



Our World

Warns of balance of terror

Pope Paul VI has warned the world against reliance on an atomic "balance of terror" as a means of safeguarding peace when peace seems to be "gradually deteriorating." Speaking Jan. 11 to the diplomatic corps accredited to the Vatican, he also defended the Holy See's diplomatic activities in the interests of peace and human rights, and pointed to danger spots in the Middle East, Vietnam and Cambodia.

Dr. on trial for abortion

The issue in a Boston trial of a physician for manslaughter during an abortion "is purely and simply a matter of how much value this society gives to human life," according to a spokesman for the U.S. bishops. In a statement here Jan. 14, Msgr. James T. McHugh, secretary for pro-life activities of the National Conference of Catholic Bishops (NCCB), commented on the current trial of Dr. Kenneth Edelin in Suffolk Superior Court in Boston. Dr. Edelin is being tried for manslaughter of a "male child" in the performance of a legal abortion.

Police raid chancery

Police raided the chancery office of Archbishop Jorge Manrique of La Paz, Bolivia, Jan. 9 in an unsuccessful attempt to arrest a Belgian priest who has been under his protection since ordered to leave the country in December. The priest, Father Eric de Wesseige, is a member of the national Catholic Justice and Peace Commission, which has opposed some of the economic and social policies of the rightist government of Gen. Hugo Banzer.

Must preach Cross

The bishops of Poland have declared that Christian evangelizers must preach the Cross of Christ as well as work for human liberation. In a pastoral letter reflecting on October's world Synod of Bishops at the Vatican, which discussed evangelization in the modern world, the Polish bishops warned against preaching of an earth-centered gospel. According to a Vatican Radio broadcast of Jan. 14, the bishops reaffirmed the "close link between evangelization and the duty to work for human liberation." But they also "warned against an exclusively terrestrial messianism."

Condemns exploitation

Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), condemned the "exploitation of women" in a statement marking the 1973 International Women's Year sponsored by the United Nations. At the same time the NCCB president warned against the pro-abortion stance of some proponents of women's equality, calling it "as selfish as the male chauvinism they rightly condemn."

Rebukes some Jesuits

The head of the Jesuit order has rebuked some Jesuits for spreading false gossip, especially in Rome, regarding alleged opposition between himself on the one hand and Pope Paul VI and officials of the Church's central administration on the other. Father Pedro Arrupe, superior general of the Society of Jesus, also criticized very conservative Jesuit groups whose actions, he said, would if continued "render the government of the Society impossible."



Oliva Robam

*Her problems
are everybody's*

A lot of people would be suffering and alone in South Florida communities if it were not for some of the innovative programs sponsored through the ArchBishop's Charities drive that were the first of their kind, helping people in ways no one else was doing. For more about these programs and the people being helped see page 7.

Florida Bishops statement

Life amendment urged

(See complete text, p. 15; editorial, p.4)

In a strongly worded statement timed to coincide with the anniversary of the Supreme Court's 1972 decision permitting abortion, the Bishops of Florida have called upon priests and laity to continue their opposition to abortion and to urge passage of a human rights

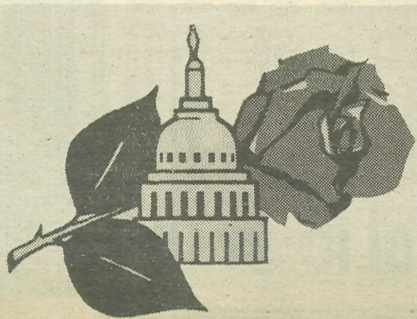
amendment to the U.S. Constitution.

"We call on our priests, our Catholic laity and all the people of God, especially in Florida, to continue to express their opposition to the current legal status of the unborn and to the offenses now being committed against the unborn, their mothers, their fathers and society itself," the statement said.

Also planned for the Jan. 22 anniversary is a March for Life in Washington, organized to petition Congress for a human life amendment. Although not sponsoring the march, the United States Catholic Conference supports it and will probably participate, said Msgr. James T. McHugh, secretary of the USCC Committee for Population and Pro-Life Activities.

The statement of the Florida Bishops, signed by Archbishop Coleman F. Carroll and Auxiliary Bishop Rene H. Gracida of Miami; Bishop Paul Tanner of St. Augustine; Bishop Charles B. McLaughlin of St. Petersburg; and Bishop Thomas J. Grady of Orlando; states that the only effective way to offer protection to the unborn and

Continued on page 3





"Many of the farmworkers are still excluded from the protections and safeguards provided by law for other U.S. citizens . . . their average educational level is about sixth grade."

Father Hugh Flynn dies at Daytona

DAYTONA BEACH — The Funeral Liturgy was concelebrated Monday at noon in Our Lady of Lourdes Church for Father Hugh Flynn, V.F., pastor, who served as first director of the Archdiocese of Miami's Centro Hispano Catolico in downtown Miami.

Bishop Thomas Grady of Orlando was the principal celebrant of the Mass for Father Flynn who died last Thursday in a local hospital following a stroke.

NATIVITY Church in Hollywood was the scene of a Memorial Mass for the first pastor of the parish on Monday when Father James E. Quinn, pastor, was the principal celebrant. Children of Nativity School, built under Father Flynn's direction, participated.

Also concelebrating the Mass for the 51-year-old priest were Msgr. John J. Donnelly, rector of St. Mary Cathedral; Father Stephen F. Flynn, his brother; Father Richard Walsh, Father Vincent Smith, V.F.; Father James Edwards; Father John Mizzi, Father Louis Dunleavy, Father Daniel Sloan, Father Richard Murphy, Father Thomas McMackin, Father Richard Gaffney.

Ordained on May 27, 1956 in St. John the Apostle Church, Hialeah, Father



FATHER FLYNN

Flynn was a native of Philadelphia who had been a stevedore, professional boxer and commercial painter prior to beginning his studies for the priesthood.

ONE OF five children, three of whom were in religion, Father Flynn was named Diocesan Director of the Spanish-Speaking Apostolate by Archbishop Coleman F. Carroll early in 1960 and took special studies at the Catholic University of Puerto Rico. He was director of the Catholic Spanish Center while it was being organized in downtown Miami and also directed the band of priests and Sisters who worked among South Florida's migrant workers in Homestead, Lake Worth, West Palm Beach, and Fort Myers.

Late in the summer of 1960 Father Flynn was named first pastor of the newly-established parish of

Nativity in Hollywood where he served until he was transferred in 1964 to the pastorate of St. Helen parish, Vero Beach, where he served until his appointment to Our Lady of Lourdes parish, five years ago.

In the Diocese of Orlando he was a member of the Holy Year Committee, the Ad Hoc Committee of Diocesan Finances and in 1970 was elected to the Orlando Senate of Priests. From 1971 to 1973 he was a member of the board of Social Services of the Diocese.

Father Flynn, who was buried in Philadelphia, is also survived by three sisters: Sister Marie Nivard, R.S.M.; Mrs. Samuel Whelan and Miss Catherine Flynn, all of Philadelphia.

Archbishop's letter

Let your hearts speak to needy

To the Priests, Religious and Faithful of the Archdiocese of Miami:

From missions stretching from the west in Immokalee to the east in Delray and south to Naranja, the word hunger takes on flesh and blood. The hunger of our brothers and sisters who harvest our food goes beyond the unemployment caused by foreign imports and mechanization. The hunger that farm workers feel most deeply is the hunger to feel wanted.

Many of the farm workers are still excluded from the protections and safeguards provided by law for other U.S. citizens. It is estimated that 50% who are eligible for food stamps do not receive them and that their average educational level is about sixth grade.

The need to be wanted is a heart problem, our problem.

It is this need that our nine priests and nineteen sisters who live and work with our brothers and sisters of the fields try primarily to fulfill. They try to build a bridge between our hearts in the city and the hearts of our brothers and sisters in the country through our common

brother Jesus. They proclaim Christ's Gospel and work for social justice.

We need your contributions Sunday, Jan. 19, in order to keep this bridge open. Please let your hearts speak to these people.

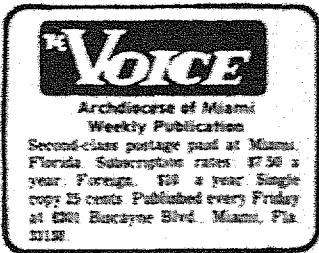
Very sincerely yours in Christ,

Edmund J. Carroll
Archbishop of Miami

OFFICIAL Archdiocese of Miami

Upon the recommendation of the Very Reverend Columba Devlin, T.O.R., Minister Provincial of the Third Order Regular of St. Francis of Penance, Pittsburgh, Pa., Archbishop Carroll has made the following appointment, effective Jan. 7, 1975:

THE REVEREND SALVATOR STEFULA, T.O.R. - to Assistant Pastor, Annunciation Church, West Hollywood.



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Beginning this week, The Voice will publish a weekly series focusing on people who are very active in their parish, helping to build the Christian community that unites the parishioners. This is the first article of the series.

Parish Pacesetters

St. Anthony parish

Senior citizens have always been her "first love."

Now that she numbers herself among them, Gertrude Gildea, retired social worker, who spent many years working with the aging, is helping her fellow golden-agers in her parish find spiritual, social and cultural activities to make their lives happier.

President of the Young-at-Heart Club at St. Anthony parish, Fort Lauderdale, Mrs. Gildea is also a member of the St. Anthony Women's Club and finds the time to be active in various parish activities.

"A REAL go-getter," Father Laurence Conway, V.F., pastor of the parish, called her, praising her work in

organizing the Young-at-Hearts in 1973.

She helped Father Conway start the group for senior citizens when the pastor sent out forms to people to see how much interest existed in the formation of such a club. Seeing his concern for senior citizens, she volunteered not only to be a member, but to use her background in helping get it going.

Glowing with enthusiasm over the weekly activities, Mrs. Gildea explains that she and her club have planned everything from Mass for shut-ins, to covered dish dinners, to travelogs to dances. Members also serve doughnuts and coffee after Masses and volunteer their time to help with the federal nutrition program which uses the church's

facilities to serve hot meals to the elderly.

"The club gives these people, who are often lonely, a place to come, and offers them the three most important things they need at this time in their lives — spiritual, social and cultural activities," she said.

"OLD PEOPLE are my first love," said Mrs. Gildea, who with her husband John has been a winter visitor from Cincinnati to South Florida for 17 years and a permanent resident for four.

"Sometimes they may be difficult, but we must remember that we will all be old some day, too."



Mrs. Gildea

'March for life' set

Pro-life proponents in South Florida will observe the second anniversary of the U.S. Supreme Court ruling legalizing abortions on Wednesday, Jan. 22 as a March for Life is conducted at the nation's capitol.

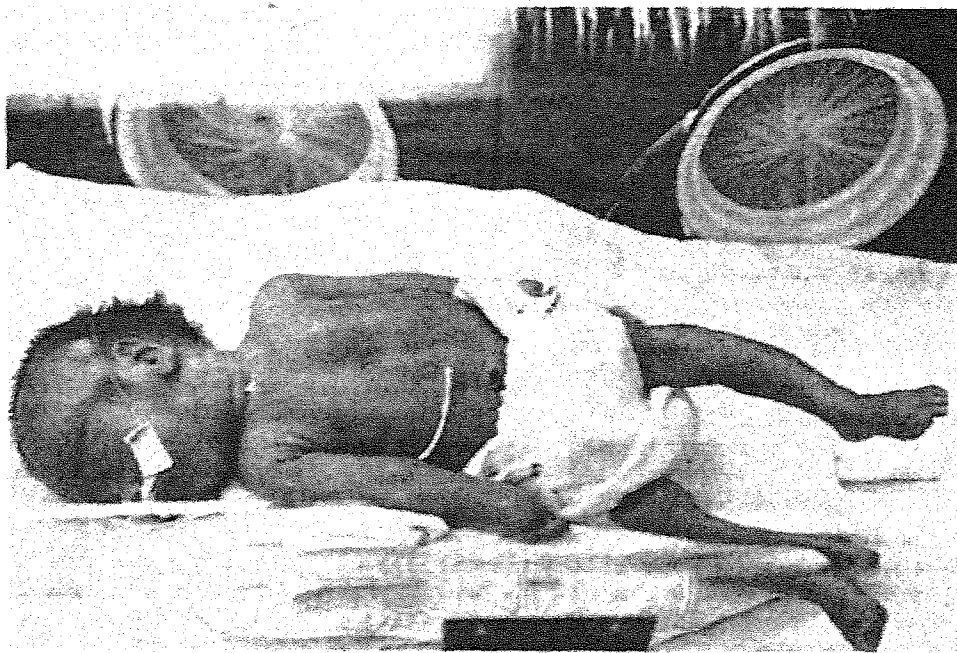
At 11:30 a.m. members of the Right to Life Crusade will meet in front of Miami's Federal Court House to protest "the deaths of approximately three million Americans since the 1973 Supreme Court decision."

Coral Gables attorney Robert M. Brake will file a Friend of the Court Brief to supplement the brief of the State of Florida filed by Florida Attorney General Robert Shevin's office with the object of returning the provision of parental consent to abortion of minors.

ON Saturday, Jan. 25 local youth groups will picket several local hospitals where abortions are performed and will then participate in a pro-life Mass which will be celebrated at 3 p.m. in St. Raphael Chapel at St. John Vianney Seminary.

Broward County Right to Life members will sponsor a pro-life breakfast at 9:30 a.m. on Jan. 22 at the Governor's Club Hotel, Fort Lauderdale. Local legislators who have been invited to attend include Rep. Van Poole, Rep. Arthur Rude, Sen. Chester Stolzenburg, Sen. William Zinkil, and Rep. Jack Miller. Pastors of their respective churches have also been invited.

Reservations may be made by calling Elaine Weber at 566-9881.



SLEEPING peacefully in an incubator, a baby born six to eight weeks premature is being cared for in a special room at Mount Sinai Hospital in New York City. The child, probably abortable under the Supreme Court ruling of January, 1973, is getting a chance to live. Protection of such infants is one of the purposes of the National March for Life Jan. 22 in Washington, D.C., and of the statement of the Florida bishops.

Unity prayer week to open on Saturday



Christian churches throughout the world will begin their 67th annual observance of the Week of Prayer for Christian Unity on Saturday, Jan. 18, when Christians will consciously lay aside denominational differences in prayerful anticipation of the day when, according to the prayer of Christ, "all will be one."

In a letter to priests and Religious of the Archdiocese, Father John Vereb, chairman of the Archdiocesan Ecumenical Commission emphasized, "Our divine Lord's prayer for unity will be only a pious illusion if we Christians abdicate our responsibility to work and pray for unity or if we allow misleading ecumenical objectives and programs to discredit the true dimensions of this Christian and indeed Catholic Responsibility."

"True ecumenical ideals and practical ecumenism must spring from religious experience and must deepen one's spiritual life and commitments," Father Vereb said.

AMONG programs marking Christian Unity Week in the Archdiocese of Miami will be one sponsored by the Ecumenical Committee of Epiphany parish council which has invited all Christian churches in the South Dade

area to participate in a program at 7:30 p.m., Jan. 21.

Viewing the observance as an opportunity to participate in the "Renewal and Reconciliation" theme of the Holy Year the committee has invited members of various faiths to join in a "Getting To Know You" presentation in the cafeteria when a film strip will be shown that has been prepared by Craig Blackman, director of Religious Education at the South Miami First United Methodist Church.

"Getting To Know Us" will be the theme of a dialogue by priests and ministers.

Brief prayers and a worship service, in which Epiphany Folk group and the choral group of Mt. Olivet Church will participate, will follow in Epiphany Church.

"Reconciled by the Christ who renews, frees and unites," is the theme of this year's observance selected by the Graymoor Ecumenical Institute and the Faith and Order Commission of the National Council of Churches. It coincides with the focus of the Holy Year and the Fifth Assembly of the World Council of Churches, both of which take place in 1975.

Pro-life amendment urged by Fla. bishops

Continued from page 1

others "whose lives may lack 'meaningfulness'" is by adoption of a human life amendment.

Quoting the declaration on abortion confirmed by Pope Paul in November, 1974, the statement called on the two Senators and 15 Representatives from Florida, as well as the state legislature, to work toward and support an amendment to the U.S. Constitution.

Since the Supreme Court decision, which struck down most state restrictions on abortion, about 1.2 to 1.8 million legal abortions have been performed each year, medical authorities estimate. These estimates for the past two years and U.S. government figures for 1969-72 indicate that, in the past six years, more than 3.6 million legal abortions have been performed.

Miss Nellie J. Gray, a Washington, D.C., attorney who is chairperson of the March for Life Committee, the group organizing the

Jan. 22 march, said the committee is not advocating any particular constitutional amendment but is seeking to focus the efforts of the pro-life movement on the enactment of an amendment that would embody the principles the committee upholds. These principles hold that each human being has a right to life that society should protect from conception onward.

Miss Gray said the committee is distinct from any national or state right-to-life groups. She said the Jan. 22 program at the Capitol would include pro-life Senators and Representatives.

Last year's march drew about 15,000 persons to a rally at the Capitol, at which Buckley and Hogan spoke.

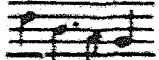
This year, as last, the committee is urging people to have red roses, as a symbol of life, delivered to senators and representatives. Last year, about 22,000 roses were delivered.

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The tide of acceptance in any social phenomenon is a massive thing that tends to engulf the individual, often without his even knowing it.

As desegregation became more and more the accepted custom of the land, individuals who might have been cool to the idea have nevertheless been caught up in the trend and are working and playing and socializing alongside minorities simply by conformity to the new custom of the day. Acceptance creeps in and in this case it is good.

But what about a social phenomenon that is not good?

Anti-Semitism in Germany in the 30s crept in gradually, more and more openly practiced until it was accepted as the normal thing and eventually led to a holocaust.

Acceptance is now creeping up in this country, acceptance of another kind of holocaust that is killing millions of lives.

Abortion.

Since the U.S. Supreme Court decision two years ago, it is estimated by medical authorities that 3.5 million legal abortions have been performed. That is 3.5 million babies that were conceived, that grew in the womb and were killed before they could be born.

And this is being accepted more and more as today's thing. "It's the way things are."

The Florida Bishops have now issued a strong statement timed (Wednesday the 22nd) to coincide with the court's decision, urging all Catholics not to give in to this trend. And they point out that the most meaningful way to do this is to support a pro-life constitutional amendment.

The Bishops quote the Declaration of Independence to the effect that it is self-evident that the Creator makes all people equal and with the right to Life, Liberty and the pursuit of Happiness.

They also refer to Pope Paul who points out that people have many rights but none of those rights mean anything unless you have life first. He makes the point that to kill some unborn while letting others live is discrimination of the grossest kind.

If we are all to be fully realized as human beings with special place in the scheme of things, then we must give special respect for human life at all its stages of development, not just as long as that life is holding a job, or has demonstrated a certain level of IQ, or after it has had its umbilical cord cut.

The Voice
of
The Holy Father



'We must give peace a soul... the soul of peace is love'

'What can I do to help?'

(Sixty-seven years ago, an American Episcopalian Minister founded the Chair of Unity Octave, now celebrated annually Jan. 18-25 by Christians of all denominations all over the world. The following year that minister, together with a small group of his followers, entered the Catholic Church and formed the first membership of the Society of the Atonement. Since then, notably within the last 13 years, the Chair of Unity Octave has become well known and celebrated prayerfully in the hope of achieving unity among all Christians. Pope Paul VI, in speaking (a few years ago) on the ecumenical effort in the Church, gave to Catholics some guiding principles to prevent abuses and to promote a firm and positive atmosphere for the growth of unity among all Christians. Following is an excerpt from that address.)

Let everyone ask himself: What can I do to help the Gospel cause of the one fold and the one Shepherd, appointed to represent the one, supreme and invisible Shepherd, Christ the Lord?

We must all examine our own consciences. One response is general and valid for all. Let us try to be true Catholics. Convinced Catholics. Firm Catholics. Good Catholics. There cannot be a watered down, approximate and camouflaged Catholicism, still less if it implies denying by our behavior what will bring ourselves and our separated Brethren mutually closer.

A religious and moral aping of easier and questionable forms of the Christian life will not help our witness or apostleship, nor will it gain anything by way of esteem, example and trust. It will serve only to depreciate the cause of Christ and His Church.

The Council's teaching is relevant here, precisely with reference to ecumenism. That the attraction towards unity of the Church may be effective, "all Catholics ought to strive for Christian perfection." We might conclude at this point with a list of the virtues which, on our side, could smooth the way for the meeting with our Christian Brethren still separated from us. The first is unity among us Catholics. All divisions, quarrels, separatisms, all egoism within our Catholic communion, harm the cause of ecumenism and hold back and halt the march towards that happy encounter: they belie the Church, whose members are



The use of art for a religious purpose is shown in the Vatican's Sistine Chapel where Michelangelo's Last Judgment dominates the wall behind the altar. Holy Year tourists such as these visitors to the chapel and other shrines in Rome will find that the city is filled with examples of the conviction that art should serve religion, according to Canon William Purdy.

marked by mutual love, as the Lord taught.

Some other virtues: firmness and simplicity of faith, nourished by God's Word and the Eucharistic Bread; humility, because of the gift of the full and true faith; open and generous kindness to all: the spirit of service and sacrifice; love for Christ, for Christ crucified and risen again.

