

News briefs

Migrant housing hearing

The Archdiocese Rural Life Bureau, along with other agencies and concerned citizens at a hearing this week, opposed a proposed set of federal housing regulations which would have eased the standards employers must meet in the housing they supply for employees.

Msgr. John McMahon, Rural Life Bureau director, said, "Migrant labor camps today are not the greatest places to live, but under the new regulations the camps would be worse." He told the U.S. Dept. of Labor hearing in Fort Lauderdale that one of the defects in the regulations was that they were geared to the "employee" rather than to the whole family, which was especially important to Latin workers who tend to live and work as a family unit. He also criticized the easing of space, sanitation and lighting requirements. Hearings are slated for other points in the nation.

Legion's annual ceremony

Legion of Mary members in the Archdiocese of Miami will participate in their annual Acies Ceremony during Mass concelebrated by Archbishop Coleman F. Carroll, Auxiliary Bishop Rene H. Gracida, and Legion spiritual directors, at 2 p.m. Sunday, Feb. 2 in St. Mary Cathedral. The homily will be preached by Father Aedan McGrath, S.S.C., Concilium Representative in the U.S. and in Canada.

Librarians meet

The Florida Unit of the Catholic Library Association meets Saturday, Feb. 8 at the Barry College Library, 11500 NE Second Ave., Miami Shores. Registration begins at 9 a.m. Liturgy will be celebrated at noon followed by luncheon in Thompson Hall. Mae Edmonds, former Coordinator of Children and Young Adult Services at the Miami Public Library, will be the guest speaker during the afternoon sessions.

Program for scouters

A Scouter Development Program for adults working with scouts begins at 9:30 a.m., Saturday, Feb. 1 in Manning Hall, St. Joan of Arc parish, 370 SW Third St., Boca Raton. It will be under the leadership of Father Patrick Breen, Scout chaplain in the South Palm Beach area. Sessions are a "must" for adults planning to be involved in preparing Scouts for the reception of Catholic awards. Mass celebrated at 4:30 p.m. will conclude the one-day seminar.

Masses in French

Masses are celebrated in French every Sunday at three Greater Miami churches. A Mass for the convenience of Haitian refugees and other French-speaking persons is offered at 6:30 p.m. in Corpus Christi Church, 3220 NW Seventh Ave.; at St. Joseph Church, 8670 Byron Ave., Miami Beach, at 6:30 p.m.; and in St. Mary Magdalen Church, 17775 N. Bay Rd., Sunny Isles at 5 p.m.



**The man...
...his mission**

Dr. Ben Sheppard counsels a girl in the Sheppard Clinic, one of the many agencies the doctor has founded in the archdiocese. Dr. Sheppard, a keystone of Archdiocesan charitable projects and a man of broad reputation for his achievements, is featured in this week's Voice. For a look at The Man and The Mission, see pages 6-7.

ABCD: a chance to grow

To assist the poor and needy during the weeks of the Archbishop's Charities Drive provides a means of self renewal for Catholics and all men of good will during the Holy Year, Msgr. John J. Nevins, Archdiocesan Director of Charities, told the hundreds of guests at regional dinners throughout South Florida this week.

"Just before Christmas Mass in Rome a few weeks ago our Holy Father inaugurated the Holy Year of Grace and renewal," Msgr. Nevins reminded. "Particularly are we encouraged by him to renew our commitments of the gospel of Our Lord for self-renewal and profession as well as to manifest the commitment of helping others less fortunate than ourselves who also must be encouraged on the road to salvation," he added.

Msgr. Nevins, who is executive director of the Archdiocesan Catholic Service Bureau, through which thousands of persons are assisted annually, also called for guests to review the history of this nation, made up of immigrant people, and pointed up that the canonization of Mother Elizabeth Seton, founder of the Sisters of Charity will be an event this year in Rome.

"IT IS especially significant," he pointed out, "that our chief shepherd is a namesake of the first American Bishop and that our Archdiocese is comprised of all races and all nationalities, and that we are indeed imbued with a spirit similar to Mother Seton's, which expressed the love of God."

"I'm confident that if Mother Seton were speaking to you instead of me, she would first express gratitude to God for the accomplishments of our people of the Archdiocese on behalf of the needy. She would then go on to thank you on behalf of the poor, the elderly, those suffering from broken homes, dependent children and adolescents, the retarded children and others, like ex-offenders who are being rehabilitated after they come out of prisons and penitentiaries, those in residential care, the alcoholics, unwed mothers and others."

In the opinion of Msgr. Nevins, who recalled the life and charitable works of Mother Seton, she "would want you to be proud that close to \$300,000 in day care was offered to these poor unfortunates during 1974 — that our care for the pregnant woman in trouble doubled last year to 1,097, and that 5,000 persons were

cared for through our five regional offices of the Catholic Service Bureau." In addition, he emphasized, more than one million persons have been aided at Centro Hispano Catolico, Archdiocesan Spanish center in downtown Miami, since it was established 15 years ago.

"THESE days when the Church in America and in the Archdiocese are combating the evils of abortion, drug abuse, and alcoholism, let us look to the person of our new saint, a woman of Christlike charity and courage, who is indeed a model for Catholic womanhood — a patron saint of our work along, of course, with St. Vincent de Paul," Msgr. Nevins said.

Churches get closer to unity by getting closer to Christ'

"Only by coming closer to Christ do the churches come closer to the unity to which they are called," Archbishop Coleman F. Carroll told an ecumenical symposium at Barry College last week.

The theological symposium was sponsored by the Archdiocesan Ecumenical Commission and was attended by priests, nuns and non-Catholic Christian ministers to commemorate the 10th anniversary of the Vatican II Document on Ecumenism.

Archbishop Carroll, in opening remarks, said, "In a speech to mark the opening of the new School of Religious Studies at the Catholic University of America, Father Avery Dulles stated that 'If Christ ceases to be at the center, ecumenical dialogue between churches could easily reduce the various denominations, the various churches, to some kind of least common denominator rather than raise them to their highest common potential.'

"IT BEHOOVES all of us," said the Archbishop, "who are committed to Christ, the God made man, to search for ways to realize His prayer for unity that there may be one fold and one shepherd."

"The 10th anniversary of the publication of the Document on Ecumenism by the Second Vatican Council and a week of prayer for Christian unity are both powerful reminders to all of us that it is our Christian responsibility to probe for possibilities leading to some acceptable form of unity," said the Archbishop.

"I use the word 'acceptable' pointedly because I believe that different groups of believers, searching for ways toward mutual understanding and respect, may find it necessary to compromise for the sake of reconciliation, but never with the danger that religious integrity would be affected."

ARCHBISHOP Carroll said unity would eventually be Christ's gift, "but, while God can and will effect the change of heart that is needed, none of us may abdicate our responsibility to express our prayers and our hopes in action."

Speakers, in addition to the Archbishop, were Father Walter Burghardt, S.J., nationally known theologian and American adviser to the World Synod of Bishops; Bishop James Duncan of the Episcopal Diocese of South Florida, and the Rev. Mr. Hank Parker, president of the Metropolitan Fellowship of Churches.

Father Burghardt, speaking on "Ecumenism in 1975: Luxury or Christian Imperative?" discussed in highly theological terms the need for Christians to engage in healthy and well balanced ecumenical programs but reflected on pitfalls to be avoided along the way.

He invited all Christians to address themselves to contemporary social issues and jointly try to solve the basic problems of the human condition while working toward church unity.

Bishop Duncan and Rev. Parker then responded with their own insights.

OFFICIAL Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointments, effective as of Jan. 23, 1975:

THE REVEREND DAVID O'BYRNE - to Assistant Pastor, Nativity Church, Hollywood.

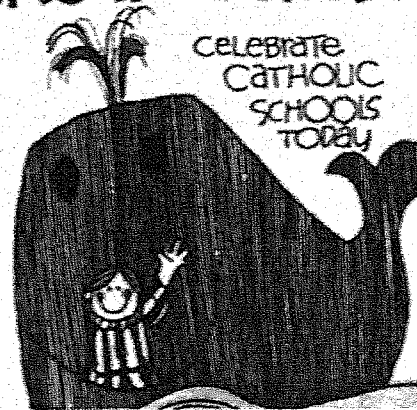
THE REVEREND BRENDAN BREEN - to Assistant Pastor, Our Lady of the Holy Rosary Church, Perrine.

THE REVEREND CANDIDO GARCIA, C.M. - to Assistant Chaplain, Mercy Hospital, Miami.

THE REVEREND SEAMUS DOYLE - to Assistant Pastor, St. Lawrence Church, North Miami Beach.

The Chancery announces that upon nomina-

WHERE IT COUNTS!



tion by the Very Reverend Teodoro Tamayo, O.P., Vicar Provincial of the Dominican Fathers in Santo Domingo, Dominican Republic, Archbishop Carroll has made the following appointment, effective as of Dec. 5, 1974:

THE REVEREND ISIDORE VICENTE, O.P. - to Pastor, St. Dominic Church, Miami.

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St. Juliana parish

"I do it because I want to!"

The answer comes quickly to Helen Adler when she is asked why she devotes her time to her parish, St. Juliana in West Palm Beach.

Even as she is being asked about her activities, she is busy preparing food for a Women's Club card party planned for the next day.

And her husband, George, is enthusiastically aiding her, as he does for many parish functions. He owns a catering service, so the lucky parish gets the benefit of all that knowledge and food from the Adlers when an activity is scheduled.

Mrs. Adler is the sole caretaker of the altar at the church, folding the altar cloths and decorating the altar for holidays. Although she began doing the job when president of the Women's Club "because there was no one else to do it," she said she enjoys the work and wouldn't give it up.

AS A member of the St. Juliana Women's Club, Mrs. Adler has become active in the Archdiocese Council of Catholic Women, and is serving as vice president of the East Coast Deanery of the organization.

"The Women's Club is the backbone of the church," she said, explaining her opinion of the importance of such a group.

"If there is something Msgr. McKeever (Msgr. William F. McKeever, pastor of the church) wants done, he calls on us.

"Our main function is to do for the parish."

In addition to her altar and women's club work, Mrs. Adler finds the time to help out with religious education classes, "help with any project the parish has," and advise



HELEN ADLER

two 4-H Clubs. She does all this and manages to take care of her five children, ranging in age from age eight to 16.

She has been active in the parish for 12 of the 17 years she has lived in Florida, and the only reason for the five years in which she was not active was because she had her small children keeping her busy, she said.

She made a special point of mentioning her husband's support: "If you don't get the support of your husband, especially when you usually have 25 kids in the house like I do, you're lost!"

So Mrs. Adler devotes her time to her church not only because she wants to, but because she has the support of others who care.

Parish Pacesetters

Immaculate Conception parish

Like the clanging fire bell that starts him running, a call from a parish youth puts William Lynch, Hialeah's fire chief, into action at Immaculate Conception Church.

A member of the parish for 20 years, Lynch belongs to the Parish Council; the Parish, Apostolic and Community Life Committee; and is a senior adult CYO adviser, with his main emphasis on the young people of the parish.

He says he doesn't have any pat answers for why he devotes his spare time to working with the Church: "I have always been very close to the Church; and I think it makes me a better person to do this work," he said.

"I think sometimes that I get more out of it for myself than I am contributing!"

He became involved with church youth activities when members of the parish approached him after seeing his involvement both with his own children and with the Hialeah Optimist football team.

"Bill Lynch is one of the best community men I have ever worked with," Msgr. Jude O'Doherty, pastor of the parish, commented. "He is always available in the parish and the community."

Lynch is a family-oriented man, and it shows in his conversation; he never fails to mention the help his wife and four children provide to him in his activities.

He gives most of the credit for his project of mapping out the most effective bus routes for Immaculate Conception School, to his wife Rose, who serves the school as an occasional bus driver.



WILLIAM LYNCH

He said he tries to involve the whole family in any project he does so they can spend time together.

"We have a fine family — we are proud of them, and I think they are proud of us," he said.

Involving youth in community work is important to Lynch, who keeps his CYO group busy in work with others.

"It makes them better citizens and better Christians to keep them involved with others."

In addition to his other parish activities, Lynch is the inspector of fire and safety for the 1,500-student Immaculate Conception School. So although the fire bell keeps him running at work, he has taken care that Immaculate Conception's fire bell will never ring.

S. Fla. thousands join protests on abortion

Thousands of South Florida adults and youth joined millions of protesters against abortion throughout the nation last week to mark the second anniversary of the U.S. Supreme Court's decision on abortion and to support a constitutional amendment reversing that decision.

In Miami, the anniversary date of Jan. 22 was observed by hundreds of Right to Life members who marched with placards outside of the Federal Court House. Last Saturday CYO members were joined by adult anti-abortionists during a protest march at several locations including Westchester General Hospital, several local radio stations and the Miami Herald. Mass in memory of aborted children followed in St. Brendan Church.

MEANWHILE on Jan. 22 in the nation's capital, a crowd estimated at about 45,000 participated in a March for Life and heard Bishop James S. Rausch, secretary general of the U.S. Catholic Conference, pray "for courage to speak convincingly of human dignity and the value of each individual, before birth as well as after, and to promote the rights of unborn human beings."

Other speakers included Sen. Jesse Helms (R-N.C.), sponsor of a con-

stitutional amendment introduced into the Senate, and Sen. James Buckley (Cons.-R-N.Y.), sponsor of another pro-life amendment.

Participants in the March for Life, many of whom had traveled all night or longer from distant states, including Hawaii, spent the earlier part of the day seeking from their elected representatives in the Congress a commitment to a constitutional defense of the unborn.

On the same day, at the second annual Rally for Life in Los Angeles, Auxiliary Bishop John J. Ward declared that abortion puts the United States "in danger of becoming a nation of unburied dead."

And if anti-life philosophy becomes dominant, Bishop Ward continued, "there's nothing left for ourselves as a nation but to be buried."

HUNDREDS of concerned Angelenos of all religious persuasions attended the pro-life rally at the Federal Building. The sponsors were the Southern California Right to Life Committee and the California Pro-Life Council.

Other California rallies were held in San Diego and San Francisco.

At a University of Notre Dame commemoration of the Supreme Court deci-



LOCAL demonstrations marking the second anniversary of the Supreme Court decision legalizing abortion included this one at Westchester General Hospital on Saturday. Youth group members and other pro-life advocates carried signs in front of the hospital, as well as at radio stations and newspapers which advertise abortions. On the anniversary of the decision, Jan. 22, the Right-to-Life Crusade, Inc., sponsored a march in front of Miami's Federal Courthouse.

sion, the university president, Father Theodore M. Hesburgh, told students: "Respect for life is a human trait that must be nourished across the board and not just in the narrow channel of concern for the unborn."

Father Hesburgh, former chairman of the U.S. Civil Rights Commission, urged an overflow audience at an evening Mass on the campus to continue the campaign against legalized abortion. He

also urged them to combine with it a desire to protect the development of all human beings, rich and poor, black and white, Christian and non-Christian.

In Chicago, Cardinal John Cody celebrated a special evening Mass in Holy Name Cathedral. The Archbishop of Chicago is chairman of the Population and Pro-Life Activities Committee of the National Conference of Catholic Bishops.

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Editorials

Stamp out poverty not the poor people

The old atavistic myth that poor people are that way because of bad blood or inherited laziness has been totally rejected by all modern schools of science.

And one of the responses in the developed countries to the realization that the poor were simply caught in a cycle of bad environment and uphill climbing was to commit the country to helping the poor, to giving them a share of what other citizens were fortunate to have.

THE EXACT measures to be taken against poverty have always been subject to debate, but certainly one of the fairest and most meaningful ways of helping the poor has been food stamps. This program provides help in a most basic area of survival, that of nutrition. And the program has the least potential for abuse. Food items and nothing else may be bought with the stamps, guaranteeing that the aid takes the form it is intended to take.

If there is any major area of abuse in the program it is in the administration which sometimes makes it difficult for those who are eligible for the stamps to even avail themselves of this fundamental form of help. Sometimes there is too much red tape for a poor or under-

educated person to cope with. Often the stamp centers are too far from the needy and not located at diverse points along with other agencies of social aid. Less than half those eligible are receiving this help.

And now the Ford Administration is trying to increase the cost of the program at a time of declining economy, when the regular food costs have soared, thus hurting the poor more than anyone else.

The U.S. Catholic Conference along with other groups has responded to this move by supporting legislation to reverse the cost increases. The USCC charges that the government is requiring those least able to bear an unduly heavy portion of reduced government expenditures to accept the burden.

The increases to take place March 1 will affect 94 per cent of the 15 million people in the program, according to the USCC, which pointed out that increased food prices have already drastically reduced the effectiveness of the program at its present level.

The changes designed by President Ford and Secretary of Agriculture Earl Butz in an effort to trim the budget were designed to save \$650

million a year, but an analysis by the Community Nutrition Institute indicates that the increases will cause people to drop out of the program, thus reducing costs by about \$1 billion.

In another area of the economy, the Administration has inclined toward measures that would raise the price of gasoline as a means of fighting certain economic and energy problems. As in the matter of food stamps, this approach is one which hurts those at the bottom of the economic ladder.

The poor spend a large percentage of their income on such items as food and gasoline — both of which are indispensable. And when you consider that bloated profits are a fact of life in the oil industry and in certain middle-man areas of the food industry, it would seem that to hack away at the consumer level of poverty stricken people casts doubt on not only the sensitivity but the compassion of a government that is supposed to be for the people.

While big oil and big ag get richer, the poor get poorer.

Two thousand years ago He said the poor you will have with you always, but that's no reason to walk all over them.

The Voice
of
The Holy Father



'Be aware, be consistent, be faithful, be Christian'

'Be a Christian'

The Christian is a new being, an original being, a happy being. Well does Pascal say: "no one is as happy as a real Christian, or as reasonable, as virtuous as kindly." Now we moderns, even if we profess to be in communion with the Christian religion (a communion that is often passed over in silence, minimized, secularized), have rarely, or incompletely, the sense of this newness of our style of life. We often pose as conformists, uninfluenced by "human respect" to appear as we are, Christians: people, that is, with their own free and superior, though logical and austere, way of life.

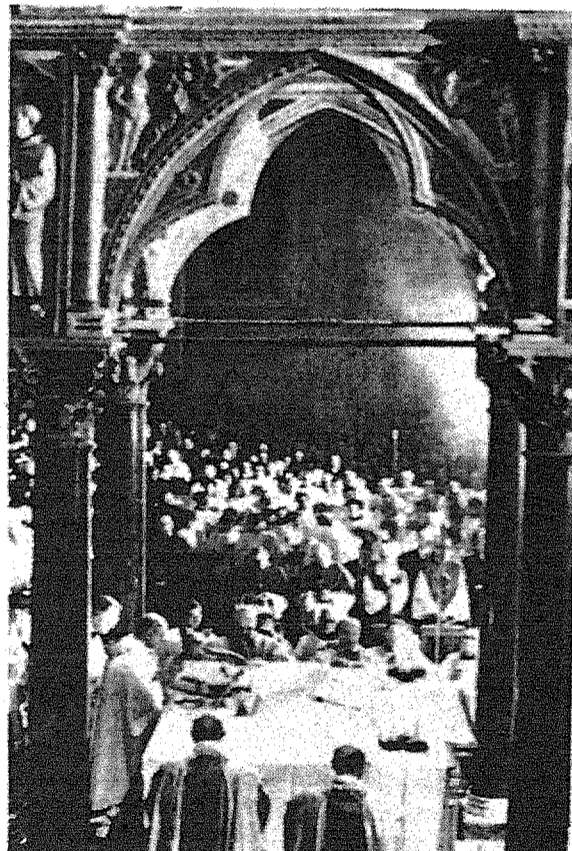
So the Church calls us and admonishes us: Christian, be aware of what you are; Christian, be consistent; Christian, be faithful; Christian, be strong; in a word: Christian, be a Christian.

