wasn't much soil. Soon little sprouts appeared, but then the sun got hot, and the sprouts withered because they could not sink down any roots.

"Other seeds fell among thorn bushes. As soon as the seeds sprouted and green shoots appeared, the bigger thorn bushes choked them. Some of the seeds landed on rich, black soil. They took root, grew up, and became beautiful, healthy plants. Now everyone should take to heart what I have just said."

THE PEOPLE LISTENED without making a sound. They liked the story. They had all watched farmers planting crops and could see the seeds landing in various kinds of ground. Some had planted crops themselves. It was a good story. But what did it mean? What was Jesus telling them about their lives? Even Jesus' closest friends, his

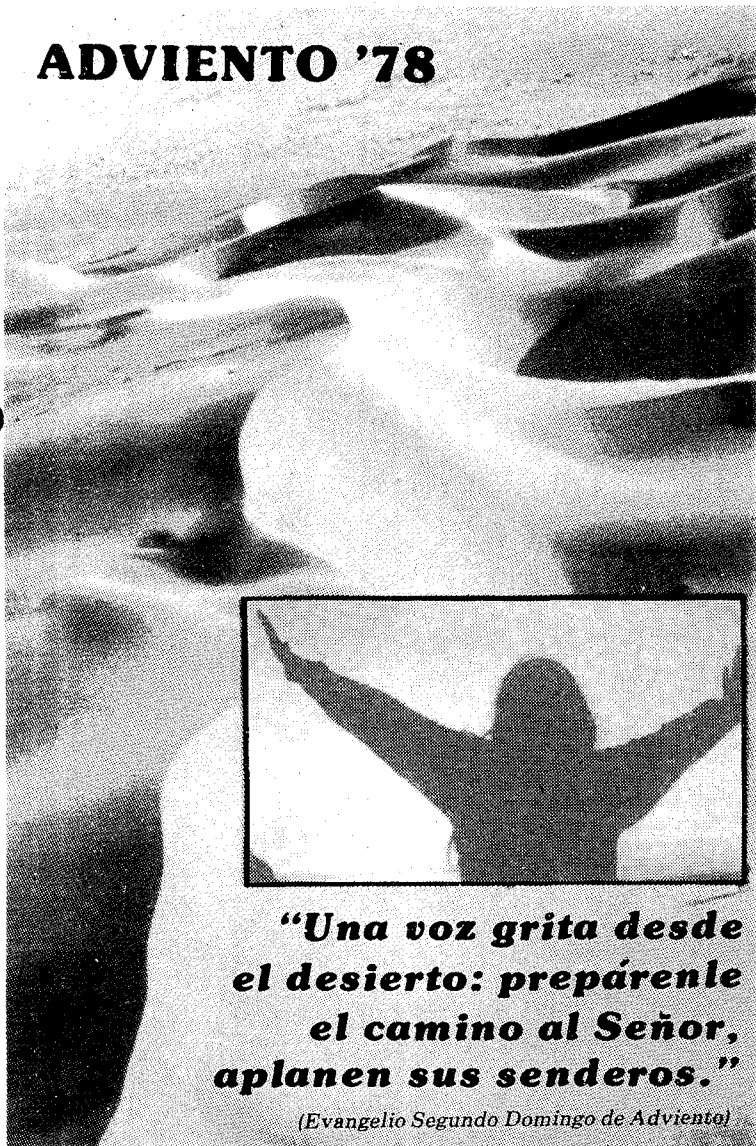
apostles, did not get the point of the story.

So when the crowd left, still talking about Jesus' story, his apostles asked Jesus what the story really meant.

JESUS EXPLAINED it to them. "This is the meaning of the story of the sower of the seed. The seed that landed on the footpath is like someone who hears my message about God's love without understanding it. The evil one, like the birds, comes and quickly steals away what was sown in this person's heart. The seed that fell on the rocky ground is like someone who hears my words and at first is very happy. But he has no roots, no depth. As soon as he meets some difficulty, he forgets my message and gives up. The seed that fell among the thorns is like a person who hears my words of God's love, but then lets worries and money choke his heart of all love. The seed that fell on the good black soil is like someone who listens and accepts my word and lives according to it. Such a person grows to be a happy, loving person."

Now Jesus' friends understood Jesus' parable about the sower and the seed. They happily explained it to other people.

ADVIENTO '78



**"Una voz grita desde
el desierto: prepárenle
el camino al Señor,
aplanen sus senderos."**

(Evangelio Segundo Domingo de Adviento)

Publicación católica

Arquidiócesis de Miami,

La Voz

8 DE DICIEMBRE DE 1978

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El Papa en audiencia general

El cristianismo es Adviento: venida de Dios al hombre

CIUDAD DEL VATICANO (NC)— El cristianismo es un Adviento, la venida de Dios al hombre, dijo el Papa Juan Pablo II durante su audiencia general la pasada semana.

El Adviento es tiempo de reflexión "sobre la verdad fundamental del cristianismo," sobre la relación de Dios con la humanidad, dijo.

En su audiencia ante más de 15,000 personas el Papa bromeó sobre su dificultad en pronunciar una palabra italiana.

"Veo que se rien cuando me equivoco," dijo el Papa tratando de explicar que la palabra era demasiado larga: "contemporáneamente."

El Papa dijo que es "el misterio de la Encarnación —

Dios hecho hombre— el que explica la relación de Dios con la humanidad. "Es por ello que el cristianismo no es sólo una 'religión de Adviento' sino que es Adviento mismo. (Adviento significa 'venida'").

"El cristianismo vive el misterio de la verdadera venida de Dios al hombre," añadió el Papa.

El Papa dijo que el concepto de Dios y de la persona humana son esenciales al pensamiento humano.

"Incluso los sistemas ateos más complicados, sólo tienen sentido si presuponen saber el significado de la palabra griega 'theos' que significa Dios," dijo el Papa expli-

cando cómo los documentos del Concilio Vaticano II habían enseñado que muchas formas de ateísmo son resultado de falta de comprensión adecuada del concepto de Dios.

**HOY VIERNES 8
LA INMACULADA
CONCEPCION
FIESTA DE
PRECEPTO**

"Son por lo tanto, o pueden ser," dijo el Papa, "negaciones de alguien que no corresponde con el verdadero Dios," dijo.

Coalición pide a USA ratificación de los acuerdos ONU sobre derechos humanos

WASHINGTON (NC)— Una amplia coalición de grupos preocupados por los derechos humanos, entre los que se encuentran la Conferencia Católica de la Nación y otros grupos religiosos, ha lanzado una campaña que quiere lograr la ratificación de los Estados norteamericanos de los acuerdos de la ONU (Organización de las Naciones Unidas) sobre derechos civiles, políticos, económicos y culturales.

Dichos acuerdos, comprometen a las naciones que las firman en el esfuerzo por garantizar los derechos a la vida, educación, atención médica, seguridad social, seguros sociales, nivel de vida adecuado, organización laboral, emigración, propia determinación etc...

Los que apoyan tales ratificaciones centran su campaña en la fecha del 10 de diciembre,

que conmemora el 30 aniversario de la Declaración sobre los Derechos Humanos de la ONU, la cual afirma que los derechos arriba citados forman una indivisible unidad esencial a la protección de la dignidad humana.

El presidente Jimmy Carter ha firmado tales acuerdos y ha pedido al Senado que los ratifique.

En un editorial de la revista nacional St. Anthony's Messenger, esta afirma que una de las razones prácticas por las que Estados Unidos debería ratificar tales acuerdos sería el lograr más credibilidad internacional.

"Si no firmamos los acuerdos, no podemos utilizar sus estándares para criticar a otros países," dice el editorial.

"La política extranjera del presidente Carter, que incluye como prioridad los derechos humanos, está enfrentando re-

sistencia internacional, porque parece a muchos inconsistente," añade.

Los que apoyan la ratificación de los acuerdos arguyen también que de hacerlo, los Estados Unidos podrían participar en reuniones de la ONU sobre derechos humanos, a las que sólo se admiten naciones que han firmado los acuerdos.

Otros añaden que en tal caso, la defensa de los derechos humanos sería parte permanente de la política extranjera de este país, independientemente de la visión de sucesivos presidentes.

Pero observadores admiten que, incluso una política permanente al respecto, puede quedar olvidada en la práctica, y que la ratificación de los

acuerdos no es una meta sino parte de todo un proceso.

"En definitiva, la defensa de los derechos humanos depende de la gente que incansablemente presione para la promoción y protección, de tales derechos," según Patricia Rengel, coordinadora de Derechos Humanos para la Conferencia Católica Nacional (USCC).

Oración ecuménica el domingo por los derechos humanos

Para celebrar la conmemoración del XXX aniversario de la Declaración de los Derechos Humanos en las Naciones Unidas, el próximo domingo día 10, tendrá lugar a las 2:30 pm en la Concha del Bayfront Park (Biscayne Blvd. y Flagler), un acto ecuménico de oración por los derechos humanos, por los presos políticos y por Cuba.

El acto ha sido organizado por iniciativa de la Unión de Cubanos en el Exilio, con la adhesión y participación de grupos religiosos y cívicos en el destierro. Contará con la participación del arzobispo de Miami Edward A. McCarthy y el obispo cubano en el exilio Eduardo Boza Masvidal.

A la misma hora y en diversos puntos de la nación, grupos de la UCE celebrarán actos semejantes de oración por los derechos humanos.

"Apostolado hispano exige compromiso"

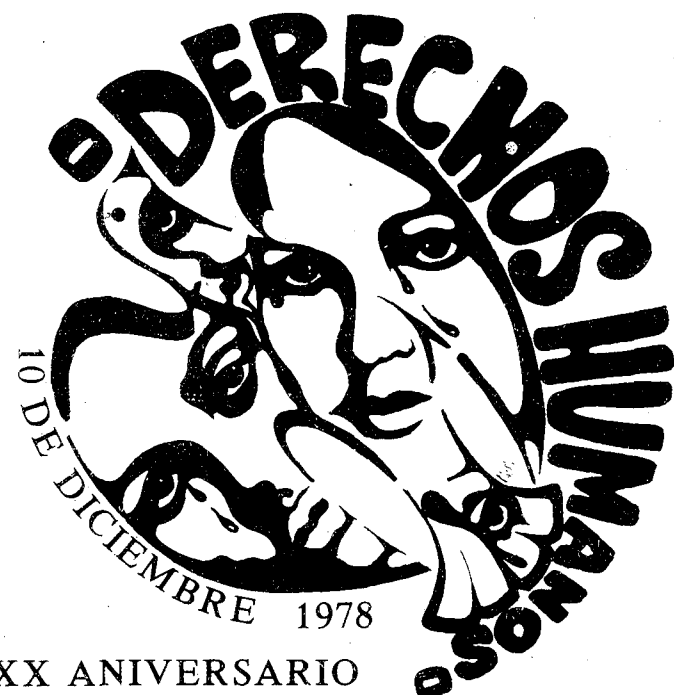
Por ARACELI CANTERO

"Definitivamente para trabajar en el apostolado hispano se necesita un fuerte compromiso cristiano y también preparación," dice Rogelio Manrique, Director Ejecutivo de la Región Hispana del Medio Oeste.

Con dos títulos de mas-

ters, estudios superiores en Roma y un buen trabajo como coordinador de educación religiosa en 3 parroquias bien acomodadas en el Medio Oeste, Manrique se sentía muy a gusto hace 7 años, aunque vivía lejos de las inquietudes de sus hermanos hispanos.