Finally, of course, as always, prayer is necessary. As we have said, the undertaking is so far beyond our strength that we cannot do without the Lord's strength. We should invoke it, piously, humbly and confidently. All of us, and always.

General Audience, Jan. 21, 1970

Field of true peace

(On Jan. 1, 1975, Pope Paul celebrated a special Mass in St. Peter's Basilica, at which he again united the themes of the World Day of Peace and Reconciliation. Following are excerpts from that homily.)

Reconciliation shifts the sphere of Peace from the

external to the internal forum; from the extremely realistic field of political, military, social and economic rivalries, conflicts, that is, of the tangible world, to the no less real but imponderable field of men's spiritual life. It is hard to enter this field, yes, but it is the field of true Peace, of Peace which is in minds before it is in deeds, in public opinion before it is in treaties, in men's hearts before it is in armistices. To have a true Peace we must give it a soul. The soul of Peace is love . . . Love which is charity brings about reconciliation; it is a creative act in the web of human relations. Love overcomes dissensions, jealousies, dislikes, age-old oppositions and those newly emerging . . . Will love, yes, Christian love, succeed in tearing from the heart's depths the poisoned and tenacious root of revenge, the "settling of accounts," the "eye for an eye" and a "tooth for a tooth," from which bloodshed, reprisals and destruction then follow, linked in a chain reaction, like an unending obligation of ignoble honor?

Love will succeed

Yes, love will succeed, because Jesus Christ has taught us so. He included the obligation to love in the prayer par excellence, the "Our Father," obliging our stubborn lips to repeat the wonderful words of forgiveness: "And forgive us Father, our debts, as we forgive those who are in debt to us." Reconciling love is not weakness, is not cowardice: it demands strong, noble and generous, sometimes heroic, feelings; it calls for the overcoming of oneself rather than of one's enemy . . .

Difficult, yes, it is difficult: but this is the Gospel of reconciliation, which, when you examine it closely, is after all easier and happier than nurturing in oneself and enkindling in others a heart full of rancor and hatred. Man is originally good, he must be and become good once more. Let us remember then: Christ is our peace.

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Letters to the Editor

Help the retired

Editor: Please help! There are so many retired people, men especially, who are still able of mind and limb and have so much to offer to the world but don't know in what direction to aim it.

Conversely, there are many needy people who could greatly benefit from the precious time that is available to these able few.

Now, if you could only get the two together — we'd have a little bit of heaven on earth — and that must be what heaven is all about. I've decided after observing many retired people who want so badly to be useful, to contribute, to be in the Lord's service — but don't know how to go about it.

If any of your readers could offer suggestions, I am sure they would be performing a great service to many beautiful but lonesome people who hunger to be productive, and to many needy people who hunger for their services.

Name Withheld

God condemn homosexuals?

Editor: Referring to the letter by Rev. F. Gettelfinger published in your Jan. 3rd issue, on mortal sin — The reverend implies that the homosexual "will be cast, body and soul, into the fires of hell to suffer there forever".

Do we not have a just and merciful God? There are millions of homosexuals that are what they are thru no fault of their own. A great number have attempted treatment and sought psychiatric care to no avail. The greatest majority of homosexuals, from all walks of life lead a good Christian life; do much for charity; hold responsible positions; attend church regularly; and do the best they can.

Homosexuals have been persecuted by society for years, and now Rev. Gettelfinger warns us that there is absolutely no hope. I'd say it's quite a sad and discouraging situation when a person can't seek a bit of comfort and compassion, from his church.

Thru the ages there have been many great individuals who were homosexuals and have done great works for the church. Today, there are homosexuals in the priesthood and religious orders. They are as human as the next person. Are we to believe there is no hope for them? I, as well as many others cannot buy this thinking.

I ask and urge you, dear editor, in the name of multitudes, please print Rome's stand on this subject.

I pray that instead of discouraging this group

By Msgr. James

J. Walsh



It's not just a 'Catholic thing'

You may have seen the following two news items. Even if you have, they are worth reflecting on again. They may help rid the fairly widespread attitude of "ho hum, here we go again," when the subject of abortion is raised.

There is no question that the pro-life movement has gained much ground this past year. And perhaps what has helped it most is the growing conviction that the campaign for the preservation of human life is not just "a Catholic thing."

The best example of this known to me is the testimony of a Mayo clinic doctor given a couple months ago. He was speaking from his experience of more than 25 years as a doctor and as head of medical genetics at Mayo. And Dr. Hymie Gordon comes on strongly. "I am absolutely and totally opposed to abortion in any circumstances, under any condition. There are no qualifications; there are no exceptions. Abortion is killing."

He explained that his first medical assignment was at a poor people's clinic in Durban, South Africa. A woman in her seventh pregnancy suffered from a severe heart condition. Because of her condition, the doctor suggested a termination of pregnancy. "She refused flatly, adding that doctors had advised abortion since her second pregnancy, and she wasn't about to capitulate at her seventh."

AFTER her successful delivery, Dr. Gordon took a second look at the "medical justifications for abortion." And he kept questioning what most

of people, the church will extend her arms to them; give them hope and encouragement; and make them realize that God is understanding and all merciful.

Name withheld

Superstar is anti-Christian

Editor: In reference to the rock opera, Jesus Christ Superstar, I should like to point out that it is filled with gross misrepresentations.

According to the story presented in this opera, the one resurrected is not Christ, but Judas. And it is Judas who crowns the Christ in the end. The betrayer is portrayed as a hero, as rightly believing with a crusader's firmness in his "mission": to try to dissuade Christ from making a stupid mistake.

Jesus, on the other hand, is shown to be an indecisive weakling, who needs the consolation of a girl to soothe him, to tell him that the events, "bugging" him (in reality part of God's plan for the redemption of mankind) are not such a big thing after all, and that he mustn't concern himself with them too much. And this "Jesus" succumbs to the opiate-lullaby, in direct contradiction to the real Jesus who, when Peter intimates that He should not have to suffer crucifixion, turns to him and says, "Get behind me, Satan!" (Mt. 16:22-23).

THE reference made to the Last Supper is a real winner. Jesus' words of Consecration are twisted into an angry, frustrated cry of accusation. This is the Mass? This is the healing Christ? Don't tell me this is art! Art is a way of representing reality. And don't tell me that this is an attempt to bring the Gospel to modern young people. I have yet to see anyone come away from a performance of Superstar living the Gospel more solidly than he had lived it before seeing the opera. Why? Because Superstar does not tell anyone what is in the Gospel. It tells us rather what the world wishes to believe today, another kind of "gospel" which is easier than what Christ taught. Easier, because it is not uplifting, but instead humanistic, attempting to stifle the call to perfection that is the vocation of every child of God.

God became man, not to show us how to be what we already knew how to be, but to elevate

The Voice reserves the right to edit letters for space requirements, and all letters must include signature and address.

us to something more: a share in His own holiness. There is nothing in Superstar that encourages us to be more. At best, it tells us that "everything's all right" — it's all right for things to stay the way they are, all right for us to remain in an atmosphere of "easy does it, you're okay."

It's not our goal just to "be." Our heavenly Father calls us to become more like Himself at every moment. Are you listening?

Patricia Hopkins
Miami

Need IRA-like group here

Editor: Abortionists run rampant throughout our country and Catholics are denied basic economic rights.

Yet, while this situation exists, Catholics seem all too willing to write a few articles and make a few speeches opposing these evils but otherwise to leave matters as they stand. Now militants have seized Alexian Brothers property and, chances are, will benefit from this action.

Militant action is becoming a fact of everyday life. Another increasingly clear fact is that, to achieve some goals — such as fairer treatment for Catholics — we ourselves must organize into a militant action group, just as others have who have been denied rights. The Jews have formed their Jewish Defense League, the Indians their American Indian Movement, and the blacks their militant groups and all have been at least somewhat successful in gaining their people justice.

In the past, our Church has approved of militant action. Good examples have been the Crusades, the 30 Years War and action against the Turks as at Lepanto. Fortunately, we Catholics have a more recent example of what our fellow Church members have done to achieve freedom and fair treatment. This example is the Irish Republican Army, which although tending toward excessive violence — is patriotic in its goal of freeing Northern Ireland from British-led oppression, just as the Sons of Liberty and Minutemen helped to free our own country from similar oppression nearly 200 years ago.

The IRA has shown us the way. We must organize and, in a more peaceful fashion, follow it.

Edward J. Conway
Tampa

who are worried about an unwanted pregnancy, for families who don't know how to care for their baby, and mainly help for the possibly deformed or diseased baby."

He urged that the pro-life movement be a competitor to the March of Dimes, "helping the babies and their families who do suffer from defects. That would put pro-lifers at the point where it has real meaning."

THE SECOND news item on the same subject reveals that Dr. Bernard Nathanson, writing in the New England Journal of Medicine, admits his change of mind regarding termination of pregnancy. As head of one of the world's largest abortion clinics and very much a crusader for legalized abortion, he wrote: "I am deeply troubled by the increasing certainty that I had in fact presided over 60,000 deaths."

While still holding there must be permissive legal climate for abortion, he also is urging that a way be found to create a moral sensitivity to the seriousness of abortion.

He said between the two opposed camps (pro and anti-abortionists) "lies the infinitely agonizing truth. We are taking life, and the deliberate taking of life, even of a special order and under special circumstances, is an inexpressibly serious matter."

The attitude of professional men like these should encourage pro-life advocates to believe their cause is far from hopeless.

HELPING PEOPLE

"Many of our programs were the first in the area to do certain things that nobody else was doing to help people."

— Dr. Ben Sheppard.

ABCD

Heroin is still around, all right. You can see it in the faces of the people on a Thursday morning, or any morning, who have come in to St. Luke's Center on NW 7th Street for their lab test and to get their dose of mind saving methadone. The atmosphere is one of relaxed but busy activity.

A receptionist answers phones or questions at the door, clients lounge on sofas and await their turn at the lab window where pert lab girls brighten the room and counselors work quietly in offices.

"MANY OF OUR programs were the first in the area to do certain things that nobody else was doing to help people," said Dr. Ben Sheppard, associate director of Catholic Charities which, through ABCD, provides a whole spectrum of services to people in need.

"St. Luke's Center was the first methadone center south of New York City," said Dr. Sheppard in his office at the center. "Heroin addiction is not as talked about now as it used to be but it is still a major problem even though alcoholism is becoming an increasing problem among youth.

"As for alcoholism, we will have the first program in the area for adolescents at Bethesda Manor in a few weeks," Dr. Sheppard said matter of factly.

While the methadone center was the first such in the area, and other drug programs proliferated in South Florida, alcohol abuse was lost in the

maze of fear over drugs, and especially abuse by youth was ignored.

Now at Bethesda Manor, a quiet homey place in a residential neighborhood where adult alcoholics are being helped, soon young abusers will also have a place to go. There are educational programs in schools for youth and a comprehensive alcohol program run by county government but no special place for young alcohol abusers — until now.

"WE ALSO built the first downtown recreation center for neighborhood children of working parents," the doctor continued.

And there are literally hundreds of children and about as many parents who can testify to the good the Overtown Center is doing for a whole section of the Miami Inner City that was virtually a cultural and social void before a large old firehouse was renovated, painted, carpeted and air conditioned, bringing the sunshine of recreation, cultural arts and crafts, counseling, hot meals, understanding and day care to a neighborhood that had never had such a hub before. Daily you can hear the laughter and noise of this social phenomenon at Miami Avenue and 14th Street.

Dick Moran, one of Dr. Sheppard's key assistants, adds, "The Rec Center was also the first of its kind under the Revenue Sharing system, where our funds help generate funds from the government."

Dr. Sheppard continues, "We have the first primarily adolescent



clinic for pregnant girls who don't want abortion but want to give their baby life. (This is the Ben Sheppard Clinic in South Dixie Highway.) We give them a free pregnancy test, counseling, prenatal care and set them up for delivery at Mercy Hospital.

"AND WITH the bad economic situation now we are having more

people coming in because they want their baby but can't afford to have it otherwise," said Dr. Sheppard.

He goes on to mention the Miami Bridge, a run-to house for runaway youth who end up in South Florida a long way from home and income and security but just as close to their problems as they were when they left home. Bridge personnel put the youths up for a few days, counsel them, and try to reconcile them with their parents and arrange transportation. And there is Ozanam House, a half-way house for first offenders, the doctor adds.

"This is one of the best programs of its kind," says Dick Moran.

"If it were not for this program," says Bob Preziosi, who runs Ozanam, most of these guys would still be in jail or out on the streets without any help or readjustment or place to stay while getting back into work and they would end up in trouble again."

THAT'S THE IDEA of Ozanam, to help the man who has paid his debt make the transition from the abnormal, crime-breeding environment of prison to the competitive world of outside society that can be very hard and unforgiving on someone who has served time.

"One of our unique factors," says Preziosi, "is that we have a psychologist, Dr. Jack Jacobs, in addition to counselors and our house manager Cleo Orange who is an ex-offender himself and knows the problems."

There are many other programs, of course. But the idea is made. A lot of people are being helped that might otherwise end up in jails, welfare rolls or hospitals, costing society (the taxpayer) more money.

In referring to the ArchBishop's Charities Drive, Dr. Sheppard says, "It will be harder to give this year, but the people will respond as always when they see a great need, even greater now than ever before."

ABCD co-chairman — a man of many activities

The pictures on the wall tell his story.

Invitations from Presidents to the White House, gifts from international clients, pictures of his family and mementos from an audience with the Pope adorn the Ferre Building office of David Walters.

An attorney in international law and an expert on immigration affairs, as well as a Democratic Party fund raiser, Walters is turning his talents to helping needy people through his co-chairmanship of the 1975 ArchBishop's Charities Drive.

POINTING to the critical need for help in the areas covered by the ABCD, the graduate of Baldwin Wallace College, Cleveland School of Law and University of Miami Law School explained that the goal of the drive this year "is to raise every pledge by 25 percent.

"That is to cover the fact that the old beast of inflation is taking a lot away, plus the simple fact that more people need help," he said.

He should know. Not only was he the finance chairman for the elections of Presidents Kennedy and Johnson and for Sen. Hubert Humphrey, but he is on the board of directors of Variety Children's Hospital and former president of the National Leukemia Society.

The need for raising funds for worthy causes is something especially close to the heart of this man, who has worked so hard to help others.

Five years after serving as president of the Leukemia Society, in 1970 his own granddaughter died from the disease. Since that time, Walters has become a benefactor of the Academy of the Assumption, where his granddaughter was attending school; and built a chapel in her memory at Variety Children's Hospital.

One of the important points in favor of the ABCD is its lack of administrative costs, said Walters, a member of St. Kieran parish and newly inducted Knight of Malta.

"When I am asked for charity, my immediate question is how much will go toward salaries? In the ArchBishop's Charities Drive,



David Walters

the figure is very conservative. About 95 percent of the money raised goes to the intended source."

He also pointed out that this year no funds will be spent for capital improvements such as new buildings, but all the money will go toward essentials.

A MAN who enjoys casual clothes, Louis XIV furniture, art and deep sea fishing, Walters spends much of the year in Ireland at a farm in

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By Dale Francis

Bishops did ask us to fast, remember?

How are you doing with the fast? You remember last November the bishops of the United States said they were going to fast at least two days a week and they asked the Catholic community to join them.

How are you doing? If you are doing just fine, keeping fast at least two days, then that's good. If you are not then perhaps it is time to make the commitment.

WHAT SOME have said, deciding they would not fast, was that the bishops didn't demand that Catholics fast, only suggested it. So they say they are under no obligation to fast.

Well, it is true the bishops didn't demand that Catholics fast. It was a recommendation, an invitation, a call for commitment. But there was nothing obligatory about it — unless you happen to believe that we are obliged to do what is asked of us.

It is a strange thing. Eight years or so ago there was a lot of talk about legalism in the Church, about how the people are treated like children when they are obliged to fast or abstain from meat on Fridays.

We are adults, the argument went, and we should be treated like adults. Let the Church no longer tell us what we should do or not do but leave it to us. Then our actions will be more meaningful because they will be derived not from compulsion but from our own wills.

BUT THE strange thing is that the legalists were those who talked the most for doing away with legal-

ism. As soon as they were no longer compelled by Church law, they no longer acted.

I go back frequently to what the bishops said in 1966 about permitting Catholics to be free from the obligation of abstinence on Fridays. I do this not because I'm trying to bring back Friday abstinence but because I believe it is something that tells a great deal about human nature. It is revealing, showing us how we are and showing, too, what happens when the Church decides to allow an individual choice rather than

"The U.S. Bishops did not end Friday abstinence... But they did allow Catholics who wished to substitute some other form of penance for Friday abstinence to do so."

place obligations on the whole people.

The U.S. bishops did not end Friday abstinence. As a matter of fact, they said that they hoped Catholics would be mature enough to continue Friday abstinence as their own commitment. But they did allow Catholics who wished to substitute some other form of penance for Friday abstinence to do so.

So understand the situation: Friday abstinence was not ended but rather it became an individual responsibility. The bishops urged that Catholics continue abstinence on the

day of our Redeemer's death for us.

THE IDEA of Friday penance was in no way changed. Catholics were told they could choose some other form of penance if they wished to substitute for Friday abstinence. But they were told they should do this consciously, if they did not keep Friday abstinence then they should clearly substitute some other form of penance or good work for it.

Now we all know what happened. There are Catholics who keep Friday abstinence yet. There is no

way of knowing how many but there are Catholics who do so. But the great majority of Catholics no longer even think about Friday abstinence.

Do those Catholics who choose not to abstain from meat on Fridays now consciously choose some other form of penance or good work instead? Again there is no way of knowing nor is there any need to know. But you know.

We are today. I believe, more than we once were legalists in spirit. By this I mean, a great many people feel no compulsion to act as the

Church asks that they act since it is not compelled.

I THINK this is what has happened with a great many people concerning the injunction of the bishops that the entire U.S. Catholic community should fast at least two days a week. Since what the bishops said was an injunction, a plea, a request, there are many who simply ignored it. They were not told to do so, only asked, so they chose not to act.

I do not believe this is in any way a rebellion against the leadership of the bishops. It is simply an immaturity. For all the talk that were we not ordered but left to make our own decisions we would show our Christian maturity, the unpleasant truth is that we do not show our maturity at all.

Nor are we helped on this. In many Catholic publications when the request for two days of fasting was reported, it was thought important to add the fasting was not obligatory. Not obligatory? In the sense that it was not required, not made a part of Church discipline, it was not obligatory.

BUT IN the sense we are a people who should move together, who should join with our leadership in necessary good works, it did have the nature of an obligation.

So fast because the world needs your fasting — and you need to make some acts of penance — and use what you save to help those organizations that are trying to help hungry people throughout the world.

Some people can't relate hurt and lack of faith

By FATHER JOHN T. CATOIR

Sometimes good people get themselves in trouble. The reason they fall apart spiritually is because they lose their hold on certain truths which are essential for a good Christian life. Let me give you a couple of fictional cases in point.

A college boy, 21, attended Catholic schools all his life, yet he has little use for religion. He thinks prayer is a waste, and lives life as it suits him. He gets a girl pregnant, panics, wants to run away. To his surprise he suffers the pain of shame. Through it all he sees no connection between his misery and his spirit life. He considers his problem just a question of bad luck.

A young female divorcee, with four children. She feels lonely, rejected by friends, betrayed by her former husband. Angry at the Church for its stand on divorce, she doesn't go to Church and doesn't really know how to pray. She is sexually promiscuous and dislikes herself for it because she knows she is using people and allowing herself to be used. If it weren't for the children she would consider suicide.

LOTS of Catholics learn about religion and Catechism but they show little evidence of being able to make it touch their day-to-day living to appropriate God's joy, God's love, God's strength to themselves. Why is that? Why is our training leaving so many ill-equipped to cope with life's problems? The answer must be either that they never really learned how to get in touch with God to draw what they need from Him, or having learned it once, they have forgotten how to use this knowledge.

Just think for a moment of those things we know to be true. Each one of us is made in the image and likeness of God. God is the Creator of this immense universe in all its spellbinding beauty, order and precision. He is the God of power; extraordinary, ineffable power. And we . . . we are His offspring, His issue . . . we are His children. Out of the wonder of His

mysterious Being we have been formed. In Him we live and breathe and have our being.

Do you understand what that means in your own life? To be made in His image is somehow to reflect His joy and strength and love. You are connected to a life-flow of pure power, pure strength, pure happiness. Whether you experience this in your life or not, He is the vine and you are the branch. Your inner life draws constantly from this Divine source within you. When trouble comes, and mistakes cause you pain, do you turn to Him and talk over that pain? Or do you try to do it yourself? Do you ask the Lord to minister to you according to your needs? Or do you panic and get depressed?

IS IT bitterness that is drying up your spirit? Is it hate? Is it hurt? Is it loneliness? Is it outrage

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By Father Andrew M. Greely

Poll backs changes of Vatican II

The Vatican Council is beginning to look like one of the most successful events in all human history.

The downward journey from euphoria to pessimism in the years after the Council has obscured the fact that most Catholics have enthusiastically accepted the "new Church." The traditions of centuries — in some cases many, many centuries — were overturned in a few short years. The result was not outraged protest but eager acceptance.