Paul VI, General Audience
Jan. 15, 1975

Grace is indispensable

We may now just indicate one indispensable factor of this desired Christian renewal; and it is not difficult to identify it, even if it is not always easy for everyone to have recourse to it. It is grace; it is the action of the Holy Spirit; it is the supplement of light and strength, which only contact with the divine source of our spiritual regeneration can obtain for us.

... It is the efficacy we derive from Christ's passion, from His work of redemption, which, as St. Thomas teaches us, is transmitted to us in two principal ways: by faith and the sacraments, that is, by means of an interior act of our soul, faith, and by means of the exterior use of the sacraments. And here we have taking shape before us the religious practice of the Holy Year, which is not exclusive, certainly, to this particular celebration, but is practiced in it with



Pope Paul VI concelebrates Mass Jan. 25 at St. Paul-Outside-the-Walls in Rome to mark the end of the Week of Prayer for Christian Unity. He said that reconciliation among Christians is "one of the central aims" of the Holy Year.

particular commitment and with the deliberate assistance of the ecclesiastical ministry: a profession of faith, a recourse to sacramental action.

This brings us back to another characteristic obstacle which opposes the desired renewal; it is the state of mind that has recently been spreading and

becoming more intense: distrust of the Church, the so-called institutional Church, the real Church, the human Church, the Church that is the minister, custodian and dispenser of divine mysteries . . . Our ideal and vital Christian renewal . . . cannot disregard a rediscovery of our insertion in the mystical and social body of Christ, which is the Catholic Church, and a liberation from the temptation, fashionable today, unfortunately, of separating Christ from the Church, as if by contesting the latter, and allowing our interpretation of religious truth every arbitrary criticism of the Church, it were possible to enjoy a more authentic and more vital communion with the Lord Jesus, Who is the source of our salvation through His Church. So we will say with St. Ignatius of Antioch, "Let us learn to live according to Christianity." This is the renewal of the Council, this is the renewal of the Holy Year! "He who has ears to hear, let him hear!"

Paul VI, General Audience
Jan. 15, 1975

Holy Year: a beginning

Now that the Holy Year has begun, we must all acquire its spirit . . . It is of the utmost importance to realize that today still, in the latter part of the twentieth century, which has witnessed the most overwhelming experiences, a spiritual event is taking place in the conscience of modern man to arouse it to awareness of the persistence of some of its fundamental problems. The manifold development of the world and life, far from having solved them, has aggravated and exacerbated them. First among these problems is the greater responsibility that civilized man carries with him, a problem which cannot be solved by forgetting it, or by suffocating it with elusive answers. It is the problem of peace of conscience, to which only the courageous sincerity of remorse, the need of forgiveness, and renewing hope can give a satisfactory answer: This is the first breath of the spirit of the Holy Year: the Spirit of repentance, which is at once reflected in the transcendent sphere of our religious relationship: God is the judge of our way of life and the avenger of His justice.

At once another breath of the same Spirit possesses those who make themselves available for this supreme experience; is the living breath of an ineffable goodness, of a mercy that is more eager to communicate itself than we are ready to receive it. The Holy Year is the beginning of the open and smooth way to an easy and blessed meeting with the Father, Who is always waiting for us to move towards the threshold of the blessed home of His Life and our faith. It is the discovery of the love that forgives, redeems and brings to life again. It is the opportunity to become real men again and new Christians. Let us all make an effort to take advantage of it.

How many other good things, for brothers especially, can then follow from this first one.

Paul VI, Angelus Message
Jan. 12, 1975

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Letters to the Editor

Status of women

EDITOR: I would like to offer a few questions for your readers to consider concerning Father Burke's comments on the status of women.

Is it not a possibility that to use the book of Genesis (which is symbolically and figuratively written) as a basis for interpreting the motives of our God is presumptuous, to say the least?

Could it be that, as brilliant as St. Thomas surely was, he was capable of human error, misjudgment and limitations? Surely, his cultural setting must have restrained his thinking somewhat; and again, not even he is capable of fully explaining God's intentions.

Might it not be that the reason for a man to have hung on a cross (instead of a woman) or for men to have preached (instead of women) was simply and basically CULTURAL — a reflection of the earthly society and not the heavenly kingdom?

And do we not have a history of courageous women who voluntarily risked their lives and placed themselves in positions of danger, without the use of the priesthood? The order of priesthood is not a guarantee of a position of danger.

As human persons, our desire for knowledge lends itself to our taking the simplest and sometimes coincidental facts and OVER-INTERPRETING them to our satisfaction. God's ideas on original sin or order are certainly beyond our comprehension. Throughout history, we have taken His gifts and His mysteries and reduced them to our tiny human proportions so we could comfort ourselves by categorizing and analyzing them. Surely, this is not the way of an INFINITE God!

The single, most imperative and certain fact that we have of our God is that He is a LOVING God. Therefore, we must ask ourselves the same question He would ask of us: What is the Loving thing to do in this situation — not pretending to understand the mind of God or interpreting His motives, but with the new knowledge and insights we have gained concerning human equality, human potential and human love?

It must be quite a hardship for Father Burke to feel the way he does about female subordination, and yet to have been employed for so many years at a women's college, with a woman president and a woman as chairman of the Theology department in which he teaches.

His sense of humor must be tremendous!
Fran Leto
Dania

Crisis centers

EDITOR: Almost every city in the U.S. has some type of "Crisis Center," a telephone — answering service that people in trouble or lonely can call. Its main function is that of a referral service and in its handy files is a list of a number of local abortion clinics, for those who call requesting that information. Many calls come in from young ladies and their mothers asking for help and/or information or assistance for this friend of theirs who is "in trouble."

The only information the operator can give is that which is in the files, and I know for a fact that at this writing, we here in the Fort Lauderdale Crisis Center do not have a "Right to Life" or "Birthright" representative telephone number file card.

When a troubled caller calls, they are not given a choice: they are only given the names and numbers of the local "killers." How about starting a drive or campaign to have these centers carry a file card on the "good guys" so that at least the caller is given a choice.

Also, most of the centers receive some form of public aid and/or support, such as ours, from United Way, Red Feather, Community Chest, etc. The Christian who donates his dollar doesn't know that five or more cents of it goes to supply information that helps to kill.

John B. Underhill
Fort Lauderdale

Reply to Fr. Greeley

EDITOR: I am writing you to comment on Father Andrew Greeley's latest article in The Voice.

Father Greeley's latest pet peeve is that "the right to lifers" should take a stand and get involved in everything from the fight to outlaw guns to industrial safety. He says: "Lead and beryllium poisoning, black lung, asbestos poisoning — can you respect life and not be concerned about these things?" Perhaps Father would also agree that we should add to his list of "battles which the pro-life people should fight" the following:

(A) Research into the cause and cure of every known disease, as well as control of killers such as hurricanes, floods, earthquakes and other assorted natural phenomena.

(B) Location and outlawing of unsafe tools, toys, cars, industrial machinery and equipment etc. which are the cause of much injury and death.

(C) Crime detection and prevention.
(D) Investigation and correction of all types of injustices in the world as well as involvement in labor-management disputes, cases of discrimination etc. etc. etc.

After all, every one of these involves an attack on the dignity of a human being! But even then, I'm sure Father Greeley could still find one more item to add to the list!

However, what Father conveniently forgets to mention in any of his past articles is the fact that as the pro-life groups have become better organized and financed, growing in numbers and support; they have already begun to branch out into related fields such as prison rehabilitation, training of the handicapped, fund raising for and helping various organizations which work with the mentally retarded, the old, etc.

Why does Father Greeley choose to ignore all their efforts? Could it be that it is easier for him (and others) to stay within his own lines, than to risk having to fight the very real and powerful enemy — the death peddlers — because he knows that it is a fight like that of David against Goliath?

If this is the case, I want to remind Father and all those who are afraid to "get involved" that David defeated Goliath because God was on his side. In the same way we will with God's help defeat our own modern anti-life giant, if only we work together as part of the mystical body of Christ.

Mrs. Magaly Liaguano
Tom Endter
Miami

Right or wrong?

EDITOR: In the Jan. 24 issue, you printed an article by William E. May that included the following statement:

The fact that the Church teaches that something is wrong or right does not make it wrong or right. That would be absurd.

This is great stuff for our young people to be reading. I hope you will now explain why the Church bothers to try to teach us what is wrong and what is right.

And while I'm being critical, I'd like to know why you occasionally print articles by Father Andrew M. Greeley. His whole idea in writing, as far as I can determine, is to run down the Church to which he purports to belong. His article in the Jan. 24 issue, for instance, was on how to deal with (presumably, to dispose of) the right-to-life people. And

this was printed to coincide with the efforts being made by the right-to-life people to call attention to the anniversary of the Supreme Court decision legalizing abortion, Jan. 22, 1973.

With friends like you, who needs enemies. That was my reaction to your Jan. 24 issue.

Paul G. Peppier
Miami

Old vs. new morality

EDITOR: What we become, when we reach adulthood, is a compilation of the habits that have been developed in each of us, with the help of repetition. The examples shown to us by our parents, have a tendency to cause us to copy them. The moral principles of our parents, their teachings to us as small children, all this has a tendency to develop habits which usually stay with us to and through adulthood.

The religious education we receive helps to develop good moral actions and thoughts. The associations we experience at school, also have a great deal of influence in our development. All these help toward bringing us to either a responsible or an irresponsible adulthood. We have rejected or assimilated along the way and we have become either a person of good or bad habits of thinking and acting. It is as simple as this.

Society today is being exposed to what is called "the new morality." It does not recognize a definite line between good moral or bad moral principles of thinking and acting. This new morality is being projected through all medias of communication, to America and to the world. It is no wonder that crime is increasing constantly. The foundations of our young generation's early training have been completely changed.

A school in California has reversed its method of teaching. It has returned to the methods which were used 30 years ago. The demands for entrance into this school have increased beyond all expectations! There is a large waiting list of students.

I truly believe we must begin building responsible adults. Partly through the education system and through parents. This will take time. It will be necessary for all medias of communication to project the only true moral principles that have ever existed; and the schools must return to the methods of teaching which were used 30 years ago.

Florine Werner
Fort Lauderdale

By Msgr. James

J. Walsh



Pope, Hollis, Jackson comment on pro-life

Worthwhile quotes:
Fr. Robert A. Graham, S.J., in an article in Columbia, wrote: "Paul, the Apostle, some feminists have claimed, was a 'woman hater.' True or not, the same charge cannot justifiably be leveled at Paul, the Pope. Activities centering on the status of woman have been moving along at the Vatican."

"The Voice," in its weekly summary of Pope Paul's messages, has often carried his thoughts and concern about the status of women. He has stressed that the Church is "directly interested" in all questions involving women's role in today's changing society. Some time ago, he established a special Vatican commission to study the role of women in the Church and in society.

To some who impatiently were looking for instant conclusions from the commission, the Holy Father gave the reminder that Italy "in a rather short period of time" has moved from an agricultural to an industrialized society. Not only is there more equality in education, Pope Paul said, but there is "a growing emancipation in relation to men

and a new concept and interpretation of their roles as wives, mothers, daughters and sisters."

ANOTHER one of the great writers of the 30's and 40's has been heard from the past months. He was one of a dozen or so converts in England in those unsettled decades whose literary output in explanation of and defense of the Church was extraordinary. Mention Gilbert Chesterton and you think of this man, Christopher Hollis. Many still remember his masterpiece on St. Thomas More.

At any rate, this past spring he published his autobiography — exactly a half century after becoming a Catholic. It is very interesting to read his comments on Catholics and the Church after a 50-year span.

For instance, he writes: "Whereas 50 years ago I believed in Christ, because of the Church, today I believe in the Church because of Christ."

He is in no way knocking the authority of the Church, for which he has the same profound respect which

brought about his conversion. He lived those first decades as a Catholic in an atmosphere of defense of the Church against heresy. It was the era of apologetics among converts who yearned to prove in public the Church was true. At that time, books like "Now I See" by Arnold Lunn, another illustrious convert, were best sellers.

As we have edged into the era of ecumenism, however, while the authority of the Church remains unchanged in its claims and acceptance by most Catholics, attention more and more has been fastened on Jesus, as Founder of the Church. More widespread study of the Bible and a different emphasis in religious education has brought this about.

This is all to the good. Incidentally during Lent, when we all should try to read something that can nourish the soul, what better choice than a "Life of Christ". There are many to choose from.

Rev. Jesse Jackson, an outspoken and controversial minister, has given further proof the pro-life

and anti-abortion fight is not "a Catholic thing." What he said in his own pungent style last month is worth repeating.

"Women don't have the right to destroy babies, because they don't make them all by themselves."

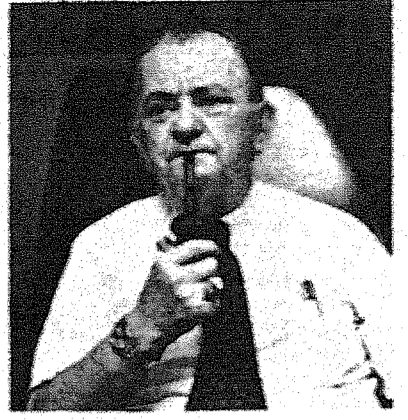
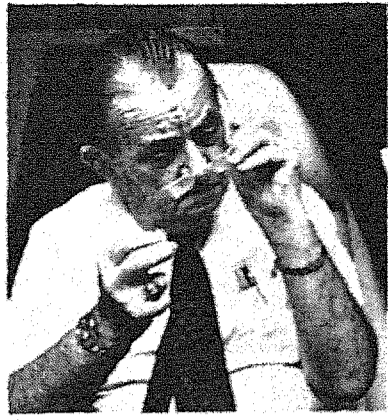
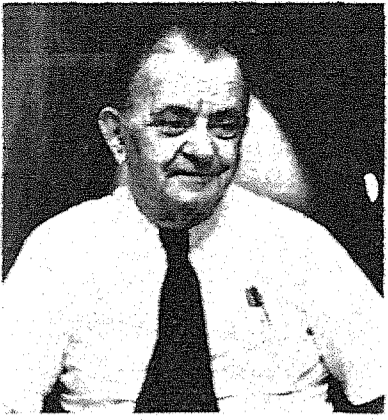
"If a woman has a problem with the father of the baby, she should deal with him, not kill the baby."

"Growth is an indication of life. Our birthdays should really date from the moment of conception. The pro-life movement must deal with life from the womb to the tomb."

"It is not the genocide of the abortion movement that bothers me as much as the effect that it has on the boys and girls who are operating without any sacred absolutes. You just can't kill people who are in your way."

"We are living in a civilization crisis leading to general ruin unless we can redirect the flow of the nation. If we don't do it in time, it will be written on our tombstone: Too late."

It should be hard for anyone to quarrel with the wisdom of these words.



The man...

He admires Thomas Jefferson, has to force himself not to read the endings of mysteries first, and had an acupuncture staple put in his ear to see if it would help him stop smoking (it didn't).

He also cures drug addicts, sees unmarried girls through their pregnancies and helps runaway teenagers find themselves.

Dr. Ben Sheppard has been variously described as "concerned for the youth of the community," also, as an "outstanding contributor to mankind," and "looking like a sack of unpressed laundry."

It is no wonder he seems to be a bundle of contradictions, for that is what he is.

Everyone knows the Ben Sheppard who is doctor, lawyer, former juvenile court judge, associate director of the Catholic Service Bureau, chairman of the Dade County School Board, pioneer in drug rehabilitation and founder of many helping agencies in South Florida.

But not very many people know him as husband, father of two daughters, grandfather of five, product of Manhattan's slums, avid reader of mysteries and biographies and recounter of homespun wisdom.

BECAUSE in spite of his many accomplishments, he calls himself a "little fish" and is terribly unimpressed by himself. It is not a false modesty; Dr. Sheppard just does what he feels is needed and doesn't bother with petty details like where his diplomas and trophies are or the fact that anyone could be interested in reading about who he is.

How does a man who carries so many varied kinds of knowledge in his head and who has so many different hats to wear on it cope with himself?

"It's good for me, with my short attention span," he says, claiming that he doesn't get confused among the many roles.

"I can concentrate on one thing for an hour, and then go on to something else for another hour, and so on.

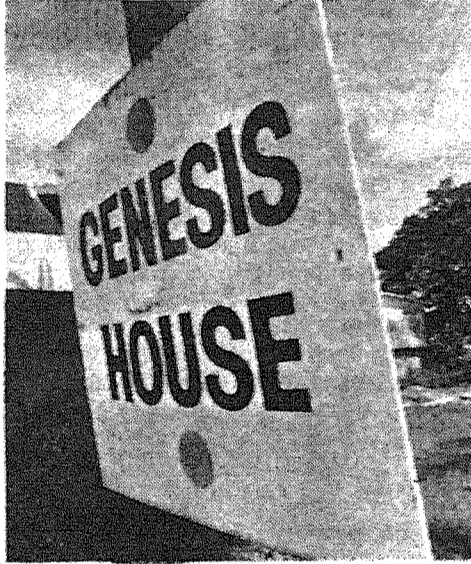
"I wouldn't have it any other way."

But it doesn't all go so smoothly. The description of Dr. Sheppard as looking like

"crumpled laundry" may be extreme, but he isn't exactly a clothes horse, either. One would expect a man who grew up so poor that he could afford only one suit every two years, to make up for lost time when he achieved the status Dr. Sheppard has. But he is so busy that he goes for years without buying a new suit, and he has to be reminded to get a haircut.

"There just aren't enough hours in the day," he says, and a look at his schedule justifies his statement.

BEGINNING with a ritual breakfast at a



GENESIS HOUSE

South Miami drugstore at 7 a.m., Dr. Ben is likely to go first to South Miami Hospital, where he is usually handling several drug addiction cases. Then to Mercy Hospital and the adjoining St. Vincent Hall, an Archbishop's Charities Drive-funded home for unwed mothers. Then to his office at the Catholic Service Bureau, from which he is likely to go to St. Luke's methadone clinic and then to the Sheppard Medical Clinic.

Or his day might include visits to any number of other centers — Genesis House, The Bridge, Ozanam Residence, Overtown Rec Center — most of which were founded by him and most of which receive funds from the ABCD.

He considers it a short day if he arrives home before 9 p.m., and often is 11 p.m. before he can relax.

"But I do try to make sure I am home for Sunday dinner," he says, replying that "it's one of the secrets of a long marriage" when asked how his wife copes with his long hours.

He says it with a wink though, and goes on to explain that his wife Thelma until recently was his nurse who spent most hours of the day assisting him.

A voracious reader, Dr. Sheppard spends Sunday afternoons in the quiet office at Sheppard Medical Clinic going through medical journals. His only hobby is reading, which he does every night before going to sleep.

Mysteries are "an escape" for him, but he admits that he is often impatient to read the ending before he gets to it. Historic biographies are his favorites, though, having read a particular book about Thomas Jefferson three times.