"Pero mis amigos en el (Pasa a la Pág. 16)



XXX ANIVERSARIO

Un muchacho 'formal'

Por Francisco Santana Pbro.

Juanito es un muchacho muy formal y sus padres están muy orgullosos de él. Su familia vino de Cuba cuando él era un bebé y rápidamente se adaptaron a la forma de vivir de este país. A los 10 años de edad Juanito, que ahora le llaman Johnny, comenzó a trabajar repartiendo periódicos en su bicicleta y a los 12 años ya tenía su cuenta en el banco.

Tres años más tarde Johnny se hacía novio de su amiguita Linda de 13 años. Sus padres estaban muy contentos con él, pues en este mundo tan podrido, Johnny sólo pensaba en sus estudios, su trabajo y en visitar a su novia. "Hacen una parejita tan linda"... decían.

Un buen día unos compañeros de la escuela invitaron a Johnny a participar en las actividades de un grupo de jóvenes que tenían en la Iglesia y él les contestó que no tenía tiempo que perder en esas boberías. Johnny y Linda estaban guardando dinero para casarse y fuera de las llamadas por teléfono diarias, y las visitas, debidamente chaperoneadas, de los weekends, evitaban las salidas que pudieran costar dinero.

Al terminar la escuela con 18 años, Juanito piensa

que cuenta con todo lo necesario para montar un hogar: una novia de 16 años; una cuenta en el banco; un buen trabajo y su "seriedad". Sus padres se pusieron locos de contento al recibir el anuncio de la boda inmediata, pues siempre han querido proteger a su hijo de las locuras de la juventud, 'que en este país está perdida'.

Johnny no había pisado una Iglesia desde el día de su primera Comunión, pero queriendo hacer todo como es debido, fueron a ver al cura para fijar la fecha de la boda en la parroquia católica y entonces "ardió Troya". La mamá de Johnny tuvo tremenda bronca con el cura que no los quería casar porque eran "teenagers" y les hablaba de un tiempo de preparación y de una serie de conferencias que tenían que recibir, antes de hablar de la fecha de la boda. "Mira que

decirme eso a mí, con lo serios que son estos niños", salió diciendo la ofendida madre.

Al final la boda se hizo "a todo meter" en una Iglesia protestante y después de una corta luna de miel, Johnny y Linda comenzaron su vida hogareña. Pasó el tiempo, les llegaron dos hijos, y seguían trabajando y luchando para preparar el futuro, como aprendieron de sus padres.

Un buen día Johnny se empató con una muchacha latina un poco mayor que él, le planteó el divorcio a Linda y hoy en día está haciendo lo que no hizo cuando era un "adolescente serio" y mucho más. En el 'haber' queda un hogar destruido y dos hijos sin padre...

(Cualquier semejanza con personas vivas o difuntas es pura coincidencia).

Preguntas para dialogar

1. ¿Piensan ustedes que en verdad, Johnny tenía todo lo necesario para establecer un hogar?
2. ¿Hicieron bien los padres de Johnny en alentarlos para que se casase tan pronto?

3. ¿Por qué el cura católico se negó a casarlos por la Iglesia?
4. ¿Por qué fracasó el matrimonio de Johnny y Linda?
5. ¿Qué piensan ustedes de los matrimonios de adolescentes teenagers?

Alegrate mozo,
en tu juventud,
ten buen humor en
tus años mozos.
Vete por donde te
lleve el corazón y a
gusto de tus ojos;
pero a sabiendas de
que por todo ello te
emplazará Dios a
juicio. (Eclesiastés
11, 7-10)



Dios nos habla

"Dulce es la luz y bueno para los ojos ver el sol. Si uno vive muchos años, que se alegre en todos ellos, y tenga en cuenta que los días de tinieblas muchos serán, que es vanidad todo el porvenir.

(Eclesiastés 11,7-10)

"Hay caminos que parecen rectos, pero al cabo son caminos de muerte." (Proverbios 16,25)

"Todo tiene su momento, y cada cosa su tiempo bajo el cielo:
Su tiempo el nacer,
y su tiempo el morir;
su tiempo el plantar,
y su tiempo el arrancar lo plantado.
...su tiempo el llorar,
y su tiempo el reír;
su tiempo el lamentarse
y su tiempo el danzar..."

¿Qué gana el que trabaja con fatiga?

He considerado la tarea que Dios ha puesto a los humanos para que en ella se ocupen.

El ha hecho todas las cosas apropiadas a su tiempo...

(Eclesiastés 3,1-11)

Reflexionemos: ¿Cómo se aplican las lecturas del Antiguo Testamento, que acabamos de escuchar, a nuestra situación actual?

Dice el Papa a Superiores Generales

'Tomen en serio el reto de los tiempos'

Dirigiéndose a 600 Superiores Generales de Congregaciones Religiosas, el Papa dijo que la renovación de los religiosos y religiosas debe estar motivada por "el amor de Dios" y la comprensión de las realidades contemporáneas.

También dijo que la renovación no debe guiarse sólo

por las diversas tendencias de la opinión pública.

El Papa señaló que las congregaciones tienen que enfrentar hoy el reto de cambios rápidos, números reducidos, la experimentación, y las exigencias de la juventud.

"Acepten todas estas realidades y tómenselas en serio, sin dramatismo, les dijo.

"Serenamente, busquen soluciones claras, valientes, añadió recomendándoles el uso de un "hábito religioso y

sencillo", como signo externo de su consagración a Dios.

"Es el modo de recordar constantemente su compromiso, el cual contrasta con el espíritu del mundo. Es un silencioso pero elocuente testimonio", dijo.

Toda la Iglesia "está llamada a ser una nueva humanidad en Cristo y a través de Cristo, pero los caminos de acceso a esta nueva humanidad—conocida como santidad—son variados, y deben permanecer tales," les dijo

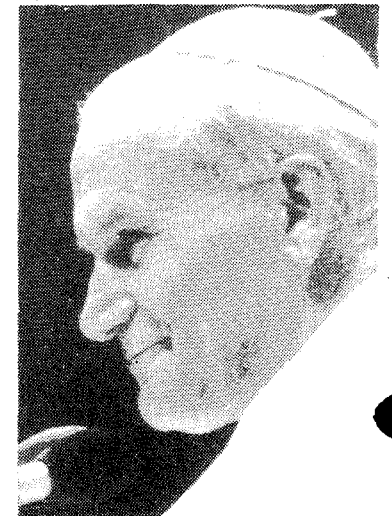
el Papa.

Juan Pablo II señaló que durante la era de la renovación postconciliar, las congregaciones religiosas habían enfatizado "la consagración que conlleva el bautismo." "Y todas las religiosas han ido transmitiéndose la frase: 'Seamos ante todo cristianas.' Algunas han preferido añadir o sustituir esta otra frase: 'Seamos ante todo mujeres,' "dijo el Papa.

"Es obvio que estas dos no se excluyen, y han sido favorablemente recibidas por el pueblo de Dios," añadió.

"Pero los aspectos positivos de tal toma de conciencia, no pueden dispensarnos de una continua vigilancia. El tesoro de los consejos evangélicos y del compromiso, maduro y definitivo de hacer de ellos la guía de nuestra existencia cristiana, no puede quedar supeditado a la opinión pública, incluso si se trata de opinión pública, en la Iglesia," dijo el Papa.

La Iglesia y todo el mundo necesita "hombres y mujeres que sacrifiquen todo para seguir a Cristo al estilo de los



apóstoles," añadió.

"La oblación del amor conyugal, de las posesiones materiales y del totalmente autónomo ejercicio de la libertad, se hace incomprensible sin el amor de Cristo" añadió.

El Papa dijo que las religiosas deberían "dedicar cada día suficiente tiempo para permanecer ante el Señor, decirle de su amor y especialmente para dejarse amar por Él."

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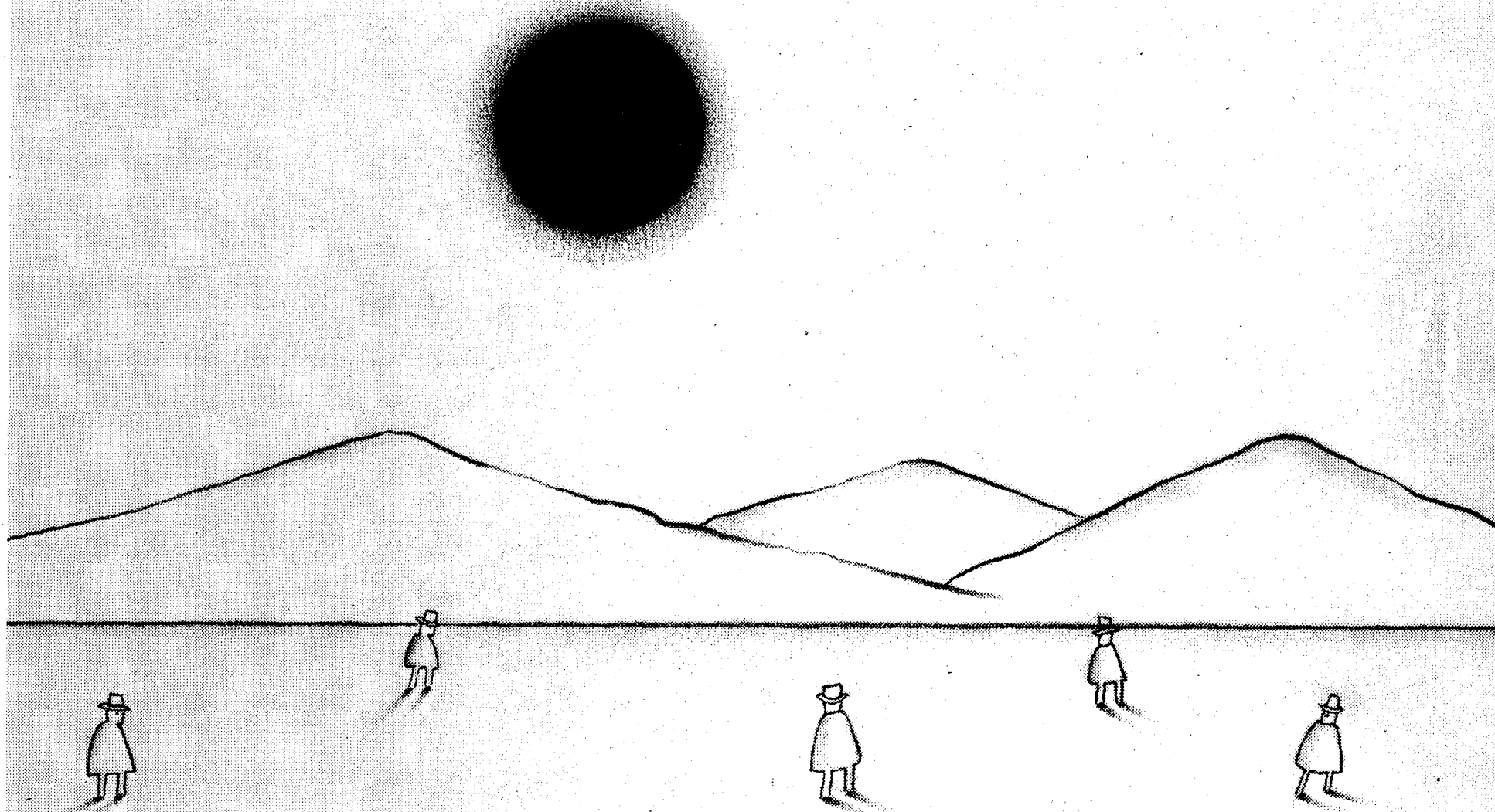
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La GM y la Conservación de la Energía

Nuestra meta era utilizar la tecnología automotriz más avanzada del mundo en el diseño de una nueva generación de automóviles que ayudan a conservar la energía.