The current NORC (National Opinion Research Center) study of the last 10 years of American Catholic development — reported in some detail in the January "Critic" and to be reported in very great detail in a lot of places in the next few years — leaves no doubt that the Catholics of this country, totally unprepared for change, nonetheless are all for it.

More than seven-eighths like the English liturgy; more than two-thirds think that the changes in the Church are for the better. The guitar Mass, the kiss of peace, nuns in lay garb, priests called by their first names, new methods of religious education, sex education in the schools — all are accepted by more than two-thirds of our national representative (strict probability) sample.

I DO NOT THINK anyone would have anticipated this quick acceptance of fundamental change a decade ago. Indeed, until our study, most Catholic liberals were convinced that the laity were against the changes, as were not a few bishops. And we kept hearing of the "conservative resurgence." There is no evidence of such a resurgence. Less than one-fifth of the Catholics in America are opposed to the new Church.

Change is as popular with the old as with the young, with the high school educated as well as with the college educated. A majority of every major ethnic group in the Church endorses the Vatican reforms. Graduates of parochial schools are even more likely to approve the new Church. Ninety percent of those who went to Catholic colleges are in favor of the changes.



Pope John proclaims Vatican II

The conservatives, the "Wanderer" gang and their ilk, have made a lot of noise, hounded a lot of scholars, scuttled some good textbooks, and frightened a few timid bishops; but they are trivial in importance and have no right to be taken seriously by anyone. I hope such journals as "Newsweek," "Time" and "The National Catholic Reporter" will find better things to fill their religious news columns with than mythological accounts of a conservative "revival." There ain't any such animal.

My colleague William McCready will shortly demonstrate that the "Wanderer" gang's claim that the decline in Sunday contributions (real enough) is the result of dissatisfaction with the new Church is pure farce.

But is not the Council responsible for the decline in religious practice, the respect for the Church as teacher, and the acceptance of the Church's sexual morality? The case that the recent changes have undermined the traditional faith of Catholics (made vigorously if acrimoniously by Professor James Hitchcock) is simply not supported by our data. The "post hoc, ergo propter hoc" fallacy is a powerful and seductive one, but that does not make it true. We could find no connection between support for change and decline in religious commitment.

THE FORCES that have led to the decline were already at work long before the Council. They would have hit the Church hard whether there was a council or not. In 1963, only 29 percent of the Catholic population accepted the Church's teaching on all three issues of birth control, divorce, and premarital sex. Now only 7 percent accept all three teachings. The decline, in other words, set in long before the Vatican Council.

Nor could the Council be blamed for the massive apostasy of the generation under 30. (One-third of the Catholic adults in the country are under 30, and that is after the one-fifth of those who were born Catholic and are not apostates have been removed.) They are part of the disillusioned generation which grew up in the 1960s, those about which no institution in the world has been able to do anything. But they account for about half of the decline in Church practice.

So it appears that the Council has won overwhelming support and is not responsible for most of the losses of the last decade. Whether more able leadership in the post-conciliar era could have cut the losses, even increasing the payoff from the Council, is still a hard question to answer.

But you can make a case that if it had not been for the Council, the losses among the laity (as opposed to the religious and the clergy) would have been much greater than they were.

Prayer meeting would help some who have lost faith

Continued from page 8

at some injustice? When will you learn to open your heart to the Lord? Show Him your pain, explain how bitterness is eating at you and destroying your life. Beg for His healing and keep asking again and again. Ask for joy and peace, and believe that He is giving what you need, filling you with His good gifts. Feel His power flowing into you with healing grace.

People who reject God and His Church usual-

ly have been deeply hurt by something which is not of God. The Church wants only to show them how to live and breathe and have their being in the Lord's Love.

A deepened devotion to the Holy Spirit often brings light to the mind, healing to the body and peace to the soul. Let the Spirit minister to you as He will. Participation in a prayer meeting is not the only way to reach this level, but it is certainly one of the most effective ways to ap-

propriate God's love and strength to your daily life.



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REFLECTIONS on the Sunday Gospel



By Father
Eugene H. Maly

GOSPEL (Second Sunday of the Year; January 19, 1975).
Isaiah 49:3.5-6; 1 Corinthians 1:1-3; John 1:29-34.

Scattered throughout the second part of the book of Isaiah are four songs or poems that speak of a mysterious "servant of Yahweh." Our first reading is taken from one of these poems.

The servant here is apparently identified as Israel, the nation. But many think the word "Israel" is a later addition and that the servant remains unidentified as in the other poems.

Part of the mission of the servant, as the poem goes on to indicate, is precisely to the people Israel, to "restore the survivors of Israel." This would further suggest that Israel and the servant are not identified.

Whoever the servant may have been in the author's mind — and he may be an ideal figure of the future — it is his mission that is significant. He will "raise up the tribes of Jacob, and restore the survivors of Israel." Clearly this presupposes some kind of national disaster. The exile in Babylon is the most likely solution, and we know that the rest of this part of Isaiah (cc. 40-55) was written at that time.

BUT the servant also has a much more universal mission. God will make him "a light to the nations, that my salvation may reach to the ends of the earth." This suggests an end-time figure, one who will come to fulfill the divine plan of redemption. The prophet, therefore, is looking far beyond the immediate present to a fullness of salvation that will affect all men.

This universalism was not shared by all of Israel's writers. They were, for the most part, concerned with the redemption of Israel, God's people. The other nations might be a means, whether good or evil, for this end, but they were not understood to be the object of God's saving love. In contrast our present reading provides a refreshingly broader view.

The broader view was possible only when Israel's self-identity had been established. And it was suffering, in particular the suffering of exile, that effected that change. Sure of itself, the people could not look beyond its own limited horizons. Election could now be seen for what it rightly was, election for service to others.

This kind of self-assurance marks the character and mission of Jesus from His baptism to His death. Even though He often had doubts about the success of

His mission and agonized over apparent failure. He always knew what He had come to do. His was a mission for others, for the suffering, the outcasts, the sinners. None was excluded.

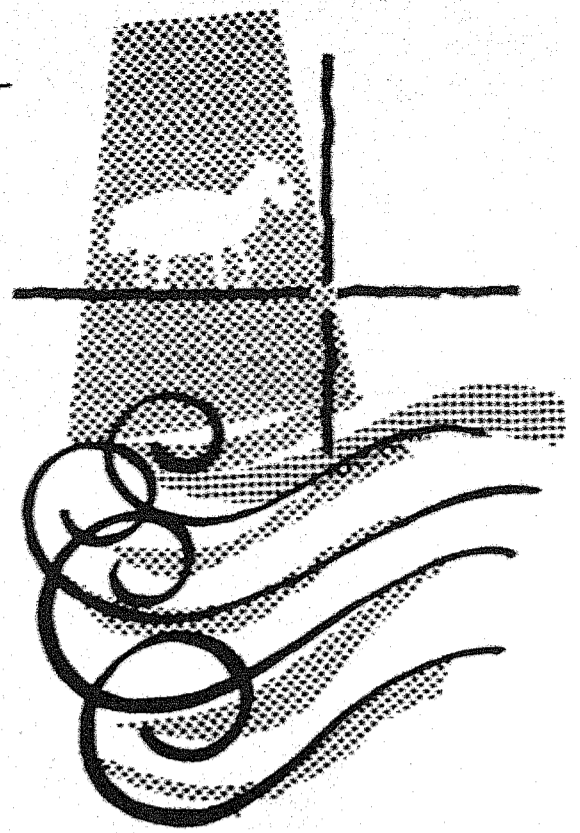
THE UNIVERSAL nature of Jesus' role is presented in the Baptist's exclamation in John's Gospel. "Look! There is the lamb of God who takes away the sin of the world." All the powers of evil, all the individual sins of mankind are here collectively termed the "sin of the world." Jesus' mission is to do away with them.

How would He achieve this? The evangelist, of course, knew that it would be through suffering, through the cross. And in one of the servant songs the servant is said to take on the sins of others and remove

'All the powers of evil, all the individual sins of mankind are here collectively termed the 'sin of the world.' Jesus' mission is to do away with them.'

them through suffering (Isaiah 53). Perhaps, then, John was here seeing Jesus as a fulfillment of the great servant figure of the book of Isaiah. At least that would appear to be the reason why the Church offers us these two readings for our reflection this Sunday.

What is important for us is the self-assurance we can have because of Jesus Christ. It is the assurance of



Paul who writes to those "who have been consecrated in Christ Jesus and called to be a holy people..." It is an assurance that rests on the certainty of our election, which, like that of Jesus', is for the service of others. Because of this assurance we see beyond our own concerns and are assured of the final removal of the sin of the world.

Prayer of the Faithful

Second Sunday of the year
Jan. 19, 1975

CELEBRANT: Let us pray at this Eucharist for the grace to imitate the Lamb of God who came to earth to serve us.

COMMENTATOR: The response today will be: Lord, teach us to serve.

COMMENTATOR: That all of us might realize the commitment of service to the entire Church which we undertook by our Christian Baptism, let us pray:

PEOPLE: Lord, teach us to serve.

COMMENTATOR: That we might make every effort to lead the members of our own family towards a greater love of God by our service to them, let us pray:

PEOPLE: Lord, teach us to serve.

COMMENTATOR: That all Christians might strive to be a light to all nations after the manner of Isaiah in today's first reading, let us pray:

PEOPLE: Lord, teach us to serve.

COMMENTATOR: That we might be mindful of all the faithful departed, especially relatives and friends, and in this way seek to return their service to us, let us pray:

PEOPLE: Lord, teach us to serve.

COMMENTATOR: That we might seek to serve our neighbors who are in material need by our generosity in the annual Archbishop's Charity Drive, let us pray:

PEOPLE: Lord, teach us to serve.

CELEBRANT: Almighty Father, we present to you at this liturgy our desire to serve you faithfully through your Son, in the unity of the Holy Spirit, one God, forever and ever.

PEOPLE: Amen.

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<p>Eye Round Roast U.S. CHOICE - WESTERN \$1.99 / LB</p>	<p>Shoulder Steak U.S. CHOICE - WESTERN \$1.49 / LB</p>	<p>Round Rump Roast U.S. CHOICE - WESTERN \$1.99 / LB</p>	<p>Preserves PANTRY PRIDE 19-OZ CAN 47¢</p>
<p>Beef Rib Steak U.S. CHOICE - WESTERN \$1.99 / LB</p>	<p>Bottom Round Roast U.S. CHOICE - WESTERN \$1.99 / LB</p>	<p>Beef Cubed Steaks U.S. CHOICE - WESTERN \$1.79 / LB</p>	<p>Sweet Cakes PANTRY PRIDE 19-OZ CAN 59¢</p>

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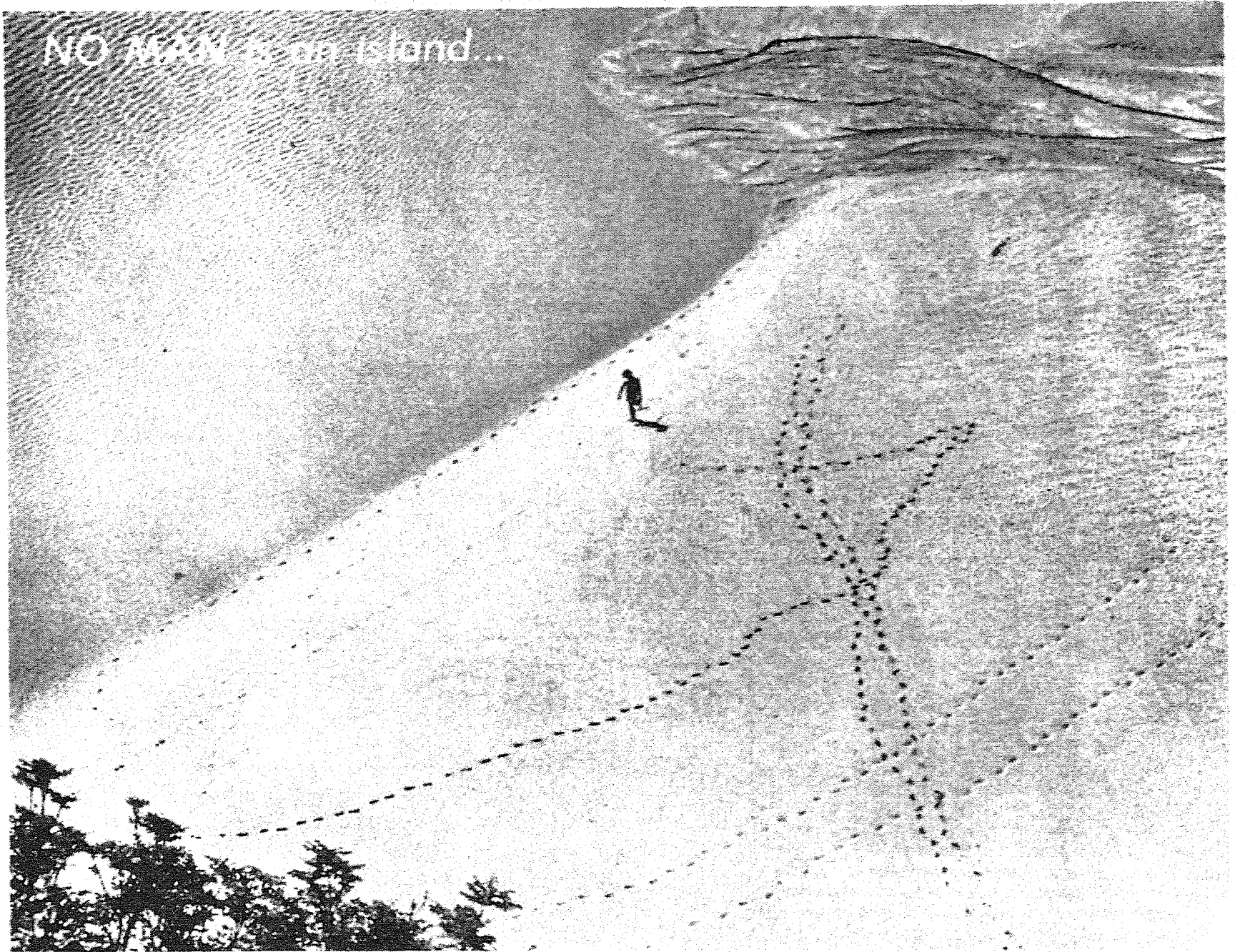
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CONSCIENCE

By WILLIAM E. MAY

Frequently we are urged to "follow our conscience" when we are faced with moral dilemmas. There is a great truth embodied in this statement, but it is imperative to understand it properly, for it is by no means an endorsement of relativism and subjectivism. It definitely does not mean that everything depends on the way a person "sees" things, and that what is all right for one person is wrong for another.

To gain a correct understanding of this dictum we must first know what we are talking about when we speak about our "conscience." Traditionally it has been understood as a judgment, an act of intelligence. It is what Thomas Aquinas called the final act of judging of our "practical reason," or it is what we could describe as our own personal judgment that a given course of action is right or wrong, something that we are obliged either to do or not to do. This is an authentic meaning of conscience. It is an act that terminates a process of thinking.

BUT THERE is a deeper meaning of conscience, and this is the meaning that the Fathers of Vatican II had in mind when they said: "Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths." Conscience in this sense is what the biblical writers had in mind when they wrote about man's "heart," and warned against the hardening of the heart and prayed that God would create in them a "new" heart.

Conscience in this sense refers to the core of a human being, to his existence as a personal self, to his existence as a conscious and conscientious being. In this sense conscience refers to the

whole person insofar as a human person is a being who is capable of being aware of himself and of coming to a true understanding of himself and of the meaning of human existence by reflecting intelligently and critically on his experiences.

Conscience, understood as a judgment terminating a process of thinking, issues in imperatives that we lay upon ourselves, that is, in judgments that we ought to do this and ought not to do that. Conscience, understood as a deep-seated awareness of ourselves as intelligent and inquiring subjects, functions more as a summons

Because our existence as human beings is inescapably a corporate, social existence, it necessarily follows that a Catholic cannot conscientiously form his conscience unless he listens to the Church. The Church, as the community of those who believe that God has definitively revealed himself to men in the person and work of Jesus, mediates to the Catholic (and to all men, for that matter) the saving truths disclosed in Christ. It reminds us of our identity as persons who are made to share in the life and love of God and that we can receive this life and love only if

"Throughout eternity an infinite stillness reigns wherein the conscience may talk with the individual...It must be heard." — Soren Kierkegaard, "Purity of Heart," 1846.

or call to be rather than to do. It is a summons to be the kind of beings we are meant to be and that we already are in virtue of our humanity. It is, in religious language, a summons to be faithful images of God, persons who come to be themselves only by communicating and sharing life with and for one another.

Conscience implies consciousness and self-consciousness. But we become conscious of ourselves only in community with other men, other selves: no man is an island, and no one of us can come to an understanding of himself in isolation from other men. Thus in conscientiously forming our conscience in the sense of a judgment terminating a process of thinking, we can do so only if we are open to others, only if we are open to reality.

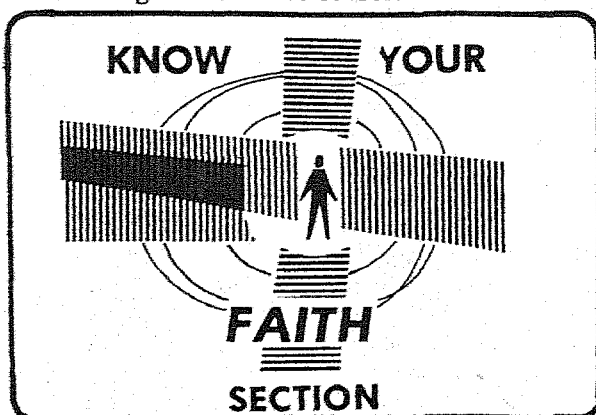
THIS MEANS that we cannot possibly make true judgments about the rightness or wrongness of proposed courses of action unless we are willing to listen to reality and to other men, unless we are willing to open our eyes and minds to the truth of our existence, and our existence is inescapably a co-existence with others. To be a human being is to be a being who exists with other men and who comes to understand himself and the meaning of his life only in collaboration with other men.

we are willing to give it to others.

It gives us a vision that helps to liberate us from the slavery of ignorance and it reminds us that we have been crippled by sin and that as a result our judgment can at times be flawed by self-interest and passion. It provides us, too, with a community that can support us in our struggle to come to know what we must do if we are to be faithful images of God and in our struggle to do what we ourselves come to know we are to do.

THE CHURCH, in other words, is a community that is meant to help us open our eyes to the truth about ourselves and to give us the strength to act in accord with this truth.

Yes, we are to follow our conscience; that is, we must, if we are to be true to ourselves, act in accordance with our own personal judgments about the rightness or wrongness of proposed courses of action. But we are to be conscientious in coming to those judgments, in doing our utmost to make those judgments true. And we can be conscientious in making those judgments only if we are true to that deeper level of conscience that summons us to be ourselves, to be beings who can get to understand ourselves only if we are willing to let ourselves be conformed to the truth about our existence as persons living in community with other persons.





"Children today are surrounded with moral issues that puzzle them. Many arise in school and with their peers at play." (Boys on big wheel look like they are facing a dilemma.)

know your faith

Conscience and counseling

By BRO. MICHAEL WARREN, C.F.X.

"Brother, can I talk to you?"
 "Could I come over for a while tonight to talk?"
 "Look, I need to talk to someone. You got time?"

These are just some of the ways I find myself drawn into counseling situations with both young and older adults. In my experience as a catechist, it has never been possible to avoid situations in which I've been asked to listen to the more personal dilemmas of the people I was serving. Often enough these were moral dilemmas. Occasionally they warranted a "referral" to someone better trained and more knowledgeable than I.

Well, what do you do when someone comes to you with a serious moral dilemma and wants to discuss it with you? What I try to do is listen. That means that I try to cool down my mental processes so that I am less analytical and more receptive to the person doing the talking. I want to get a sense, not just of what the words mean, but of what the person is saying with his or her whole life. This takes a good deal of attention on my part as a listener, as well as a good deal of patience. Often, lots of time is needed for people to come to express how they see a problem and especially how they feel about it. That means there will be silence and awkward pauses that I

must not break with words.

YES, but what advice do you give? I don't give advice. I'm not a problem-solver, mainly because I happen to believe that most adults and almost-adults have the personal resources to solve their own problems. Not all of them realize this fact. Thus, it is my role as counselor to help them see that ultimately they are responsible for their own decisions and lives. Nobody else can shoulder that responsibility. Of course, occasionally someone will want to know what I would do if I were in their situation. If I know — and often I do not — I would probably tell them.

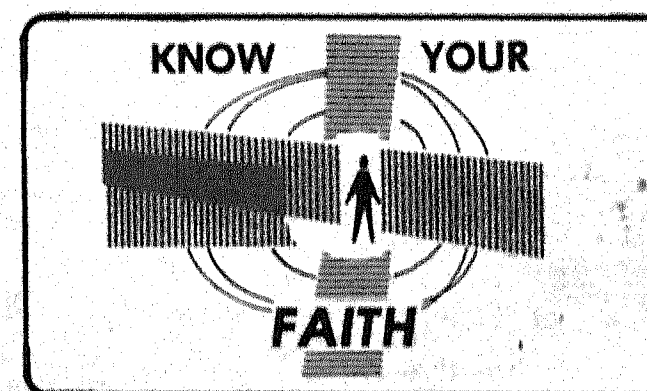
As I see it, what is often going on in these conversations-for counsel is a process of conscience formation. One aspect of conscience involves consciousness of what is right and wrong. In some ways a counseling session is also a session of consciousness raising. As matters are talked out and options explored, a person becomes more aware of the possible consequences of one's actions. Such an awareness provides the groundwork for good moral decisions.