"I enjoy reading about people who have played a part in the development of the country," he said, but he has no desire to be one of those people.

Dr. Sheppard has no social life ("I wouldn't

know what to do with it"), and his idea of eating out is what he claims is his graduation from Royal Castle to McDonald's.

HIS curiosity knows no limits: his latest exploration has been into acupuncture.

"I have been taking a course in it, and every free minute I think about whether to go ahead and invest in the machinery for it or not . . ." he says, and then he seems to go off into a world of his own debating the pros and cons of it in his mind.

"I even had a staple put in my ear to see if it would help me stop smoking, but it didn't work."

Sometimes the prescriptions Dr. Sheppard has to offer his patients are not the kind written on a pad and filled at the pharmacy. Combined with his medical knowledge is a wealth of the kind of practical wisdom that comes from having a mother who treated the whole neighborhood with herbs, garlic and honey.

"If you start the day off full of tension, no wonder if you wake up to everything that is going on today.

"If you suffer from indigestion, stop watching the six o'clock news.

"If you can't sleep, don't watch the 11 o'clock news."

But Sheppard's main concern is not with patients who only need this kind of advice, it is with the underdog.

"I'm not interested in 'normal' people — I could never do routine physicals on people applying for jobs," he said. That's why he treats drug addicts, unmarried pregnant girls, adolescents with venereal disease, runaways with emotional problems.

And it is why, after completing medical school he went to law school and eventually became a juvenile court judge. His feelings about the court are intense, and led to his resignation after 10 years.

"The juvenile court is the only contribution the United States has made to law; but then they started making it a criminal court where the judge was no longer in the place of the parent but merely a person to decide whether a child should be punished or go free. I just couldn't take it."

ONE area where he does deal with "normal" people is the Dade County school board, of which he was recently elected chairman.

The schools will have to play a larger and larger role in future society, he said, making the startling suggestion of putting dorms in school gyms "so someone will know where the kids are."

"The way society is going, with two working parents in so many families, school is going to have to be not purely educational, but a social factor which can provide for the children when the parents cannot," he said.

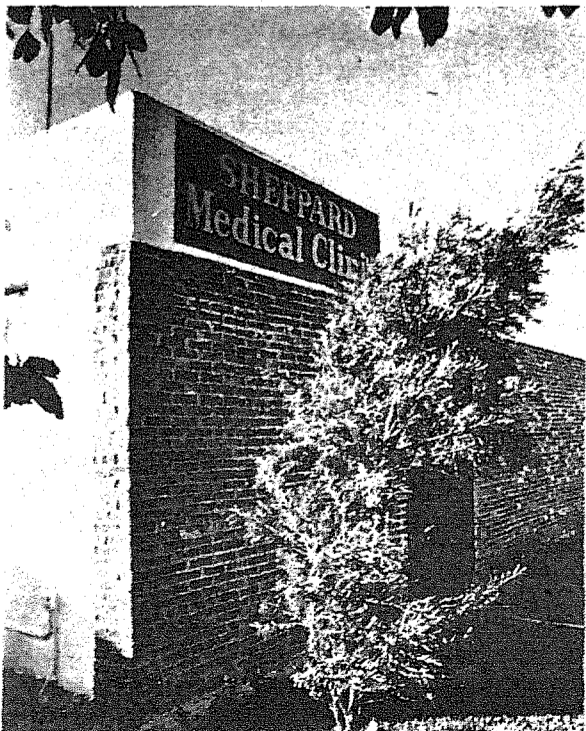
This involves the controversial area of teaching moral values in the schools, which means exposing students to all sides of issues, which means preparing and selecting more qualified teachers which means . . .

And Dr. Sheppard is off again on a dozen new tangents.

Trying to describe Dr. Sheppard is the same way — there are always a dozen tangents which are there to be explored, but each of them leads to even more.

His own words describe him most simply and accurately:

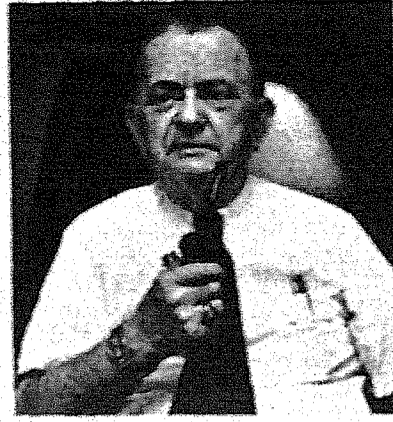
"I'd like to be remembered as a man who tried to help people."



SHEPPARD MEDICAL CLINIC

Archbishop's Charities Drive

Sheppard

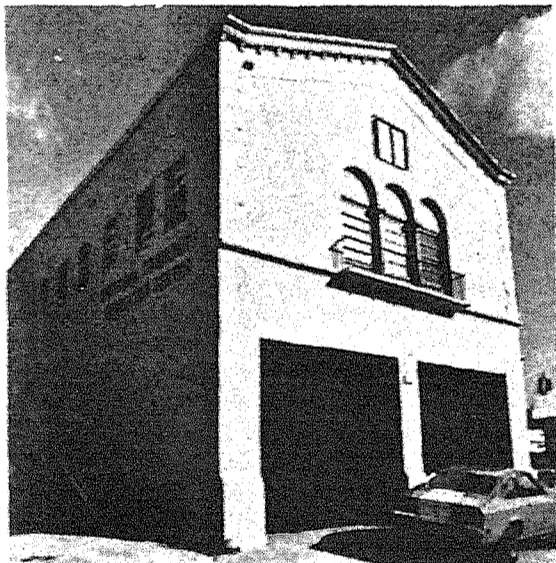


The mission...

Tucked away on shelves in a storage room at his medical clinic are nearly two dozen plaques and awards given to Dr. Ben Sheppard over the past few years. They now are collecting the layers of dust that the passing of time leaves. In the other rooms of the clinic, Dr. Sheppard continues the work that earned him that recognition.

The inscriptions are as varied as the areas in which Ben Sheppard has left his mark. They come from Hadassah, the CYO and the Masons. From the Elks, Big Sisters and Boystown. They refer to his "unparalleled devotion to children," his work "helping those who need help," his "concern for the youth of this community," and on and on.

It isn't that he doesn't appreciate the honors the plaques represent. It's just that they are behind him. Ben Sheppard thinks of today and tomorrow. The young girl facing childbirth alone, the drug addict trying to kick the habit, the scared teenager who ran away to Miami only to find his problems still with him. These are the



OVERTOWN REC CENTER

things that are important to Ben Sheppard.

HE has founded several drug rehabilitation programs, a recreation center and championed the cause of the unborn in addition to his involvement and leadership in other aspects of community service.

Those awards, though, do not truly reflect what Ben Sheppard is.

Perhaps the term "friend" tells more, for that is what he is to countless people in the Miami area. To many the name Ben Sheppard and drug rehabilitation are synonymous. The reputation that he has earned as a pioneer in drug therapy is more than most could hope to attain. But there is so much more to this soft-spoken pipe-smoking gentleman.

He is a humanitarian in the truest sense of the word. He cares about people, no matter who they are or what their problem, but he does not stop there. He does something to help.

Today Dr. Ben is associate director of Catholic Service Bureau and medical consultant to the Bureau. St. Luke's Methadone Center, two Genesis Houses and two Concept Houses come under his guidance as facilities to help the addict. It was at St. Luke's that he pioneered the use of methadone in this area to help drug-addicted people overcome the plague that beset them.

Those who know Dr. Ben no longer think of him only in terms of drug problems. Not that he isn't involved anymore, it's just that now there is

so much more.

Actually, Dr. Sheppard's method is very simple. He finds a need in the community and decides to fill it. Next he looks for some assistance. The doctor often points out that Archbishop Coleman F. Carroll never has refused a request by him for assistance. There is a simple reason for that. He knows Ben Sheppard.

Dr. Sheppard saw a need for a recreation center in the "inner city" where wide-open spaces are little more than debris-filled vacant lots. He found a City of Miami firehouse no longer in use, leased it and then went to work looking for funds. He found the funds in federal revenue sharing grants and the generosity of Miami's Archbishop. Now the Overtown Recreation Center is no longer a dream but a reality. Administered by Catholic Service Bureau, it serves hundreds of children and adults.

WHEN the formal opening was held with all the necessary fanfare and speeches, the man responsible for it didn't say a word from the podium. Only after some coaxing did he even sit at the head table. That's the way Dr. Sheppard is. The center was there, working and helping others. That was all he cared about.

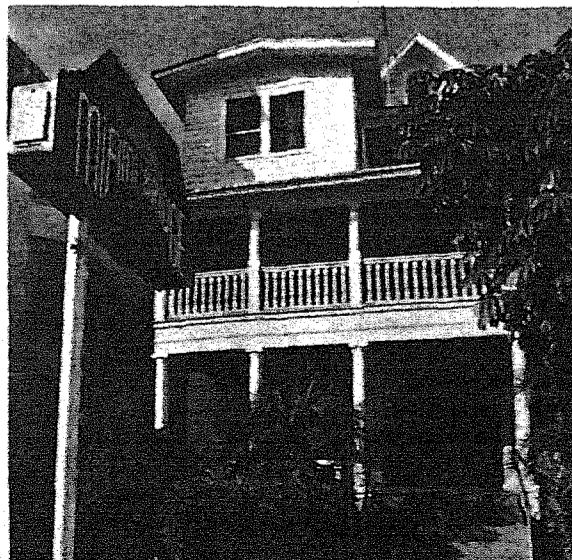
Warm weather, beaches and a magical name attract young people to Miami. Young people who leave their homes thinking they can escape only to find new troubles in a strange city.

Dr. Sheppard did something about it. He found a downtown hotel and converted it into a "run-to" house called The Bridge where young adults can be safe while waiting to return to their families and lives at home. He didn't just come up with the idea. He watched the refurbishing and knew every detail down to the problems with the exhaust system for the stove.

Possibly nothing typifies Dr. Sheppard more than the Ben J. Sheppard Medical Clinic located on South Dixie Highway, especially the name. Not because the clinic was named for its founder but because the only reason he allowed his name to be used was that without it, the clinic would have been doomed from the beginning.

He closed his own office and has forsaken almost completely his private practice though many of his former patients have refused to forsake their doctor. The clinic represents something very close to Dr. Sheppard's heart — God's greatest gift so easily endangered today by abortion. Life.

The loss of a child, born or unborn, pains Dr.



MIAMI BRIDGE

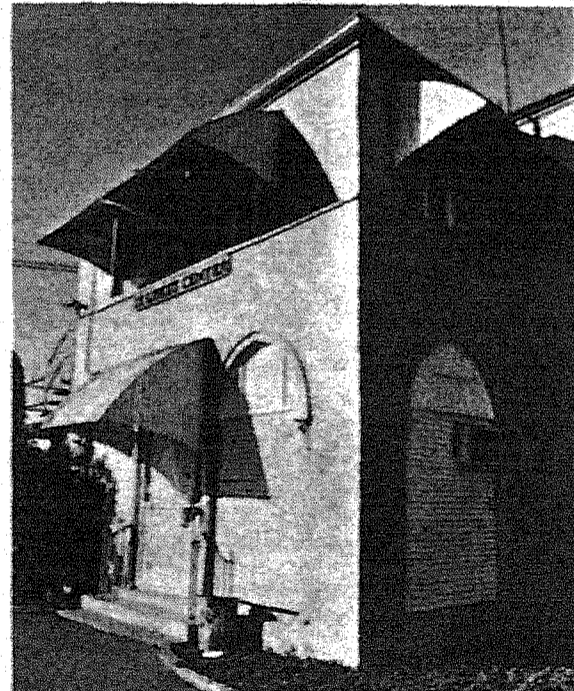
Sheppard. His clinic gives that child a chance, a chance to live. Young girls faced with the wonder of childbirth alone, married couples reluctant to let a pregnancy continue and have their family grow and countless other problems related to childbirth are the reasons the clinic came to be.

Ben Sheppard saw a need for a place where a girl could go, free of charge, to find out if she is pregnant and, receive confidential professional counseling. She has the alternatives explained. No pressure, no preaching, just the opportunity to decide whether she will allow her child to live and then, whether or not she will raise that child herself or put it up for adoption.

SOME come so young it seems that they are just children themselves, not mothers-to-be. Others come too. Those trying to overcome the drug habit, those with venereal disease and any other problems imaginable whether it is medical or emotional.

To see Ben Sheppard at work in his clinic is to see the real man.

Patients of all descriptions — white, black,



ST. LUKE'S CENTER

old, young, scared, cocky — fill the waiting room. The phone is ringing constantly, piling up the little pink pieces of paper each with its own urgent entreaty for the doctor to call back. At a speed that appears only slightly faster than a complete stop, Dr. Sheppard works. He emerges from the examination room holding the arm of a scared girl to find a message from another patient at the top of the pile of pink. Some mixup at the pharmacy and she needs that prescription.

Within minutes he has it all worked out. The white coat, pipe and smile that are a part of Dr. Sheppard move back into the examination room after a few more crises have been resolved. Somehow he manages to resolve them all.

Ben Sheppard represents the one quality that is the foundation of the whole concept of Catholic charity. He loves his fellow man and it shows in his whole existence. He is part of a team that has been helping Miamians feel like winners long before the Dolphins arrived in town.

With the aid of Archbishop Carroll, Dr. Sheppard has been helping people win against drug addiction, alcoholism, the murder of the unborn and the feeling that no one cares. How? By caring and doing.

Archbishop's Charities Drive

Archbishop takes cause

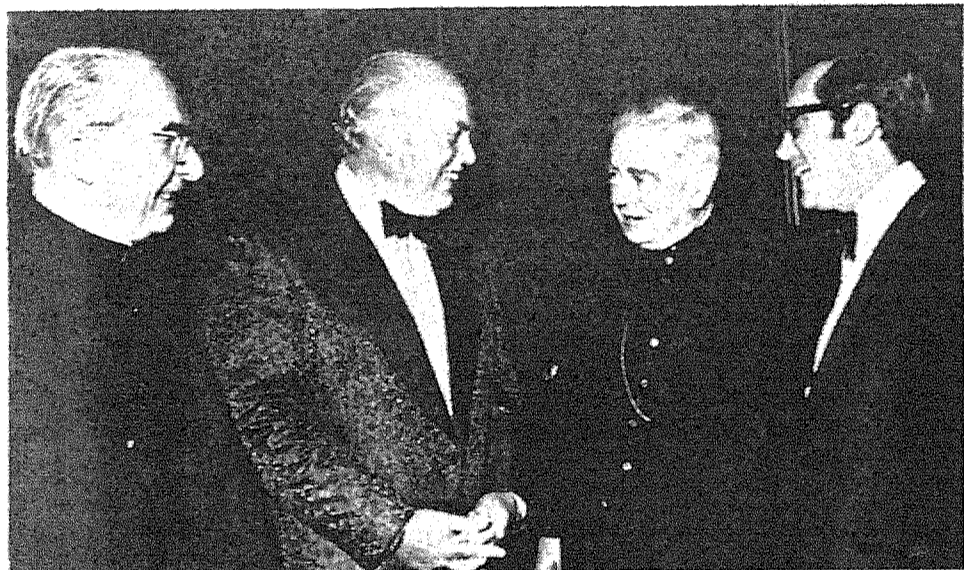
Regional Gatherings:

- DuPont Plaza Hotel
- Miami Springs Villas
- Bath Club
- Governor's Club Hotel
- Golden Gate Inn
- Pier 66
- Holiday Inn



Broward Countians and residents of other counties in South Florida heard Msgr. John J. Nevins outline the many areas in which contributions to the ABCD assist needy persons.

ABCD



1975 ABCD general co-chairmen, David Walters, second from left; and Howard Setlin, right; talk with Archbishop Coleman F. Carroll and Msgr. John O'Dowd, an Archdiocesan Coordinator for the drive. (Above) In photo at right Msgr. Orlando Fernandez, Archdiocesan Coordinator, greets Ramon Iglesias, Dr. Ramon Oyarzun, Rodolfo Ortiz, and Jose Lorido.



ABCD brochures printed especially for this year's campaign were distributed to guests. Dr. and Mrs. Jose Balserro receive theirs from a hostess at the DuPont Plaza Hotel.

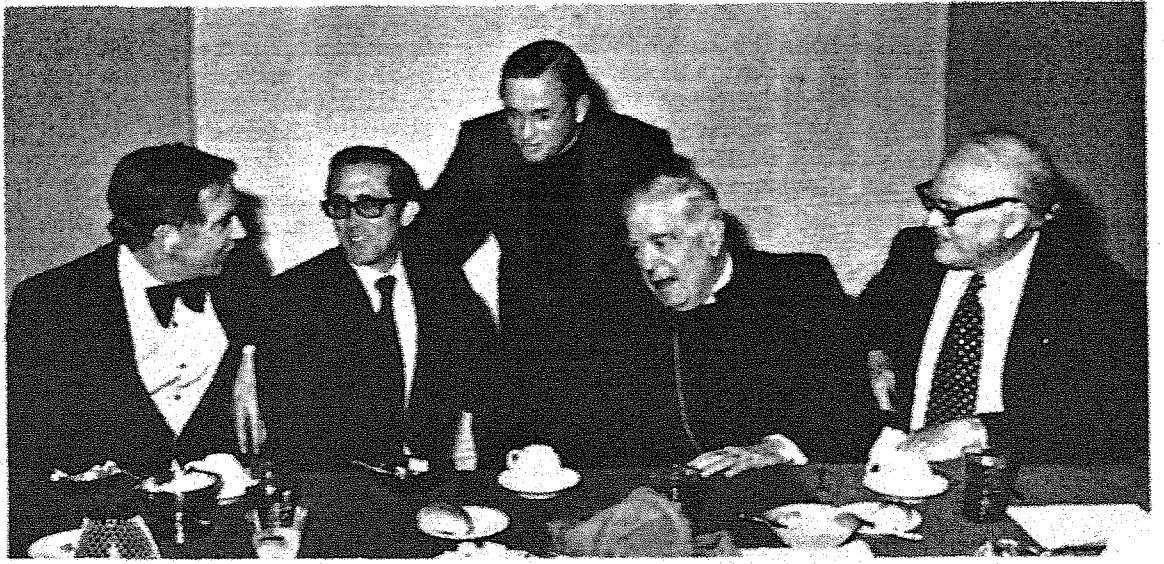


Archbishop Carroll addresses

of poor to the people



St. Richard parish pastor, Father Kieran Darcy talks with Mrs. Joan Nocente, Mrs. Al Masso and Mr. and Mrs. Michael Pagliaro.



Informal get-together for Naples regional chairman, Edward Oates, left, with general co-chairman, Howard Setlin, Father Thomas Goggin, regional coordinator, Archbishop Coleman F. Carroll and general co-chairman, David Walters. Dinners were held in many areas.



Miami pastor of St. Francis Xavier Church, Father Samuel Delaney, talks during dinner at DuPont Plaza Hotel with Mrs. Norman Cromartie and Mrs. Sidney Cox. Below Marathon pastor of San Pablo Church, Father Michael Licari, welcomes Dr. and Mrs. William Simone; Mr. and Mrs. Edward Vandy, and Mrs. Irene Kolowich to ABCD dinner at Key West.

A
B
C
D



AMONG hundreds of guests who attended Governor's Club Hotel dinners in Fort Lauderdale were Mr. and Mrs. William Riley and Mr. and Mrs. Ted Hochstein.