En el 1977 introducimos una línea de autos de tamaño regular diseñados para disminuir el consumo de energía de la nación. Fueron unos de los autos más populares de la historia de la GM.

El año siguiente, 1978, introducimos nuestros nuevos modelos de tamaño mediano. Y la historia se repitió.

Este año, la GM introduce el 1979 Eldorado de Cadillac, el Riviera de Buick y el Toronado de Oldsmobile en tamaños reducidos. Además, son tres de los autos que más individualidad poseen entre los que hemos construido hasta ahora.

La GM Mira Hacia el Futuro

Nos hemos comprometido a diseñar automóviles para un mundo cambiante. Es más, durante un periodo de cinco años, que termina en el 1980, habremos invertido más de 15 billones de dólares en nuestras plantas por todo el mundo para cambiar el tamaño de casi toda la línea de productos de la General Motors.

Porque si nuestro mundo moderno va a seguir dependiendo de los recursos naturales, todos tenemos que hacer algo ahora. Antes que se agoten.



Diseñando y Construyendo Autos para un Mundo Cambiante.

Mundo

• La reconciliación es prioridad

SAN JOSE, Costa Rica—(NC)—Mons. Román Arrieta, obispo de Tilarán y presidente de la Conferencia Episcopal dijo en rueda de prensa que los males de la injusticia, la división y la inmoralidad entre los mismos católicos son retos al pontificado del Papa Juan Pablo II. "Una de las primeras tareas es la reconciliación dentro de la Iglesia, pues sin unidad no puede haber luego progreso en el ecumenismo". Lamentó además que los católicos vayan perdiendo el sentido de pecado y su gravedad, y sean culpables de injusticias sociales.

• Califica de política, 'Teología de Liberación'

LONDRES—(NC)—El historiador anglicano Dr. Edward Norman dijo en una conferencia por radio que el apoyo que la iglesia presta a la defensa de los derechos humanos y el desarrollo de la teología de la liberación en América Latina ilustran que el cristianismo tiende hacia la línea política. Más que de origen religioso, la corriente se deriva de las clases educadas del mundo occidental, agregó.

• Terrenos diocesanos para viviendas económicas.

TORONTO—(NC)—En un terreno de \$180,000 donado por la arquidiócesis de Toronto un grupo ecuménico de hombres de negocios, Inter-Faith Homes, construyó 16 viviendas por \$500,000, que sus ocupantes, familias de medios limitados, administran como una cooperativa. Pagan unos \$285 al mes por casas de tres dormitorios.

• Temen disturbios durante festejos

MANAGUA—(NC)—La arquidiócesis de Managua aconseja prudencia durante los festejos populares de El Griterio en la víspera de la fiesta patronal de la Inmaculada Concepción (diciembre 8), dado el clima de tensión política que sigue a más de un año de rebelión popular, contra la dinastía de los Somoza. Durante El Griterio la muchedumbre deambula por las calles y entra en las casas que ofrecen una fiesta a María, pero además de cantos y bailes se ingiere bebidas.

• Abogan por libre información

ROMA—(NC)—La Federación Internacional de Agencias Noticiosas reunida en Roma trató de la libre circulación de información mundial, en respuesta a un proyecto de la UNESCO de adoptar normas para contrarrestar lo que pueblos del tercer mundo llaman el dominio que ejercen las naciones industriales sobre las comunicaciones y su impacto en las culturas autóctonas, y su desarrollo económico y social. El Padre Marcel Furic, del secretariado de la Unión Internacional de Prensa, dijo al presentar un informe detallado, que es necesario evitar un conflicto en este campo, y más bien mediar para presentar una fórmula conciliatoria a la próxima conferencia en Yugoslavia en 1980.

Sin confirmar ida del Papa a Puebla

Con una Eucaristía solemne en la nueva basílica de Nuestra Señora de Guadalupe, en la ciudad de México, unos 350 prelados latinoamericanos iniciarán el próximo 27 de enero la Tercera Asamblea General del Episcopado Latinoamericano.

Se espera que el Papa Juan Pablo II se dirija a los participantes antes de la Eucaristía, pero contrario a los rumores en la prensa, aún no se ha confirmado oficialmente si asistirá en persona o enviará un mensaje por radio o televisión.

Después de la sesión de apertura en México, los obispos pasarán 16 días en Puebla de los Angeles, estudiando la evangelización en el presente y futuro de América Latina, tema de las sesiones.

Los organizadores de la Asamblea indicaron recientemente que enviarán una invita-

ción oficial al Papa para su presencia en las reuniones.

Participarán en la asamblea 174 obispos elegidos por las respectivas 22 conferencias episcopales de los países latinoamericanos. También participarán 12 obispos nombrados por el Vaticano, además de numerosos consultores y observadores de grupos católicos y no católicos, y representantes de la prensa.

La preparación a la asamblea se inició en febrero de 1977 con un proceso de consulta al episcopado de cada región y la elaboración subsecuente de un documento de consulta (DC) que sirvió para la inicial reflexión de la base sobre los temas a discutir.

Dicho documento fue tema de análisis por parte de teólogos y expertos de todo el mundo, y también por parte de los

episcopados latinoamericanos. Fueron muchas las críticas negativas en cuanto a su contenido, su enfoque y su 'excesiva preocupación doctrinal', que dejaba de reflejar la realidad pastoral de América Latina y la riqueza desarrollada desde la Segunda Asamblea de 1968 en Medellín.

Una vez recogidas las enmiendas y aportaciones al Documento de Consulta, un nuevo equipo redactó el pasado verano un nuevo documento: Documento de Trabajo, que aprobado por la Santa Sede servirá de material de trabajo para las reuniones el 27 de enero.

El documento de Trabajo contiene tres secciones que tratan de:

- Las realidades pastorales que afectan al Pueblo de Dios: tradición, presiones del cambio, consecuencias de Medellín.

- Doctrina: formulación de

respuestas a las diversas ideologías, culturas contrastantes, riqueza, poder, sexo, unidad nacional y coexistencia internacional.

- Acción: Desarrollo pastoral de programas pastorales orientados a reformas socio-económicas y políticas, integración regional y creación de un orden del mundo más justo.

Comunidad

- **Fiesta de Navidad** para ciudadanos mayores, (senior citizens), hoy viernes 8 de diciembre a las 11 a.m. en la catedral de St. Mary. Para información llamar al 754-6346

- **Encuentro Conyugal** del Movimiento Familiar Cristiano, a cargo del padre Angel Villarronga, los días 8, 9 y 10 de diciembre en Biscayne College. Para información: 266-4233 -552-1257.

- **Fiesta de la Sagrada Familia** que tradicionalmente celebra el Movimiento Familiar Cristiano, tendrá lugar el 7 de enero en el Family Enrichment Center, 18330 N.W. 12th Ave., a las 3 p.m., con Eucaristía de campaña. Para información 552-1257

- **Antiguas alumnas** de las Religiosas de María Inmaculada, Misioneras Claretianas, el domingo 10 a las 3 pm en la parroquia de Corpus Christi.

Religiosas hispanas a elaborar objetivos

En ambiente de oración, reflexión personal y diálogo por grupos las religiosas hispanas de la Arquidiócesis tratarán de elaborar el próximo domingo 10, objetivos comunes, actividades y medios de apoyo y mayor conocimiento mutuo.

También reflexionarán juntas sobre la implementación de las conclusiones del Segundo Encuentro Nacional de Pastoral de agosto de 1977 que

marcó las líneas pastorales para el pueblo hispano católico de la nación.

La jornada de reflexión dará comienzo a las 2:30 pm en la parroquia de San Francisco de Sales en Miami Beach.

"Quisiéramos reflexionar sobre nuestra posición como religiosas hispanas en la acción pastoral de la Iglesia, sobre las necesidades más urgentes y objetivos comunes," comentó la Hermana Soledad

Galeron R. M. I., y delegada hispana al Consejo Arquidiocesano de Religiosas.

La Hna. Soledad fue elegida en el mes de noviembre, junto con la Hna. Bertha M. Penabab, SMR y la Hna. María Asunción García, RF, para representar a las religiosas hispanas en el Consejo Arquidiocesano de Religiosas. La reunión del domingo es la primera de este tipo en un intento de lograr una reflexión y compromiso conjunto.

Los años '70 década histórica para hispanos

(Viene de la Pág. 13)

apostolado me ayudaron a cuestionarme, y sufrí una re-conversión hacia mi pueblo," comentó para *La Voz*, esta semana.

"Había empezado a ver la gran necesidad de mi gente y la tarea pastoral delante de mí," nos dijo durante uno de los recesos de las reuniones del Consejo Asesor del Secretariado Nacional Hispano, en el Seminario College de St. John Vianney, esta semana.

Manrique está hoy al frente del apostolado hispano en los seis estados que comprenden la Región del Medio Oeste y que incluyen 25 diócesis, pero recuerda que la decisión inicial de hace siete años no fue fácil.

"Fue un cambio fuerte tener que dejar un salario bueno y empezar a trabajar con los hispanos en los barrios pobres," dice.

Manrique reconoce que la tentación del cansancio en el apostolado hispano es grande, sobre todo en puestos de liderazgo. "por el desánimo de encontrarse muchas veces sin el apoyo de otros en el apostolado, porque no todos entienden su proceso lento y por la crítica a veces de los mismos hispanos.

"Son muchas cosas las que le enfrían a uno y le dan deseos de decirse: ¿qué estoy haciendo yo aquí con mi prepa-



ROGELIO MANRIQUE

ración profesional, yo que podría estar ganando mucho más dinero en un lugar no hispano?"

"La tentación es fuerte y continúa," dice, y la decisión de seguir hay que tomarla, y retomarla y volverla a tomar cada día," añade.

Para él es ayuda esencial el trabajar en equipo y el mantenerse en contacto con el pueblo, "porque la lucha administrativa enfra," dice.

Desde la creación de la primera oficina católica de la región Medio Oeste para gente de habla hispana en 1968, el número de hispanos creció de 900,000 a más de 1,500,000 en 1973 con una proyección actual de 2,000,000.

Manrique pasa gran parte de su tiempo viajando, visitando las diversas diócesis creando e implementando progra-

mas. Piensa que los católicos hispanos están viviendo una década histórica, sobre todo cuando recuerda los tiempos en que estos eran vistos por la misma jerarquía como problema.

"Por muchos años los hispanos se consideraron como una carga social para la Iglesia porque no sabían inglés, no tenían nivel educacional," comentó Manrique.

Fue entonces (1945) que los obispos crearon un departamento para la ayuda social de los hispanos con sede en San Antonio, Texas.

Según Manrique durante los años 60 la imagen de los hispanos cobró relevancia nacional, a través de la "causa" de César Chavez y los derechos de los trabajadores agrícolas.

En 1968 la Oficina para Hispanos de San Antonio se trasladó a Washington, D. C. bajo la dirección del laico Pablo Sedillo Jr., aunque todavía conservaba su orientación social bajo el Departamento de Desarrollo Social de la Conferencia Católica de los Estados Unidos.

Pero la conciencia católica de los hispanos fue creciendo a partir de entonces y en 1972, unos 250 delegados hispanos de la nación se reunieron en Washington D. C. en el Primer Encuentro Hispano de Pastoral.