AS a catechist I find myself drawn into many counseling situations directly related to conscience formation. Many parents are often in similar situations, though they do not always realize it. Children today are surrounded with moral issues that puzzle them. Many arise in

school and with their peers at play. Others they read of in the newspapers or on TV. Parents can do some effective conscience formation out of these everyday situations. Those who have studied the process of conscience formation tell us that the process is not complicated. Conscience (moral consciousness) is sharpened, at least intellectually, through a process of dialogue and reflection on moral issues.

For a parent this means that children should be talked with about issues that come up in their lives. "How do you think so-and-so should have behaved?" "What would you do if . . . ?" "Do you think it is right for a person to . . . ?" When opinions are given, they should be confronted with "Why?" Finally, parents can propose to the young a more adult consciousness of the moral issues involved.

The process is very much like the process of giving counsel. The family that quietly but continually makes an issue of moral questions will be actively fostering the development of conscience of all involved. Parents who foster this sort of awareness are going to have reflective children who themselves may occasionally question the parents' own moral awareness. It's then parents will know they have given the children a precious gift: not cut and dried answers to the complexities of life, but the ability to face dilemmas and arrive at intelligent moral decisions.



By JOHN J. CASTELOT, S.S.

In recent years we have heard increasingly frequent references to the prophetic role or mission of the Church. However, while the term may strike many people as new and perhaps a bit strange, the reality is as old as the Church itself.

It is a continuation of the Mission which God confided to the great prophets of the Old Testament. And what was that mission? Stated quite simply, it was to awaken the consciences of the people of God.

The institution of prophecy itself was not unique to Israel. Neighboring peoples had their prophets,

judges who decided cases in the direction of the fattest bribes felt the sting of their words. They were especially vehement on the subject of sexual immorality, particularly when it masqueraded under the guise of religious worship, as it all too often did.

It has been said that Moses gave the people a Law and the prophets gave them a conscience. Not that they didn't have a conscience to begin with — every person has — but consciences can so easily be lulled to sleep. The prophets had the thankless task of awakening them, and they became vastly unpopular in

to have felt a driving compulsion to deliver their insistent message. As Amos put it in his own quaint way: If the trumpet sounds in a city, will the people not be frightened?

The lion roars — who will not be afraid! The Lord God speaks — who will not prophesy! (3:6,8)

This is not to say that they were robots, stripped of their human freedom. On the contrary, they sometimes broke under the strain and complained bitterly to the Lord. Listen to these moving words of Jeremiah: You duped me, O Lord, and I let my-

Church. Jesus, the Prophet, not only mediated the word of God: He was the Word of God made flesh. And He suffered the same earthly fate as the prophets of old, John the Baptist being a very special case in point. After His resurrection He passed on His mission to His disciples. In the concluding words of the Gospel according to Matthew we read:

"Full authority has been given to me both in heaven and on earth; go, therefore, and make disciples of all the nations . . . Teach them to carry out everything I have commanded you . . . (28:18-20)

Church must teach moral truths

too, men who claimed to have special knowledge of the will of the gods. They could offer all sorts of information and advice that they ever disturbed anyone's conscience. That would have proved very bad for business, and they were in business.

THE PROPHETS of the Old Testament were unique precisely in this, that they communicated to their people the moral will of the Lord. Fearlessly they rebuked the immorality of kings, priests, and people indiscriminately. They lashed out with scathing denunciations of social injustice, slavery, economic oppression of the poor by the rich, of the weak by the powerful. Venal

carrying out their divinely appointed mission.

Elijah and Elisha risked their lives by standing up for the Lord in the dreadful times of Ahab and Jezebel. Amos was chased out of the Kingdom of Israel. Jeremiah, all alone except for his faithful secretary Baruch, preached for about 50 years and suffered every kind of indignity and ignominy for this trouble. Legend has it that both he and his illustrious predecessor, Isaiah, died martyrs' deaths. The legends may be just that, but they are still significant.

HOW explain their heroism? Only by the grace of God. They seem

self be duped; you were too strong for me, and you triumphed.

All the day I am an object of laughter; everyone mocks me . . . The word of the Lord has brought me derision and reproach all the day. I say to myself, I will not mention him.

I will speak in his name no more. But then it becomes like a fire burning in my heart, imprisoned in my bones; I grow weary holding it in. I cannot endure it (20:7-9).

THIS, then, is the background for the prophetic mission of the

The Church has always taken this mandate seriously to heart. It must awaken the conscience of humanity. True, the Gospel is positively the Good News of salvation, but even in this era of grace, as we all know too painfully well, we have to be reminded of our moral obligations. The Church has this mission, and it will not be too popular for carrying it out. But what else can it do? Listen to St. Paul:

Yet preaching the gospel is not the subject of a boast; I am under compulsion and have no choice. I am ruined if I do not preach it! (1 Cor 9:16)



JEREMIAS

"It has been said that Moses gave the people a Law and the prophets gave them a conscience... Jeremiah... preached for about 50 years and suffered every kind of indignity and ignominy for his trouble."

How to make opening day CCD meaningful event

By REV. JOSEPH M. CHAMPLIN

Thanks to the New York State released time education law, very cooperative local public school officials and the availability of excellent classroom facilities, we have at Holy Family a near model arrangement for the religious instruction of our children in grades one-six.

These boys and girls leave their respective buildings by foot or bus (grades one-two on Tuesday, three-four on Wednesday, five-six on Thursday) at 10:20 in the morning. A few minutes later they arrive over 100 strong at the entrance to our fine 20-year-old, eight room structure, once the home for Holy Family's elementary parochial school, now because of closing and consolidation largely unused except for these religion classes each week.

ABOUT 45 minutes later the students bid farewell to their teachers, wave goodbye to the priest and Sister-coordinator, retrace their steps and resume the regular public school schedule. The process is repeated through approximately 28 weeks of the school year.

This staggered system means manageable numbers, a scarcity of discipline problems and an educational environment highly suitable for both teaching and learning.

Opening day nevertheless remains somewhat confused and noisy and requires extensive planning and careful direction.

We had considerable success this year with a new approach to that initial session — a brief dedication prayer service in church for instructor and pupil.

My partner at Holy Family, Father Tierney, presided over this paraliturgy. After a word of welcome and explanation by the coordinator, he read the gospel text (John 21:15-17) about feeding the



"I will call each of you by name. As I do, I want you to believe with all your heart that it is God Himself that is calling your name. Come forward to the altar rail."

lambs and asked the assembled teachers their intentions.

"Have you freely offered your services to help these children to know and love God better and to serve Him by learning how to love and serve one another?"

"We have."

"Will you try to do all you can to become an effective teacher and especially to witness by the quality of your life to the truths you are about to teach?"

"We will."

Father Tierney next blessed and congratulated each teacher individually, then turned to the children. Following a brief exhortation for them, he continued:

"I WILL CALL each of you by

name. As I do, I want you to believe with all your heart that it is God Himself that is calling your name. Come forward to the altar rail."

When the entire class had been summoned and was standing before the railing, he said: "Children, receive the teacher God has chosen for you."

The proper instructor then moved over to the class and Father Tierney asked:

"Do you accept each child here as a child of God and promise to do all you can to bring God's message of love to each of them?"

"Yes"

He inquired of the boys and girls:

"Children, do you promise to

work as best you can with your teacher and each other so that God can be heard and answered in your classroom?"

With that, the entire class knelt, received his blessing and left the church with their teacher for the classroom which would be a home for them throughout the coming months.

The process was then repeated for each of the six sections.

This celebration in effect ritualized and spiritualized what normally is a perfunctory, administrative task. It also impressed upon those who will teach and those who will be taught the importance of these weekly religion classes.

Directory and the conscience

By MSGR. WILFRID H. PARADIS and

SISTER MARIELLA FRYE, M.H.S.H.

(This is the third of a series of articles adapted from the text of the first draft of the National Catechetical Directory. This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today.)

Chapter Two, the Mystery of Revelation, begins by giving the biblical disclosure of God. He speaks through nature, yes, but God chose a people through whom His revelation would be more precise. He set the stage for a broader and deeper covenant, His ultimate self-gift, which was accomplished in Jesus Christ.

"Human words are always inadequate to convey all that people are and all that they mean . . . But God's Word expresses God perfectly . . . Because the Word is God's perfect self-expression, His only begotten Son, to see and hear Jesus is to see and hear the Father" (Jn 14, 7-11) . . .

"God has no other Word. He has no message to communicate at variance with what He has revealed in Jesus Christ . . . By this revelation, then, the deepest truth . . . is made clear to us in Christ . . ." The fullness of revelation is a Per-

son, Jesus Christ.

"THE APOSTLES were the uniquely privileged eyewitnesses to God's total self-revelation in Christ before and after His resurrection. Jesus promised that they would receive the Holy Spirit, who would instruct them in everything, remind them of all that He had said, guide them into all truth, and enable them to bear witness to Him . . ." "The Christian dispensation, therefore, as the new and definitive covenant will never pass away, and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ" (V-II, Rev. 4). Because of this, the New Testament writings occupy a unique place in the Church . . .

"Nevertheless, God has not fallen silent. God still reveals Himself through the creatures He has made, through the events of daily life, the crises of history and the struggles of people. He still answers prayers, still manifests Himself and communicates Himself through the sacraments and the entire life and teaching of the Church. The risen Christ remains the living Word of God. He is not dead but alive . . .

"In this continuing dialogue with God there is growth and understanding of the message which has been handed down. God remains in-

finitely mysterious and the human mind remains finite . . .

"But it would be pride and delusion to think that the Church at any point in history has exhausted our knowledge of God, that we already know all there is to be known. The Church has already grasped Christ in faith and so possesses the fullness of revelation. But all that this implies has not yet dawned . . .

"CHURCH history illustrates the processes of the deepening understanding of revelation. The formulation of the Creeds by the early Church sharpened the clarity of understanding about the essential elements of belief. The Ecumenical Councils yielded continuing rich expressions about the content of revelation. Nicea and Chalcedon composed the illuminating and enduring statements about the Holy Trinity and the Incarnation.

"The Council of Trent made clarifying doctrinal statements about the relationship between grace, faith and good works in reference to salvation as well as declarations about the Eucharist as Sacrament and Sacrifice. Vatican I formally defined the dogma of Papal Infallibility, Vatican II reiterated that definition and gave the Church at that time a widespread perspective on the principle of collegiality.

"The principal reason why these understandings of revelation can continue to develop is that the mystery of God is so boundless that the human mind cannot take it in all at once . . ."

The remainder of Chapter Two goes on to explain the relationship of faith and grace, how faith is expressed, and what the role of the Church is in the process of faith and response, and ends on the note that in the Church the Lord calls people to community and sends them forth to bring Christ's Good News to all people.

Do you agree with these statements on revelation?

Please submit your reactions and recommendations to: Fr. John Vereb, Diocesan Coordinator, 6301 Biscayne Blvd., Miami 33138.

Discussion

1. Discuss the role the Church plays in conscience formation.
2. What is conscience?
3. Discuss some of the guidelines that parents should follow in counseling their children to conscience formation.
4. If your child were to question your moral awareness, how would you react?
5. What was the nature of the mission that God confided to the prophets in the Old Testament. Cite examples.
6. How is the prophetic mission of the Church carried out today?
7. What do you understand by the word "conscience"?
8. What is the distinction between general moral principles and conscience? Discuss.
9. Why do the New Testament writings occupy such a unique place in Church tradition?
10. In what other ways besides the Scriptures is God's message revealed to us?

'Continue fight to protect unborn'

(Following is the complete text of the statement of the Florida Bishops on the need for a human life amendment.)

On Wednesday, Jan. 22, this country will mark the second anniversary of the establishment of abortion-on-demand as a constitutional option in the United States of America.

Since the Supreme Court's decisions of that date, more than a million unborn children have been aborted, with the full approval and approbation of the courts of this country.

Commercial establishments have set up to exterminate the unborn efficiently, effectively and profitably. These establishments freely advertise their "medical" services in the public press.

Hospitals which seek or profess to treat all patients in their care, including the unborn, are harassed and sued. Some are compelled by court orders to perform abortions. Fathers have been prohibited right here in Florida from interfering with the destruction of their own unborn children. The federal government admittedly finances hundreds of thousands of abortions.

TODAY the unborn, and others whose lives may lack "meaningfulness" need protection. There is but one effective way to accomplish this and that is by the adoption of a Human Life Amendment to the United States Constitution.

The process of securing such an amendment has been commenced in the United States Congress. The adoption of such an amendment is a public constitutional act which would re-direct this country towards respect for life and which might re-establish those principles on which this country was founded. These principles are stated very eloquently in the Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

We call on our priests, our Catholic laity and all the people of God, especially in Florida, to continue to inform themselves as to all of the issues and facts involved in this important issue; to

continue to express their opposition to the current legal status of the unborn and to the offenses now being committed against the unborn, their mothers, their fathers and society itself.

WE COMMEND to them the recent declaration on abortion, which was ratified and confirmed by His Holiness Pope Paul VI, and published on Nov. 25, 1974, in which was stated:

11. The first right of the human person is his life. He has other goods and some are more precious, but this one is fundamental — the condition of all the others. Hence it must be protected above all others. It does not belong to society, nor does it belong to public authority in any form to recognize this right for some and not for others: all discrimination is evil, whether it be founded on race, sex, colour or religion. It is not recognition by another that constitutes this right. This right is antecedent to its recognition; it demands recognition and it is strictly unjust to refuse it.

12. Any discrimination based on the various stages of life is no more justified than any other discrimination. The right to life remains complete in an old person,

even one greatly weakened, it is not lost by one who is incurably sick. The right to life is no less to be respected in the small infant just born than in the mature person. In reality, respect for human life is called for from the time that the process of generation begins. From the time that the ovum is fertilized, a life is begun which is neither that of the father nor of the mother. It is rather the life of a new human being with his own growth. It would never be made human if it were not human already.

Lastly, we would call upon both United States Senators and all 15 Representatives from Florida, together with the Florida Legislature to work toward and support an amendment to the United States Constitution.

Coleman F. Carroll,
Archbishop of Miami.

Paul F. Tanner,
Bishop of St. Augustine.

Charles B. McLaughlin,
Bishop of St. Petersburg.

Thomas J. Grady,
Bishop of Orlando.

Rene H. Gracida,
Auxiliary Bishop of Miami.



ONE OF a series of dinners served in conjunction with the 1975 ABCD was held recently at Miami Springs Villas.

Confirmations slated

The sacrament of Confirmation will be administered in parishes throughout the Archdiocese beginning Sunday, Feb. 9, according to Archbishop Coleman F. Carroll.

Ceremonies will be at 3 p.m. and 7 p.m. on Sundays, and at 7 p.m. on Mondays, Wednesdays and Fridays until the Sacrament has been administered in all parishes.

A list of dates for specific parishes, issued by the Chancery, will be published in a future issue of The Voice.

Unity talk slated at Barry Jan. 24

As part of the ongoing program of the Archdiocesan Ecumenical Commission, Father Walter Burghardt, S.J., nationally-known theologian, will speak at Barry College Auditorium Friday, Jan. 24, at 7:30 p.m.

A professor of patristic theology at Catholic University in Washington, D.C., Father Burghardt will speak on "Ecumenism in 1975: Luxury or a Christian Imperative?"

ALL priests, nuns, non-Catholic ministers and Rabbis are invited, as well as "those interested in ecumenical perspectives and the evaluation of obstacles in sound ecumenism," according to Father John Vereb, who heads the ecumenical commission.

"We are looking forward to Father Burghardt's evaluation of ecumenical efforts of the last 10 years, since the publication of the Vatican document on ecumenism," he said.

Walters — a man of many activities

Continued from page 7

the shadow of a mountain depicted by a large painting in his Kelly green office.

Among the other treasured pieces of art, including a large portrait of the granddaughter stricken by leukemia, Walters proudly displays a picture of a little boy with a fish.

which he is immersed, shows through in this hobby, also. Walters doesn't eat fish, so after gaining the satisfaction of conquering a tuna or marlin, he returns it to its home.

But soon there will be one more item added to his wall — a reminder of the humanitarianism he has displayed in the Archbishop's Charities Drive.

"The parish priest is a one-man charity organization."

Walters' friendship with Bishop Rene Gracida and many of the other priests in the Archdiocese, as well as throughout the world, reflects his feelings on the importance of fostering vocations, one of the areas benefitted by ABCD.

"The parish priest is a one-man charity organization," he said. If we develop active seminaries and dedicated priests, we not only touch the spiritual, but also the corporal requirements.

Among the pictures on his wall, one area of Walters' interest is missing. There is no picture, no example, of the big game fish he loves to battle — because the humanitarian spirit which marks him in the often ruthless political world in

Want to change your life script?

You aren't satisfied with the script, but you don't exactly know how to go about changing it. What do you do?

The question is not for actors — it is for all people who would like to learn how to cope with their lives and change them for the better.

The answer, or at least guidance toward the answer, can be found in a program called "Learning to Live," a series of eight films on Transactional Analysis being presented by the St. Louis Church Department of Religious Education.

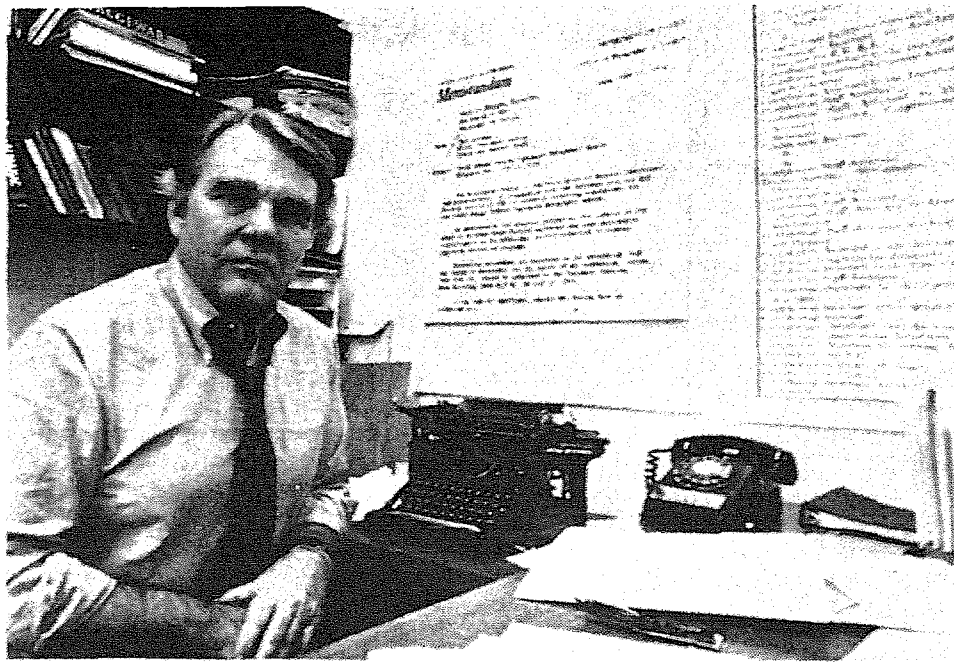
OPEN to the public, the series began Tuesday, Jan. 14 and runs through March 5. Participants can attend either Tuesday or Wednesday evening sessions, which begin at 8 and last approximately two hours.

With the eight half-hour films and follow-up discussions leading up to how each person can change his "life script" to reach fulfillment, the series is designed "for people who want to develop new ways of building warm, open and rewarding relationships," according to Sister Kathryn McQuillan of the parish's religious education program.

"It deals with frustrations, angers and anxieties in our daily lives and supplies specific tools for constructive change," she said.

"The series is based on the idea that man can not only create things, he can create himself — through increased awareness, understanding and self-direction."

Further information can be obtained from St. Louis parish, 238-7461.



BUREAUCRACY — Andrew A. Rooney, CBS News writer-producer, in his New York office, the walls of which are covered with blow-ups of government agency announcements from his work on "Mr. Rooney Goes to Washington," a CBS News Special on the labyrinth of federal bureaucracy, to be broadcast on WTVJ, Ch. 4 Monday, Jan. 20 (10-11 p.m.)

Jeanne Wolf with...

"I've sometimes not understood reviews at all. And perhaps, the reviewers haven't understood the plays at all," says Tennessee Williams on Jeanne Wolf With... on Sunday, Jan. 19, 6:30 p.m. on Channel 2.

With this season's much celebrated Broadway revival of "Cat On A Hot Tin Roof," Tennessee Williams is once again being heralded as America's leading playwright. Jeanne Wolf and the Channel 2 Mini-Note traveled to Key West to visit Tennessee in his own setting — palm trees, verandas and white rattan furniture.

Jeanne talks with Tennessee about his past triumphs: "Unfortunately, most of my major pieces were filmed during the period in which there was considerable censorship. And I've always found the endings of these disappointing. The

ends were cop-outs because of the censorship that prevailed at the time."