Charities work in the Archdiocese of Miami and the current ABCD were discussed during an interlude before dinner in Fort Lauderdale by Allen Anderson and Henry Meir.



gathering at Governor's Club in Broward



By Fr. John Sheerin, C.S.P.

Vatican statement on Jews deserves praise

The new Vatican Commission for Catholic-Jewish Relations issued on Jan. 3 an important statement on relationships between Catholics and Jews. It was a good statement and worthy of praise. However, certain items that had been in a working draft of the statement were deleted in the final text.

Time magazine commented (Jan. 13): "The omission of any direct reference to Israel's place in Judaism was a victory for factions in the Vatican Secretariat of State who are known to favor better relations with the Arabs." This hint of cloak-and-dagger chancery in the Vatican probably served a good purpose in publicizing the existence of the Vatican statement. Had Time extolled the document, readers would probably have skipped over this news story as just another bit of churchy news.

Catholics engaged in the dialogue, however, saw the statement as a step forward to better relations with Jews. Father Edward Flannery, director of the U.S. Bishops' Secretariat for Catholic-Jewish Relations, said that it goes well beyond the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions and is the fruit of the friendly dialogue that has been taking place since the council. While admitting that certain items in the working draft had been deleted from the final text, he made clear that these deletions would not detract from the positive merits of the statement.

SO TOO Msgr. George Higgins, U.S. Catholic Conference secretary for research, in his Jan. 16 NC column, admitted that the statement is incomplete in some respects, but called it "a significant step in the right direction."

One Jewish official, however, Rabbi Marc Tanenbaum, director of interreligious affairs of the American Jewish Committee, surprisingly took issue with a statement on evangelization in the document. It was surprising because Rabbi Tanenbaum is well-disposed to Catholicism. He objected strongly to the part of the text which says that "the Church must preach Jesus Christ to the world." He conceded the right of the Church, as a matter of religious liberty, to evangelize the world but he claimed that inclusion of this item in a statement on Catholic-Jewish rela-

tions "cannot but cast doubt about the motivations of the entire program."

It seems to me that Rabbi Tanenbaum's usual good judgment has gone astray here. There



is no threat of any kind of a Catholic movement to convert the Jews, much less any such sentiment among Catholics in the Catholic-Jewish dialogue. How anyone as perceptive and friendly as Rabbi Tanenbaum can read into the Vatican statement a conversionary intention is a riddle wrapped up in a mystery. This is creative imagination with a vengeance, meaning creation in

the strict sense as the production of something out of nothing.

IF THERE is a threat to the Jews at this moment, the threat is that of the revival of anti-Semitism, not coerced conversion by ecumenical Catholics. Fortunately, the new Vatican document explicitly reaffirms in strong language Vatican II's condemnation of anti-Semitism and calls for the continuing elimination from all Catholic catechetical books of any materials unjustly offensive to the Jews.

Am I hearing voices and imagining sounds when I say that anti-Semitism is a gathering danger at the moment in the United States? Have you listened to people on buses or subways talking about the possibility that Israel might "drag" us into a war with the Arabs?

The fall issue of Judaism contained the views of distinguished Jewish scientists, scholars and writers on the topic, "Where Do I Stand Now?" The contributors to this symposium dealt with their present relation to the Jewish heritage. There was only one reference, a casual one, to the danger of "intermarriage and conversion." (A lengthy article on conversion turned out to be a discussion of conversion to Orthodox Judaism.)

But two articles dealt with the threat of anti-Semitism. Lothar Kahn said, "I regard the recurrence of a virulent anti-Semitism, both from the left and the right, as a distinct possibility." John Hollander said that anti-Semitism, after a 25-year moratorium, "is no longer considered in bad taste." Leo Pfeffer in his article doth protest too much that hostility to our pro-Israel policy is not connected with anti-Semitism. I wish he were right.

Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7, 8, 9, 10, 11 a.m., 12:30 (Spanish), 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE: St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday, 6:30 p.m.

BOCA RATON: St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 7 p.m.

ASCENSION: 8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m.

ST. THOMAS MORE: St. Vincent De Paul Seminary, 8, 9:30, 11 a.m., 12:15 p.m. Saturday, 5 p.m.

CLEWISTON: St. Margaret, 8 & 12 (Spanish), Saturday 7 p.m.

COCONUT GROVE: St. Hugh, 7:30, 9, 10:30 a.m., 12 noon (Spanish) Saturday, 5:30 p.m.

CORAL GABLES: Little Flower, 7, 8, 9:15, 10:30, 11:45 a.m., 1 p.m. (Spanish) and 6 p.m., Saturday 7 p.m.

ST. AUGUSTINE: 7:30, 9, 10:30 a.m., 12, 5, 6 p.m., Saturday 5:30 p.m.

ST. RAYMOND: 8:30 (Spanish), 9:30, 11 a.m. (Spanish), 12:30 p.m., 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

CORAL SPRINGS: St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA: Resurrection, 8, 9:15, 10:30 a.m., 12, 6:30 p.m., Saturday, 6:30 p.m.

DAVIE: St. David, 8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

DEERFIELD BEACH: St. Ambrose, 7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 & 7 p.m.

DELRAY BEACH: St. Vincent, 8, 9:30, 11 a.m., 12:15, 5:30, Saturday 5, 6:15.

Queen of Peace: 8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

St. Bernard — 2100 NW 70 Ave. 9, 10:30, 12 noon, 1720 NW 60 Ave., 6 p.m. Saturdays, 5 p.m., 6:30 p.m., 1577 NW 61 Ave.

Blessed Sacrament: 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

St. Clement: 7:30, 9, 10:30, 12 & 5:30 p.m. Saturday, 5:30 p.m.

Queen of Heaven: 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

St. George: 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m.

St. Helen: 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m., Saturday 5:30 p.m.

St. Jerome: 8:30, 10, 11:30 a.m., 5:30 p.m., Saturday, 7:30 p.m.

St. John Baptist: 7:30, 9, 10:30 noon, Saturday, 5 p.m.

St. Maurice: 8:30, 10, 11:30 a.m., 12:45 p.m., 7 p.m., Saturday, 7 p.m.

Queen of Martyrs: 8, 9:30, 11 a.m., 6 p.m., Sat. 7 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

St. Sebastian (Harbor Beach): 8, 9:30, 11 a.m., Saturday, 5:30 p.m.

HALLANDALE: St. Matthew, 7:30, 8:45, 10, 11:15 a.m., 12:30, 6 p.m., Saturday, 5, 7 p.m.

St. Charles Borromeo: 9, 10:30, 12 noon, Sat. 6 p.m.

HIALEAH: Immaculate Conception, 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m., 7:30 p.m. (Spanish).

St. Benedict (Palm Lakes Elem. School): 8, 9, 10, 11, 12 (Spanish) Sat. 6 p.m. (English).

St. Cecilia: 8, 9, 10:15, (English) 11:30 a.m., 1:30, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle: 6, 7, 8, 9, (Spanish) 10:15, 11:30 a.m., 1 p.m. (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH: St. Lucy, 8:30, 10, 11 a.m., 5 p.m. Saturday, 5 p.m.

HOBE SOUND: St. Christopher, 7, 9, 10:30 a.m., Sat. 6:15 p.m.

HOLLYWOOD: Annunciation, 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

Little Flower: 7, 8, 15, 9, 10, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

Nativity: 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

St. Bernadette: 7:30, 9, 10:30 a.m., 12, 6 p.m. Saturday 6 p.m.

St. Boniface: 7 p.m., Saturday 7:55 Johnson St. 8, 9, 11:30 a.m. (Pines Middle School).

HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

IMMOBILE: Lady of Guadalupe, 9, 10, 11 a.m. (Spanish).

INDIANTOWN: Holy Cross, 9 a.m. Saturday 6 p.m.

JENSEN BEACH: St. Martin 11:30 a.m., Sat. 5:30 p.m., Jensen Beach Community Church.

JUNO BEACH: St. Paul of the Cross, Volunteer Fire House, U.S. 1, 7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30, 7 p.m.

JUPITER: St. Jude, 8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

KEY BISCAYNE: St. Agnes, 8:30, 10 (Spanish) 11:15 a.m., Saturday, 5:30 p.m.

LABELLE: Queen of Heaven, 9 a.m., LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart: 7, 8, 15, 9:30, 10:45, noon, 7 p.m., Sat. 5, 7 p.m.

LANTANA: Holy Spirit, 7:30, 9, 10:30 a.m., 12 noon, 5, 6 p.m. Saturday 5:30, 7 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

MARCO: 8, 9:30, 11 a.m., Sat. 5:30 (Marco Beach Hotel).

MARGATE: St. Vincent, 8, 9, 10:15, 11:30 a.m., Saturday, 6 p.m.

MIAMI: St. Agatha, 8:30, 9:45, 12:15 p.m., 6:30 p.m. (Spanish).

MIAMI CORAL PARK HIGH: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish).

Assumption of the Blessed Virgin (Ukrainian): 8:30 and 10 a.m.

Corpus Christi: 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m., 1 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

Gesu: 6, 7, 8:30, 10 (Latin) 11:30, 1 & 5 p.m. (Spanish), Saturday, 5 p.m.

Holy Redeemer: 7, 10 a.m.

Melkite Mission: 2626 SW Third Ave. 10:30 a.m.

Our Lady of Divine Providence (Seminole Elementary School): Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

St. Catherine: 8, 9, 10:30 a.m. 12 noon Sat. 6 p.m.

St. Francis Xavier: 7 and 10 a.m. Sat. 6 p.m.

St. Dominic: 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

St. Joachim: 1190 SW 200 St., 10, 11 a.m. & 12 noon (Spanish).

St. John Bosco Mission: 1201 W. Flagler St., 8:30, 11, 12 a.m. (English) 7, 10, 1 & 7:30 p.m. (Spanish), Saturday 6 p.m. (English), 7 p.m. (Spanish).

St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

St. Kieran (Assumption Academy): 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish), Sat. 6 p.m.

St. Martha: 11450 Biscayne Blvd., 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish), Saturday, 5, 8 p.m. (Spanish).

St. Mary Cathedral: 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael: 7, 8, 9, (Polish), 10, 11, 15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 8:30, 8 p.m. (Spanish).

Sts. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m. (English) 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5 p.m. (English) 6 p.m. (Spanish).

St. Robert Bellarmine: 3405 NW 27th Ave. 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish).

St. Timothy: 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m., 6:30 (Spanish).

St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul: 2100 NW 103 St., 9, 10:30, 12, 6 p.m. (Spanish), 7 p.m. Sat. 6:30, 8 p.m. (Spanish).

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m. (Spanish).

St. Joseph: 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 6:30 p.m. (French) Saturday 5:30 p.m.

St. Mary Magdalen: 8:30, 10, 11:15 a.m., 12:20, 5 p.m. (French) and 6 p.m., Saturday, 6 p.m.

St. Patrick: 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI SHORES: St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

MIAMI SPRINGS: Blessed Trinity, 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR: St. Bartholomew, 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

MOOREHAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6:30, 8, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.

St. William (Seagate School): 8, 9:30, 11 a.m. Sat. 5:30 p.m.

NARANJA: St. Ann, 11 a.m., 1 p.m., 7 p.m. (Spanish); 10 a.m. (English), Sat. 7 a.m. (Spanish).

NORTH MIAMI: Holy Family, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday, 7 p.m. (Folk).

St. James: 6:30, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) and 5:30 p.m. 7 p.m. (Spanish) Saturday 5:30 p.m.

Visitation: 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence, 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

St. Basil (Byzantine): 8 a.m. and 10:30 a.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m.

St. Philip (Bunche Park): 7, 9:30 a.m., St. Monica, 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

PAHOKEE: St. Mary, 11 a.m.

PALM BEACH: St. Edward, 7, 9, 10:30, 12, 5:30 Saturday, 5:30

PALM BEACH GARDENS: St. Ignace, 8, 9, 11 a.m. Saturday 5:30 p.m. Rectory.

PERRINE: Christ the King, 8, 9, 15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

Holy Rosary: 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd. 8:30 a.m., 12:30 and Saturday 6 p.m.

PLANTATION: St. Gregory, 7, 8, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday 5, 7 p.m.

POMPAHO BEACH: Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

St. Coleman: 6:30, 8, 9:30, 11 a.m. and 12:30 & 6 p.m. Sat. 6 p.m.

St. Elizabeth: 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m., Saturday, 7:30 p.m.

St. Gabriel: 8, 9:30, 11 a.m. and 12:30 p.m., Saturday, 5:30 p.m.

St. Henry: 9, 10, 11 a.m. Sat. 5 p.m.

RIVIERA BEACH: St. Francis of Assisi, 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday, 5 & 7:30 p.m.

SOUTH MIAMI: Epiphany, 8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday, 6 p.m.

St. Louis: 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7 p.m. (Spanish) Saturday, 5:30 p.m.

STUART: St. Joseph, 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

TAMARAC: St. Malachy, 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 11 a.m., 12:15 and 7 p.m., Sat. 7 p.m.

WEST PALM BEACH: St. John Fisher, 8, 10, 12 noon and 6 p.m., Saturday, 6:30 p.m.

St. Juliana: 6:30, 8:30, 10, 11 a.m., 12:15, 6, 7 p.m. (Spanish) Saturday 6:30 p.m.

Holy Name of Jesus: 8, 9, 10:30 a.m.; 12 noon and 6 p.m.; Saturday 7 p.m.

St. Ann: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Kept.

KEY LARGO: St. Justin Martyr, 8, 10 a.m. noon (Ocean Reef Chapel), Sat. 5 p.m.

KEY WEST: St. Mary, 7, 8:30, 10, 11:15 a.m., 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.

St. Bede: 9:30, 11 a.m., and 7 p.m., Saturday, 7 p.m.

MARATHON SHORES: San Pablo, 8 and 11 a.m., Saturday, 7 p.m.

PLANTATION KEY: San Pedro, 7:30, 9 and 11 a.m., Saturday, 7 p.m.

PARISH SERVICE STATION GUIDE

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ST. ROSE OF LIMA



By Dale Francis

Poll supports schools, sees lower morals

There was joy when the National Opinion Research Center published a report on a survey they had made of the opinions of Catholics.

The joy, exhibited in headlines, editorials and statements from some bishops, was that 89 per cent of the Catholic people seem to favor Catholic schools.

Actually the way the research center worded the question the 89 per cent were rejecting the idea that the Catholic school system is no longer needed in modern-day life — but it does amount to support.

But then this should be a surprise to almost no one. Catholic schools have not been eliminated because the people no longer want them but because officials have determined they should be closed for economic reasons.

BUT it seems to me the joy exhibited over the discovery that the Catholic people approve of Catholic schools was the kind of joy Pollyanna always managed to find when things looked darkest. If you are going to be happy about this discovery of the survey then you have to face up to some of the other discoveries of the survey, discoveries not quite that happy.

What the survey demonstrates is that there are a great many people who are nominally Catholic who do not hold Catholic viewpoints on questions of morality or questions of theology.

For example, the survey says that 43 per cent of Catholics now believe that sexual relations between an engaged couple are all right; among adolescents the figure rose to 54 per cent. The survey says that 72 per cent of Catholics approve of marriage after divorce. As for artificial contraception, the survey claims that 83 per cent approve.

Now the teaching of the Church on these matters has not changed. But, if the survey is to be believed, a majority of Catholics no longer accept these moral teachings of the magisterium of the Church.

In a survey in 1963, 70 per cent of the Catholics who responded said they believed it to be "certainly true" that Jesus handed over the leadership of the Church to Peter and the popes. Ten years later 42 per cent of those responding believe this

chosen or how the validity of the sampling was tested.

But it is really useless to try to escape from the findings of the survey by contending it might not be valid. It is far more important to



to be true. Only 32 per cent say they believe it is "certainly true" that the Pope is infallible when he speaks on matters of faith and morals.

ONCE again the official teaching of the Church has not changed but obviously the views of Catholics have changed.

In making the report public, the representatives of the National Opinion Research Center did not reveal exactly how the questions they asked were phrased. Nor did they tell us how the sampling of 880 Catholics who responded were

simply face up to the findings, determine what they really mean and to decide what to do about those findings.

Everyone is happy about the discovery that such a great majority of Catholics support Catholic schools, that's why it was so emphasized, but if the Catholic people are moving so far from the official teachings of the Church then this would suggest then perhaps we should be concerned about what Catholic schools are teaching. If 54 per cent of Catholic adolescents believe it is quite all right for engaged couples to move to

sexual intimacy then obviously somewhere along the way they are either being mis-taught or not taught properly.

That there should be so many Catholics who hold views in conflict with the teaching of the Church should not be surprising. While the teaching of the Church has remained firm, there have been many within the Church who have openly contradicted the official teaching.

THERE are those who claim to be moral theologians who say it is quite all right for engaged couples to have sexual relations. There is a major campaign being waged against the concept of the indissolubility of marriage at the very time the Pope has been insisting the teaching has not changed. Apostolic succession and papal infallibility have been under almost constant fire.

Gresham's Law is familiar to most people. Gresham said that bad money drives good out of circulation. But there is a law that acts in the same manner in matters of the teachings of the Church. Bad theological opinion drives good theological opinion out of favor.

If there are theologians who will say that artificial contraception is morally all right, that divorced persons may re-marry and continue to receive the Sacraments of the Church, that premarital sexual relations are all right, then the children of Adam are much more likely to be willing to accept these teachings than those teachings that demand of them sacrifice, self-control and difficulty in adherence.

The solution is obviously to proclaim the teachings of the Church with greater force and to reject false teachings as false.