Como resultado de aquel Encuentro y la conciencia que creó entre la jerarquía americana, dos años más tarde, la Oficina Nacional para los Hispanos, pasó a nivel de Secretariado, directamente bajo la Conferencia Nacional de Obispos y la Conferencia Católica Nacional.

Al mismo tiempo las diversas oficinas regionales que ya habían ido surgiendo en la nación adquirieron autonomía y en 1974 el área del Medio Oeste creó una Comisión Católica de Habla Hispana, cuya dirección ejecutiva fue asumida por Rogelio Manrique.

Al frente de la Comisión, Manrique trata de cumplir sus objetivos promoviendo en cada diócesis la participación auténtica de los hispanos en la Iglesia, creando programas para su crecimiento y ayudando a la comunidad eclesial total en la aceptación de la expresión hispana de los valores cristianos.

Entre las prioridades para Manrique está la de la formación de líderes, y para ello ha realizado 14 encuentros regionales y diocesanos, grupos de reflexión pastoral y social y un Instituto Pastoral para la región. También un Instituto Catequético Itinerante que, viajando por toda la región en 1977 cada fin de semana, preparó a unos 200 ministros de catequesis.

A 20th Century spiritual master

By FATHER LEONEL L. MITCHELL

It is refreshing to find among the priests, monks, hermits, nuns and anchoresses who are the masters of spiritual life a 20th-century married woman who lived happily with her non-churchgoing lawyer husband in a large city, London, and enjoyed yachting, motorcycle riding, and her pet cats.

SHE WAS a poet, a novelist, a spiritual director and writer, and one of the first women to conduct retreats or address diocesan clergy conferences. A friend and disciple of the famous Catholic lay theologian, Baron Friedrich von Hugel, her most famous works are "Mysticism," published in 1911, and "Worship" published in 1936. Between them lies a remarkable spiritual journey and the development of a spirituality which seems at home in our contemporary world.

"So many Christians," she wrote: "are like deaf people at a concert. They study the program carefully, believe every statement made in it, speak respectfully of the quality of the music, but only really hear a phrase now and again. So they have no notion at all of the mighty symphony which fills the universe, to which our lives are destined to make their tiny contribution, and which is the self-expression of the eternal God."

It was this symphony which Evelyn Underhill heard so clearly and helped

many others, both in her own Anglican Church and beyond it, to hear and to play their parts in it.

AS HER OWN spiritual life in Christ grew and deepened under the direction of von Hugel, she spoke less of reality and more of the love of God. It was not the mystic's quest for the perfect which she saw as primary, but God who "stoops toward him and first incites and then supports and responds to his seeking."

She describes the spiritual life as "an amphibious life," not something separate from practical life, but its inner side which makes that life worthwhile. The practical man with no spiritual life is worse than Hans Christian Andersen's king with no clothes, it is the clothes with no person inside them. "One sees many of these coats occupying positions of great responsibility."

WE ARE ALL called to the spiritual life. To recognize our dual obligation to the temporal and eternal, the seen and the unseen, is to enter into that spiritual life. That life is more than the passive adoration of God, or even than intimate communion with him. It involves active cooperation with his creative purpose. We are not simply "to gaze with reverent appreciation from our comfortable seats, and call this proceeding worship... Our place is not the auditorium but the stage."

We may be the tools of God's plan, picked up and used, and then laid down, or servants doing the same monotonous jobs over and over, or sometimes even conscious fellow-workers. But in any case, it means

SYNOPSIS

Structures are an integral part of human life. We impose some of them upon ourselves, others are imposed upon us by society and individuals. Some structures are positive forces in our lives; others are negative forces. Jesus' message called people to restructure their way of life. He called people to examine all that dominated them. His message reaches through the centuries to ask the same of all of us.

Jesus taught in parables, a structure for teaching that was suitable for his day. It is a structure, too, that has proven suitable for all the generations that have followed. We still are discovering meanings in these parables. Slowly, surely, he continues revealing God's word to us. While the parables appear simple at first glance, they are quite the contrary. They are designed to pique our curiosity so that we will seek their meaning. The people whom Jesus referred to as "those outside" where the ones who did not try to understand. For them, everything would remain "in parables."

Evelyn Underhill, an Anglican and modern spiritual master, once described many Christians as being "like deaf people at a concert" who believe everything they read in the program but who really do not know what the symphony is about. We are all invited to enter the spiritual life and to hear the symphony God has prepared for us. All of life is concerned with the structures we build within ourselves. How we build those structures will determine how the strains of the great Christian symphony reach us.

hard, disciplined work.

"What is asked of us is not necessarily a great deal of time... but the constant offering of our wills to God, so that the practical duties which fill most of our days can become a part of his order and be given spiritual worth." This requires "a definite plan of life; and courage in sticking to the plan, not merely for days or weeks, but for years."

This spirituality leads to definite

action, even political action. For the church is God's tool to save the world, not a comfortable religious club.

Evelyn Underhill came herself to Christ through her intense personal relationship with that reality she came to know as God. In this age when so many people who seek to experience that reality do not look to find it in church and sacrament, she can be a welcome guide for their journey, which she came to understand was toward life in Christ.

When Jesus was questioned about the parables, he answered, "To you the mystery of the reign of God has been confided. To the others outside it is all presented in parables, so that they will look intently and not see, listen carefully and not understand, lest perhaps they repent and be forgiven".



Lourdes youth takes 2nd in area essay contest

Leslie McCormick, a junior at Our Lady of Lourdes Academy, is the second place winner in the annual essay contest sponsored by the Historical Association of South Florida.

An A student and member of the Spanish National Honor Society, Leslie received a cash award of \$25 and a certificate of Merit at the Dade County Youth Fair last Sunday (Nov. 19).

Her prize-winning essay traced the construction of Florida's first railroad by Henry Flagler, which after 20 years of use between Key West and Homestead was demolished by the Labor Day hurricane of 1935. It was never rebuilt.

The annual contest is conducted to provide students in the Miami area with an opportunity to explore the history of their community.



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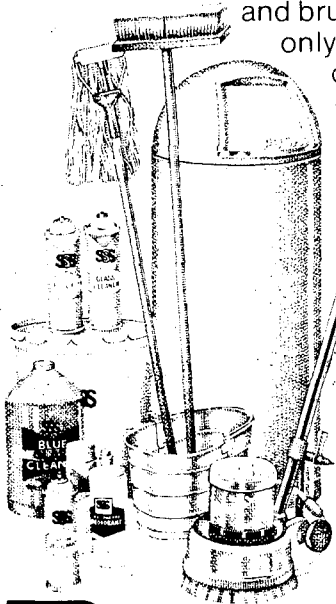
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Eighth-grade boys from St. Coleman School assisted parents in carrying children from cars when the parking lot was flooded due to heavy rains recently. Pictured are Chris Allegri and Peter Di Maria.

Parish teams are honored

With the conclusion of the Archdiocesan Volleyball season three teams were selected to receive a trophy for their outstanding sportsmanship. The teams honored are: St. Timothy, in the girls division; Centro Mater, in the boys; and St. Luke, in the mixed division. Coaches for each team are: Terry Tuleo, St. Timothy; Butch Staiano, Centro Mater; and David Noel, St. Luke. These teams were selected by the coaches and officials in each division.

The Department of Youth Activities congratulates each of these teams and their coaches for the fine Christian example displayed during the season. The winner of this year's Volley-ball Tournament is St. Stephen.

Redemptorist defends the celibate priesthood practice

NEW YORK—(NC)—A Redemptorist priest from Boston said that if clerical celibacy is made optional, the celibate priesthood could become extinct.

Father Joseph E. Manton, who has preached more than 8,000 times in the Basilica of Our Lady of Perpetual Help in the Roxbury section of Boston, pointed to the experience of other churches which he said shows that, "Optical celibacy is a mirage."

"THE PRESBYTERIANS

have optional celibacy; the Episcopalians have optional celibacy; the Methodist have optional celibacy. They all have optional celibacy; but how many 'celibates?' he asked.

Father Manton, writing in the November 1978 Homiletic and Pastoral Review published in New York, said celibacy, while not of the essence of the priesthood, is a valuable tool which gives the church considerable freedom in personnel matters.

FATHER MANTON's article, "Fathers Without Children," outlined arguments made by supporters of optional celibacy.

"It may be alleged that celibacy, considering human nature, is not natural," Father Manton wrote. But, "For that matter, considering human nature and original sin and the weakening of the will and the revolt of the passions, fidelity to one woman is not 'natural.' Take away supernatural help and it is 'natural' for the eyes of a married man to stray to lush pastures and younger women."

The priest asked if marriage should therefore be replaced by polygamy or promiscuity.

"For a man to keep his marriage vow, there must be self-discipline and self-control and absolute and self-control and absolute dedication to the keeping of his solemn word. But this is precisely what is required of the celibate, too. More than one priest who has married has discovered that the very virtues he has to practice now in matrimony are exactly the ones that he should have practiced when he was a celibate priest."

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3 Bishops quit; Coadjutor named

WASHINGTON — (NC)— Pope John Paul II has accepted the resignations of three U.S. bishops and appointed Auxiliary Bishop Michael J. Murphy of Cleveland as coadjutor with right of succession to Bishop Alfred M. Watson of Erie, Pa.

Resignations were accepted for reasons of age from Bishop Richard H. Ackerman of Covington, Ky., and Auxiliary Bishop Joseph M. Pernicone of New York. Both men are 75, at which age bishops are required to offer their resignations.

The pope also accepted the resignation of Bishop Joseph L. Hogan of Rochester, N.Y. Bishop Hogan, 62, is in poor health.

Bishop Ackerman and Bishop Hogan will remain as apostolic administrators of their respective dioceses until successors are named.



Charles E. Cobb, President, Arvida Corp., has been selected Chairman of the 27th Annual Brotherhood Awards Dinner to be held Feb. 17, 1979 at the Omni International Hotel. The NCCJ function is a premium per plate dinner which underwrites the NCCJ human relations program throughout the year.