... his current writing projects. "There's always something smoldering inside you that you want

television

to work on... I'm terribly depressed if I don't work."

and his future as a major literary figure. "There is going to be a musical version of 'The Rose Tattoo,' called 'Serafina.' And my new play, 'The Red Devil Battery Sign' goes into rehearsal soon. It involves music and dance as well as a true love story."

Heartbreaks, whiskey

SUNDAY, JAN. 19

8:30 p.m. (ABC) — **THE HEARTBREAK KID** (1972) — Elaine May's directorial effort, despite some unevenness, is a stunning, heartbreakingly serious satire on our American way of life, particularly as practiced by our upward-mobile youth. It's funny, sad, gripping, exasperating — and it tells us something about the flaws in the value system we are being fed by Madison Avenue and all the rest. (A-III)

MONDAY, JAN. 20

9 p.m. (NBC) — **SAM WHISKEY** (1969) — Angie Dickinson tries to protect the family name by seducing Burt Reynolds into retrieving some

gold bars stolen by her dead husband and returning them to the U. S. Mint in Denver before the government discovers the loss. (B)

TUESDAY, JAN. 21

8:30 p.m. (NBC) — **DEATH STALK** — TV adventure. A wild chase down raging river rapids follows the abduction of the female half of two vacationing couples. The women are played by Anjanette Comer and Carol Lynley, their pursuing spouses by Vince Edwards and Jack Webber. Leading the band of desperate convicts is Vic Morrow, with Neville Brand and Norman Fell included in his ranks. The emphasis here is on sheer action and adventure, with plenty of chills and thrills arising from human drama and natural disasters. Some fun.

WEDNESDAY, JAN. 22

9:30 p.m. (ABC) — **RUNAWAY!** — This (rebroadcast of a) rip-snorting adventure yarn stars rugged Ben Johnson as a retiring train engineer pressed into service for one last run — taking a trainload of "Grand Hotel" types down the mountain after a Colorado ski weekend. The train's brakes give way on the downhill run, and the momentum of the loco locomotive builds right along with the suspense. Ben Murphy and Vera Miles are prominent among the passengers. The personal dramas, however, are strictly soap-operatic, so just forget them and concentrate on the thrilling adventure of how to stop that cannonballing runaway locomotive. The action sequences are gripping, scary, and very convincing.



HAL HOLBROOK is hosting public television's weekly drama series, Theater in America, Wednesdays at 9 p.m. on Channel 2 over the PBS.



JACKIE GLEASON, host of the fifth annual American Guild of Variety Artists "Entertainer of the Year Awards," presents a "Georgie" (named after George M. Cohan) to Carol Burnett, honored as the Comedienne of the Year for the fifth consecutive year. The 90-minute special, saluting the industry's top performers, will be broadcast Saturday, Jan. 18 (10-11:30 p.m.) on WTVJ, Channel 4.

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GODFATHER, PART II:

More ambitious, but not as good

The Godfather, Part II, which runs a gargantuan three hours and 20 minutes, is much more cluttered with incident than the original Godfather. Director Francis Ford Coppola and his co-writer Mario Puzo have combined to prepare an unmanageably complex scenario which treats the rise to power of young Vito Corleone, here played by Robert De Niro, and the subsequent use of the power by his son, Michael, played by Al Pacino. They have created a pre-Marlon Brando and post-Brando narrative, without the advantage of Brando's presence to tie the two strands of plot together.

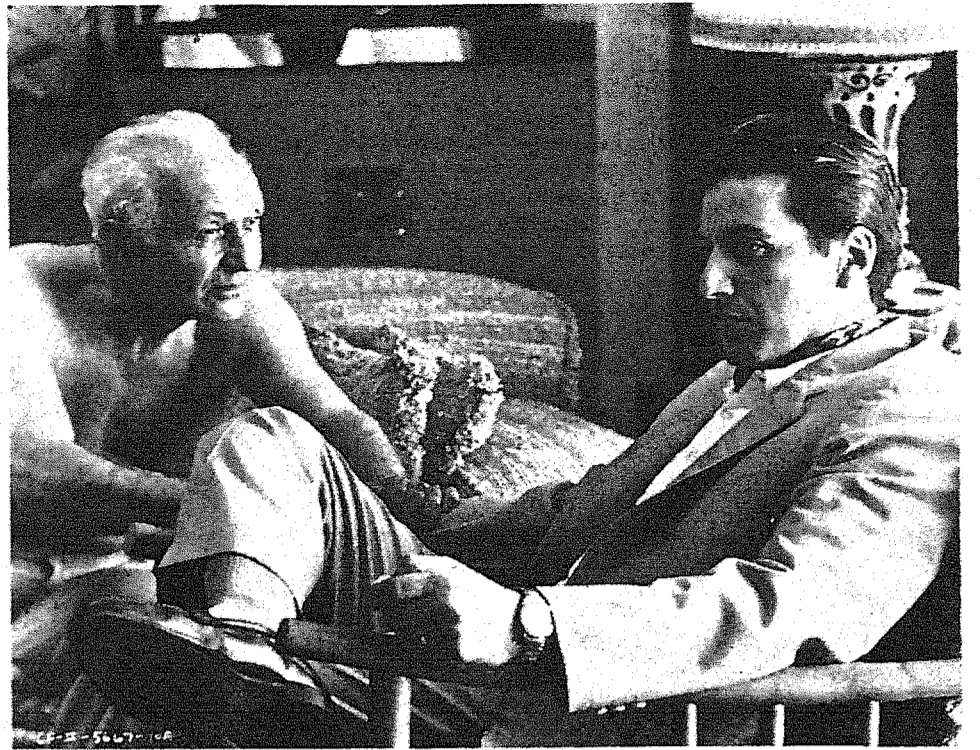
THANKS largely to the unprecedented financial success of the original Godfather, director Coppola is able to continue his intense focus on careful period reconstruction in this sequel. The film cost over 13 million dollars to make,

and it seems that Coppola mustered 13 million extras, set designers, and costumers to mount his kaleidoscopic survey of Mafia history and mores.

The Godfather, Part II is, if anything, even more lavish a spectacle, more slavish a nostalgic re-creation of the past than the original. It is not, however, as moving or engaging a film.

Part of the problem is that Coppola really has little to say about the Mafia or the Corleone family that he has not already presented more eloquently in The Godfather. His themes remain the same, and they are no more subtle nor enlightening the second time around. Michael's trials and tribulations do show that a life based on vengeance finally self-destructs, but three and a half hours seems a little long to harp on that truism. And the other Coppola-Puzo illumination, that the gang is just another corrupt business, no different from venal politicians or avaricious industrialists, seems a trifle redundant in an America shaken by Watergate.

ONCE ONE accepts, however, the many limitations The Godfather, Part II evidences in terms of coherence and overall effect, there is much to praise in the film, many individual excellences and small achievements which combine to make the three-hours-plus rather entertaining. Although they often seem to be in totally separate films, Al Pacino as Michael and Robert De Niro as the young Vito Corleone both give memorable performances; their skill in creating their respective characters



AL PACINO (r.) is the ascendent, "respectable" mob boss, shown here talking to a fellow mobster played by acting coach Lee Strasberg, in his acting debut, in the mammoth, complex Francis Ford Coppola production of The Godfather, Part II.

may, in fact, work to make each sequence so distinctive that the sense of parallel action, or of dramatic foils, is totally lost.

Pacino manages with subtle gestures and masterful use of facial expression to make Michael, who is a rather inarticulate character, a

foreboding presence. Michael the Godfather is, of course, much more withdrawn, self-isolated than the Michael of the original; as Michael loses his ideals and with them all his compunctions about eliminating his enemies, Pacino makes this diminishing character, this claustrophobic personality, really sinister and threatening.

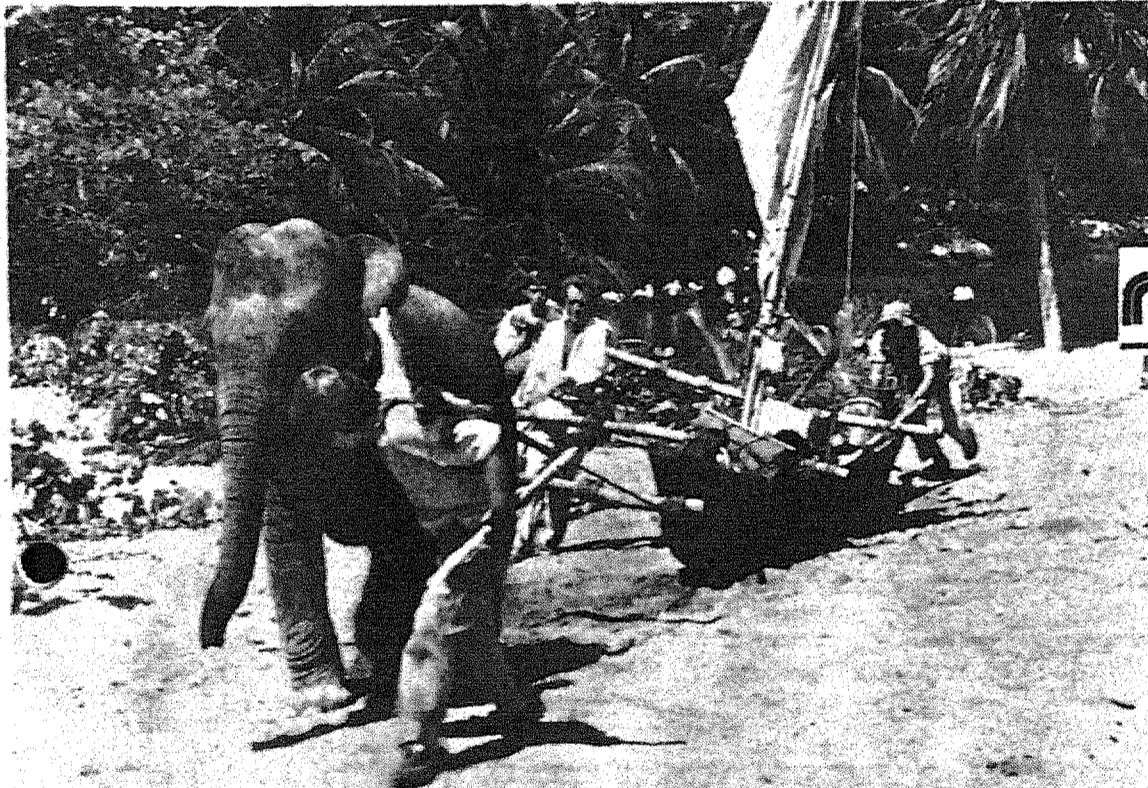
De Niro is equally effective in the more engaging role of the young Vito, but he seems haunted by the ghost of Brando. De Niro constantly echoes Brando's voice, his casual hand gestures, and his puzzled expression. The better De Niro gets at this mimicry, the more the absence of Brando becomes apparent.

Many of the minor roles in the film provide real showcases for acting talent. Lee Strasberg is superb as Hyman Roth; his hypochondriac, shifty portrayal suggests and urbanity behind the seeming despair and weariness of the character. Similarly, G. D. Spradlin makes Senator Pat Geary a believable politician and a befuddled victim of his own sexual hangups. (A-III)

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

- A-1—Morally unobjectionable for general patronage.
- A-2—Morally unobjectionable for adults and adolescents.
- A-3—Morally unobjectionable for adults.
- A-4—Morally unobjectionable for adults with reservations.
- B—Morally objectionable in part for all.
- C—Condemned.



movies

FRANCIS (Kevin Corcoran), youngest son of a shipwrecked family in Walt Disney's feature, "Swiss Family Robinson," lends his elephant to the folks for the launching of an outrigger. "Swiss Family" stars John Mills, Dorothy McGuire, James MacArthur and Janet Munro, and co-stars Tommy Kirk and Kevin, with Cecil Parker and Sessue Hayakawa. This re-release is rated A-1 and is highly recommended as family entertainment by the Division of Film and Broadcasting of the USCC.

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youth

Youth work involves varied programs

(This is one in a series of articles about the functions of the Archdiocese of Miami Youth Activities Office and the programs it coordinates. It was written by Youth Activities staff member Tom Filippelli and will appear in the March-April issue of Youth Program Services, the magazine of the Division of Youth Activities of the United States Catholic Conference.)

Since Search is for Juniors in high school and older, we have Insight, a counterpart experience for 9th and 10th graders. Insight is a two-day experience that enables a young person to take a look within himself and evaluate the individual in order to better reach out to others and better develop one's relationship with Jesus Christ.

Our staff and volunteers also coordinate one-day and half-day programs. Awakening and Serendipity are two of the more prominent ones that CYO's and other youth groups participate in throughout the Archdiocese. We also run one day "theme" retreats for groups, school classes and CCD classes on topics such as "Confirmation."

"WHEW! It sure sounds like a lot of manpower goes into all of these programs."

A lot does indeed go into it all, and to ensure that the people running these programs are well advised and reflect the respective philosophies, we have begun Leadership Training Clinics for the youth. We have both Director's Training Seminars and Team Leader's Training Seminars for Search and leadership training designed for the Serendipity programs. We hope to have leadership training in the future for all our programs.

A new area that we hope will reap many fruits in

the future is our growing cooperation with the CCD Department. The highlights of this to date is the creation of jointly coordinated bible study groups and joint Days of Recollection.

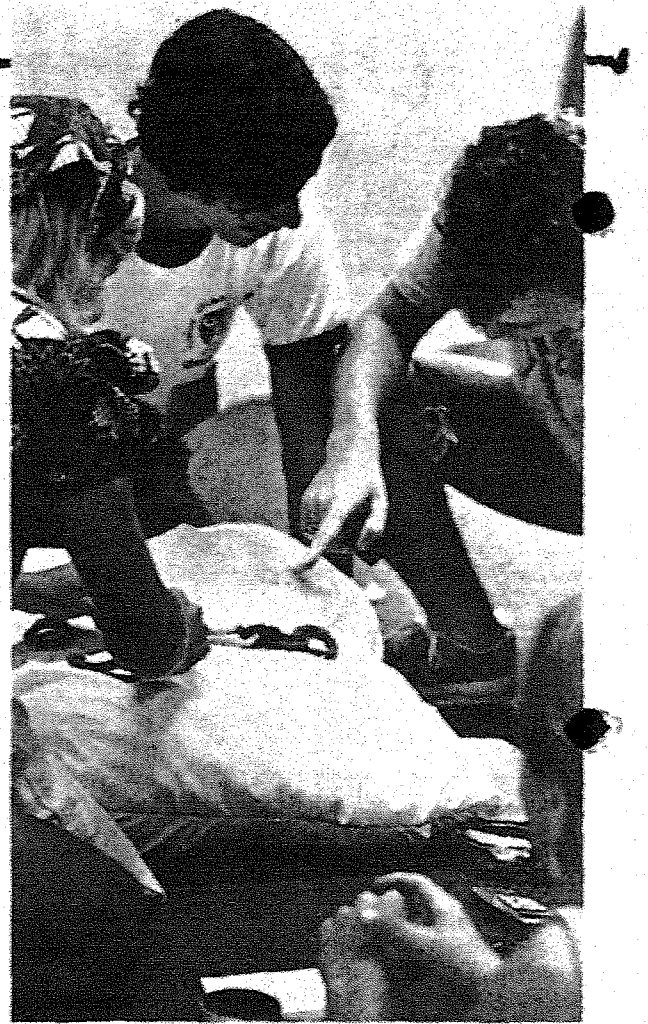
THROUGH all these activities is the constant effort to evaluate and revise when the needs arise in best serving the youth.

"I'm beginning to see why the name of the office needed to be changed."

You're right. But in our expansion into new areas, we have not neglected the core from which it all started — CYO. The CYO in the Archdiocese of Miami has continued to develop through the years. The last year, under the guidance of Steve Seefchak, CYO has flourished more than ever. Nearly 50 parishes in the Archdiocese have active CYO's, and the attendance at last year's Archdiocesan Convention exceeded 1,000. CYO has always been an important and vital force to the Catholic youth in South Florida. Miami had one of the largest delegations at the National Convention at Indianapolis in 1973 and saw one of its members, Peggy Moran, elected to the National CYO Board. Mike Coniglio and Sandy Lombardo from Miami served on the National CYO Board the previous term.

ONE OF the most important services we offer is helping parishes get new CYO's started. We form a team consisting of staff members, Archdiocesan CYO Board members, Adult Advisors, and CYOers, and go to the youth and adults of that parish and guide them in beginning their youth group. Significantly, we recently have begun to help start CYO's in the Florida Keys, the Southernmost region of our Archdiocese.

(Next week: Programs for Spanish-speaking youth, and Catholic Young Adults.)



GROUP activity projects, putting feelings into artistic expression, are an essential ingredient in the experience programs offered by the Youth Activities Office.

Help fight abortion on decision's anniversary

By JOAN BARTLETT

Roll out the skates to the Gold Coast Rink on Hollywood Blvd. Nativity Parish CYO will bus their way out there tomorrow night at 7:15 for a bumps 'n' bruises party — to return at 10:15 for medical treatment.

If, after all that, you still feel there is something worthwhile in athletics, you might want to attend a meeting to discuss eligibility rules for CYO sports next weekend: Jan. 25, 10 a.m. at St. Stephen Hall in West Hollywood.

And if you're too young for CYO sports, that's okay. Can you throw a basketball? (Through the net, I mean.) Columbian Squires, Our Lady of Good Counsel Circle, No. 1223, is sponsoring a Free Throw Contest for girls 11-14 years of age. The contest will be held at Ponce de Leon Jr. High grounds in Coral Gables. Contact Jack Hagarty, 264-3630, for details.

You know about the March for Life in Washington this Wednesday. Miami youth will have their own opportunity to participate in this nation-wide effort in

support of life, next Saturday, Jan. 25, when groups in various locations throughout South Florida will gather for protests, followed by a concelebrated Mass at St. John Vianney Minor Seminary at 3 p.m. A brief presentation by pro-life speakers is scheduled after Mass. Want to get involved? Contact Father Pat Organ at St. Brendan Parish, 221-0881, or the Archdiocesan Youth Activities Office, 757-6241.

International Department: Getting to know someone from another country can be an enriching experience, and what better way than to offer your home to a student? Youth for Understanding, an international student exchange program, is looking for Catholic homes for students, mainly from Brazil, who are already arriving in Florida.

Many of the students still need homes, so anyone wishing to have an extra family member for six months can still apply.

The organization also needs volunteers to help locate families for the students and place them in

schools, and to select students from the United States to live in other countries during the summer. Should you wish to offer room, board and a sharing in family responsibilities, as well as a lot of love and understanding, contact Barbara Dotson 10031 12th Way North St. Petersburg, Florida 33702 Phone (813) 576-7212 (Collect.)

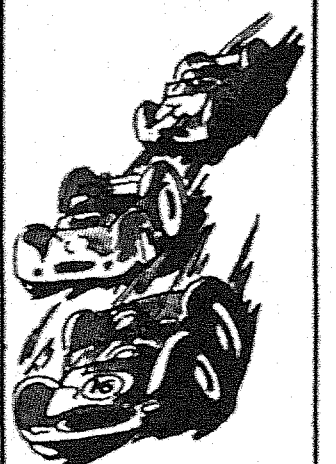
Meanwhile, coming from Old Europe are about 40 German high school students who need homes for three weeks. They will

arrive Mar. 16 under the auspices of the Student International Service Exchange Program. If you can welcome any of these people into your home please call Betty Dunn, 233-7159.

St. Timothy Parish CYO and the Department of Youth Activities of the Archdiocese of Miami announce an important event which they are co-sponsoring. It will take place in April, but will need plenty of preparation, so against my better judgment I will tell you now: It's the, uh, first annual, well, uh —

CYO Potty Race. The long-awaited event involves the downhill driving of a certified toilet mounted on a frame. All vehicles will be gravity-activated. Watch this column for more info (and watch me lose my job) or call Steve at the YA Office.

Remember that if your youth group is planning any activities or has been working on some project, we will be glad to publicize it. Write up the story and mail it to "Your Corner" c/o The Voice, P.O. Box 38-1059, Miami 33138.



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It's a Date

FRIDAY, JAN. 17

GAMES PARTY sponsored by St. Brendan's Guild at 8 p.m. in the parish hall, 8725 SW 32 St.

WEEKEND RETREAT for the Third Order Carmelites begins today at the Dominican Retreat House, Kendall. Father Alexis McCarthy is the retreat master.

SATURDAY, JAN. 18

HORSEBACK Riding for members of the Catholic Alumni Club at the Golden Eagle Ranch, Tamiami Trail and 122 Ave. Those participating will meet at home of John Lang, 240 SW 15 Rd. at 10 a.m.

DINNER-DANCE to commemorate the feast day of Father Chaminade will be sponsored at the Arrowhead Country Club by the Chaminade High School Parents Club. Music by Frank Ardell's orchestra. For reservations call 981-8371.

FASHION SHOW card party and luncheon sponsored by St. Juliana Women's Club begins at 12:30 p.m. in the school cafeteria, 4500 S. Dixie Hwy., West Palm Beach.

FISH FRY of Coral Gables K. of C. Council begins at 6 p.m. in the Council hall, 270 Catalonia Ave. A birthday party for all members born in January is scheduled at 8:30 p.m.

DESSERT CARD party in the dining room of St. Andrew Towers, Coral Springs, under the auspices of the residents organization at 12:30 p.m. Officers of the newly organized group are C. Frank Cunneen, president; Agnes Arnold and Gladys Cunningham, vice presidents; Leona Rich, secretary; Ray Schukert, treasurer; and Laura Stauder, Nora Flanagan, Ann Sneddy and John Lennon, board of directors.