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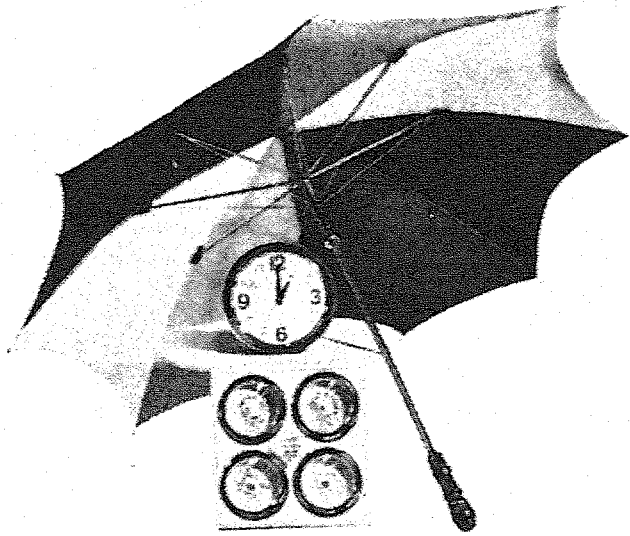
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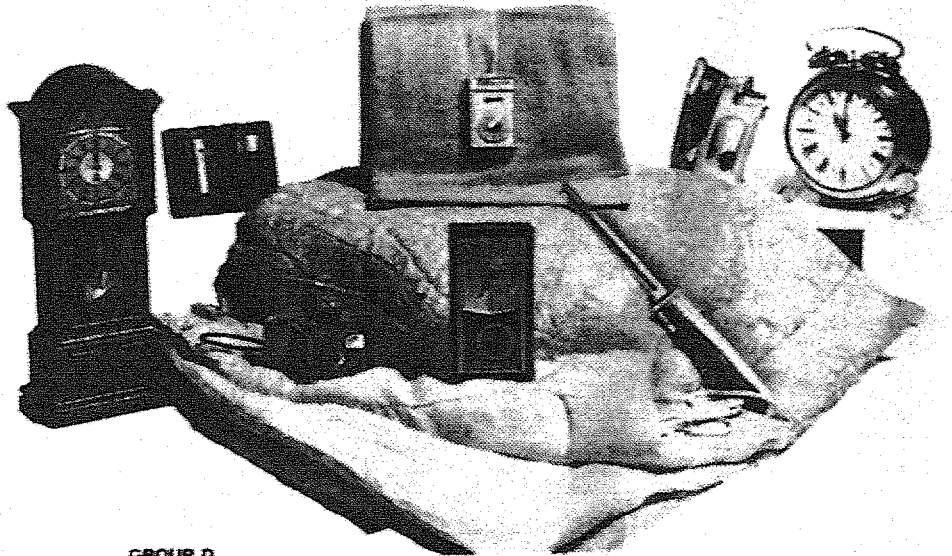
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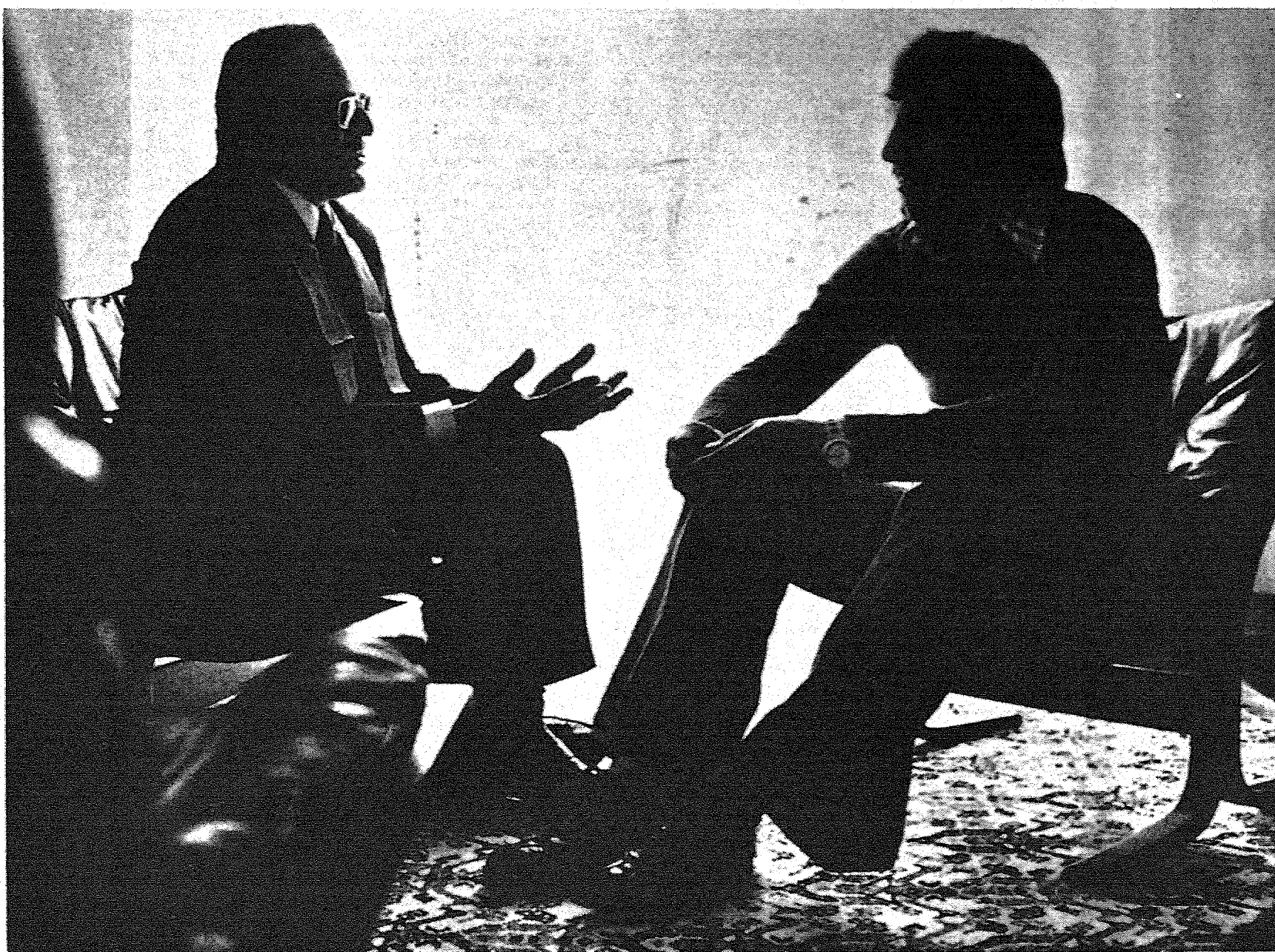


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Reconciliation through

P E N A N C E :

a gift from God



"Confession requires in the penitent the will to open his heart to the minister of God."
(From article by Father Paul Palmer.)

PENANCE: a second Baptism and Renewal

By REV. PAUL F. PALMER, S.J.

The new Order of Penance, or Rite for Reconciling penitents, begins with the statement: "The Father has shown His mercy by reconciling the world to Himself in Christ, making peace with all things whether on earth or in heaven through the blood of His cross."

Jesus referred to His death on the cross as a Baptism which He eagerly awaited as the means of drawing all men to Himself and to the Father. Because of Christ's death, the death of "everyman" can be a dying with Christ, whether that death be the sacramental dying in Baptism in water and the Spirit, the dying to sin in true repentance perfected by love, or the martyr's dying with Christ in his own Baptism of blood.

But what of the Christian who has "been baptized by the Spirit into one body," the body of Christ, and who through serious sin has "abandoned his first love," with which he responded to the Father's love? Can he be born again? Can he be reconciled again to the Father? Can he be restored to the Church, the body of Christ?

Ideally speaking, there should be but "one Baptism for the forgiveness of sins," and in the early Church and down through the ages there have always been rigorist groups who have pressed the ideal to the point of excluding irrevocably from the Christian community those who have violated their baptismal vows.

AGAINST these rigorists the Church has always appealed to the infinite mercy of God, who knows our weakness, the stuff of which we are made, because He has fashioned us, and the cunning of Satan, our adversary. Accordingly,

the Fathers of Trent, faithful to the teaching of the past, condemned anyone who would say that "penance is not truly and properly a sacrament instituted by Christ our Lord for reconciling the faithful to God Himself, as often as they fall into sin after baptism" (Sess. XXV, Canon 1).

The early Church referred to the sacrament of Penance as a second baptism, a more laborious baptism, a baptism not in clear water but in the tears of the penitent. More was demanded of the penitent than of the candidate for baptism in water. In the new Rite of Penance, it is stated: "The Church possesses both water and tears: the water of baptism, the tears of penance." (Rite of Penance, No. 2.) And the "more" is spelled out by the Fathers of Trent.

Unlike Baptism, in which pardon is granted by way of complete amnesty, the penitent "who has sinned but who has been moved by the Holy Spirit to come to the sacrament of Penance should above all be converted to God with his whole heart. This inner conversion of heart embraces sorrow for sin and the intent to lead a new life. It is expressed through confession made to the Church, due satisfaction, and amendment of life. God grants pardon for sin through the Church, which works by the ministry of priests." (Rite of Penance, No. 6)

Penitents will not be asked to share Christ's physical death before they are reconciled to the Father, but they will be expected to stand before the tribunal of penance, "To obtain the saving remedy of the sacrament of penance, according to the plan of our merciful God, the faithful must confess to a priest each and every grave sin which they remember upon examination of their

conscience." (Rite of Penance, 7. a.) But like the Father's judgment on sin, to which Christ submitted, the judgment of the priest is liberating and healing.

"THE SACRAMENT of penance includes the confession of sins, which comes from the knowledge of self before God and from contrition for those sins. However, this inner examination of heart and the exterior accusation should be made in the light of God's mercy. Confession requires in the penitent the will to open his heart to the minister of God, and in the minister a spiritual judgment by which, acting in the person of Christ, he pronounces his decision of forgiveness or retention of sins in accord with the power of the keys." (Rite of Penance, 6.b.)

In the early third century the Greek word for the sacrament of Penance was "exomologesis" or "confession," just as it is for many Catholics today. In the Western Church the Latin word was "paenitentia" which means not only repentance or true conversion of heart, an essential requisite for pardon, but penance or expiation, a "penitential action" in which "by making satisfaction and in suffering for our sins we become like Christ who satisfied for our sins" (Trent, Sess. XIV, Ch. 8).

The period of time for "doing" penance, and the manner in which penance was performed and reconciliation granted differed according to time and place. But as the decree of the "Order of Penance" states: "Although the manner of celebration has varied, the Church in the course of the centuries has celebrated faithfully the sacrament in all its essential elements."

How do you say 'I'm sorry'?

By MARY and JAMES KENNY

Four-year-old Linda was clearly getting the worst of the deal. In the midst of play with her big brother, she came wailing to Mama. "Tommy hit me!" Wail. Pause. "And he didn't even say 'I'm sorry'."

Even at four a child understands that saying "I'm sorry" helps to right a wrong. Contrition, toward neighbor as toward God, breaks down the barriers that come from wronging another and helps to reestablish a personal relationship.

So often we hear that people today, especially young people, are no longer concerned about sin. They have no sense of right and wrong, show no guilt, no contrition, no sorrow. It may be more accurate to say that young people will no longer accept pat answers about morality and values.

PARENTS and teachers too realize that pat answers are not enough, yet they do not know what to substitute. As a result, the whole subject is glossed over. Charges are made that "youth doesn't care anyway," and adults and young people flounder along.

Through studies of the growing child, we have learned that the moral sense is a developing capability. That is, each child goes through various stages in his understanding of morality, just as surely as he learns to sit and crawl before he learns to walk. Intelligence and education have little or

no effect upon the rate of development.

We parents and teachers must understand this development, or we are likely to expect a maturity level which is beyond the child's development. Until he is 10 or older, a child learns about right and wrong by observing and imitating the people around him. Gesell and Ilg, in their book on young people, quote a 10-year-old's explanation of morality. "Conscience usually tells me if it's wrong — and then I wait till mummy bangs me out to see if it is."

Eleven becomes more skeptical about distinguishing right and wrong, Gesell tells us. Commented one 11-year-old, "I don't think anyone knows." It is important to realize that such a remark represents, not a defiance of morality, but a growing stage in moral development.

WHILE there is great variability during the years from 12 to 15, moral development shows a pattern of personal awareness of right and wrong. By 16 no youth said he was unable to tell right from wrong. But it has taken 16 years for an internal ethical sense to develop, and there is further potential not yet realized.

If the development of a moral sense takes far longer than most parents and teachers realize, and if adults themselves are confused about morality today, is it any wonder that young people do not find penance meaningful in their lives? Young people often do not know how to prepare

for confession. In giving examples of sin, parents and teachers frequently rely on the "big sins." The young person examining his conscience thinks, "I didn't rob a bank." When pressed, he will frequently admit that he sort of "makes up" sins just so he'll have something to say.

As in other areas, both parents and young people can perhaps get a better understanding of morality by talking and listening to each other. The discussion can be built around a family penance vigil. Many occasions suggest themselves: the start of a church season; the time before an important feast; preparation for some family event such as the reception of a sacrament. The family can structure the penance vigil in whatever way seems appropriate to them. Scripture readings, prayers and songs can be used, or the family can simply meet and talk.

WHATEVER the format, the essential point for a successful penance vigil is that each person examine himself and listen to others without judging them. The first inclination of each child is to point out what is wrong with his brothers and sisters. Even parents sometimes seize this opportunity for a lecture on the children's shortcomings. No family discussion stands a chance of success with such attitudes. Parents can use a light touch to steer the discussion toward more productive lines.

What possibilities might be explored during a family penance vigil?

The first is the idea that sin breaks down personal relationships and contrition restores them. Within the family, children can be helped to see how lying or stealing would break down trust. Failure to keep your word is another kind of failure of trust. As family members better understand how their own family relationships are weakened, they can develop insights into their relationship with God.

Another possibility in family penance vigils is to focus on sins of omission. What aspirations have we had, and how well have we done at striving toward them? While no one should be forced to speak, family members might actually gain strength and grow closer by sharing such ideas.

A FAMILY penance vigil might be formalized by attending a communal penance service or by going together to the sacrament of Penance.

Contrition, like every prayer, is an affirmation of hope. Saying "I'm sorry" is a way of saying that things can be better, that I'm going to try harder, that people can be closer, and that with God's grace I will be a more loving person than I have been. The French poet Peguy has God describing His virtues. "Faith," God says, "is a faithful wife. Charity is an ardent mother. But hope is a tiny girl . . . Hope is she who rises every morning . . . who every morning wishes us good day." Saying "I'm sorry" is a promise that today will be better than yesterday.



"Hope is a tiny girl . . . Hope is she who rises every morning . . . who every morning wishes us good day."

"The one thing that cannot be forgiven is the sin of choosing to be evil, of refusing deliverance. It is impossible to forgive that." — George MacDonald, "Unspoken Sermons," 3rd series, 1887.

"If penance is being practiced as it should be, it is an act of prayer — positively uniting us with the Passion, positively expressing love, positively surrendering self." — Hubert Van Zeller, "We Die Standing Up," 1949.

"There is an atonement, an explanation, in the heart of God Himself, and out of this comes the forgiveness of our sins." — D. M. Baile, "God Was in Christ," 1948.

The healing power of penance

By EUGENE S. GEISSLER

It has to be significant that the new Rite of Penance came close to being called the Rite of Reconciliation. The word "reconciliation," very prominently a theme of the new rite, opens new vistas and new emphases for the sacrament.

One of these is healing. Because even the just man sins daily, and because all of us need reconciliation all the time, there is more need for this sacrament than has lately been recognized. There is need not only for us to have our sins forgiven and being reconciled to others and to God, but also of being reconciled to ourselves — a need to be healed and to be made whole.

Jesus often combined forgiving and healing. When Christ said to the adulterous woman, "Your sins are forgiven. Go in peace and sin no more," He was not only forgiving her sins (a matter of the past), but also giving her peace (a matter of the present), and working a healing power upon her faults so that she had hope and help for sinning no more (a matter of the future).

FOR many people, one of the unsatisfying aspects of the sacrament of Penance has been that lack of hope for the future. Somehow we knew we would sin the same old sin again, and after a while it was like a merry-go-round, harder and harder to believe in.

I admit to acquiring a new attitude and outlook concerning this lack of hope for the future and this seeming "weakness" in the sacrament of Penance upon first reading Father Michael Scanlan's "Power in Penance." I finished that short book, put it down and said to myself: "Man, this old sacrament isn't dead yet!" Deep down inside of me I was glad that it wasn't. What is more, here in this presently maligned and neglected sacrament were untapped resources, unlimited power for forgiveness, reconciliation and healing.

The thesis in Father Scanlan's book is exactly that: there is power in the sacrament of penance — power that is available to Christians for the forgiveness of their sins, yes, but also for reconciling them to themselves as well as others, for healing and for making whole.

HE says: "It seems inappropriate that prayers for healing are occurring almost exclusively outside the sacrament of Penance. The Lord first linked healing and forgiveness of sin and the Church developed a theology of reconciliation that

designates this sacrament as the ordinary avenue of inner healing . . . The work of saving through Penance should include this healing unto health or wholeness." (Ave Maria Press, p. 57)

Father Scanlan's book provides an approach for incorporating elements of healing and deliverance into the sacrament of penance.

Perhaps the single most important thing to do in regard to this power is to be open to it, to be aware of it, priest and penitent alike, and to ask for its effects upon oneself through the priest. Father Palmer in the lead article this week: "Penance, a Second Baptism and Renewal," hints at this extended power of confession when he says: "The judgment of the priest is liberating and healing."

Perhaps all of us have, at one time or another, felt "liberated" after confession because we knew our sins were forgiven. But there is really more to it than that. Francis MacNutt, O.P., in a chapter entitled: "Sacraments and Healing" in his book, "Healing," says: "When a person comes to confession we cannot always expect that absolving the confessed sin will solve the problem; we ordinarily need to deal with healing the whole man. Once we offer the possibility of real healing to people, then they will start flocking back to this sacrament." (Ave Maria Press, p. 287)

THE NEW emphasis on reconciliation and the new context for the sacrament of Penance open up, according to Father MacNutt, "the possibility of priest and penitent praying together for all the areas of life that are hurting, in addition to giving absolution and proclaiming God's forgiveness for sins. The sins represent the past, but healing is often needed to change the penitent's life in the future." (p. 289)

Two other books (from Paulist Press) both deal with this same subject of healing and confession: a second one by Father Scanlan, "Inner Healing," and one by Fathers Dennis and Matthew Linn, S.J., "The Healing of Memories." It seems to me that there is more here than an isolated remark into the wide, open spaces. There is indicated a pronounced activity of the Spirit in our times to help to restore man, who is ever more wounded by sin and inner conflict. This dimension of the sacrament of Penance, while not entirely new since people have testified to it in the past, may well become a more normal part of the renewed "sacrament of reconciliation."



Tired from an afternoon's work in his garden, Bishop Bernard Topel of Spokane, Wash., pauses at the back door to the humble home he traded for his episcopal mansion. The bishop has spoken strongly for frequent use of the sacrament of Penance.

Bishop Topel speaks on penance

By REV. JOSEPH M. CHAMPLIN

Bishop Bernard Topel of Spokane has become somewhat nationally famous in recent years. His personal example of prayerfulness and commitment to a simple life style have won the admiration of many in the Church, especially among those who favor a change in the customary manner bishops live and act.

At the same time, more traditional oriented Catholics may feel less comfortable and enthusiastic about a shepherd who sells the episcopal mansion and moves into a modest apartment with lower income neighbors, who cultivates his own garden and cooks his own food, who wants to free himself from the chancery desk and mix with people, who shows a sympathy for those in trouble with the law.

THE diocesan liturgical commission members from throughout the United States who worshiped with Bishop Topel in Spokane at Our Lady of Lourdes Cathedral during their annual conference fall into both categories. Most probably consider themselves progressives, anxious for change and heavily supportive of Bishop Topel's approach. The minority would likely judge themselves traditionalists, more cautious about

change, impressed, but not excited by Bishop Topel's style of leadership.

The sheer example of this bishop, however, commands respect whatever your viewpoint and thus when he began the homily both groups of participants listened intently. In his lengthy talk, Bishop Topel strongly urged frequent use of the sacrament of Penance (even suggesting a weekly confession of sins). It seemed a strange twist of roles.

THAT was hardly the message most "progressives" expected. Some of them, I know, responded negatively to his message even though they acknowledged the apparent holiness of the preacher. On the other hand, "traditionalists" seemed pleasantly surprised and endorsed with enthusiasm the thrust of that homily.

Bishop Topel cited the teaching of St. Francis de Sales, the encyclical by Pius XII on the Mystical Body of Christ and the Liturgy Constitution from Vatican II in support of his position.

Pope Pius in that papal document listed these benefits from frequent reception of Penance:

"By it genuine self-knowledge is increased, Christian humility is developed, bad habits are corrected, spiritual neglect and tepidity are countered, the conscience is purified, the will is strengthened, salutary self-

control is obtained, and an increase of grace is secured by the very fact that the sacrament is received."