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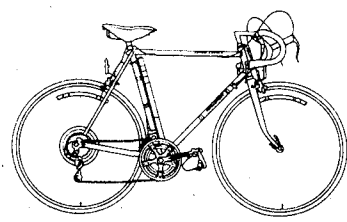
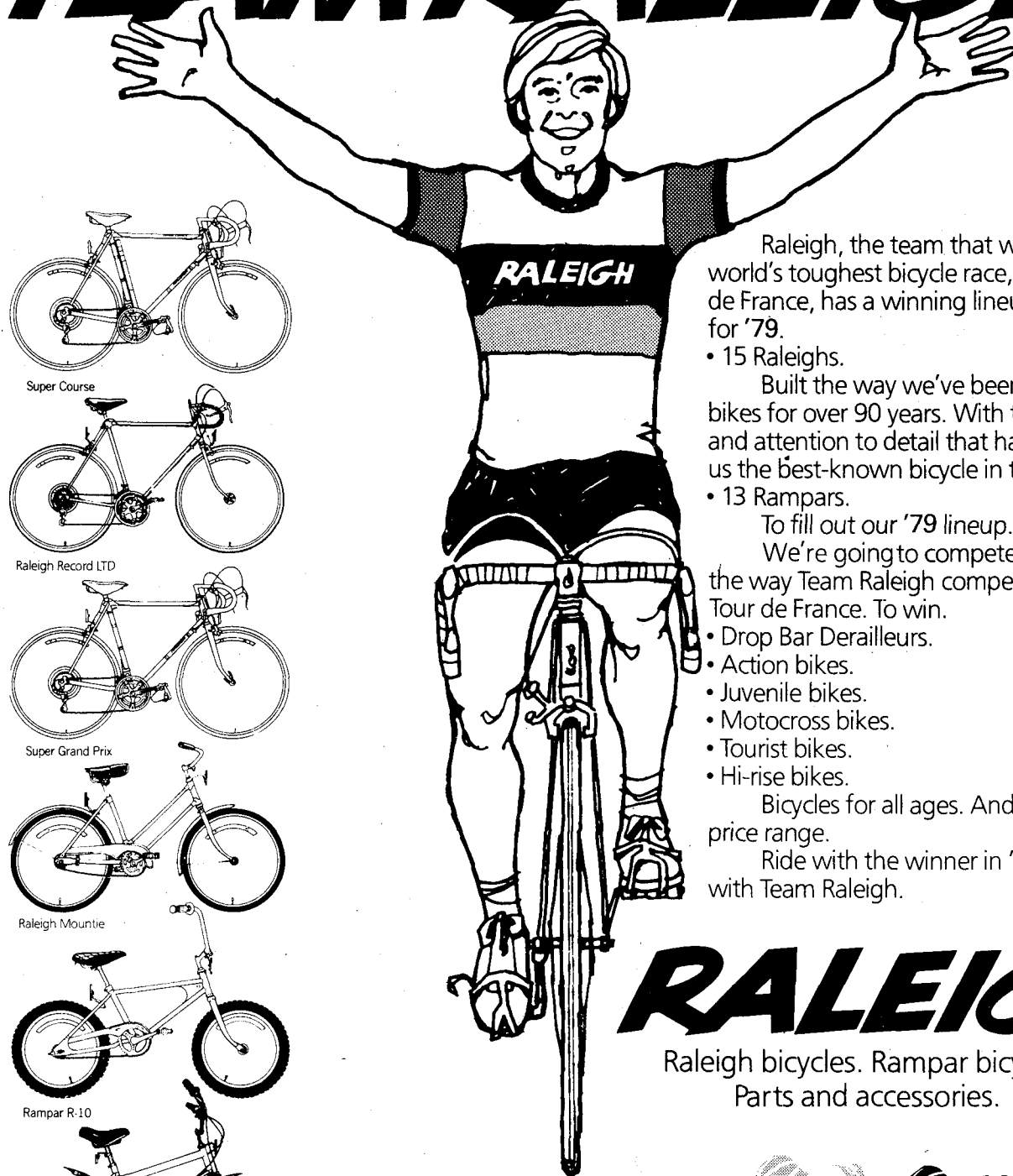
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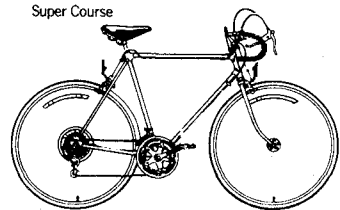
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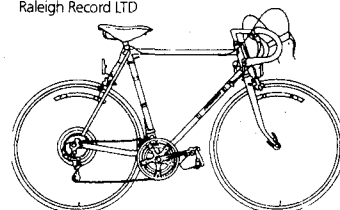
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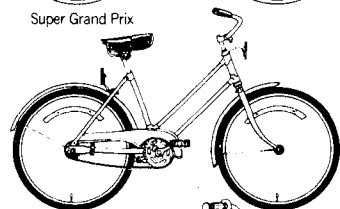
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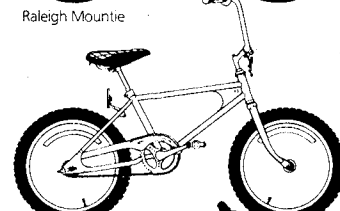
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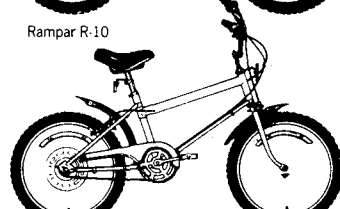
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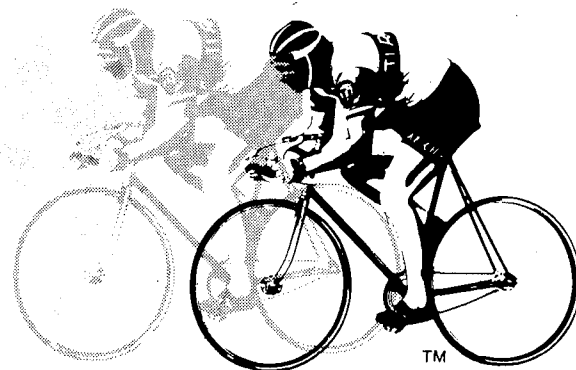
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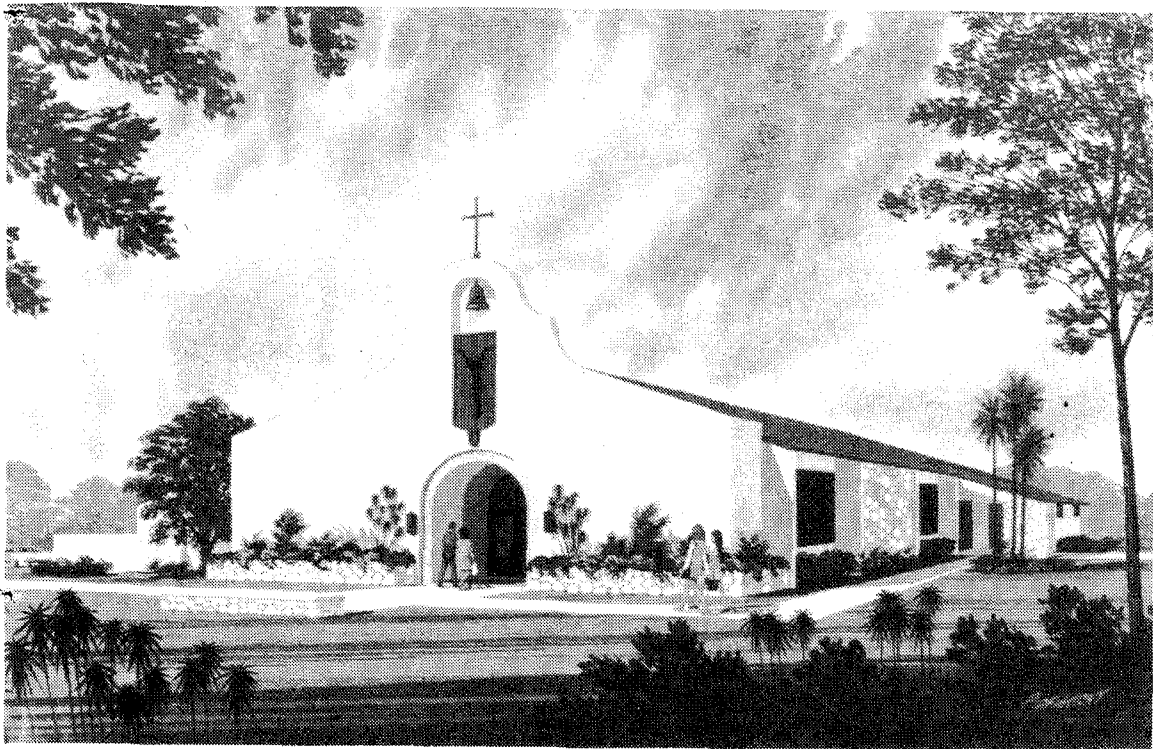
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St. Martin de Porres to dedicate new church

St. Martin de Porres parish in Jensen Beach will have its new church dedicated Sunday, Dec. 17 at an 11:30 Mass celebrated by Archbishop McCarthy.

The parish of St. Martin de Porres was officially established by Archbishop Coleman F. Carroll on Oct. 2, 1973 with Father Michael P. Sullivan appointed as pastor.

Father Sullivan was instructed to go to the Community of Jensen Beach and establish a parish.

A Census was conducted, which located approximately 600 families within the boundaries of St. Martin de Porres, the northern most parish in the Archdiocese of Miami.

The People of God came

forth in great numbers to volunteer their time, skills, and their council to assist the new Pastor. Bake sales, bazaars, and numerous other social events were organized to raise funds for the basic needs of our new parish. The activities were blessed with success and soon St. Martin de Porres was a Community.

A combination priest's residence and parish office was purchased on Oct. 10, 1973. Arrangements were made for two Sunday Masses at the Florida Institute of Technology Chapel, and for Saturday evening Mass at the Jensen Community Church.

From those early days of 600 families the parish has now grown to a family of 800. In February 1976, we started Project Outreach, a fund raising program for the construction of a new Multipurpose Parish Center. In June 1976, Father Sullivan left and Father Kevin McGabhann took his place.

What is proper government role?

By JIM CASTELLI

WASHINGTON — (NC) — Catholic Church leaders are frequently heard backing a guaranteed income, national health insurance, full employment, housing programs and other programs generally regarded as "liberal" in American politics because they expand the role of government.

But Catholic leaders are also heard attacking government regulation, high taxes or government bureaucracy — positions regarded as "conservative" because they limit the role of government.

THIS SORT of apparent contradiction raises the question of just how the Catholic Church's social teachings view the role of government. In recent months, two U.S. Catholic Conference officials have given thoughtful talks on just this question.

Much of their discussion centered on the concept of subsidiarity.

Father J. Bryan Hehir, USCC associate secretary for international justice and peace, cites Pope Pius XI's definition of subsidiarity which holds that "one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry" and that one should not "transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies."

In American political terms, Father Hehir said, "the principle of subsidiarity is a 'conservative' principle since it places the burden of proof on those who advocate state intervention to resolve social questions."

"It is essential to

recognize that the principle acknowledges state intervention as necessary at times; it simply indicates procedural caution in determining when such intervention is needed."

Msgr. George Higgins, USCC secretary for research, elaborated on this last point in a talk before the annual meeting of the National Conference of Catholic Charities. He argued that the principle of subsidiarity "does not mean that that government is best which governs least."

"On the contrary, it means that while government should not arbitrarily usurp the role of individuals or voluntary organizations in social or economic life, neither should it hesitate to adopt such programs as are required by the common good and are beyond the competence of individual citizens or groups of citizens."

MSGR. HIGGINS said that "simplistic support of the philosophy underlying Proposition 13"—California's referendum which cut property taxes by 57 percent—runs counter to the principle of subsidiarity.

Father Hehir adds that the principle of subsidiarity must also be understood in light of the principle of "socialization" expressed by Pope John XXIII in the encyclical "Mater et Magistra" (Mother and Teacher) which examines Catholic social teaching.

Father Hehir said Pope John described socialization as "the multiplication of social relationship...a daily more complex interdependence of citizens, introducing into their lives and activities many and varied forms of association - recognized for the most part in private and even in public law."

He said Pope John concluded that while socialization "does raise potential dangers for the freedom and dignity of the person, its predominant impact in society is beneficial."

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It's a Date

DADE

Daughters of Isabella, Our Lady of Perpetual Help Circle, Coral Gables, Christmas covered dish dinner, 7:30 p.m., Dec. 11, 270 Anastasia Ave. Joan Brownell is new regent.

St. John Bosco confraternity luncheon and dance, 11 a.m., Dec. 10. Reservations are religious shop and rectory.

Our Lady of the Lakes parish square dance, 7:30 p.m., Dec. 9, parish center.

St. Mary Magdalen Women's Guild holiday party, 6 p.m., Dec. 13, parish center, Sunny Isles.