LATIN DANCE begins at 9 p.m. in St. Rose of Lima Auditorium, 10690 NE Fifth Avenue, Miami Shores. Live entertainment will be provided and buffet supper served. For tickets call 751-1179.

BLOOD BANK drive for Coral Gables Council K. of C. begins at 9 a.m. A steak dinner will be given to each donor.

SUNDAY, JAN. 19

KNIGHTS OF ALTAR will be invested as members of the national organization at 3 p.m. in St. Rose of Lima Church by Msgr. Noel Fogarty, pastor; and Father Gerald McGrath, assistant pastor.

THIRD ORDER of St. Francis meets at 2 p.m. in St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

BARBECUE under the auspices of Our Lady Queen of Martyrs Women's Club will be served on the Fort Lauderdale parish grounds, 2731 SW 11 Ct. from 2 p.m. to 7 p.m. Menu includes chicken and ribs.

MONDAY, JAN. 20

WIDOWS AND WIDOWERS Club of Fort Lauderdale meets at 8 p.m. at 1810 NE 43 St., Fort Lauderdale. For further information call 772-3079 or 565-3149.

HOLY YEAR pilgrimage to Rome and the Holyland will be discussed at 8 p.m. at St. Louis Church, 7270 SW 120 St. A film showing the Holyland will also be included in the program.

RIGHT TO LIFE Crusade will sponsor another pro-life lecture at 8 p.m. at St. Thomas the Apostle Family Center, 7303 SW 64 St. Guest speaker will be Mrs. Thomas Palmer, director of the Miami Birthright.

TUESDAY, JAN. 21

FAMILY ENRICHMENT program, first of a two-evening lecture period by University of Miami professor, Dr. Calvin Leonard and wife, Dorothea, at 7:30 p.m., 6701 Miami Lakeway, Miami Lakes.

FOURTH DEGREE K. of C., Father Michael J. Mullaly General Assembly will meet at 6 p.m. at 3571 N. Andrews Ave., Fort Lauderdale. Following buffet dinner obligations will be renewed at 8 p.m. in St. Clement Church.

VICTOR OPPENHEIM internationally known geologist and engineer speaks at 7:30 p.m. in Wiegand



CASINO FUN night is planned for Jan. 25 at Archbishop Curley High by Mrs. William Golding, general chairman; Mrs. Anne Piper, Mrs. Jose Lorido, Mrs. Maureen Joseph, Mrs. Marilyn Charles and Mrs. Sheila Fowler. Proceeds will be used for gym and science building equipment.

Lecture Hall at Barry College on the topic, "The Quest for Energy and How It Affects Your Life." Admission is free.

WHITE ELEPHANT sale will be featured during a meeting of St. Gregory Women's Guild at 11:30 a.m. in the parish clubrooms, Plantation. Members will bring lunches and dessert and beverages will be provided. Guest speaker will be Phyllis Siskin, Area Director of the Diet Workshop.

"**LEARNING TO LIVE**" is the title of an eight-week filmed program presented on Tuesday evenings and open free of charge to the public at St. Louis Family Center, 7270 SW 120 St.

SERIES OF COURSES now being conducted in Epiphany parish Cafeterium, 8235 SW 57th Ave. in-

Serra Club sets social

Annual Serrans and wives social of the Miami Serra Club begins at 7:30 p.m., Tuesday, Jan. 21 at the Hotel Columbus, downtown Miami.

A short program will be followed by refreshments.

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clude "Oil Painting" at 7:30 p.m. on Tuesdays; "Wider Horizons" on Wednesday at 10 a.m. and "Parenting" at 7:30 p.m. Thursdays.

ST. JOSEPH WOMEN'S Club will sponsor a dessert card party at 1 p.m. at Holiday Inn, Surfside.

DAY OF PRAYER at the Cenacle Retreat House, Lantana, begins at 9 a.m. and concludes at 3 p.m. Father Donald Connolly, pastor, St. Thomas More parish, Boynton Beach, will conduct the sessions.

WEDNESDAY, JAN. 22

MEMBERSHIP TEA under the auspices of St. Sebastian Council of Women begins at 2 p.m. and continues until 4 p.m. at Coral Ridge Country Club, Fort Lauderdale.

ST. JAMES Women's Club will be hostesses during a games party beginning at 7:30 p.m., in the parish hall, NW Fifth Ave. and 131 St., North Miami. Refreshments will be served.

PRE-CANA Marriage Preparation courses begin this evening at Holy Family Church, North Miami, and continue on Jan. 24, 29, and 31. Couples planning to marry during the next six months are urged to enroll in these courses.

DIABETES will be the topic of Dr. George P. Heffner, internal medicine specialist and endocrinologist during a free lecture at Holy Cross Hospital at 7:30 p.m. Reservations must be made by calling 771-7423 between 9 a.m. and 5 p.m.

MERCY HOSPITAL Auxiliary will sponsor its annual luncheon and card party at 11:30 a.m. at the Riviera Country Club, 1155 Blue Rd., Coral Gables. Reservations may be made by calling 891-4035.

THURSDAY, JAN. 23

FREE GLAUCOMA eye screening at Lincoln Rd. Mall, Miami Beach, from 9:30 a.m. to 5:30 p.m.

THREE-DAY FESTIVAL begins today in St. Jerome parish, 2533 SW Ninth Ave., Fort Lauderdale.

Continued on page 20

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Inter-faith rally set in auditorium

Representatives of Catholic, Protestant and Jewish congregations will head the City of Miami's second annual "City Under One God" worship service at noon, Jan. 24 in Bayfront Park Auditorium.

State and local public officials as well as leaders of the area's civic and business community are expected to be present for the inter-faith service, initiated last year by Miami Mayor Maurice Ferre, a member of St. Kieran Church.

Named to the committee on arrangements are Auxiliary Bishop Rene H. Gracida, Dr. Conrad R. Willard, pastor, Central Baptist Church; Rabbi Robert J. Orklund, Temple Israel; Albert Alejandre, Jr., William A. Meadows, Jr. and David B. Fleeman.

"Problem Pregnancies - Alternatives to Abortion"

A Lecture and Discussion headed by **MARIE PALMER**

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MONDAY
8 p.m. January 20

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Holy Year finds Chile moving to reconciliation

A pair of shoes that cost \$5 a year ago costs \$50 today; the basic monetary unit has changed from the peso to a currency worth 1,000 pesos each and will probably soon change to the "new peso" worth one million old pesos. The wheat harvests are bad; the government forbids the assembly of more than three persons.

Yet the people of Chile, a beautiful land of volcanic mountains and long stretches of seashore, are beginning to feel a sense of togetherness and reconciliation, according to Bishop Bernardino Pinera of Temuco. He is in Miami to visit Msgr. Agustin Roman, who was a priest of his diocese from 1962-1966.

"Although not political, the Holy Year came at the right political time for Chile," he said, explaining that the country has been divided since the government of Communist Salvador Allende fell to rightist military leaders.

"THE COUNTRY is still very much divided, but many people have been very sensitive to the call for reconciliation on both sides," he said in fluent English, gained from spending a year in research as an M.D. in the United States before entering the seminary.

"Many from the right have discovered that they should not hate, that they should forgive and forget. On the left, people who are living in fear feel that the Church is the only chance they have to be left in peace."

Coincidentally, he pointed out, the Shrine to the Virgin at Maipú, scene of a battle for independence from Spain, was completed on the eve of the Holy Year after 30 years of construction. The shrine has special significance for Chileans, because it was promised by national heroes Bernardo O'Higgins and San Martín four centuries ago.

SPEAKING of the countryside and the people of his 100-mile long south-central Chilean diocese, Bishop Pinera explained that of the 400,000 members of his flock, 100,000 are Mapuche Indians, a proud people who are the only ones in Latin America to fight the Spanish for three centuries, finally giving up their independence in the late 19th century.

"The government decided to build cities every 20 miles, and Germans, Italians, Spaniards and Chileans bought up all the land," he explained with a note of sadness.

"The Indians were confined to reservations. The Indian population has grown, but the size of the reservations have not. The land is poor because the Indians have no fertilizer and plant wheat crops only. In the mountains, they sur-



BISHOP PINERA

live by eating the chestnut-like fruit of a special kind of pine tree."

The Indians are friendly to the Church and accept it, but they continue with their own centuries-old customs at the same time, he said, explaining that they have a "great love for God."

Also included in his diocese is an all-Italian parish, composed of a group of blue-eyed, blond Italians who arrived in Chile 70 years ago. They do not speak Italian, but rather a dialect of their own.

IN THE Diocese of Temuco, which is mainly agricultural, wheat and cattle are the mainstays of the mostly poor population.

"Even the rich people in Chile are what you in the United States would call lower middle class," he said, pointing out just how poor his people are.

There is not a great number of priests in the diocese — about 60 right now — but Bishop Pinera is not concerned that the people will suffer for it. There are five permanent deacons, with 22 more in training, in addition to many lay ministers.

"It's not how many priests, but how many apostles that counts," he said.

Five years ago, the volcano Villa Rica erupted in the diocese.

"The red hot lava, flowing about as fast as a man can walk, was a beautiful sight," the Bishop said. "But as it traveled, it took trees, animals, homes and people along with it, destroying much and filling up a river bed."

Like the volcano, the situation in Temuco has both suffering and beauty. The people are poor and the rampant inflation is making a hard life even more difficult. But the Holy Year is bringing a new joy to the people, who although their material lives offer few comforts, can lean on their Church for a greater satisfaction.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, JAN. 17
 1 p.m. (6) *Flight To Tangier* (Objectionable in part for all)
OBJECTION: Suggestive costuming and sequence
 3 p.m. (8) *Battle For The Planet Of The Apes* (No classification)
 5 p.m. (9) *First To Fight* (Unobjectionable for adults and adolescents)
 7 p.m. (14) *Village Of The Damned* (Unobjectionable for adults and adolescents)
SATURDAY, JAN. 18
 5 p.m. (4) *Children's Film Festival* (No classification)
 5 p.m. (5) *Doomsday Flight* (No classification)
 7 p.m. (3 & 7) *Starbuck* (No classification)
 9 p.m. (10 & 12) *WUSA* (No classification)
 11 p.m. (4) *The Crime Of Dr. Harlow* (Family)
 11:30 p.m. (12) *Taramula* (Family)
SUNDAY, JAN. 19
 11:30 a.m. (8) *Abbott and Costello Meet The Killer* (Family)

1 p.m. (8) *The Pleasure of His Company* (Unobjectionable for adults and adolescents)
 2 p.m. (6) *The Buster Keaton Story* (Family)
 3:30 p.m. (14) *Ado* (Unobjectionable for adults and adolescents)
 11:30 p.m. (15) *Hide and Seek* (Unobjectionable for adults and adolescents)
 11:30 p.m. (12) *Gidget Goes Hawaiian* (Unobjectionable for adults and adolescents)

5 p.m. (8) *The Angel Wore Red* (Unobjectionable for adults)
 9 p.m. (4) *Mackenna's Gold* (Unobjectionable in part for all)
 11:30 p.m. (14) *The Nerissa Tapes* (No classification)

FRIDAY, JAN. 24
 1 p.m. (8) *Captain Horatio Hornblower* (Family)
 3 p.m. (4) *Kelly's Heroes* (Unobjectionable for adults and adolescents)
 9 p.m. (8) *Chubasco* (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) *The Patsy* (Family)

SATURDAY, JAN. 25
 2 p.m. (5) *Fraud* (Unobjectionable for adults, with reservations)
 2 p.m. (4) *Return Of The Gunfighter* (Family)
 5 p.m. (5 & 7) *The Scaplanders* (Unobjectionable for adults and adolescents)
 9 p.m. (10 & 12) *The Defective* (Unobjectionable in part for all)
 11 p.m. (15) *Frankenstein Meets The Wolf Man* (Unobjectionable for adults and adolescents)

11:30 p.m. (7) *Something Wild* (Unobjectionable for adults)
 11:30 p.m. (10) *The Kentucky* (Unobjectionable in part for all)
OBJECTION: Excessive brutality (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

TV
Saturday
 5 p.m. — Spanish — CH 22 WLTV
Sunday
 7 a.m. — *The Christophers* — CH 11 WINK
 9 a.m. — *Church and the World Today* — CH 11 WINK — "The Sheppard Clinic" with Dr. Ben Sheppard.
 10:30 a.m. — *The TV Mass* — CH 10 WPLG — Fr. John Handrahan.
 12 p.m. — *Insight* — Fr. John Wink, CH 11.
RADIO
Sunday
 5:30 a.m. — *Crossroads* — WSHF FM, 102.5 Kc. Miami.
 10 a.m. — *Crossroads* — WJNC, 1230 Kc., W. Palm Beach.
 11:30 a.m. — *Marian Hour* — WSRB, 746 Kc., Boca Raton.

MONDAY, JAN. 20
 1 p.m. (8) *Come Fill The Cup* (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.
 2 p.m. (4) *Secret of My Success* (Unobjectionable for adults and adolescents)
 7 p.m. (5 & 7) *Sam Whiskey* (Unobjectionable in part for all)
 9 p.m. (12) *Anatomy of a Murder* (Special classification)
OBJECTION: The clinical analysis with which the subject matter of this film (rape) is so explicitly and frankly detailed is judged to exceed the bounds of moral acceptability and propriety in a mass medium of entertainment.
 11:30 p.m. (4) *The Impossible Years* (Unobjectionable for adults)

TUESDAY, JAN. 21
 1 p.m. (8) *The Girl Rush* (Unobjectionable for adults and adolescents)
 4 p.m. (5) *The Art of Love* (Unobjectionable for adults and adolescents)
 8 p.m. (8) *Incident in San Francisco* (No classification)
 8:30 p.m. (5 & 7) *Death Stalk* (No classification)
 8:30 p.m. (10 & 12) *The Abduction of St. Anne* (No classification)

WEDNESDAY, JAN. 22
 1 p.m. (8) *The Iron Mistress* (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce.
 4 p.m. (5) *McHale's Navy Joins The Air Force* (Family)
 8 p.m. (8) *The Glass Menagerie* (Unobjectionable for adults and adolescents)
 9:30 p.m. (10) *Runaway* (Family)
 11:30 p.m. (12) *The Daughters of Joshua Cabe Return* (No classification)
 11:30 p.m. (4) *Birds of Prey* (No classification)

THURSDAY, JAN. 23
 1 p.m. (4) *About Face* (Unobjectionable for adults and adolescents)
 4 p.m. (5) *Sing and Swing* (Unobjectionable for adults and adolescents)

It's a date

Continued from page 19
 Game booths, food, and fun rides will be included. Activities are scheduled between 6 p.m. and 11 p.m. today and Friday and from 1 p.m. to 11 p.m. on Saturday and Sunday.

FRIDAY, JAN. 24
LATIN AMERICAN entertainment will be featured during a dance under the auspices of St. Timothy Home and School Assn. at 8 p.m. at the Club de Las Americas, 8500 SW Eighth St. Tickets may be obtained by calling 221-9635 or 226-7471.

GENERAL RETREAT for women with the theme, "Renewal Through Reconciliation" begins today at the Dominican Retreat House, 7275 SW 124 St., Kendall. Father Paul Reich, M.M. will be the retreat master. For reservations call 238-2711.

FREE GLAUCOMA screening at Crandon Park Zoo, Parking Lot I at Zoo entrance from 10 a.m. to 3 p.m.

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"Este es el Cordero de Dios"

Por el REV. JOSE P. NICKSE

Al día siguiente, Juan vio a Jesús que venía a su encuentro y exclamó: "Ahi viene el Cordero de Dios, el que quita el pecado del mundo. De El yo decía:

"Detrás de mi viene un hombre que se me ha adelantado porque existía antes que yo . . . yo he venido bautizando con agua para que El se manifieste a Esraél."

Jn. 1:29-34

Jesús es el escogido de Dios. San Juan lo describe como el Cordero de Dios. El Cordero inocente que va a pagar por nuestras culpas.

La imagen del Cordero es rica en simbolismo. En el Antiguo Testamento, desde el Exodo hasta los tiempos de Cristo el Cordero tiene un lugar central en la historia de la salvación. La noche antes de salir de Egipto, Moises manda a los israelitas a sacrificar un cordero y a marcar las puertas con su sangre. La sangre del cordero salva al pueblo de Israel de la última plaga que azotó a Egipto. La sangre del cordero es símbolo de la salvación de Dios.

En la Pascua judía, o sea, la cena que conmemora la liberación de la esclavitud en Egipto, se consume un cordero que se prepara como recuerdo de la acción de Dios. El cordero tenía un lugar principal en la vida litúrgica del pueblo judío.

El evangelista Juan señala a Cristo como el cordero de Dios porque es El quien puede quitar el pecado del mundo. Sólo la acción redentora de Cristo nos puede acercar a Dios. Cristo viene a librarnos del pecado y a restaurar nuestra amistad con Dios.

Hay dos caminos que se pueden tomar para quitar el pecado del mundo. El primero es ignorar que existe el pecado. Decimos que la Iglesia "está muy anticuada." Decimos que "la moral es algo relativo." Hay una excusa para todo. Decimos, como dice la canción, "¡lo tuyo es mental!" Este camino es muy falso y nos aparta más de Dios. Vivimos engañándonos a nosotros mismos. Quizás por eso estén tan llenas las consultas de los psiquiatras.

Un camino más sincero y auténtico es reconocer que somos débiles, que somos vulnerables al pecado. Y entonces es cuando podemos comprender el gran amor de Dios. A pesar de nuestros pecados, Dios nos ama como Padre y siempre está dispuesto a perdonarnos. Este es el camino de Cristo. Cristo viene a enfrentarnos con la realidad de nuestras vidas para que nos demos cuenta que necesitamos a Dios. Por eso Cristo es el que quita el pecado del mundo.

Cristo vino a ofrecerse como un cordero, tomando todos nuestros pecados, todas nuestras debilidades, todo nuestro egoísmo. El es el Cordero de Dios.

Que lástima que ante el acto sublime de amor de Cristo, tantos hombres cierran los ojos y traten de ignorar que sólo Dios puede llenar sus corazones. En el tiempo de Cristo, algunos reconocieron en El al Cordero de Dios; éstos fueron sus discípulos. Otros, ayer como hoy, lo ignoraron, lo persiguieron, y al fin, lo crucificaron.

ORACION DE LOS FIELES

SEGUNDO DOMINGO DEL AÑO (19 de enero)

CELEBRANTE: Oremos en esta celebración eucarística por la gracia de imitar al Cordero de Dios que vino a la tierra a servirnos.

LECTOR: La respuesta de hoy sera "Señor enseñanos a servir".

1. Que comprendamos el compromiso de servicio a toda la Iglesia que contrajimos cuando recibimos el bautismo cristiano, oremos.

2. Que nos esforcemos en servir más a todos los miembros de nuestra propia familia para así guiarlos hacia un mayor amor a Dios, oremos.

3. Que todos los cristianos se empeñen en ser luz para todos los pueblos a imitación de Isaiás en la primera lectura de hoy, oremos.

4. Que recordemos a los fieles difuntos, especialmente nuestros familiares y amigos, para de esa forma devolverles los servicios que nos prestaron, oremos.

5. Que ayudemos a nuestros hermanos que sufren necesidad material a través de nuestro generoso aporte a la Campaña Anual de Caridad del Arzobispo ABCD, oremos.

6. Padre Todopoderoso, te presentamos en esta liturgia nuestro deseo de servirte fielmente por Tu Hijo, en unidad del Espíritu Santo, un solo Dios, por los siglos de los siglos,

PUEBLO: Amén.



En los primeros meses del año 1959, días de hambre y desorientación para millares de refugiados cubanos que comenzaban a llegar a Miami, el Padre Hugh Flynn, entonces director del apostolado en español de la Diócesis de Miami, dedicaba diez y doce horas diarias a organizar el Centro Hispano Católico, buscando donaciones de ropas y alimentos. El mismo, que antes de abrazar el sacerdocio fue pintor, pintó y reparó las paredes del viejo edificio en el centro de la ciudad. Esta semana el Padre Flynn murió en la ciudad de Daytona Beach, donde era parroco de Nuestra Señora de Lourdes. Millares de cubanos y otros hispanos de Miami recordaran la solidaridad humana que en él encontraron cuando tocaron a las puertas del Centro Hispano Católico en busca de un plato de comida, una muda de ropa, una oportunidad de empleo, una palabra de orientación. (Foto Archivo the Voice.)

La humildad de la niñez

A través de la historia de la humanidad, los seres racionales han buscado desesperadamente el poder, en multitud de ocasiones no para hacerle el bien al prójimo. Sino para saciar sus propias apetencias y destacarse ellos, sobresalir ellos a la vez que gozan de riquezas, fueron y privilegios que brinda ese mismo poder.

Hubo en el pasado Reyes, Faraones y Emperadores que presa de esa fiebre desesperada, esclavizaron a cientos de miles de seres humanos durante décadas con el fin de hacer estatuas, tumbas, pirámides, etc. para perpetuarse en la mente de las generaciones futuras. Sin embargo, ni sus riquezas, ni sus efímeros poderes terrenales, los salvaron de la muerte.