SPOKANE'S shepherd offered his own life as a case in point. Since he sought the assistance of a regular spiritual director and began (or renewed) the practice of frequent confession, his concept of the episcopacy has changed. In fact, he maintains those very socially aware actions for which progressives applaud him developed as a result of the sensitivity gained through these weekly (or more often?) receptions of penance.

Bishop Topel, who celebrates the Eucharist in warm, relaxed, friendly fashion with occasional touches of humor, revealed three faults he presently is seeking to overcome and the corresponding virtues he is trying to develop: the failure to love others as Christ does, the lack of gratitude for God's many gifts, and the absence of a proper trust in the Lord.

To objectors who argue, "You don't have to go to confession," the bishop counters, "You don't have to receive Holy Communion either."

To critics who claim they get nothing out of this sacrament, Bishop Topel responds, "It is your own fault because you haven't put enough into it."

A gift from God

By STEVE LANDREGAN

The sacrament of Penance and Reconciliation (and all the sacraments for that matter) make little sense without an understanding of the Church as the saving presence of Christ in the world today.

There are many images of the Church in Scripture but St. Paul's image of the Body of Christ (Rom 12:4-8, 1 Cor 10:14-22, etc.) makes it easiest for us to understand the Church as the redeeming and forgiving presence of Jesus in and to the world.

This Church community that is called Christ has been described not only as a community of the redeemed but also as a redeeming community. It mediates the redeeming power of Christ to the world.

In his Second Letter to the Corinthians, Paul puts it this way: "God in Christ was reconciling the world to Himself, not holding men's faults against them, and He has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God" (5:18ff).

The Church community is the minister of God's reconciliation, not as a human institution but as the actual presence of Christ, the personification of the Father's forgiving love.

BAPTISM is the means by which we are joined to the Body of Christ by sharing in His death and Resurrection (Rom 6:4ff). It is the fundamental sacrament or sign of forgiveness.

But just as man separated himself from God by original sin, reconciled man separates himself from the Body of Christ, the Church community by serious personal sin.

The sin that separates a person from that community that is the Son's presence in the world necessarily separates him from the Father. (Cf John 14:23-24)

When we, as sinners, seek reconciliation with the Church community, the Body of Christ, the Church prays to the Father with the prayer of Christ. Because it is the prayer of Christ the Son, the Father unfailingly answers and we are forgiven and reconciled.

The Scriptural basis for this reconciling role of the Church is beautifully set forth in John 20:19-23.

The Risen Christ appears to the disciples in the upper room. The first thing He says is "Peace be with you." The ancient name for Penance was "Pax Ecclesiae" the Peace of the Church.

He "showed them His hands and His side," the signs of His death from which this new peace flows. Then His own mission was extended to the

disciples . . . "As the Father sent me, so I am sending you."

Christ breathes upon them as a symbol of the renewal of creation His death has made possible, then says "Receive the Holy Spirit," their source of His strength and truth.

FINALLY He bestows the power to bind and loose . . . "For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained."

It is not the priest who forgives sin anymore than the Apostles forgave sin. The forgiveness comes from God. The priest represents Christ and acts in His name because he is one set aside by the Church community to minister the sacraments in its name . . . that is in the name of Christ.

The serious sinner not only separates himself from the love of God but he also separates himself from union with the other members of the Church community. Penance restores the penitent to full union with the community and its members as well as effecting a reconciliation with the Father through Jesus Christ.

Reconciliation through Penance is God's great gift of forgiveness and redemption made present and personal to each of us individually by Christ acting through the community that is His Church.

National Catechetical Directory

The Church's mission to the world

By REV. WILFRID H. PARADIS And SISTER MARIELLA FRYE, M.H.S.H.

(This is the fifth of 17 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.)

You are encouraged to submit observations on every aspect of the proposed document.)

Last week we considered the Church and the call to community which Jesus gave to those who would call themselves followers. The family, parish and the diocese were seen as basic communities. Today, we want to consider the much wider meaning of community, the Church's mission to the world.

"The local community should be concerned about the needs of the people of God dispersed throughout the world. Christians cannot confine their apostolic efforts within parish or diocesan boundaries. The mission of the Church is fulfilled (only) by that activity which makes her fully present to all men and nations." (V-II Missionary Activity, 5).

WE ARE called to extend our apostolic efforts to interparochial, interdiocesan, national and international fields, the more so because the daily increase in population mobility, the growth of mutual bonds, and the ease of communication no longer allow any section to remain closed in upon itself.

"Because we are the community of the witnesses of the resurrection, anticipating now the life of the heavenly fulfillment, it is our task to discern in the world in which we live the trends and priorities and decisions that are bringing the world closer to the reign of God and those that are holding it back. It is our task to unmask the forces of sin and destruction in the structures and values of our society, that is, to discern social sin and show it in its true light — a process that requires prayer and fasting because it is so difficult to be sufficiently detached from self-interest in looking at the structures and assumptions of our society.

"To be concerned with the community of all mankind is to be urgently concerned with social justice, with

the worldwide sharing of material and human resources, with the liberation of all who are oppressed, with the recognition of the human dignity of all human persons, and with constant attempts at genuine dialog. If the Church is to function as the community that Jesus intended for all mankind, then these concerns in the social, political and economic sphere must be central issues in the Christian mission in the world."

ALTHOUGH the Church does not actually include everyone, its mission is to all peoples. It is called to be "a lasting and sure seed of unity, hope and salvation for the whole human race." (V-II, Church, 9). The Christian community established by Christ as a fellowship of life, charity and truth, is also an instrument for the

redemption of all, and sent forth to all nations as the light of the world and the salt of the earth.

"God's revelation is meant for all people. God sends a call to every human heart and communicates the vision of a worldwide response in love and unity. All who live open to this summons of God, live by faith. The Church must be sensitive to the reach of God into the consciousness of the universal human community. The Church must conduct a dialogue that remains open to the varieties of ways in which God is heard while testifying to them about the experience and reflection from our own tradition. The members of the Church should acknowledge and foster the religious strivings and values of all people and benefit from their insights and understandings."

THE Gospel teaches that the Word "enlightens every man who enters this world." (Jn 1, 9) It is clear that virtually all of the world religions witness to elements of goodness, beauty, and truth. Mindful of these observations, the Catholic Church seeks bonds of sharing and understanding with people of all non-Christian faiths.

The Church seeks continuing, friendly relations with all persons of good will, including those who profess no religious faith. Denial of God and of religion are no longer unusual occurrences. Such denials "are presented as requirements of scientific progress, or of a certain new humanism." (V-II Modern World, 7) Conscious of the significance of atheism and humanism in today's world, the Church invites a full and deep study of these experiences. (Ibid, 21)

This section also explores the relationship of the Church with other Christian communities and with our Jewish brethren. It ends with the statement that the work of catechetics and the task of Christian community are mutually dependent on each other.

Do you agree with these statements on the Church and community?

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

Discussion and questions

1. Why was the sacrament of Penance referred to as a second baptism in the early Church?
2. Reception of the sacrament of Penance has fallen off noticeably in recent years. To what do you attribute this decline?
3. Discuss the relationship between the sacrament of Penance and "reconciliation."
4. Discuss how the sacrament of Penance is liberating and healing.
5. Who forgives sins? Discuss the role of the priest in the sacrament of Penance.
6. What is the purpose of the sacrament of Penance?
7. Discuss the value of a family penance vigil as a method of self-examination.
8. Discuss the stages of the development of a moral sense in children.
9. Discuss attitudes of family members with regard to confession. Why were these attitudes formed?
10. How do you feel about frequent confession?
11. Discuss why frequent confession has value.
12. Discuss the Church's mission to the world.



By Father
Eugene H. Maly

REFLECTIONS on the Sunday Gospel

GOSPEL (Presentation of the Lord; Feb. 2, 1975).

Malachi 3:1-4; Hebrews 2:14-18; Luke 2:22-40.
This Sunday's feast commemorates both the purification of the Virgin Mary and the presentation of the child Jesus in the temple of Jerusalem. St. Luke is the only evangelist to record this event.

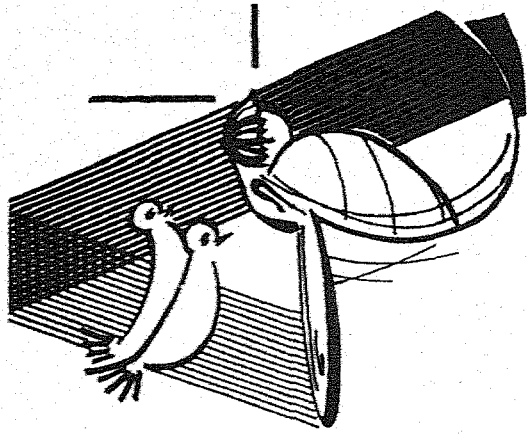
Since the actions of the Holy Family were in complete accord with the law of Moses, there is no reason for doubting the historical nucleus of the scene.

According to Exodus 13:2 "Every first-born that opens the womb among the Israelites" was to be consecrated to the Lord. He belonged in a special way to God. And, according to Leviticus 12:1-4 the woman who gave birth to a son was unclean for a period of 40 days, when she was to present herself in the temple with the proper offering for purification.

In the Western Church the blessing of candles came to be a distinctive feature of this feast. The lighted candle would symbolize Christ as the "light to the Gentiles," a title given Him by the aged Simeon on the occasion of the presentation.

According to Numbers 18:15-16 the first-born male child could be redeemed or bought back for a certain amount of money. Luke does not mention this ceremony, since Jesus remained possessed by the Father throughout His life. His presentation to God in the temple was a formal act of recognition of a reality already verified and never to be denied.

WHAT is probably most significant for St. Luke in this episode is the first contact of Jesus with the temple of Jerusalem. Jerusalem plays a most important role in his Gospel. It is the focal



point of his entire narrative. Both the opening and closing scenes, for example, take place, in Luke's Gospel, in Jerusalem.

Moreover, he has one whole section of his story of Jesus which tells of a journey to Jerusalem (9:51-18:14). It is there that Jesus is destined to die and to be taken up again in glory: "... no prophet can be allowed to die anywhere except in Jerusalem" (13:33). Jerusalem is secondary only to Christ in Luke's Gospel.

Jerusalem, of course, was absolutely central to the Jewish people. Not only was it the capital of their kingdom in the periods when they had a king, but also its temple was the one place where

God manifested His presence in a special way. Isaiah saw Jerusalem as the place where all the nations would come in the end-time to learn the law of God (2:1-5).

The first reading for the feast, from the book of Malachi, highlights this significance of the temple and the city. The opening verse speaks of both the Lord and His messenger coming to the temple. It is an eschatological or end-time coming of which the prophet speaks, and the Lord will have His precursor preparing the way.

It is uncertain whether the following verses speak of God or His messenger. But it is certain that it deals with a final purifying act of God whereby the temple and city would be given their fullest meaning and true sacrifice offered to the Lord.

We cannot be sure whether St. Luke had this passage from Malachi in mind as he described this first coming of Jesus to the temple. But almost certainly he would see it as appropriate to his intentions. Jesus is the one who gives the city and the temple their fullest meaning, and this first presentation anticipates a whole life centered on the spiritual significance of Jerusalem and its temple.

Jesus universalizes Jerusalem. Not only is He the glory of His people Israel but also "a revealing light to the Gentiles." He belongs to God as He has always belonged to God, as our feast suggests, but always this is for us and for the sake of our salvation.

Prayer of the Faithful

Feast of Purification Feb. 2, 1975

CELEBRANT: Today's feast, the Purification, commemorates Mary's offering of her Son to our Heavenly Father through the hands of the venerable priest Simeon. Jesus, as an infant, was already offered to His Father for us in the temple.

COMMENTATOR: The response to today's prayer is: Lord, hear our prayer.

COMMENTATOR: That Jesus, the Light of the World, may illuminate our Holy Father and our bishops to lead the people of God to a more fervent faith during this Holy Year, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the Blessed Virgin Mary, who offered her Son for us in the temple, may find in the hearts of our Christian men and women a more enthusiastic response to her role in their lives, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That Christ, the Light of the World and Spouse of the Church, may enlighten husbands and wives on the sacredness of their marriage commitment and grant peace to problem homes, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: That the economic plight of our nation and especially of the unemployed be alleviated, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all political prisoners, especially those in Cuba, that they may be freed in this Holy Year of Reconciliation, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O Heavenly Father, once again we offer ourselves with your Son to you on the altar of sacrifice; we beg you to hear our petitions and bring us to an ever-deeper appreciation of our faith. We ask this through Christ, our Lord.

PEOPLE: Amen.

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TITO GOBBI, baritone of the Metropolitan Opera, La Scala and the Chicago Lyric Opera companies, sings "Cortigiani, vil razza dannata" in one of more than 20 operatic excerpts of Verdi's music, from the G-rated color film Giuseppe Verdi. The motion picture is a romanticized film biography which depicts

Verdi's long life and career and features Gobbi and Mario Del Monaco, together with other artists, chorus and orchestra of the Rome Opera. The film is rated A-1 by the Division of Film and Broadcasting of the USCC.

Film Ratings: National Catholic Office for Motion Pictures

- A Casa Assassinada (A-4)
- Andy Warhol's Frankenstein (B)
- Anair Observed (A-3)
- Animal Crackers (A2)
- Abdicacion, The (A-3)
- Airport 1975 (A-2)
- Alvin Purple (C)
- Amarcord (A-4)
- Black Godfather (C)
- Beast! Must Die, The (A-3)
- Benji (A-1)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Eye (A-4)
- Billy Two Hats (A-3)
- Birds Do It, Bees Do It (A-3)
- Black Thursday (A-2)
- Black Six (B)
- Black Windmill (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Bears and I (A-1)
- Captain Kronos: Vampire Hunter (A-3)
- Chariots of the Gods? (A-1)
- Confessions of a Window Cleaner (C)
- Conrack (A-2)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle! (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Crazy World of Julius Vrooder (A-3)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Daisy Miller (A-2)
- Don't Look Now (B)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Day for Night (A-3)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Early Spring (A-2)
- Earthquake (A-3)
- Education of Sonny Carson (B)
- Emmanuelle (C)
- Escape to Nowhere (A-2)
- Harrowhouse (A-2)
- Flesh Gordon (C)
- Frankenstein and the Monster (B)
- Freebie and the Bean (B)
- Front Page (A-3)
- Free Woman (A-3)
- First Charge of the Mchete (A-2)
- Fear Eats the Soul — Ali (A-4)
- Godfather, Part II (A-3)
- Gravy Train (A-4)
- Girl in Blue (A-3)
- Going Places (C)
- Golden Voyage of Sinbad (A-1)
- Girl from Petrovka (A-3)
- Goat Horn (A-4)
- Golden Calf (A-1)
- Golden Needles (A-3)
- Gambler, The (A-3)
- Gold (A-3)
- Great Battle (A-2)
- Hell (B)
- Hell Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Herbie Rides Again (A-1)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrad Summer (B)
- Harry and Tonto (A-3)
- Homebodies (A-3)
- House of Whipcord (C)
- In the Name of the Father (A-3)
- Island at the Top of the World (A-1)
- Italian Connection (C)
- It Lives by Night (A-3)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jail, The (A-3)
- Journey Through The Past (A-4)
- Juggernaut (A-2)
- Kazablan (A-3)
- Keep On Rockin's (A2)
- King in New York (A-1)
- Klansman, The (C)
- Ladies and Gentlemen, the Rolling Stones (A-3)
- Lady Yakuza (A-3)
- Last Days of Man on Earth (A-3)
- Le Visions du Bal (A-3)
- Le Trio Infernal (C)
- Lenny (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Lucky Luciano (B)
- Love and Anarchy (A-4)
- Lords of Flatbush (A-3)
- Lucia (A-4)
- Lacombe, Lucien (A-2)
- Longest Yard (A-3)
- Law and Disorder (A-4)
- Little Prince (A-1)
- Man with the Golden Gun (A-3)
- Marco (A-2)
- McQ (A-3)
- Midnight Man (B)
- Madhouse (A-3)
- Mame (A-2)
- Man on a Swing (A-3)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Malizia (B)
- Mixed Company (A-3)
- Murder of the Orient Express (A-2)
- Mutations (B)
- Nada Gang (A-4)
- 99 and 44/100% Dead (A-3)
- Newman's Law (A-3)
- Night Porter (C)
- Open Season (B)
- Our Time (A-4)
- Outfit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Odessa File (A-3)
- Pale Flower (A-3)
- Parallax View (A-3)
- Partner (A-3)
- Paul and Michelle (B)
- Pedestrian (A-3)
- Policewomen (B)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-2)
- Promised Lands (A-2)
- Phantom of Liberty (A-4)
- Phantom of the Paradise (A-3)
- Robin Hood (A-1)
- Reed: Insurgent Mexico (A-2)
- Reminiscences of a Journey to Lithuania (A-1)
- Razor in the Flesh (A-4)
- Road Movie (A-3)
- Red Psalm (A-4)
- Le Petite Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Stavisky (A-3)
- Stoolie, The (A-3)
- Seven Ups (A-3)
- Sleeper (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Shing, The (A-3)
- Savage Sisters (C)
- Sudden Wealth of the Poor People of Korbach (A-3)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Super Stooges Versus the Wonder Women (A-3)
- Spectre of Edgar Allen Poe (A-2)
- Spook Who Sat by the Door (A-3)
- Summer Time Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- Spikes Gang (A-4)
- Super Cops (B)
- Summerfime (A-3)
- Savage is Loose (C)
- Scenes from a Marriage (A-4)
- Shanks (A-3)
- Steppenwolf (A-4)
- Take, The (A-3)
- Texas Chainsaw Massacre (C)
- That'll Be the Day (A-3)
- Three Stooges Folios (A-1)
- Towering Inferno (A-3)
- Trial of Billy Jack (A-4)
- Three Tough Guys (A-3)
- Two Men of Karamoia (A-3)
- Tattooed Swordsman (A-3)
- That's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Thomasine and Bushrod (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Taking of Pelham One Two Three (A-3)
- Terminal Man (A-3)
- Unholy Roller's (C)
- Ulzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visit to a Chief's Son (A-2)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched! (A-3)
- Westworld (A-3)
- Wedding in Blood (A-3)
- Woman of the Ganges (A-3)
- Woman Under the Influence (A-3)
- World of Buckminster Fuller (A-1)
- What? (C)
- Wodow Couderc (A-4)
- Year of the Woman (A-4)
- Young Frankenstein (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

Capsule reviews

Stardust (Columbia) is the sequel to last year's independent production, *That'll Be the Day*, which described the early and mostly unsuccessful efforts of would-be rock star Jim McLaine (David Essex) to break into the big time and cut away his dreary past. In the new film, which dramatically

stands on its own and has the obvious boost of a much higher budget, we follow McLaine as he forms a Beatles-like group and soars with them to sudden superstardom.

It is not hard to read the film as a Beatles "biography," for their songs, mannerisms and the events

swirling around them are so obviously similar. And Essex is a dead ringer for former Beatle Paul McCartney. However, the movie is really a transparent tract on the corruption brought about by sudden wealth and fame, especially as it is localized in young louts from the Midlands.

Nonetheless, director Michael Apted's film has a slickness and pace that are engaging and precisely tuned to the people. It places the film explores and exposes. Musically, the film is quite good, and if you are into the general area of rock and its gossip, it may be for you. (A-III)

Senior citizens can visit free

All planetarium shows will be free to senior citizens during Valentine's Week, Feb. 10 to 14, according to Jack Horkheimer, director.