Dominican Laity meet 10 a.m., Dec. 9, Thompson Hall, Barry College. Meeting follows with Carmelite and Franciscan tertiaries. Noon Mass in Cor Jesu chapel. Luncheon and social.

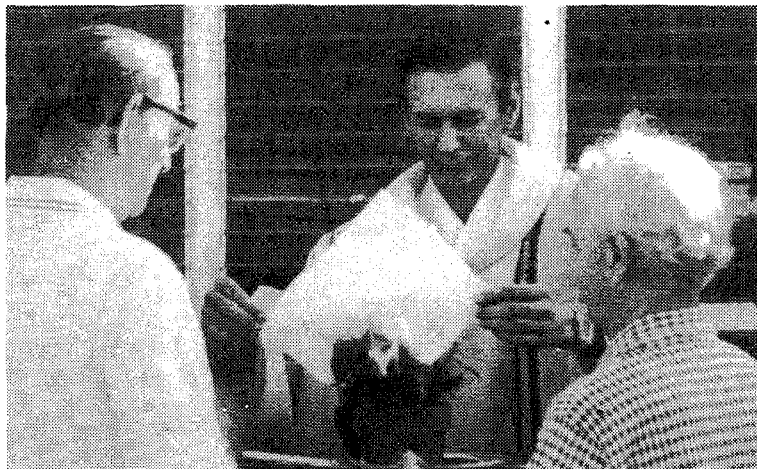
St. Thomas the Apostle Women's Guild parish family Christmas party, Dec. 14 following 6:30 p.m. Mass. A covered dish supper will be served.

St. Joseph Women's Club Christmas boutique is open following Sunday Masses in the parish center, Surfside, throughout December. The parish Friendship Club holiday party, 1 p.m., Dec. 12, parish center.

St. Agatha parish Family Recollection Day, 10 a.m. 1:30 p.m., Dec. 9. Father Donald Walk and Father Jorge Garcia conducting English and Spanish sessions.

St. Rose of Lima Altar Guild meets 11 a.m., Monday, Dec. 11, Miami Shores Community House, 9617 Park Dr. All women of parish welcome.

Sacred Heart Women's Club holiday party and covered dish supper, 6:30 p.m., Dec. 12, Patrino Hall, Homestead. Items will be collected for Birthright and canned goods for St. Ann



NOTHING CAN be more exhilarating than paying off a mortgage debt, and Fr. Thomas P. Hanly, pastor of Blessed Trinity Church, Miami Springs, is carefully reducing to ashes the 20-year mortgage on the church. Parishioners Edgar Odenwalder and Vance Murr who watched the growth of the parish from a vacant lot, look on approvingly. A picnic cook-out and social games concluded the days activities.

migrant mission, Naranja.

St. Lawrence Women's Council holiday part. Dec. 11, 2200 NE 191 St. N. Miami Beach. Choir concert at 7:30 p.m. in church precedes party.

St. Mary Cathedral Guild bake sale and boutique to benefit Camillus House, Dec. 10.

PALM BEACH

Birthline toy garage sale, Dec. 9, Boca Community Center, Crawford Blvd. off E. Palmetto Park Rd., Boca Raton. 9 a.m.-3 p.m. Toys, games, dolls, household items. Information call 395-0775.

Pennsylvania Hotel egg nog party, Dec. 10. Mrs. Andrew A. Fraser, hostess, 305 S. Flagler Dr., West Palm Beach.

St. Clare Women's Guild Christmas party, Dec. 9 following 7 p.m. Mass, parish hall, North Palm Beach. Senior Citizens party, Dec. 15. Early reservations necessary for dinner and entertainment.

St. John Fisher parish blood drive, Dec. 10, 8:30 a.m.-1 p.m. on grounds, West Palm Beach. Christmas

bazaar, Dec. 9-10, 4001 N. Shore Dr.

Ascension Women's Club, Boca Raton, Christmas Tree party, 8 p.m., Dec. 12, parish hall, 699 NE 70 St. Gifts for needy children will be displayed.

Cardinal Newman Home and School Assn. benefit holiday dance, 9 p.m. today (Friday), Helen Wilkes Hotel.

Holy Spirit Friendship Club Christmas party, 1 p.m., Dec. 12, social hall, Lantana. Father Vincent Morgan is guest speaker.

Sacred Heart Guild holiday bazaar, Dec. 8, 9, 10, Madonna Hall, 430 N. "M" St., Lake Worth.

BROWARD

Court Holy Spirit CDA meets 1 p.m. today (Friday) at St. Elizabeth Gardens, Pompano Beach. Prospective members should call 943-3450.

St. Pius X Women's Club Christ Child Tea, 2 p.m., Dec. 11, parish hall, 2605 NE 33rd Ave., Fort Lauderdale. Entertainment.

Lauderdale Catholic Singles holiday party, 8:30 p.m., Dec. 9 829 SW 13 St.,

S. Florida Scene

KC Marian Council

Archbishop Edward A. McCarthy will be guest of honor during the 25th anniversary celebration of the founding of Marian Council, Knights of Columbus, North Miami.

Dinner and dancing will be preceded by a social hour at 6:30 p.m., Saturday, Dec. 9 at the Council Hall, 13300 Memorial Hwy. State and national representatives will be present.

Barry auditions

Auditions for the production of "Pajama Games" which will be staged by the Barry College Fine Arts Dept. are slated for 7:30 p.m. on Dec. 12 and 13 in the auditorium, N. Miami Ave. and 115 St.

Open casting will be for singers and dances and actors and actresses. All seeking to audition must be over 16 years of age.

St. Francis seminar

A Medical-Surgical Seminar for area physicians

Spiritual renewal in Palm Beach

LANTANA—A spiritual renewal program for families and their friends will be sponsored by priests in the Palm Beach area at 7:30 p.m., Dec. 18, 19, and 20 at the Church of the Holy Spirit.

Fort Lauderdale. Gift exchange. Information call 565-8739 after 6 p.m. weekdays.

St. Bartholomew Men's Club spaghetti dinner, 2-7 p.m., Dec. 10, school cafeteria.

St. Bernard Women's Guild and Men's Club will co-sponsor a Christmas party at 7:30 p.m., Dec. 12 in the parish center, Sunset Strip and University Dr. Gifts will be collected for Boystown and Right to Life. Mass in the parish church will precede the party.

and allied health professionals opens today (Friday) and continues through Saturday at St. Francis Hospital, Miami Beach.

"Peptic Ulcer Disease and Therapy" will be the topic of Dr. Robert M. Kerr, associate professor of medicine at Bowman-Gray School of Medicine, Winston-Salem, N.C. during opening sessions at 8 p.m. today in Wiegand Auditorium.

Dr. Richard Quintiliani will speak on "Antibiotics Updated" at 9:30 a.m. Saturday. He is director of the Division of Infectious Disease at Hartford Hospital.

The seminar is free of charge.

Mercy class

Diabetes will be the topic of a special class which will be conducted free of charge for diabetics and their families on Dec. 12 and 13 at Mercy Hospital.

Reservations for English and Spanish presentations may be made by calling 854-4400. Sessions will begin at 1 p.m. and continue until 4 p.m.

Father Vincent Morgan, a priest of the Diocese of Portland, Me. Who has had a widely varied ministry since his ordination in 1941 at Catholic University of America will conduct the services.

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Waiting is a necessary part of love

By Fr.
Ron Luka, CMF



Waiting isn't very popular in our society or even in our families. We get very impatient waiting to see the doctor or waiting in line to make a deposit in the bank. Wives drive husbands up the wall when they keep them waiting to put themselves together before they go out for an evening. Parent's nerves get on edge when one of the kids keeps them waiting for dinner. And kids get panicky if a ride isn't ready just when they want it. We want everything done immediately if not sooner. Often we impose needless deadlines on ourselves and others and then get ulcers as these deadlines approach. Maybe we could all use a little of the mañana attitude of our Latin and European brothers and sisters.

ADVENT IS a time for waiting. We remember the wait of thousands of years for the coming of the Messiah. We remember that when the Word became flesh he subjected himself to the human condition of waiting. He had to wait nine months to be born. He had to wait through the weeks, months, and years of infancy childhood, and even adolescence to become a mature adult. He had to wait for His message to take root in the hearts of His disciples and those to whom He preached.

He had to wait for the day ordained for His death and for His victory over it. He too had to wait the forty days pregnancy for the birth of the Church with the coming of the Spirit at Pentecost. He waits along with us for His coming again when the Father's saving will comes to accomplishment. And He waits constantly and patiently for each one of us to respond to the movements of His grace in us, His love surrounding us during this waiting.

Many times we're not so patient and loving with ourselves or with other members of our family as we and they slowly grow to be the people the Lord want us to be. We get impatient with waiting for our own physical, emotional, mental, spiritual, and social growth.

We get impatient that we haven't licked a certain fault or acquired a desired virtue after many months and years. We're even more disappointed and find it an even greater challenge to love our wife or husband, or our children or parents because they're not the people we wish they were or think the Lord wants them to be.

This is especially true for parents with their children. Many mothers' and fathers' hearts really ache as their teenage or young adult son or daughter drifts away from the practice of their faith or even into a lifestyle of which they cannot approve. My only advice to them is to remember that life is long and that our God is both powerful and

saving. In His good time and with His great power He will work in them. I can rest with this perspective because I have seen so many cases of people distant from the Lord or His people who in time, maybe through a Marriage Encounter, Cursillo, Search Weekend, or the Charismatic Renewal have really been born again to the Lord and His Church.

AS WE WAIT for our own growth and the growth of those we love maybe we need to rely a lot more on the Lord's efforts and a lot less on our own. I love the little button that says, "Be patient with me; God isn't finished yet"

We wait not only for the Lord to come in us, but also for Him to come for us. If impatience is often the mark of the former, fear surrounds the latter. I bet the Lord looks down on us with a hurt but almost amused smile as we fear His coming for us. We joke about the angels with the good news and bad news. The good news: that salvation is certain, that we will without any doubt live with God forever. And the bad news: that we start in a half hour.

God breaks His back during thousands of years trying to get across one message — that He love us — and we cower in fear. He tells us He creates us in His own image out of love, He call us to intimate friendship with Him, His own Son, after a life of special love for sinners, dies to restore that friendship, He sends His Spirit of love, peace, and joy to work in us until His coming. And we still wait in fear being more impressed by our little faults and failings than by His infinite love and faithful promise. Salvation is not something we fear not attaining. It has already been attained and given to us. We are just waiting for its full blooming. We need not fear the Lord's withdrawing it only our turning away from it which isn't too likely.

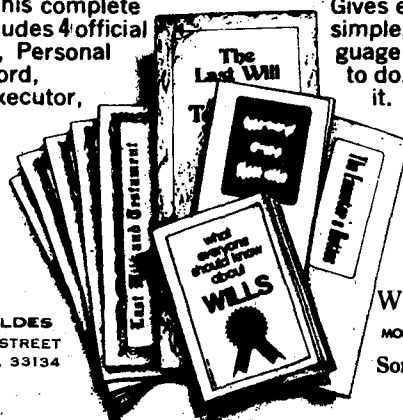
DURING THIS Advent season, then, let's wait, not just because there's nothing else to do, not with impatience or anxiety, but with love, acceptance, and anxious anticipation for the Lord's coming in and for us and those whom He and we love.