Hoy, cuando más, son sólo un simple recuerdo, sin gloria, sin fanfarrea, sin la fastuosidad que enmarcó el desarrollo de sus vidas, son figuras muertas del pasado.

Hoy, en la época de la conquista lunar, en la época del desarrollo técnico en forma increíble maravillosa, hoy también se da el mismo tipo de elemento de aquellas épocas pretéritas, con nombres de hoy, con actuaciones — a veces tortuosas — de nuestros días, haciendo siempre un culto perenne de la auto personalidad.

Con la entronización de medios poderosos de publicidad, con el auge de los mismos en su pleno desarrollo, con una inaudita vertiginosidad de impactos publicitarios en forma cotidiana . . . éstos Faraones de hoy . . . escondiéndose tras la pantalla de un supuesto mantenimiento de vigencia en las distintas ramas de la vida nacional . . . apoyados en un complejo de superioridad, que en definitiva no es más que el escape de un complejo de inferioridad, éstos seres humanos . . . éstos hermanos . . . no comprenden que mientras más actúen de esa forma, más se alejan de la verdadera esencia de la vida.

La mansedumbre, aún entre los más grandes, es símbolo de acatamiento de las órdenes de Aquel que todo lo puede.

Mientras más la vida encumbra a un ser humano, más humilde debe ser para que la altura no lo separe de sus hermanos. Para que la altura terrenal no le impida hacer el bien a los demás. Para que el brillo de la gloria mundana no empañe sus pupilas y siempre pueda mirar con bondad a su prójimo.

Recuérdese el pasaje Bíblico narrado por San Mateo:

"En esa ocasión los discípulos se acercaron a Jesús y le preguntaron:

¿Quién es el más importante en el reino de los cielos?

Entonces Jesús llamó a un niño, lo puso en medio de ellos, y dijo:

En verdad les digo, que si ustedes no cambian y se vuelven como niño, no van a entrar en el reino de los cielos. Así pues, el más importante en el reino de los cielos es el que se humilla y se vuelve como este niño. Y la persona que recibe en mi nombre a un niño como éste, me recibe a mí."

Función a beneficio de la Filarmónica

La Sociedad Artístico-Cultural de las Américas

presentará una función para recaudar fondos para la Orquesta Filarmónica de Miami, a las 8:30 de la noche del sábado 18 de enero en el Gusman Hall. La presentación principal del programa es la zarzuela "La Verbena de la Paloma", del Maestro Tomas Bretón.

Además, se disfrutara de la música de Rimsky Korsakof en el ballet "Capricho Español", con el Ballet de Roma Segovia. La orquesta sinfónica estará bajo la batuta del Maestro Manuel Ochoa, director artístico y cultural de la Sociedad.

La Sociedad Artístico-Cultural de las Américas, institución no lucrativa, fue creada para estimular y fomentar el arte y la cultura en la comunidad hispánica de Miami.

La donación es de \$6 y toda la recaudación será destinada a nutrir los fondos de la Orquesta Filarmónica de Miami. Los boletos de entrada están a la venta en la Oficina de la Filarmónica, la Academia Conchita Espinosa, Poupriña Florist y Ultra Records.

Para información y reservaciones se puede llamar al teléfono 649-7022 y 358-3500.

Falleció primer director del Centro Hispano

El Padre Hugh Flynn, que fue el primer director del Centro Hispano Católico de Miami falleció en Daytona Beach. Las honras fúnebres se efectuaron en la iglesia de nuestra señora de Lourdes de esa ciudad, donde era párroco.

Ordenado el 27 de mayo de 1956 en la Iglesia St. John The Apostle de Hialeah, el Padre Flynn, nacido en Filadelfia, fue antes de entrar en el sacerdocio, estibador, boxeador profesional y pintor. En 1960 fue nombrado por el entonces Obispo Coleman F. Carroll para dirigir el Centro Hispano Católico recientemente establecido. Para ello, el Arzobispo Carroll lo envió a Puerto Rico en estudios especiales. Dirigió también el apostolado en español para los obreros agrícolas migratorios en Homestead, Lake Worth, West Palm Beach y Fort Myers.

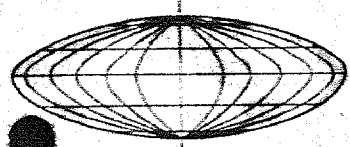
NUEVOS CURSOS

Una serie de cursos especiales serán ofrecidos a partir de este mes de enero, para directores, coordinadores, catequistas y auxiliares de habla hispana, según informa Sor Ada Sierra, del Departamento de Educación.

El programa incluye los siguientes cursos: Liturgia, Sicopedagogía y Nuevo Testamento en Laboratorio. Los dos primeros serán dictados por miembros del Departamento, todos los lunes de 8 p.m. a 10 p.m., a partir del próximo día trece de enero, en la Escuela Parroquial de San Marcos. El de Nuevo Testamento estará a cargo del padre Leonardo Vazquez O.P., los miércoles de 8 p.m. a 10 p.m., en los locales de la propia Escuela Parroquial de St. Michael.

Todos los cursos son a nivel arquidiocesano, pero en relación con el de Nuevo Testamento, los interesados pueden tomarlo con o sin créditos.

Para mayor información sobre el curso de Liturgia, pueden llamar a la hermana Socorro, al 642-9544; en relación al curso de Sicopedagogía, a la hermana Ernestina o a la hermana Ada Sierra, al mismo teléfono; y para el del Nuevo Testamento, con la hermana Ada Sierra, llamando a los teléfonos 371-7122 o al 371-2950.



ESTERILIZACION INVOLUNTARIA
 Mons. Gerardo Flores, obispo de Izabal, Guatemala, dijo en una conferencia a la Asociación de Periodistas que la esterilización involuntaria de mujeres indias "contribuye al deterioro de la vida familiar y social" de la nación. Es voz pública en círculos médicos y religiosos que en los hospitales del estado se esteriliza a muchas mujeres sin consultarlas. Algo parecido han denunciado varios prelados en Puerto Rico y en Colombia, México y Venezuela. Generalmente se trata de programas de "paternidad responsable" financiados por agencias oficiales o privadas de Estados Unidos, dicen.

ACTIVIDAD INTERNACIONAL DEL VATICANO
 El Vaticano participó en 196 asambleas o reuniones internacionales en 1974, informa L'Osservatore Romano, órgano oficial de la Santa Sede. Quizás el más importante fue el congreso mundial sobre la crisis de alimentos en Roma, pero en la larga lista de temas de esas reuniones figuran correos, astronomía, cultura, telecomunicaciones y socorro internacional.

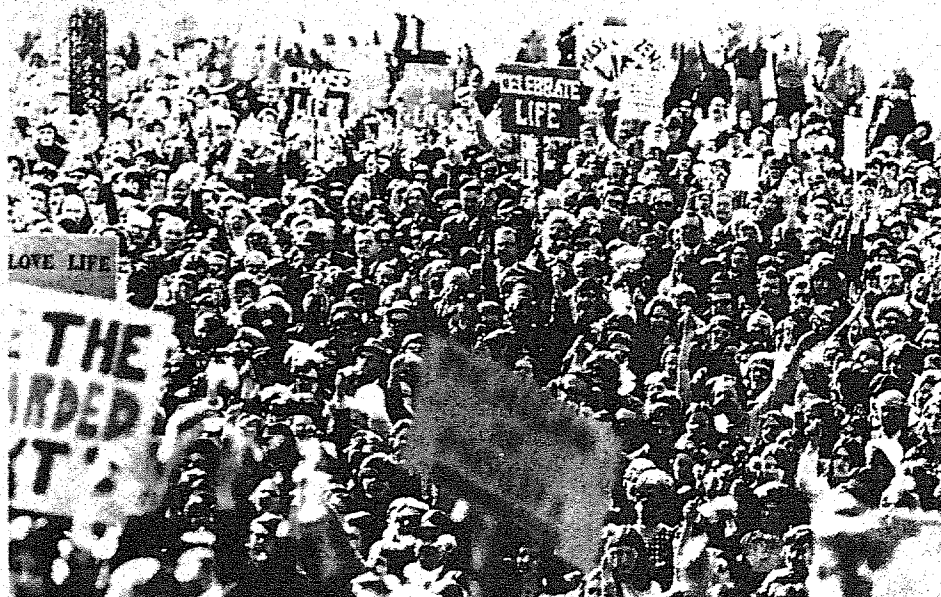
PERSIGUEN A SACERDOTES EN BOLIVIA
 La policía invadió la residencia de Mons. Jorge Manrique, arzobispo de La Paz, Bolivia, en un intento por arrestar al Padre Eric de Wasseige, miembro de la Comisión de Justicia y Paz que ha criticado al gobierno dictatorial del Gen. Hugo Banzer por recientes medidas sociales y económicas, y antes por el trato a los prisioneros políticos. Las autoridades acusan al sacerdote de "importar literatura subversiva" y de alentar la agitación obrera, y le ordenó que saliera del país en 24 horas. El P. Wasseige decidió en cambio buscar refugio en la acción de los obispos, que junto con el nuncio papal apoyan decididamente la labor social de los misioneros y otros sacerdotes y seglares.

KATZIR APOYA AL PAPA
 El Presidente de Israel, Efraim Katzir, dijo en un telegrama al Papa Paulo VI que le "interesó profundamente" su mensaje de paz de Año Nuevo, en su lucha "no sólo contra la guerra sino contra el terrorismo." El telegrama, enviado por medio del delegado apostólico en Jerusalén Mons. William Carew, apoya "la reconciliación de los corazones" que el Papa pide en su mensaje, como "urgente y dolorosamente necesaria." Israel y los países árabes han estado al borde de otra guerra en meses recientes.

CONTRA EL ABORTO EN PANAMA
 Los obispos de Panamá tildan de preludeo a más asesinatos la campaña de prensa pro-gubernista en favor de la legislación del aborto, al que llaman "tremendo crimen." Permitir por ley el aborto es enseñar a la gente que ya no es un crimen provocarlo. Ya en 1971, dice por otra parte el semanario Sendas, los mismos círculos trataron de tentar a la opinión pública con otra campaña pro-aborto. Los obispos critican ahora un proyecto de código penal y otras leyes, porque "aprueban el crimen de homicidio de niños por nacer."

DIFICIL RESOLUCION DE AÑO NUEVO
 En una breve audiencia, el Papa Paulo VI dijo a un grupo de peregrinos que la resolución más difícil de un creyente en año nuevo es "la de pensar realmente como cristiano," ya que muchos viven bajo "una mentalidad puramente personalista en pensamiento, juicios y acciones." Sin violentar nuestra libertad de opinión, el cristiano debe precisamente inspirar su visión de la vida en las enseñanzas de Cristo, dijo el Papa. En el grupo había muchos universitarios de Estados Unidos.

AYUDA ALEMANA AL TERCER MUNDO
 Los católicos alemanes han contribuido en 1973 con más de \$38 millones para las misiones, a través de la Colecta Missio, que para fomentar su interés invita a gentes del Tercer Mundo a pasar temporadas y hacer giras en Alemania Occidental. Existe una asociación de 1.2 millón de alemanes para atenderlas y promover otras actividades para la propagación de la fe, informa durante una visita aquí, el periodista norteamericano Floyd Anderson, director de The Catholic World of Chicago.



Mas de 15 mil personas participaron el año pasado en la marcha Pro Derecho a la Vida frente al Capitolio en Washington. Este año se efectuara una marcha similar en la capital, así como en muchas ciudades de Estados Unidos. En Miami la marcha se efectuara el miércoles 22 de enero, a las 11:30 a.m. frente al edificio federal. Los manifestantes se reunirán en el estacionamiento del Orange Bowl, donde tomarán ómnibus que los llevarán al edificio de la Corte Federal.

Obispo Chileno Visita Miami:

Crece en Chile el ansia de reconciliación

El pueblo de Chile, esa bella tierra de montañas y volcanes, esta empezando a sentir un nuevo espíritu de unidad y reconciliación, según declaró Monseñor Bernardino Piñera, obispo de Temuco. Monseñor Piñera se encuentra en Miami visitando a Monseñor Agustín Román, quien sirvió como sacerdote en Temuco de 1962 a 1966.

En una entrevista exclusiva con LA VOZ, Monseñor Piñera describió la actualidad chilena. "El Año Santo llegó en uno de los momentos cruciales de la política en Chile. El país aún está dividido, pero el pueblo ha respondido con entusiasmo a la llamada de reconciliación del Año Santo. El chileno reconoce que hay una gran necesidad de reconciliación por ambas partes."

La diócesis de Temuco se extiende por 100 millas en la parte sur de Chile. Tiene 400,000 habitantes, entre ellos unos 100,000 indios Mapuche. Los Mapuches fueron los únicos indios sudamericanos que lucharon contra los españoles por más de tres siglos. Finalmente, se unieron a la nación chilena en el siglo 19.

Los Mapuches son amistosos y aceptan a la Iglesia, pero también conservan algunas de sus antiguas tradiciones. Son un pueblo con "un gran amor a Dios," según Monseñor Piñera.

Temuco no tiene un gran número de sacerdotes — sólo unos 60 — y por eso Monseñor Piñera tiene ya cinco diáconos permanentes y 22 más en entrenamiento. También hay un gran número de ministros laicos trabajando con las comunidades de base. "Lo importante no es el número de sacerdotes, sino el número de apóstoles" añadió el obispo de Temuco.

Hace cinco años, el volcán Villa Rica hizo erupción en su diócesis.

"El movimiento de la lava candente, al rojo vivo, es un espectáculo maravilloso, pero a su paso arrasó con árboles, animales y hogares," expresó Monseñor Piñera.

Al igual que el volcán, la situación en Temuco es de belleza y sufrimiento. El hospitalario y amistoso

pueblo de Temuco es pobre, y la grave inflación que sufre Chile hace la vida aún más difícil. Pero el Año Santo ha traído una nueva esperanza, ya que cuando los bienes materiales son escasos, los valores espirituales adquieren una nueva importancia.



El Comité Organizador del Día de Oración 'La Ciudad Bajo Dios' que se efectuará el viernes 24, a las 12 del día en el Bayfront Auditorium. De izquierda a derecha, sentados, Rabino Robert Orkand, del Templo Israel, Dr. Conrad Willard, de la Iglesia Bautista Central y el Obispo Auxiliar René Gracida, de la Arquidiócesis de Miami. De pie David Fleeman y Armando Alberto Alejandro. Foto Departamento Publicidad Ciudad de Miami.

¿QUE DEBE SER UN OBISPO?

El Cardenal Sebastián Baggio, prefecto de la Congregación de los obispos, describe en una entrevista con Radio Vaticana lo que él piensa que debe ser un obispo: "Debe representar a Cristo entre su pueblo: maestro, sacerdote, juez, líder, profeta, padre, en el estilo con que Cristo mismo actuaría en el mundo moderno." El cardenal Baggio advirtió además que el obispo no debe ser el centro único de responsabilidad, sino "el promotor principal de una corresponsabilidad compartida por todo el Pueblo de Dios."

¿Quiéren Casarse?

Para los que planean casarse este año: Los días 3, 5, 10 y 12 de febrero, (lunes y miércoles) a las 8 p.m. y en el salón parroquial de San Juan Bosco se ofrecerá un curso de preparación al matrimonio. Sacerdotes, psicólogos, médicos y matrimonios dedicados al apostolado familiar tendrán a cargo las charlas sobre la vida

conyugal, sus alegrías y sus penas, sus gracias y sus responsabilidades. Los temas van desde las relaciones sexuales en la vida conyugal hasta las relaciones familiares con la suegra, pasando por el presupuesto del hogar y la educación de los hijos a las gracias especiales que otorga el sacramento del matrimonio.

La Ciudad Bajo Dios

Católicos, protestantes y judíos de Miami se unirán el viernes próximo, día 24, a las 12 del día para una jornada de oración denominada "La Ciudad Bajo un Dios."

El día de oración ecuménica es una iniciativa del Alcalde de Miami, Maurice Ferré, miembro de la parroquia de St. Kieran. En el comité organizador figuran el Obispo Auxiliar René H. Gracida, el Dr. Conrad R. Willard, pastor de la Iglesia Bautista Central y el Rabino Robert J. Orklund, del templo Israel, así como Alberto Armando Alejandro, William A. Meadows y David B. Fleeman. Se espera que asista el Gobernador de la Florida, Reubin O. D. Askew, quien participó en la ceremonia el año pasado. Se invita al público de todas las religiones.

Domingo 19: Día del Cursillista

Este domingo, día 19 en los terrenos del Seminario Menor de St. John Vianney (2900 S.W. 87 Ave.) tendrá lugar El Día Diocesano del Cursillista. La hora es de 1 a 6:00 p.m. Será un día en que se reunirán Cursillistas de las dos Ramas de la Diócesis (hispana e inglesa), en ambiente de familia y de unidad.

Comenzarán las actividades a la 1:00 con una Misa Concelebrada en la Capilla del Seminario por el Obispo-Auxiliar Mons. René Gracida y varios sacerdotes más. Habrá también una Paraliturgia Penitencial con el tema de la Reconciliación, siguiendo el llamado del Papa para este Año Santo.

Después quedará todo el día para disfrutarlo en los campos deportivos del Seminario. Habrá interesantes y entretenidos juegos y competiciones para todos. Será un día de pic-nic donde cada cual traerá su familia y su comida para compartir unidos. El Secretariado Diocesano de Cursillos invita a todos los Cursillistas de ambas ramas a que participen.

Fiestas Latinas

Fiesta Latina, mañana, sábado, en el Auditorium de la parroquia de Santa Rosa de Lima, 10690 NE Quinta Avenida, Miami Shores. Música para bailar y buffet. Para reservaciones llamar al 751-1179.

El viernes, día 24, en el Club de Las Américas, 8500 SW 8 St., otra fiesta con sabor latinoamericano, auspiciada por la Asociación de Padres y Maestros de la Escuela St. Timothy. Reservaciones: 274-9586, 221-9635 y 226-7471. Con la actuación de "Los Chavales de España" y el "Conjunto Cristal."

Marcha Pro Vida el miércoles

El Comité Pro Derecho a la vida dio a la publicidad el siguiente llamamiento: El próximo veinte y dos de Enero se conmemora el aniversario de la decisión de la Corte Suprema que permite el aborto hasta el momento del nacimiento del niño. Como un acto de protesta a esta decisión in-

humana y cruel, que actualmente esta costando la vida a mas de un millón y medio de niños, y, específicamente para apoyar la aprobación y ratificación de una enmienda Constitucional para el Derecho A La Vida. En este día, en el cual se reúne por primera vez el Congreso número noventa

y cuatro de los Estados Unidos se efectuarán marchas y demostraciones en todo el país. En Washington tendrá lugar una marcha al Capitolio, y serán enviadas miles de rosas rojas a todos los representantes y senadores, la rosa roja es el símbolo de dignidad y respeto a la vida humana.

LA VOZ

Suplemento en Español de "VOICE"

Misiones Rurales:

Un puente entre campo y ciudad

A los sacerdotes, religiosos y fieles de la Arquidiócesis de Miami:

La palabra hambre se convierte en carne y hueso en las misiones para trabajadores agrícolas en las zonas rurales de nuestra Arquidiócesis de Miami. Tanto en Immokalee, en el oeste como en Delray, en el este, o Naranja, en el sur, el hambre de los hermanos nuestros que trabajan cultivando y recogiendo nuestros alimentos va más allá del desempleo causado por las importaciones y la mecanización. Y el hambre que más profundamente sienten los obreros agrícolas es el hambre de sentirse necesitados, queridos.

Muchos de nuestros trabajadores agrícolas están aún excluidos de las protecciones y beneficios laborales otorgados por la ley a otros ciudadanos de Estados Unidos. Se estima que el 50% de las familias elegibles para cupones de alimentos (food stamps) no reciben ese beneficio y que el nivel educacional promedio es de sexto grado. La necesidad de sentirse queridos, buscados, es un problema de corazón. Es nuestro problema.

Esta es la necesidad que tratan de llenar principalmente los nueve sacerdotes y diecinueve religiosas que viven y trabajan en los campos agrícolas. Ellos tratan de tender un puente entre nuestros corazones en las ciudades y los corazones de nuestros hermanos en el campo, a través de nuestro hermano común, Jesús. Ellos proclaman el Evangelio de Cristo y trabajan por la justicia social.

Nosotros necesitamos la contribución de ustedes a fin de mantener este puente abierto. Por favor, dejen que sus corazones le hablen a sus hermanos del campo.

Sinceramente en Cristo,

Edman J. Casanova

Arzobispo de Miami



El desempleo y la inflación están haciendo sentir hambre física en los campos agrícolas del sur de la Florida. Hay también el hambre espiritual de saber que en la ciudad alguien se preocupa por esos hermanos que cosechan y recogen los alimentos que llevamos a nuestras mesas.



El alcoholismo en la juventud es un creciente problema alrededor del mundo. Este cartel, preparado por un grupo de luteranos y católicos en Alemania dramatiza esa situación en Europa. El problema se hace sentir ya en Estados Unidos al igual que en Canadá, donde un estudio mostró que el 72.9 por ciento de los alumnos de séptimo, octavo y noveno grados toman bebidas alcohólicas. El vicio del alcohol sigue afectando también a la población adulta. La Arquidiócesis de Miami acaba de abrir una casa "Bethesda" para el tratamiento y atención de alcohólicos que buscan su rehabilitación. El centro para rehabilitación de alcohólicos es uno de los muchos programas de servicio social que se beneficiarán de las donaciones a la Campaña Anual de Caridad del Arzobispo ABCD.