"This is our Valentine's gift to our senior citizens," he said. "This will enable some to get out and see a cultural and educational event that they might not otherwise see."

And there is an additional bonus to be given.

"Those who come at this time will be given a button that says 'Grand people are superstars at the Planetarium.' Any time they want to come back in the future, this button will get them in for half price," said Horkheimer.

Shows normally cost \$1.50. Show times during the week will be at 1, 2:30, 4, and 8 p.m., Monday through Friday.

Benefits Philharmonic

A benefit concert for the Miami Philharmonic will be held by pianist Rosita Kerr Sunday, Feb. 2, at 3 p.m. in Gusman Hall.

Miss Kerr, born in Havana, has studied in Cuba and at the University of Miami, and will be touring France later this year.

Included in the program will be works by Scarlatti, Mozart, Schumann and Chopin.

All proceeds from the concert will go to the Miami Philharmonic.

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- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally unobjectionable for Adults
- A4—Morally unobjectionable for Adults With Reservations
- B—Morally objectionable in Part for All
- C—Condemned

"I thought of being able to fly one some day, so when they asked for volunteers to fix up old planes, well, I couldn't wait."

For love of flying

Young Byron Cooke is a dreamer, with that same kernel of longing that first inspired man's envy of birds. "The beautiful thing about flying," the 16-year-old says, wistfully, "is the freedom."

Byron is one of four Washington, D.C., high-school students who spend their Saturdays restoring historic vintage airplanes for the Smithsonian Institution's Air and Space Museum.

"I DO IT because it's interesting," Byron explains, adding, "and I like to think about what it was like to fly them."

The dedication and imagination of Byron and his friends are the pivot for the story of man's conquest of the air, in "Flight: The Sky's the Limit," a one-hour Smithsonian special, Friday, Jan. 31 (9-10 p.m.) on WTVJ, Channel 4.

This special, the second in the Smithsonian series being presented this season on the Network, traces the history of flight, featuring rare film of landmark events, including the Hindenburg dirigible flights, Lindbergh's trans-Atlantic flight, feats of Amelia Earhart and the Wright Brothers' first flight.

BYRON COOKE first began

working on vintage planes over a year ago. "My uncle is a jet mechanic, and he used to send me pictures of planes he was working on," he notes. "I thought about being able to fly one some day, so when they asked for volunteers to fix up old planes, well, I couldn't wait."

Each Saturday, Byron travels to the Smithsonian's Silver Hill, Md., facilities, where hangars full of donated planes await restoration by Smithsonian experts and the young

television

volunteers working under their supervision. "Some day," Byron predicts with pride, "I'll be able to go to the Air and Space Museum and see the planes we're working on now."

Byron, who also paints in oils ("whenever I see something I really like") and is developing a wicked tennis serve, is not sure where his love of flight will take him.

"I don't know if I'll ever be a pilot," he says, "but I'd really like to go to the moon some day and look back at earth. That would really be flying!"



Carol Tipton interprets for the deaf on WCIX-TV (Channel 6) of Miami, which will broadcast "Christopher Closeup" on a regular basis starting Feb. 2, at 10 p.m. on the first Sunday of each month. The opening program features Marlo Thomas, followed by such guests as Ralph Nader, Sam Levenson, Stiller and Meara, and Floridians, Judge Alfonso Sepe and Professor-Policeman George Kirkham. "Christopher Closeup" is one of the longest running shows in the history of television, with 24 years of programming. The motto of the Christophers, founded by Father James Keller, is: "It is better to light one candle than to curse the darkness."

'Crooked Man', 'Electra Glide'

SATURDAY, FEB. 1

9 p.m. (NBC) — **THERE WAS A CROOKED MAN** (1970) — Henry Fonda and Kirk Douglas star in an off-balance Western about a reform-minded prison warden (Fonda) who rises to the moral challenge offered by renegade convict Douglas to practice what he preaches about rehabilitation and trust. The twist ending has to do with a race to the death for a secret pile of Spanish gold. Corny but effective, if occasionally violent, and Fonda and Douglas ham up their individual storms. (A-III)

9 p.m. (ABC) — **ELECTRA GLIDE IN BLUE** (1973) — This movie was the flop of the year when it first appeared, and how well it fares on the small screen is doubtful. It's an ironic slice-of-life involving the routine and frustrating existence of a smalltown motorcycle cop (Robert Blake) in the Southwest. A botched twist ending that reverses the "Easy Rider" finale leaves you with a bad taste. (A-III)

SUNDAY, FEB. 2

9 p.m. (ABC) — **CRAZY JOE** (1974) — Grade-A gangster trash stars Peter Boyle as the late Joe Gallo, a maverick Brooklyn mobster who paid for his sins with his life, thanks to the mob's rough system of instant justice. The film

is laughable in its pretensions (Gallo had 'em, too) to the "noble savage" theme, and some of the dialogue ("Which do you prefer, Sartre or Camus?" quoth Joey at a cocktail party in radical-chic circles) positively reeks. Fred Williamson, in fact, gives the film its only life as a black gangster who tries to help Joe give his own faltering operation a new dose of blood. But the rest is all worthless, especially in its misguided mortality. (B)

MONDAY, FEB. 3

9 p.m. (NBC) — **DOCTOR'S WIVES** (1971) — This one is pure, albeit adult, soap-operatics as the doctors at a large Far Western hospital dally with the nurses while their wives find diversion elsewhere. Dyann Cannon, Richard Crenna star. (B)

9 p.m. (ABC) — **THE ONLY GAME IN TOWN** (1970) — Two lonely, average people meet by chance, take up residence together, and finally fall in love. Warren Beatty, while perhaps a bit too young-looking for the part, actually carries the show as a nervous, joking, lovable, mixed-up adult-kid, a compulsive gambler making ends meet by playing a piano in a Las Vegas club. One night Elizabeth Taylor, a hefty chorus girl, equally mixed-up (a mistress kept dangling

on a string for five years by a married businessman), wanders in and invites him home. They form a "no strings attached" relationship while ever so slowly coming to understand and accept each other. The film offers some interesting delineations of character and excursions into motive and meaning, but never with any real depth of drama or emotion. Veteran Director Stevens has lost his bounce and comic flair; the film is a bit uneven and overlong. And yet, as an "old-fashioned" melodrama, it holds interest, has color, is honest and divertingly entertaining. (A-III)

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It's a Date

FRIDAY, JAN. 31

Rummage sale of ST. HENRY Women's Guild opens at noon today and again at 9 a.m. Saturday, Feb. 1 on the church grounds at N. Andrews Ave. Extension and McNab Rd., Fort Lauderdale.

Pre-Cana Conferences for those planning marriage within the next six months begin at 8 p.m. in OUR LADY OF THE LAKES rectory, Miami Lakes.

Free Glaucoma screening from 10 a.m. to noon and from 1 to 3 p.m., at Hoffman Gardens Community room, 7650 W. Eighth Ave., Hialeah.

Performance of "Camelot" at 7:55 p.m. today and Feb. 1 at 7977 W. 12 Ave. Hialeah, benefits ST. BENEDICT parish, Hialeah.

Fish Fry under the auspices of MARY IMMACULATE HIGH SCHOOL ATHLETIC ASSN., Key West, begins at 4 p.m. at Mallory Square. Everyone is welcome.

SATURDAY, FEB. 1

Derby Dance under the auspices of MADONNA ACADEMY Parents and Friends Assn. begins at 9 p.m. in Madonna Hall, 3600 SW 32 Blvd., W. Hollywood. Music by The Unique Image. For tickets call 987-3611 in Broward or 895-0473 in Dade.

Fashion show and luncheon sponsored by BLESSED SACRAMENT Women's Club, Oakland Park, begins at noon at the Viking Restaurant, Fort Lauderdale. Tickets may be obtained by calling 563-8938.

Dependent children in the Archdiocese will benefit from the annual luncheon of the CATHOLIC SERVICE BUREAU AUXILIARY at noon, Sat., Feb. 1 at the Miami Shores Country Club. For tickets call 758-1404 or 758-1064.

St. Anne Altar Society of GESU CHURCH meets at 9 a.m. in the rectory, 118 NE Second St., Miami.

SUNDAY, FEB. 2

Boystown of Florida, 11400 SW 137 Ave. Miami, will be scene of ST. HUGH parish picnic beginning at 12:30 p.m. Refreshments, games, and swimming are scheduled. For tickets call 444-8361.

THIRD ORDER of St. Dominic meets at 11:15 a.m. at Barry College. Mass begins at 11:30 a.m.

Members of ST. JOSEPH WOMEN'S CLUB, Surfside, will observe a Corporate Communion during the 9:30 a.m. Mass in the parish church.

Advocate in the cause of Padre Pio will lecture at 7 p.m. in ST. CLEMENT parish hall, 2974 N. Andrews Ave., Fort Lauderdale.

Young Adult Club in IMMACULATE CONCEPTION PARISH, Hialeah, meets at 7:30 p.m. in the parish community center, 68 W. 45 Pl. A welcome is extended to all young people in the area who are between the ages of 18 and 30 to join this active Christian community. Further information may be obtained by calling Sister Betsy at 558-5531.

Priest-columnist, Father Andrew Greeley of Chicago, will speak on "The Ethnic Challenge," at 10 a.m. in Miami's Temple Israel, 137 NE 19 St.

MONDAY, FEB. 3

Catholic WIDOWS AND WIDOWERS meet at 8 p.m., at 1810 NE 43 St., Fort Lauderdale. For information call 772-3079.

A film on Padre Pio, "Fifty Years of Thorns and Roses" will be presented by ST. JOHN THE APOSTLE Mothers Club at 8 p.m., in the parish hall, 451 E. Fourth Ave., Hialeah. For further information call 887-2542.

Women's Guild of ST. LUCY CHURCH, Highland Beach, meets at noon at the Holiday Inn. Father A. M. Meloche will be the guest speaker. For reservations call 278-4648.

TUESDAY, FEB. 4

"A Day at the Races" will be theme of the 20th annual fashion show sponsored by women of IMMACULATE CONCEPTION parish, Hialeah, at 8 p.m. in Hialeah Municipal Auditorium, 4800 Palm Ave., Hialeah. Both men's and women's apparel will be featured. Tickets may be obtained by calling 685-3060.

Luncheon and meeting of the women's club of ST. JOSEPH PARISH, Surfside, begins at 1 p.m. in the clubrooms.

Pre-Cana conferences for those planning to marry in the next six months begins at 8 p.m. in ST. HUGH parish house, Coconut Grove and will continue on Tuesday evenings of February.

Annual luncheon and card party under the auspices of SAN PEDRO Altar Society begins at 12:30 p.m. in the parish hall, Plantation Key, Tavernier.

History and works of Father Junipero Serra O.F.M. will be reviewed during a noon meeting of the MIAMI SERRA CLUB following luncheon at the Hotel Columbus in downtown Miami.

Valentine luncheon and card party under the auspices of ST. JEROME WOMEN'S CLUB begins at 12:30 p.m. in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

Past presidents of HOLY FAMILY WOMEN'S CLUB will be honored during the 25th anniversary celebration of the group at 8 p.m. in the parish hall, 14500 NE 11 Ave., North Miami. All women of the parish are invited.

Sacred Heart League in ST. ROSE OF LIMA PARISH, meets at 7:30 p.m. in the rectory, 418 NE 10 St., Miami Shores. Newly elected officers are Rose Petrocini, president; Yolanda Gasperini, secretary; Marie Loskill, treasurer; Gwendolyn C. Blanchfield, registrar.

Continued on page 21

Pilgrimage set by state KC

A Holy Year Pilgrimage under the auspices of the Florida State K. of C. will be conducted in October for Knights and their immediate families.

A tour of Italian cities will also be included, according to Dick Inserra, tour coordinator.

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It's a Date

Continued from page 20

Monthly night of prayer and adoration, including meditation, Bible reading, Rosary, exposition of the Blessed Sacrament, Mass and Holy Communion, will be initiated at 9 p.m. in ST. DOMINIC CHURCH, 5909 NW Seventh St. and will be continued on the first Tuesday of every month. All night vigil will end with 7 a.m. Mass.

WEDNESDAY, FEB. 5

A games party sponsored by ST. VINCENT DE PAUL Altar and Rosary Society begins at 8 p.m. in the parish hall, 2000 NW 103 St., Miami. Refreshments will be served.

"What To Do Before the Burglar Comes" will be the topic of Det. Harry Wright during the 8 p.m. meeting of ST. RICHARD Women's Club in the parish center. Mrs. Al Masso is the new president of the club. Other officers are Mrs. Marvin Johnson and Mrs. Walter Carr, vice presidents; Mrs. John Doherty, recording secretary; Mrs. John Tracy, treasurer; and Mrs. Eugene Fierro, corresponding secretary.

ST. HELEN'S WOMEN'S GUILD meets at 8 p.m. in the parish hall, 2721 NW 34 Terr., Fort Lauderdale. A Right-to-Life film will be shown. Refreshments will be served.

"Skin Alive" will be the topic of Dr. Bruce R. Burgess, dermatologist, during the next free health lecture at 7:30 p.m., in the Dye Auditorium of HOLY CROSS HOSPITAL, Fort Lauderdale. Seating reservations must be made by calling 771-7423 weekdays.

Forever Young Club of ST. JAMES CHURCH, North Miami, meets at 2:30 p.m. in the parish hall, 540 NW 132 St. Free blood pressure checks will be available.

THURSDAY, FEB. 6

Fashions by Martha will be featured during the annual benefit luncheon of the MARIAN CENTER Auxiliary at the Indian Creek Country Club, Miami Beach, beginning at 11 a.m.

First Mardi Gras festival of LITTLE FLOWER parish, Hollywood, begins at 5 p.m. today and continues through Sunday, Feb. 9 on the grounds at Route 1 and Pierce St., Hollywood. Rides, games, booths, music and a variety of refreshments will be featured.

"White Elephant" sale begins at 11 a.m. in the recreation room of LOURDES RESIDENCE for the Aged, 305 S. Flagler Dr., West Palm Beach.

FRIDAY, FEB. 7

Preservation Hall Jazz Band will perform at 8:15 p.m. in the BARRY COLLEGE auditorium, N. Miami Ave. and 115 St., Miami Shores. Tickets may be reserved by calling 758-3392 Ext. 281.

Fourth annual auction offered by the Mothers Guild of OUR LADY OF LOURDES ACADEMY, 5525 SW 84 St., S. Miami, will be held at 8 p.m. today and at 12:30 p.m. Saturday, Feb. 8.

A book review sponsored by ST. ANTHONY Catholic Women's Club will begin at 11 a.m. in the parish club rooms, NE Second St. and Ninth Ave., Fort Lauderdale. Danish and coffee will be served.

Members of the Madonna Guild in ST. THOMAS MORE parish, Boynton Beach, will observe a Corporate Communion during 8:30 a.m. Mass. From 11 a.m. to 3 p.m. they will participate in a House Walk visiting homes in Delray Dunes, and Country Club of Florida.

Rummage sale of SACRED HEART School, Lake Worth, begins at 9 a.m. in Madonna Hall, 410 N. "M" St., Lake Worth and continues Saturday, Feb. 8.

Three-day carnival at ST. ROSE OF LIMA Church, Miami Shores, begins at 3 p.m. and continues through Saturday and Sunday, Feb. 8 and 9 on the grounds at NE Fourth Ave. and 107 St. Rides, booths, games, and a large variety of refreshments will be featured. Dinner will be served at 5:30 p.m. nightly.

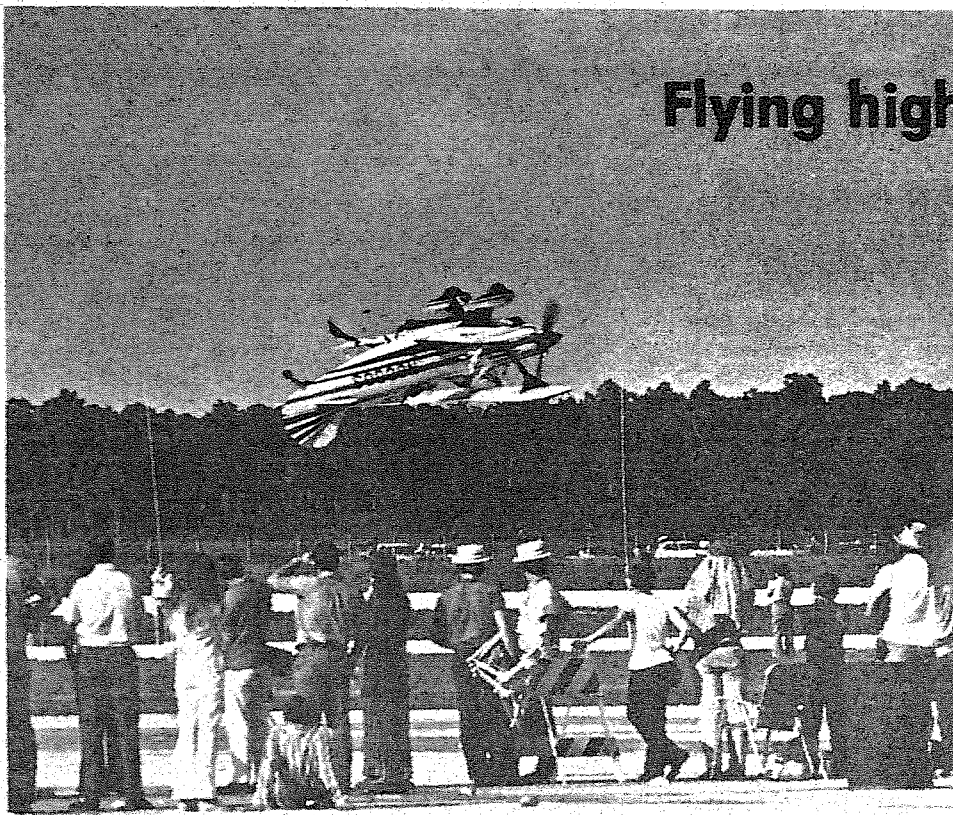
A speaker from the Internal Revenue Service will speak during a meeting of the Stable Trotters of ST. MAURICE parish, 2851 Stirling Rd., Fort Lauderdale, after the 7 p.m. Mass. A question and answer period will follow regarding tax problems.

"Human Potential" workshop weekend begins at dinner tonight at the CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana. The workshop will be conducted by Martin Murphy, director of Interpersonal Relationships, Inc., Palm Beach. Focus will be on helping individuals and couples clarify and enrich their relationships through a weekend of interpersonal communications, values clarification and self-realization exercises. For reservations call 582-2534.

Board of Directors of the NORTH BROWARD ACW DEANERY meets at 9:45 a.m. in ST. MALACHY PARISH, 6200 N. University Dr., Tamarac. Mass will be celebrated at 9 a.m.

Pre-Valentine's Day dance for members of HOLY REDEEMER CHURCH who are 18 years of age or older begins at 9 p.m. under the auspices of the Parish Council Social Action Committee. No charge for admission.

Flying high—and low



Thrilling ground-level stunting, high-level aerobatics, daring comedy flying and parachute jumping will highlight action in the second Air Show of Champions, beginning 1 p.m. Sunday (Feb. 2) at New Tamiami Airport, 12800 SW 137th Ave. It is being co-sponsored by the Christopher Columbus High School Flying Club and the International Aerobatic Club.