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ENTERTAINMENT/ARTS

'Woman Called Moses,' 'Radio City'

By T. FABRE

NEW YORK — (NC)— Harriet Ross Tubman is one of those names from American history that deserves to be better known. Doing precisely that by detailing her accomplishments as an early champion of human rights is "A Woman Called Moses," airing Monday and Tuesday, Dec. 11 and 12, from 9-11 p.m. each night on NBC.

The history books tell us about Harriet Tubman escaping from slavery and then returning to lead thousands more to freedom by means of the Underground Railroad. During the Civil War she served in the Union Army as an intelligence agent and; until her death in 1913, was a leading figure in the suffragette movement.

THIS DRAMATIZATION, however, limits itself only to the period before the war and makes us feel the injustices of slavery and the heroism of this woman in fighting against it. Part I begins in 1839 when the young Harriet is crippled by a plantation overseer. The money she is slowly saving to buy her freedom is stolen, and in desperation she flees North via the Underground Railroad.

Part II tells of her return South to rescue her family and then of her coming back time after time to help others — a Moses leading her people out of bondage. She is so successful that the Planter's Association hires a detective and his network of agents to stop her. Each new journey becomes more and more dangerous.

For Cicely Tyson, acting in this drama is obviously a labor of love, and she makes us feel for the character — whether it is her humiliation at being ordered to don a mule's halter and pull a cart for the Sunday amusement of her master's friends or her bravado in leading bands of escaped slaves along secret trails.

"ROCKETTE," NBC, Dec. 14.

Forty-six years after it opened (Dec. 27, 1932), Radio City Music Hall remains one of New York City's major tourist attractions. Without having to wait in line, you can see why by simply tuning in "Rockette: A Holiday Tribute to the Radio City Music Hall," airing Thursday, Dec. 14, from 9-11 p.m. on NBC.

Gregory Peck serves as the program's most — appropriately, because he got his start in show business here as a tour guide while other would-be actors "were fooling around with speeches from Macbeth and Hamlet." He gives us the \$1.50 tour beginning: "The most striking feature of the theater auditorium is an immense proscenium arch, 60 feet in height."

It is easy to see why this 6,000 seat theater — the largest in the world — is today a national landmark. But the program is less about the Music Hall as an architectural wonder than it is about the living tradition of family entertainment that it represents, including the legendary Christmas tableau which ends the program.

TV PROGRAMS OF NOTE

Sunday, Dec. 10, 7-8 p.m. (NBC) "Christmas at Walt Disney World." Starring mime entertainers Shield and Yarnell, this holiday special, filmed at the Disney amusement park in Florida, includes new versions of some popular fairy tales, scenes from "Pinocchio" and a medley of Christmas carols.

Sunday, Dec. 10, 10-11 p.m. (NBC) "Reading, Writing and Reefer." Rescheduled from last week is this news documentary on the dramatic increase in the smoking of marijuana by middle-class teenagers and the drastic effect it has had on their lives.

Wednesday, Dec. 13, 8-10 p.m. (NBC) "The New Adventures of Heidi." Johanna Spyri's classic characters are given a contemporary setting and a musical background in this version starring Katy Kurtzman and Burl Ives.

Wednesday, Dec. 13, 9-11 p.m. (CBS) "Lovey: A Circle of Children, Part Two." Jane Alexander stars again in the role of Mary MacCracken, a woman deeply committed to teaching emotionally disturbed children.

Friday, Dec. 15, 9-11 p.m. (ABC) "Long Journey Back." A teen-age girl is helped by the extraordinary love and understanding of her family to live fully after a crippling accident. Excellent family viewing.

Saturday, Dec. 16, 9-10 p.m. (PBS) "Like the Wind." A charismatic Christian, an orthodox Jew, a black Baptist, a pacifist Quaker and a Catholic deacon are seen in individual expressions of faith as manifested in their daily lives.



CLASSIC TALE—Timothy Bottoms and Marie Osmond overcome all obstacles to have a simple but very happy wedding at Christmastime in "The Gift of Love," a romantic story based on O. Henry's classic, "The Gift of the Magi." The movie will be broadcast Dec. 8 on ABC.

Capsule Movie Reviews

"THE LORD OF THE RINGS" (United Artists).

Ralph Bakshi's animated film version of J.R.R. Tolkien's trilogy, "The Lord of the Rings," the popular fantasy-epic set in Middle Earth, is not likely to stir much enthusiasm beyond the circle of devout Tolkien admirers. The animation is good for the most part, but the principal characters have little to recommend them to the general viewer's interest.

Bakshi, moreover, ends the picture before the brave hobbit Frodo reaches the end of his perilous journey to Mount Doom to destroy the evil ring that has come into his possession, and the viewer has to be content with the hope that he will accomplish his mission in a film yet to come. Since the evil characters are presented with far more verve and imagination than the good ones, "Rings" is not for younger children. (PG) A-II — Morally unobjectionable for adults and adolescents.

"MESSAGE FROM SPACE" (United Artists).

Some plucky youngsters team up with an old-timer to rescue a captive princess and save the universe from ruthless imperialists. "Star Wars"? No, a Japanese-made version of it which has fairly good special effects but is wretched entertainment in all other respects. Some of the roles are taken by American actors, with the Japanese performers being dubbed into

English. (PG) A-II — Morally unobjectionable for adults and adolescents.

"MOVIE, MOVIE" (Warners).

"Movie, Movie" is a good-natured spoof of the Hollywood fare of the '30s starring George C. Scott and Trish Van Devere. The picture is in the form of a double feature of the era, one section a takeoff on boxing movies and the other on musicals, with a war movie trailer sandwiched between. "Movie, Movie" will particularly appeal to those who enjoy old Hollywood films. The ring violence and a dance sequence, however, rule it out as straight family fare. (PG) A-II — Morally unobjectionable for

adults and adolescents.

TV Mass

The December Schedule for the TV Mass for Shut-Ins on WPLG Channel 10 Sundays at 8:30 A.M., is:

Dec. 10: Father Jim Vitucci, Director, Apostolate to the Deaf, in voice and sign language.

Dec. 17: Father Gerald McGrath, Archbishop Curley High School.

Dec. 24: Archbishop Edward A. McCarthy, one hour Christmas Mass.

Dec. 31: Father John Edwards, S.J., Pastor Gesu Church.



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Anti-abortion pledge controversy

WEST WARWICK, R.I. — (NC) — The superintendent of Catholic schools in the Providence Diocese has announced he will not intervene in a local principal's decision to use an anti-abortion version of the Pledge of Allegiance in the parish school she heads.

The SUPERINTENDENT, Christian Brother Stephen O'Hara, said the new version of the pledge — which ends with the words, "with liberty and justice for all, born and unborn" — would stand unless orders to revert to the original are given by Mercy Sister Mary Jane Ruisi, principal of the 283-student St. James School. It is not being used in any other diocesan or parish school, he said.

The revised pledge, which has been in use at the school since September, 1977, became the center of a controversy recently when several parents of St. James's students told the local press they believed it to be a violation of the separation of church and state.

Barbara Rainville, a Catholic who switched her second- and fourth-graders to St. James this year from public school, said the pledge issue was one of several reasons why she re-enrolled her youngsters in public school in early November. She said she and the parents of many other pupils at St. James believe that "everyone should be able to make up his

mind" on the abortion issue.

Another mother, who was not identified, said she was concerned that her first-grader did not know that the Pledge of Allegiance she had been taught was incorrect.

Sister Ruisi, however, said she had received no direct complaints about the pledge, which she initiated at the suggestion of an anti-abortion group whose name she could not recall. She said she was surprised that other Catholic schools had not adopted the same wording change.

U.S. Attorney Paul Murray said that while questions might be raised about the propriety of altering the pledge, "It's probable not illegal."

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DEADLINE ON ADS: MONDAY NOON

BUSINESS SERVICE GUIDE

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FRED HOFFMEIER-ACCOUNTANT
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MR. ATTORNEY

Specify "THE VOICE" for publication of "Notice of Administration". We pick up Copy each Monday at 2 P.M. - Room 307 Probate Division, Dade County Courthouse.

1-LEGAL NOTICE OF ADMINISTRATION

IN RE: ESTATE OF AURORA MAIE GADDIS Deceased

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of AURORA MAIE GADDIS, deceased, File Number 78-7898, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is A. LLEWELLYN BROWNE whose address is 2826 Crystal Court, Miami, Florida. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each person interested in the estate to whom a copy of this Notice of Administration has been mailed.

ALL PERSONS INTERESTED in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.

Date of the first publication of this Notice of Administration: December 1, 1978.

A. LLEWELLYN BROWNE
As Personal Representative of the Estate of AURORA MAIE GADDIS Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:

JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445-2551
12/1, 12/8, 78.

1-LEGAL FICTITIOUS NAMES

IN RE: GOMES, MULLEN & HOWARD C.P.A.'s NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of GOMES, MULLEN & HOWARD, C.P.A.'s at number 15930 Southwest 96th Avenue, in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this day of September, 1978.

Gomes, Mullen & Howard, C.P.A.'s, Professional Association, a Florida corporation

Stephen L. Perrone
Shutts & Bowen, Attorneys
1000 Southeast First National Bank Building
Miami, Florida 33131
Authorized by Stephen L. Perrone
Bowen, Attorneys
Send Bill and Proof of Publication to: Jan E. Blanck, Lawyer's Assistant to S.L. Perrone
Address: Shutts & Bowen, Attorneys, 1000 Southeast First National Bank Building, Miami, Florida 33131.
11/24, 12/1, 8, 15/78.

USE THE BUSINESS SERVICE GUIDE OPPOSITE PAGE.

1-FICTITIOUS NAME LEGAL

RE: TOTO MART
2104 NE 162 St.
N. Miami Beach, Fla.

NOTICE UNDER FICTITIOUS NAME LAW NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of TOTO MART at number 2104 NE 162 St., in the City of N. Miami Beach, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this day of November, 1978.

Anthony Altieri
19401 NE 22nd Road
N. Miami Beach, Fla.
11/24, 12/1, 8, 15/78.

RE: METRO CLEANING SERVICE
14528 S.W. 83rd St.
AFFIDAVIT UNDER FICTITIOUS NAME STATUTE
STATE OF FLORIDA
COUNTY OF DADE ss.

The undersigned, under oath says: It is the intention of the undersigned to engage in business under the fictitious name of METRO CLEANING SERVICE located at 14528 S.W. 83rd Street, in the City of Miami, County of Dade, State of Florida. Those interested in said enterprise, and the extent of the interest of each is as follows: JES CORPORATION, a Florida corporation-100%. Proof of publication of this intention to register is filed herewith pursuant to the provisions of law. Dated this 16th day of November, A.D., 1978.

JES CORPORATION, a Florida corporation
By: Jack Seidner, President
Address: 14528 S.W. 83rd St.
Miami, Fla. 33183

SWORN TO and SUBSCRIBED before me this 16th day of November, A.D., 1978.

NOTARY PUBLIC, State of Florida at Large
My commission expires: 5/24/80.
11/24, 12/1, 8, 15/78.