El que no vive para servir no sirve para vivir

Indudablemente estamos viviendo los cubanos un tiempo difícil en que el horizonte parece oscurecerse en la incertidumbre. Nuestro pueblo contempla sin poder explicárselo, cómo la mayoría de los pueblos hermanos no parecen reconocer su derecho a ser libre, y sin que hayan cambiado en nada las condiciones internas de opresión y de injusticia, tratan de reconocer como normal, aceptada y estabilizada esa situación.

Esto ciertamente desconcierta y desanima a muchos cubanos. Pero yo creo que lo que da sentido a la vida y la hace fecunda, no es el éxito que pueda coronar nuestros esfuerzos por la libertad, sino la fidelidad a los principios, mantenidos aún en las horas más duras, que se convierten así en las más hermosas.

Por eso, a pesar de todas las dificultades, nuestra vida será fecunda mientras tenga un sentido trascendente, mientras se abraza al deber, mientras sea toda ella un acto de servicio a los ideales que le dan razón de ser. Así fue la vida de Cristo, que termina en el fracaso de la cruz que fue su mayor victoria y que sirvió para redimir al mundo. Pero ¿en qué ha de consistir ese acto de servicio que nos haya siempre victoriosos?

1. SERVIR A DIOS. El ha de ser el centro de nuestra vida sin dejarnos contagiar por el materialismo ambiente. "No serviré" fue el grito que la soberbia y el orgullo arrancó al ángel rebelde y lo convirtió en demonio. Hemos de vivir nuestra fe en el amor y el servicio al Padre que está en los cielos, en el cumplimiento de su ley, en la aceptación y fidelidad a su voluntad. Que nuestra fe no sea una fe teórica o superficial, que la manipulamos sin vivirla como arma frente al comunismo, sino una fe profunda y dinámica que transforma nuestra vida.

2. SERVIR A LA PATRIA. Esto quiere decir asumir nuestra responsabilidad con ella, acordarnos con José Martí de que "la patria es ara y no pedestal", altar de todas las inmolaciones y no tarima para auparnos y engrandecernos. ¿Qué pide mi patria de mi hoy? No te preguntes qué te puede dar Cuba ahora o en el futuro, sino qué puedes dar tú aún por ella. Muchos ejemplos tenemos en nuestra historia que nos pueden indicar el camino a seguir. Lo importante es que no nos olvidemos de que tenemos una patria y de que ella necesita de nosotros.

3. SERVIR A LA IGLESIA. Si somos hijos de Dios y somos hijos de la patria, también como cristianos somos hijos de la Iglesia. Una Iglesia que tenemos que amar, porque en ella está Cristo, a pesar de todos sus defectos humanos. Una Iglesia por la que tenemos que luchar y que será como nosotros la hagamos. Servir a la Iglesia es también no dividirla, aunque haya diferencias de opiniones en cuanto a la actitud a tomar frente al comunismo. Servir a la Iglesia es sentirnos miembros vivos, activos y responsables de ella.

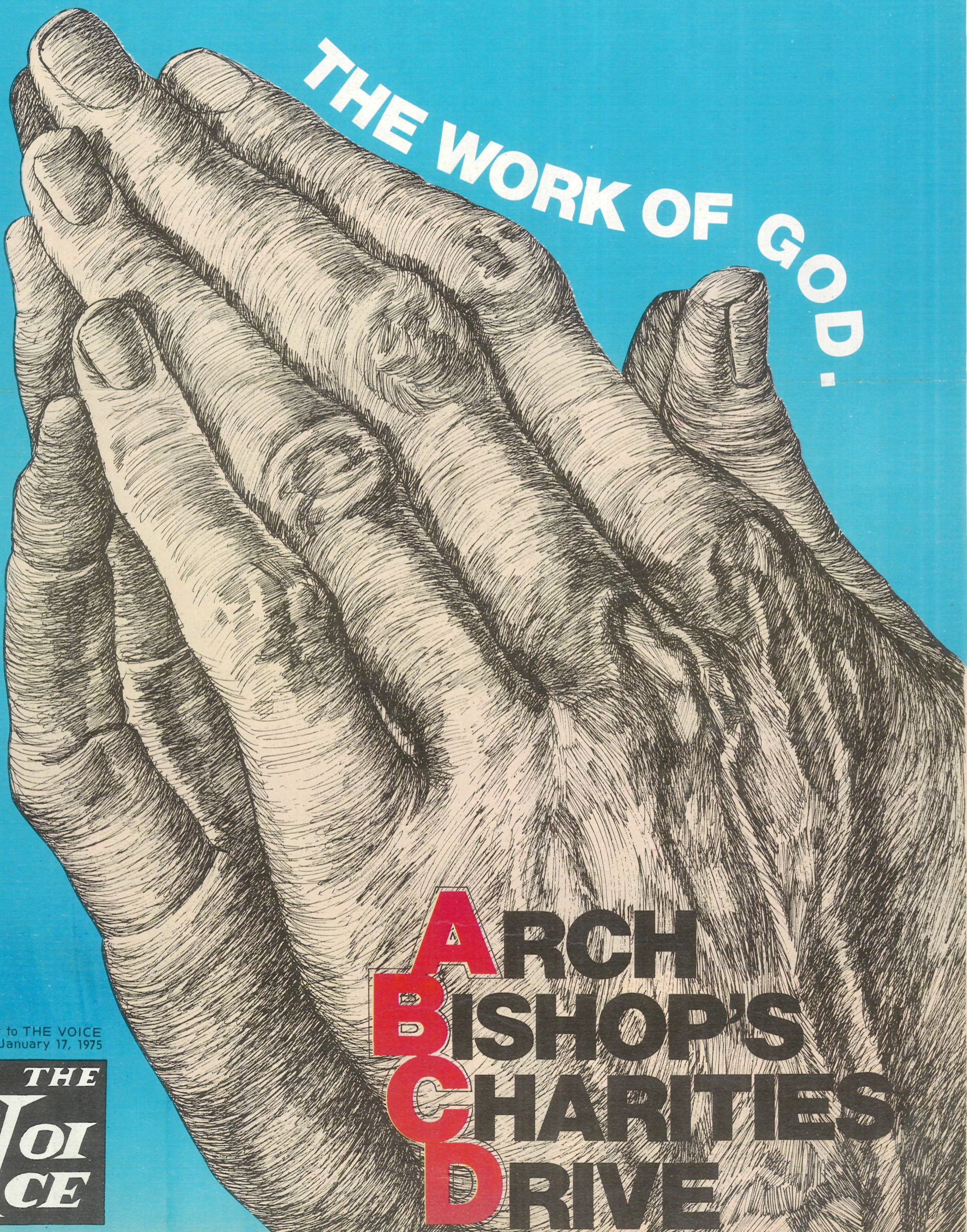
4. SERVIR A LOS DEMÁS. A la comunidad en que vivimos, a todo el que necesita de nosotros. Servir a los demás es salir de nuestro egoísmo, es superar el trauma que pueda habernos dejado el comunismo y comprender que a nosotros nos toca hacer la auténtica revolución que necesitan nuestros pueblos, y que como cristianos debemos ser los abanderados de la justicia.

Servir es una palabra maravillosa. No la olvidemos: Si somos capaces de servir nuestra vida será gozosa y fecunda aún en medio de las circunstancias más duras. En cambio, SI NO VIVIMOS PARA SERVIR NO SERVIMOS PARA VIVIR, aunque estuviéramos en la patria.

Eduardo Boza Masvidal

THEIR NEED AND YOUR GENEROSITY.....

As South Florida has grown, the generosity of its people has kept pace with the ever increasing need to help those who are not so fortunate. Once again, South Floridians are being asked to respond to the appeal made by the Archbishop's Charities Drive to sustain this important work—the work of God.



THE WORK OF GOD.

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Supplement to THE VOICE
Issue of January 17, 1975

THE
VOICE

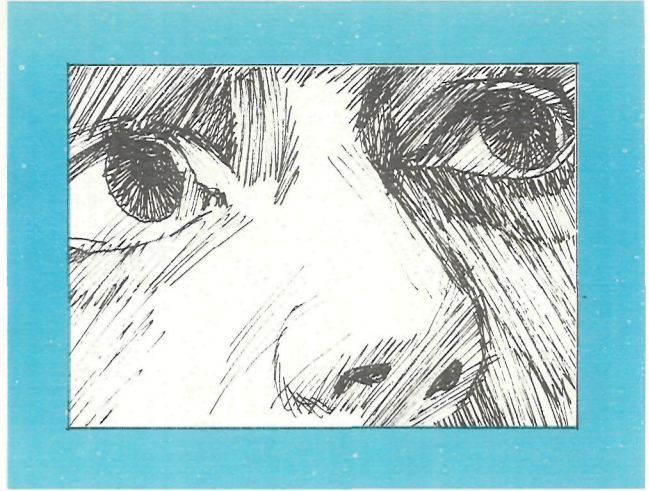
WHERE CAN SHE TURN?



The child in the womb—a soul as important in this world as any other of God's creations. A young girl finds herself confronted with the miracle of childbirth in the near future. Outside forces threaten the life of that newly created being. Where can she turn? Who cares? ■ The Archdiocese of Miami offers a choice to this girl and hope to her baby. Dr. Ben J. Sheppard's Medical Clinic provides free physicals, pregnancy tests, counseling and referrals to show her that you care. Two professionally staffed homes are available for those last few months before birth. And for those mothers who make that decision, Catholic Service Bureau can place that tiny new life in the home of adoptive parents. ■ Catholic Home For Children continues to provide care for dependent neglected children in their pre-teen years.

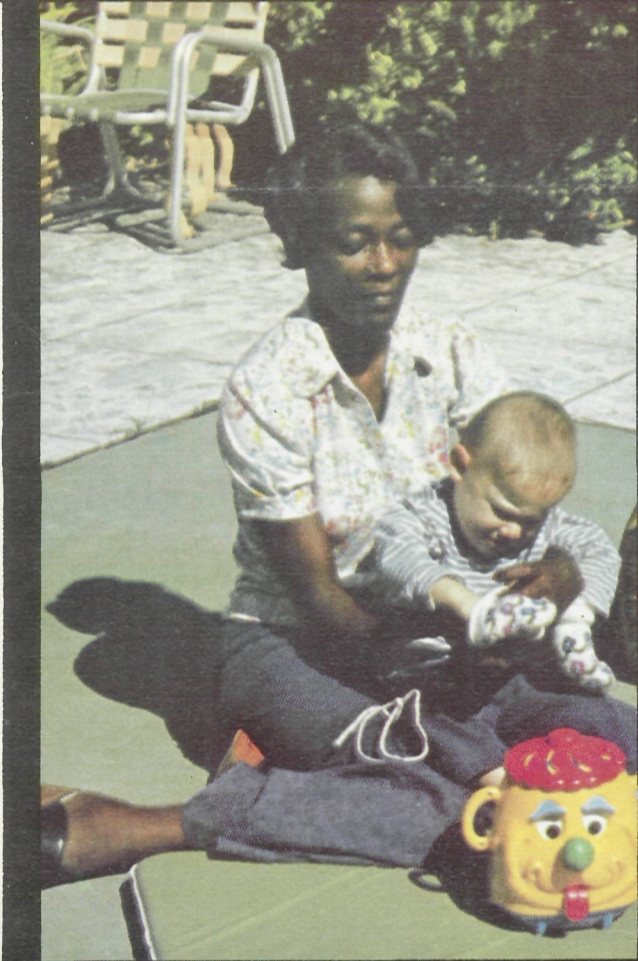


THE LOVE OF A CHILD.



THE WORK OF GOD

There are children, as full of love and life as any others, who need special care and attention. These exceptional children receive this care at Marian Center and Marian School. The beauty of God's creation can be expressed in many ways, but is any more beautiful than the love of a child? ■ When economic pressures force both parents in a family to work, your generosity helps to relieve an anxiety in their hearts when they know that their child will be cared for during the day while they are working. Several day care centers provide this service to families, some of whom are unable to pay but whose children are in just as much need as others. ■ Miami's attraction to the young means that youths with problems at home often head south with no goal except escape. A "run to house" in downtown Miami, The Bridge, shelters these young people from those elements in society which would prey upon them in a strange city. Experienced counselors guide them so that they may return to their homes, and resume their lives.



WILL YOUR GENEROSITY BE GOD'S ANSWER TO



THEIR PRAYERS?



Facilities for senior citizens, day care centers, assistance for the unwed mother, care for the exceptional child—these are only a part of the charitable work done in God's name through your generosity. ■ Camillus House is always there for those experiencing hard times and in need of a meal. Centro Hispano Catolico's work in assisting refugees from persecution is well known in the Hispanic-American community and throughout South Florida. A variety of counselling services is provided by Catholic Service Bureau. Children are educated in Catholic schools. Seminarians prepare to serve us as priests in the future following their training at the minor and major seminaries supported by the Archdiocese. Ozanam House acts as a stepping stone for the ex-offender on his way back to joining society. ■ And the story goes on and on every day as thousands of people are helped through your generosity to the Archbishop's Charities Drive.

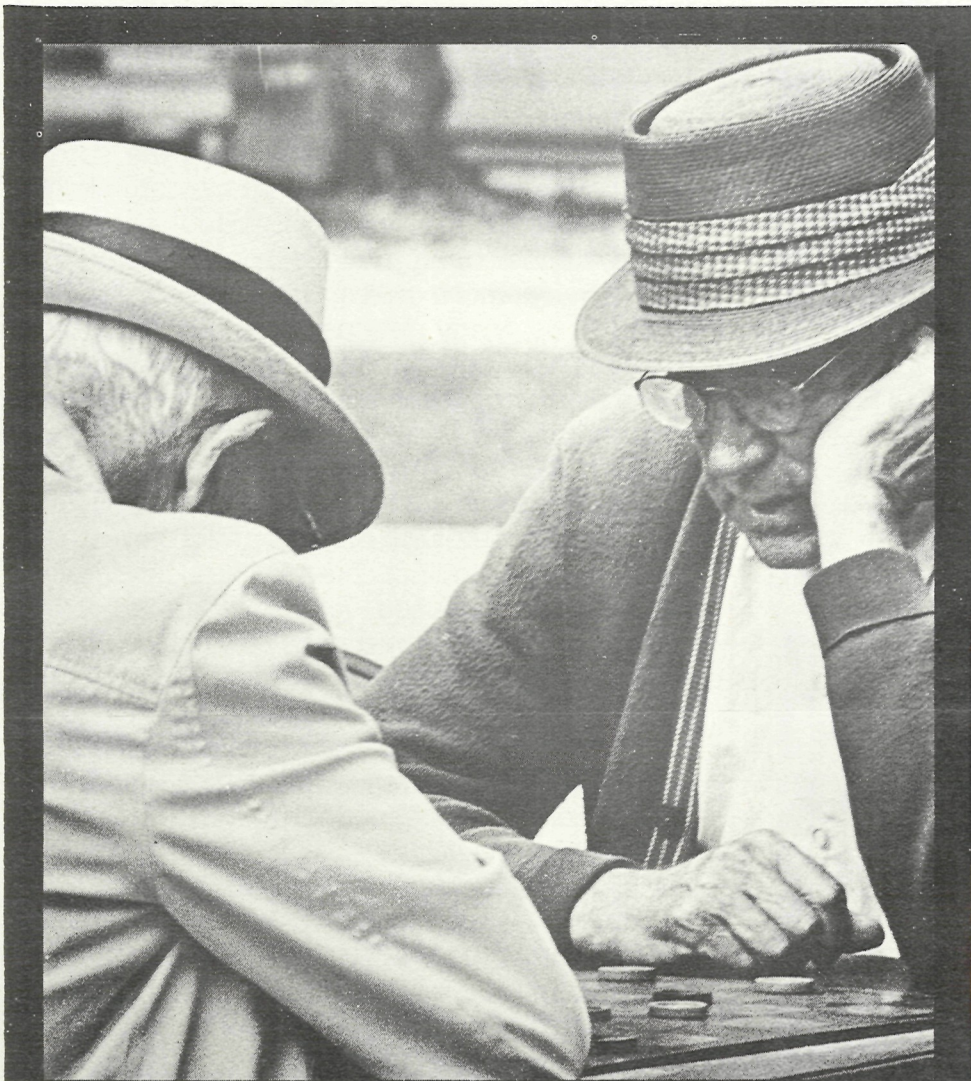
THE MEN AND WOMEN OF TOMORROW.



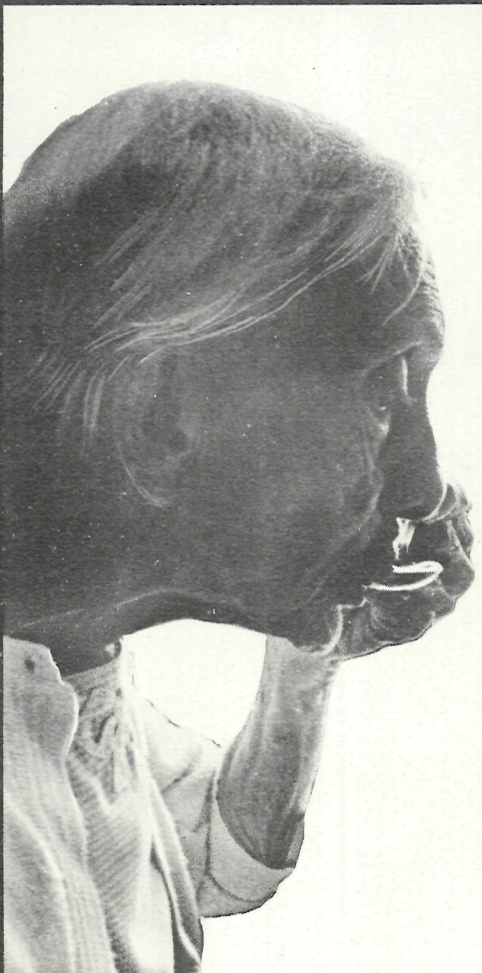
For those young people without the benefits of a normal family life, the Archdiocese of Miami, with your help, provides Boystown of South Florida and Bethany Residence for Girls. The assistance and guidance offered to these young adults helps to shape the men and women of tomorrow. ■ When the wrong direction already has been taken and drugs endanger a young person's future, five drug rehabilitation programs provide the way out for many who want to conquer this addiction, but need help. Dr. Ben J. Sheppard uses his years of experience in this field in his work as head of all the drug rehabilitation programs supported by the Archdiocese of Miami.

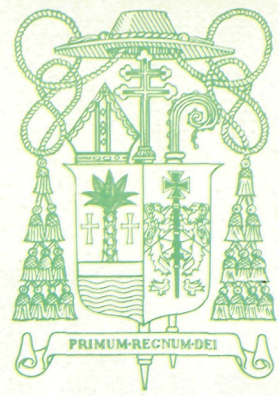


GOD'S REWARD FOR THEIR GENEROSITY...



The beauty of old age. The gift from God of enjoying our later years, something everyone hopes to do. Ill health and economic woes threaten some people's dreams for happiness in their old age. St. Joseph Residence is one of four facilities that provide care and shelter for our older citizens in pleasant and practical surroundings. Many of these senior citizens are those whose contributions in the past have helped build the walls that shelter them now—God's reward for their generosity to others in years past.





Dear Family in Christ:

Each year the Archdiocese of Miami makes an appeal to you for assistance in its efforts to fulfill the needs of so many. The generosity of our Community is a viable indicator that unselfishness is still alive in the Catholic people, and that love and concern for others still supersedes materialistic trends.

The progress that has been made by the Archdiocese of Miami would be impossible were it not for the diligent planning at all levels that has been the constant guideline in making provisions to meet the ever growing needs of the Catholic population in Southern Florida.

Together, we have shared both the sorrow and the joy of great change in the Church in our Archdiocese. But, as we rejoiced in the increase in the number of Faithful and the emerging role of the laity, more and greater responsibilities come to us. Many new parishes and many new services have been initiated. This has all required more planning, organization and funding. Some erroneously feel that concern for funding is a modern day concern of Christianity. This is, of course, not borne out by historical fact. The Church has always been, and must continue to be, concerned about funding. This must be a conditioned concern; that it be used for those legitimate needs which the Church must meet in order to serve God and minister to the spiritual and corporal requirements of men.

We again ask your generous assistance this year so that the Church in Southern Florida, with the present economic situation, will be ready and willing to respond to the even greater demands for assistance. Much has been accomplished, but much remains to be done. Let us face the task awaiting us with unbounded confidence and resolution.

Begging God's blessings upon all of you, I am

Gratefully and devotedly yours in Christ,

Coleman F. Carroll

Coleman F. Carroll
Archbishop of Miami

YES! I WANT TO HELP MY NEIGHBOR IN NEED.

DONATION ENCLOSED AMOUNT \$ _____

I WILL DONATE (AMOUNT) \$ _____

AS FOLLOWS: _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

SI! QUIERO AYUDAR A MI HERMANO NECESITADO.

DONACIÓN ADJUNTA CANTIDAD \$ _____

DONARÉ (CANTIDAD) \$ _____

EN LA SIGUIENTE FORMA: _____

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