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COMPANION CRYPT
in chapel unit Woodlawn Mausoleum
\$3000 Call 1-305-421-8352

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We also do catering.
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5-PERSONALS

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We can help you pass State & County CONTRACTORS EXAMS

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Broward 981-4357
W. Palm 586-8249

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Newborn size
Economical, Quick-and-easy, fun to Knit. Comp. Inst. \$1.25 ppd.
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\$900 Total 576-6584

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DEALER
Air Conditioning heat & cools & repair
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RESPONSIBLE TENANTS-NE SEC.
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We have several properties available for your speculation. Call for details
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REALTORS 891-6252

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\$27,000
1 BR frame home As Is.
8,630 sq. ft. Zoned-C-1
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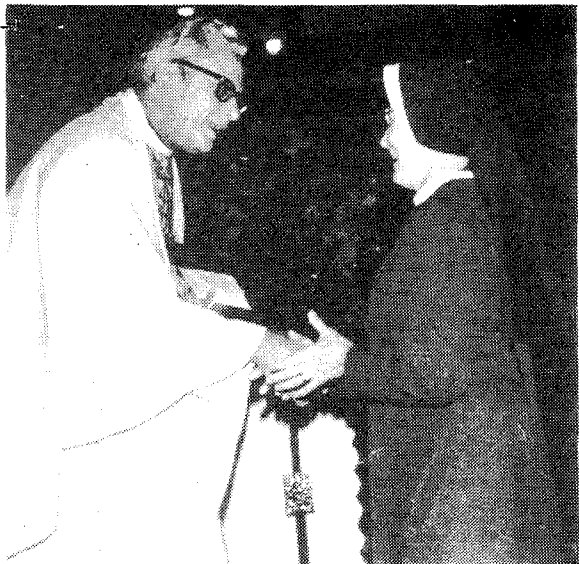
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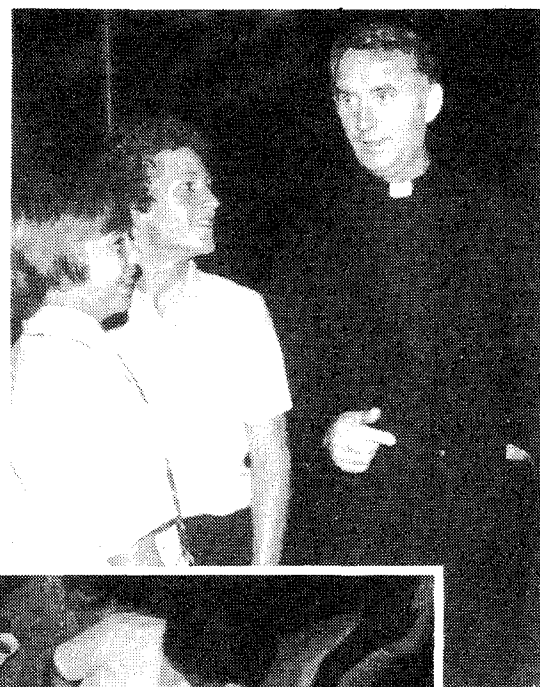
MAIL YOUR AD & REMITTANCE TO:
VOICE CLASSIFIED. P.O. BOX 381059
Miami, Florida 33138

DEADLINE ON ADS: MONDAY NOON



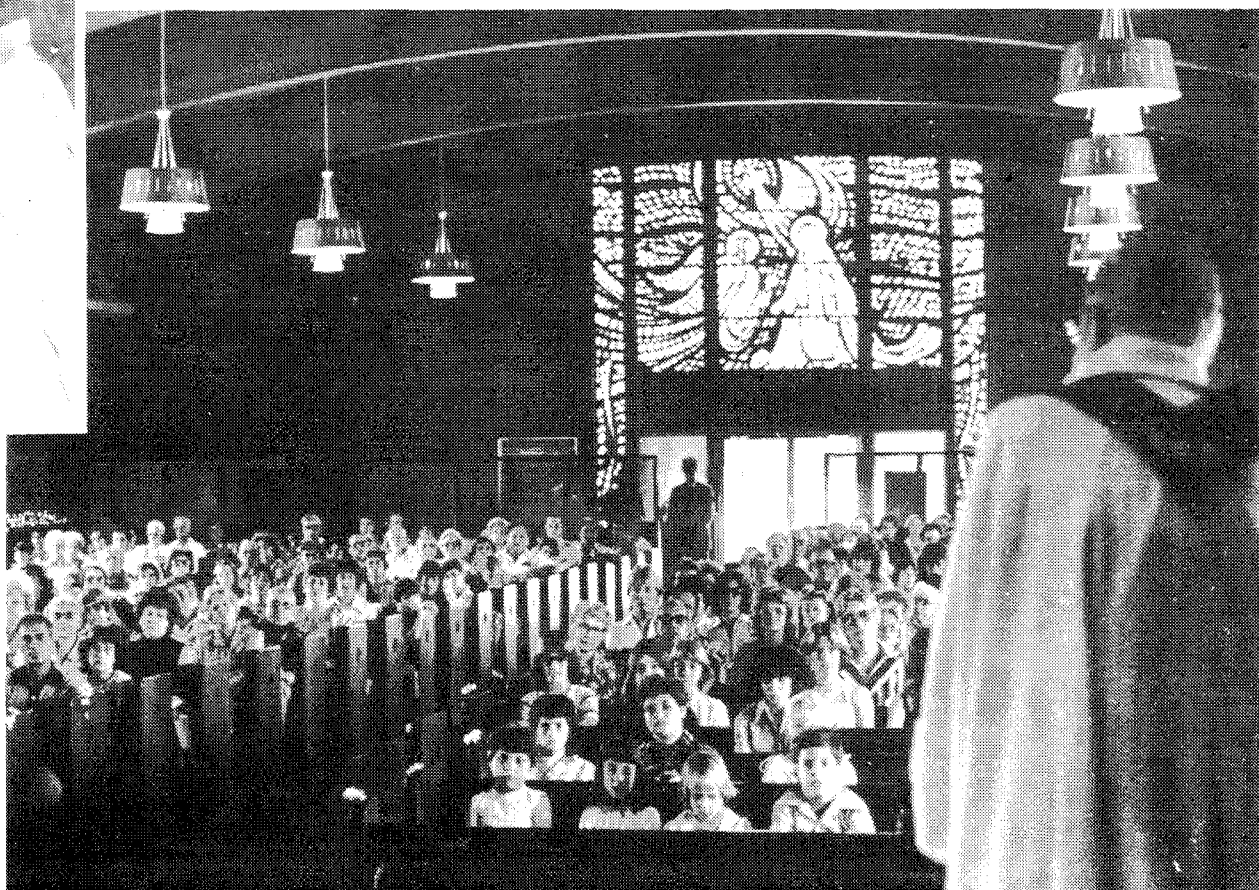
School marks 25th ann'y

WHEN THE Sisters of Immaculate Heart of Mary staffed the opening of Epiphany Elementary School in 1953, 280 pupils filled the first building of 7 classrooms. Today it boasts an enrollment of 750 students in a complex of 21 classrooms, library, resources and physical dep'ts with a staff of 10 Sisters and 15 lay teachers. Archbishop Edward McCarthy, chief celebrant of the commemorative mass, is shown presenting a plaque of gratitude for service to the IHM community of Immaculata, Pa., to principal Sr. M. Vincentia. Archdiocesan school superintendant Fr. Vincent Kelly is greeted by young students during reception in the school courtyard, shown in a birdseye view of little hands exhausting the refreshments provided by the Home and School Association mothers.

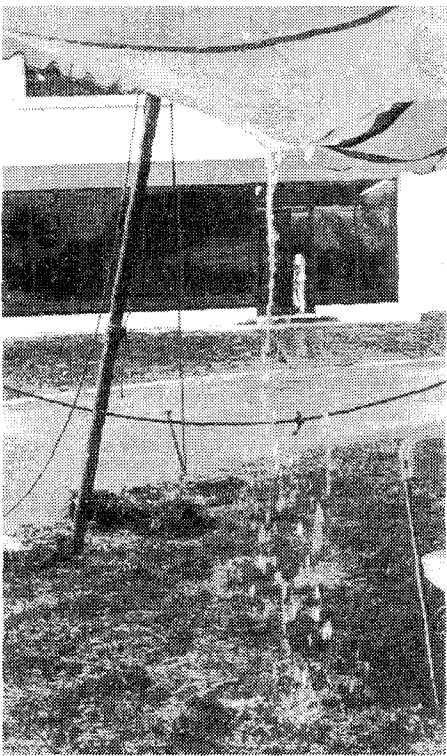


Pastor installed at Annunciation Church

IN A brief but impressive ceremony, Archbishop Edward McCarthy is shown handing stole of office installing Fr. Charles Anderson, T.O.R., as pastor of Annunciation Church in West Hollywood. Fr. Anderson was ordained at St. Francis Seminary, Loretta, Pa., in May, 1968 and came to the Archdiocese in 1978. Archbishop McCarthy was chief celebrant and preached a homily urging a "community of pray and love" to the parishioners of Annunciation Church. Fr. Joseph Janiszkeski is assistant pastor.



Water, Archbishop undaunted in groundbreaking



FIRST it dripped as the rains pounded the tent—at St. Mary's hospital scheduled mass and groundbreaking ceremony—then it poured as pockets of water formed on the tent as Communion was served—then it was all hands abandon—er—tent...

...but all was not lost as dogged perseverance simply moved the ceremonial "earth" indoors—in a bucket—where Archbishop Edward McCarthy concluded the blessing and Sister Josephine Waters, O.S.F., St. Mary's administrator for 27 years, stepped up and proudly retrieved a shovelful of the site soil—as the rain stopped! (see story page 1)



Marian Center dedication set

Ground will be broken by Archbishop Edward A. McCarthy for the newest building in the Marian Center complex at 1 p.m., Tuesday, Dec. 12 at 15701 N.W. 37 Ave.

The fifth structure at the Center for developmentally handicapped and mentally retarded will be a sheltered workshop providing a work situation for mentally retarded adults.

ADMINISTERED by the Sisters of St. Joseph Cottoler go, whose religious order, with headquarters in Turin, Italy, is dedicated to the care and education of the mentally retarded, the Marian Center was established by the

late Archbishop Coleman F. Carroll in 1963.

More than 130 students ranging in age from two to 40 are presently enrolled at the center, the only such school under Catholic auspices in the southeast U.S. The number of persons in the workshop is 41. According to Sister Lucia Ceccotti, director, the new building will eventually serve more than 100 persons.

Departments in the planned structure will include ceramics, greenhouse and an assembling and packing department. It is hoped that in the future a small home economics department will be provided.

ME couples set Yule parties

Christmas parties are planned by Marriage Encounter Couples in various areas of the Archdiocese.

A pot luck supper for couples in the North Dade section will be held on Dec. 17. Complete information is available by calling Dick and Jane Galbin at 758-6204. On Dec. 22 the same group will go Christmas caroling under the leadership of Lloyd and Aline Syfert.

In South Palm Beach area, ME couples will sponsor a holiday party at Manning Hall in St. Joan of Arc parish, Boca Raton. Contact Jim and Marge Hill, 392-6528 with

New choirmaster at St. Ann's

NAPLES — George Milan Tinker, former member of the New England Opera Co., has been appointed choirmaster for St. Ann Church.

Tinker, who was graduated from Brown University and the New England Conservatory of Music, has been serving as organist and choirmaster at St. Sebastian Church, reservations.

A welcome party and pot-luck supper is scheduled on Dec. 9 at Sacred Heart Church, Homestead. For further information call 253-6301.

Providence, R.I. He has served as chairman of the Dept. of Music at the Mary C. Wheeler School, Providence. His wife, Ruth Eaton, is an accomplished pianist and their son, Thomas, headmaster of Broadmeadow School, Middletown, Del. is a violinist.

In discussing his planned program in St. Ann Church, Tinker said, "We will use the old and the new; Latin and the vernacular. You might say, in some ways, I am a traditionalist. I use Latin to preserve universality and continuity."

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