City Bank Group Comparative Statement of Condition December 31, 1974 and 1973

ASSETS	1974	1973
Cash and Due from Banks	\$ 88,702,696	\$ 89,714,421
Securities:		
U.S. Government Obligations	71,630,089	70,169,833
Obligations of States and Political Subdivisions	90,229,550	81,945,096
Obligations of Federal Agencies	7,790,409	8,053,560
Other Securities	1,795,350	1,515,450
Total Securities	171,445,398	161,683,939
Federal Funds Sold	54,000,000	31,000,000
Loans and Discount	268,813,184	290,989,921
Banking Houses and Equipment	12,029,021	10,758,052
Accrued interest and Other Assets	8,372,287	6,796,757
TOTAL	\$603,362,586	\$590,943,090
LIABILITIES, RESERVE AND CAPITAL		
Deposits	\$546,178,104	\$540,749,339
Other Liabilities	8,801,204	8,755,816
Reserve for Possible Loan Losses	4,995,433	5,252,736
Total Liabilities and Reserve	559,974,741	554,757,891
Capital Debentures	1,375,000	1,500,000
Capital Stock	14,333,590	11,869,220
Surplus	16,060,000	12,070,000
Undivided Profits	11,619,255	10,745,979
Total Capital	43,387,845	36,185,199
TOTAL	\$603,362,586	\$590,943,090



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Fun, involvement, education at YA

(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.)

The "old one" is the area of Catholic Young Adults -- those who are beyond high school age and have no organization within the Church in which to channel their energies. Such a program has lain dormant in the Archdiocese of Miami for some time. The program is now in the hands of our capable and energetic Eddie Gomez and has begun to get off the ground.

Efforts have been made to contact priests and sisters throughout the Archdiocese who will be willing to act as moderators for young adults. This will give the groups a firm ground in guidance in which to work from. The groups will be formed both on a parish basis and on a regional basis, with young adults from several parishes in an area coming together. It is hoped that such groups will provide a forum for young adults to participate together in social activities, athletic events and to get involved in serving the needs of parish and community -- and to do so within a Catholic context.

THE NEW area is at the other end of the age spectrum. This year we are coordinating the Catholic Athletic League, the 27-school league of the Catholic elementary schools of Metropolitan Dade County, the most populous section of the Archdiocese. Our efforts this year include taking the eighth grade basketball league off outdoor courts for afternoon games and placing it in gymnasiums with the games being played in the evenings.

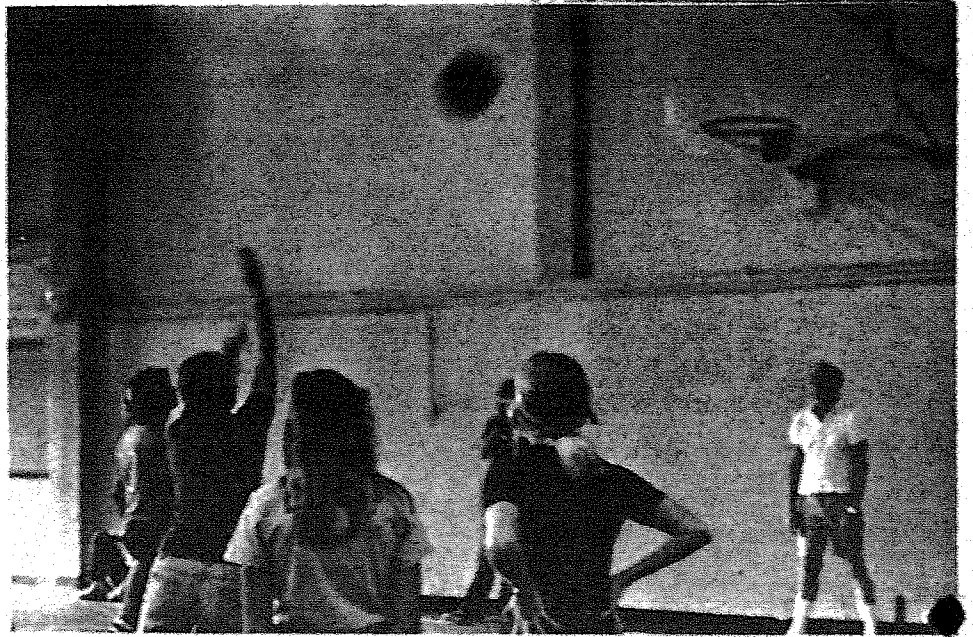
The mild South Florida climate in the winter has in the past allowed outdoor competition. But playing in gyms not only gives the players a chance to compete in better facilities, but also allows parents a chance to come and watch their sons play.

"Is there any other level in which you work with youth younger than high school age?"

Yes, there is. We have helped to coordinate an extensive program in Catholic Scouting. We work closely with the Catholic Committee on Scouting in planning events throughout the year. We run retreats and days of Recollection for both Boy Scouts and Girl Scouts. We also work with the Scout leaders in the Scouter Development Program. This is like a retreat for the adults working with Scouts. It gives them an opportunity to make sure they are providing the Scouts with the best Christian example possible. A major event that we took part in this year was the Ecumenical Scout Day. Jewish, Protestant and Catholic Scouts came together to explore the religious dimension of Scouting with the theme of "Brotherhood Awareness Through Scouting."

THE HIGHLIGHT of the year in Catholic Scouting is the annual Awards presentation in St. Mary's Cathedral. The awards include: the Parvuli Dei Award for all Cubs and Webelos Scouts; the Ad Altare Dei Award for which any Catholic Scout is eligible; the Pope Pius XII Award for Explorers or Scouts age 14 or older; and the Marian Award for Girl Scouts.

GETTING the ball in the basket was the goal of the Knights of Columbus free-throw contest held at Ponce de Leon Jr. High School Saturday. Winners, which go to district, regional and state tournaments were: Jack Torano, Ponce Jr. High; David Deptula, St. Brendan School; Richard Russo, St. Brendan; Beth Wagener, Ponce; Karen Manell, St. Theresa; Debbie Cheatham, Everglades; Suzanne Feenane, St. Thomas the Apostle. Fifty-six boys and girls, ages 11-14 participated in the annual event.



Valentines, report cards are coming

By JOAN BARTLETT
Ever see a Derby Dance? This ought to be interesting: come to Madonna High School in North Miami tomorrow night. Begins at 9 p.m. For ticket info, call 895-0473.

Seems C.O.O.L. is always up to something good. Now the members of this

school children, you can obtain this book and other materials free of charge from The Xavier Society for the Blind, 154 East 23rd Street, New York, N.Y. 10010.

ORGANIZED yelling -- get out your frustrations as a CYO cheerleader. Eliminations for the an-

nal Newman High School, West Palm Mar. 7-9: Our Lady Queen of Heaven Parish, Margate

If you're interested in making a Search, or even in finding out what it's about, call Youth Activities. They'll probably talk you into it.

It's Back-to-School Night at Lourdes Academy Tuesday evening, when parents will meet teachers from 7:30-9:30 p.m. -- and see their daughters' report cards. (Will we see the daughters after that?)

We girls no longer have a monopoly on the Tupperware promotion. Boy Scout Troop 423 of O.L.P.H. Parish in Opa Locka is holding its own demonstration in the parish hall this Sunday after all masses. Seems the fellas really need some new camping gear -- help them out and get your mother a lettuce crisper at the same time.

Calling all CYO's: A St. Valentine Day dance will be sponsored by Holy Rosary Parish CYO at Boystown, Saturday, Feb. 15, 7:30-11 p.m. Come dance your heart out to "Clockwork."

New Search schedule: Feb. 21-23: College of Boca Raton (For students from any college) Feb. 28-Mar. 2: Cardi-

YOUR CORNER

group from Our Lady of the Lakes Parish are giving up half a weekend (Feb. 8) to help out the elderly and the sick of the parish, doing odd jobs, shopping, whatever they can, whatever is needed. If you know of anyone who might need their help, give a call to Eddie Burck at 821-0890, or Theresa Triunfo at 823-9805.

When you read this column, do you ever think about the fact that many people are unable to read normally because of vision impairment? The Xavier Society for the Blind, in working to aid the blind and visually handicapped, have come up with a great little three-dimensional book for children, called "A Funny Alphabet." If you or someone you know works with non-visioned or partially sighted pre-

nual CYO Cheerleading Competition will be held on Sunday, Feb. 9, at Pace High School. Finalists will compete at the CYO Basketball Championships on Feb. 23, at St. Thomas Aquinas Parish. Call Steve at the Youth Activities Office (757-6241, Ext. 260) for deadline info.

nual CYO Cheerleading Competition will be held on Sunday, Feb. 9, at Pace High School. Finalists will compete at the CYO Basketball Championships on Feb. 23, at St. Thomas Aquinas Parish. Call Steve at the Youth Activities Office (757-6241, Ext. 260) for deadline info.

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PEOPLE

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Bernadette Olowo, from Uganda, the first woman ambassador to the Holy See



Bernadette Olowo

"In recent years our people have come a long way in seeing social justice as a mission of the Church . . . one thing that really struck me was heightened awareness of the need for justice."

Cardinal John Dearden of Detroit, speaking about the involvement of Catholics in the Bicentennial Celebration.



Cardinal John Dearden

"If America is the land of the free, American children must be free to be born. If America is to be the home of the brave, we must have the courage to embrace and not destroy life."

Sen. James L. Buckley, speaking to Right to Life marchers in Washington, D.C.



James Buckley

"I really learn how to love God from others . . . wonderful thoughts come from simple living . . . I found a way to have my cake and eat it too."

Father Charles Hughes, president of Glenmary Home Missioners, reflecting on his life as a priest.



Father Charles Hughes

"While computers cannot literally be called arms, we believe computers sold to the South African government ostensibly for peaceful purposes are of real assistance militarily and strategically."

Stockholder's resolution, signed by Brother Robert Taylor of the Atonement Friars among others, to prevent IBM from selling computers to South Africa.



Brother Robert Taylor



Nellie Gray

"We will continue to march until we have a constitutional amendment."

Nellie Gray, chairperson of the organizing committee of the March for Life in Washington, D.C.

'Exceptional' children re-enact stories from Bible in learning about religion

BOCA RATON — The boy in his hastily made smock-like play garment, intently sawed the wood given him by his teacher.

"I'm Joseph," he told Miss Mary Pat Karsten, a recent graduate from Florida Atlantic University's Exceptional Child Program.

The scenario was part of the Religious Education class for retarded children held on alternate Saturday mornings at the St. Joan of Arc School here.

In a previous session the children had been told about the Holy Family, Christ's boyhood, and that Joseph was a carpenter. Now the children were play-acting the story in the school grounds.

"The subject matter is very basic. We teach no dogma. It's the story of the Bible; the Christian family, and the Life of Christ," said Sister Immaculata, who is in charge of the program.

"We introduce the children to God. They're very close to God — that's my belief," said John J.

Donnelly, an instructor in FAU's Exceptional Child Program, who volunteers his services.

The Saturday sessions are quite brief and chopped into several small parts getting all the children involved, and conducted at a fast pace. "Their attention span is short," Donnelly noted.

"And the course is very 'experiential,'" added Sister Immaculata.

Some recent experiences of the "experiential" type classes include the way the sacrament of Baptism was taught. First, there was a

simple explanation of Baptism. At the next class it was re-explained and each child was given a seed to take home and water. Donnelly — whom the children call John — also took a seed, which he did not water.

At the third session the children brought back their watered, sprouting seeds, but John's unwatered seed had shriveled and died. Fourthly, the Pastor, Father Ronald J. Pusak, visited the class and baptized a doll.

AGAIN, the little class learned how Christ had stilled the waves and

pacified the storm. Subsequently they made a trip to the beach and one of the boys pretended sleep in a moored boat. At a third session, the story was again told — and the lesson from it again emphasized — and all made model boats during the art class.

The Arts and Crafts teacher is Mrs. Joan D'Angelo, a volunteer from the parish. As a follow-up to the story of Joseph the carpenter, the children were put to work with some wooden tongue depressors and glue to make baskets "like the Child Jesus helped make

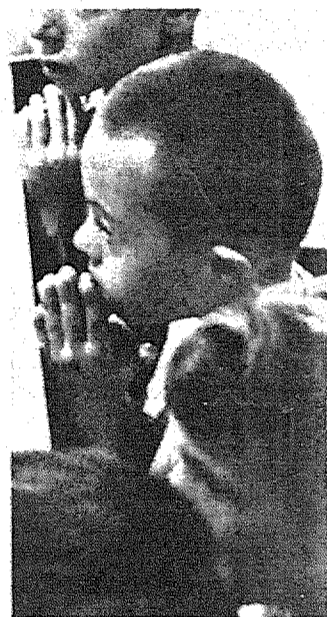
for his family," they were told. It was going to take two sessions before they were ready to be taken home to the children's families — and that would allow more instruction on families working together and sharing with each other "like the Holy Family."

Parents supply cookies and soda at the regular intermission periods, and Mary Pat, the young new teacher, brimful of dedication and enthusiasm, never lost an opportunity to teach them to share-and-share alike — "like Jesus and his parents always shared."

ONE of the children, especially, is an attention-getter and will misbehave to focus attention. Then Donnelly weaves his magic of expertise to coax her back to the group and good behavior, adding references to the story of Nazareth.

Other children of the same age group as the class attend the sessions. There are usually three or four junior teens from St. Joan of Arc School, and one has a guitar. There's a period for singing at every session.

"Music is essential,"



Donnelly said, and recalled, "There was one child we were able 'to reach' for the first time that the eighth grader brought his guitar — she reacted immediately, jumping up and joining in." When possible the names of the children are introduced into the lyrics of the songs being sung.

"WE don't call these children 'retarded,'" said Sister Immaculata, "but 'exceptional children' exceptionally near to God. She also contradicted "the statement we often hear that our program must be a great support and help to the parents." On the contrary, she said, "the parents are a continuing inspiration to me for the way they accept and love their children."

Sister Immaculata had a word of caution for those elsewhere who may wish to duplicate the program. "Don't try it without getting professional help," she said. "In our case we are fortunate to have FAU in our community with its Exceptional Child Program. We could not have achieved it without help and direction from Mr. Donnelly."

The program began in the Fall of 1973 so it has now matured. "At the beginning it was financed by the parish but soon the Boca Raton Society for the Mentally Retarded became very supportive," she said, "both financially and otherwise."

Registrations being taken

The religious education of the retarded child, so often ignored because of the idea that he is not capable of understanding, is an important part of his life, and its absence cannot be condoned.

That is the feeling of Father Gerard LaCerra, director of CCD for the Archdiocese.

For this reason, the CCD office and the Sisters of St. Joseph Cottolengo, who administer Marian Center, are beginning a religious education program for mentally retarded children who are not already receiving religious instructions.

The course will begin Feb. 15 at 3:30 p.m. at Marian Center and will continue on Saturdays. Each class will last one hour.

"The retarded child is capable of learning sufficient knowledge of his Faith for reception of the Sacraments and involvement in the Church; we feel this is a good opportunity to begin a program to meet these needs of the retarded children in the Archdiocese," Father LaCerra said.

Registration will be through the CCD office, where parents can obtain further information.

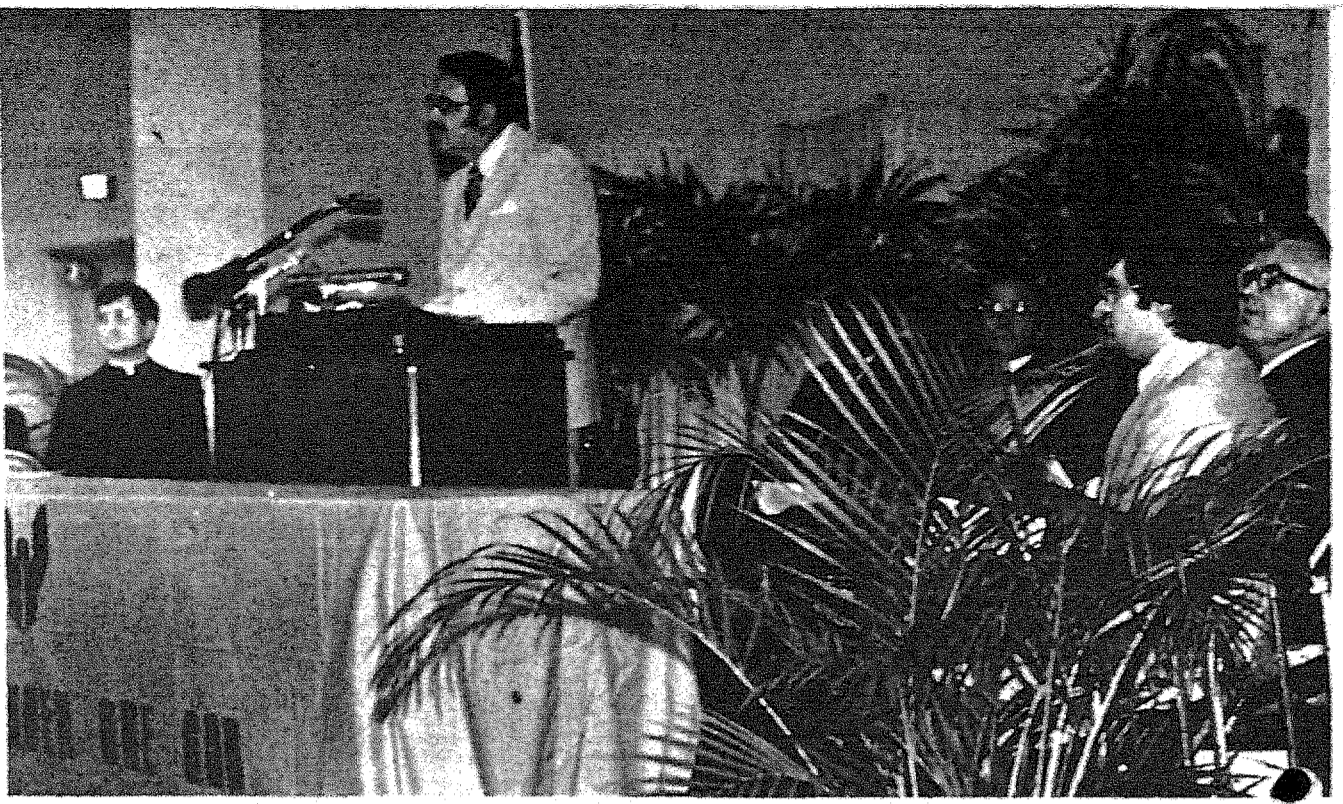
De Colores!



MEMBERS of the English-speaking and Spanish-speaking branches of the Cursillo movement, with their families, came together for a day of recollection recently at St. John Vianney

Minor Seminary. Bishop Rene H. Gracida (right, standing) joined the group for picnicking, music and other activities.

SPEAKING to the 2,000 people who came to observe City Under One God at Miami's Bayfront Auditorium is Alberto Alejandro, Latin builder and prominent Catholic layman, as Auxiliary Bishop Rene Gracida looks on.



2,000 gather at service of 'City under One God'

Proclaiming the belief that government and citizens are all instruments of God's will, 2,000 persons, including religious and political leaders, met in Miami's Bayfront auditorium this week for the second annual "City Under One God" service.

The observance included a religious ceremony of readings and songs led by members of various faiths and speeches by government leaders.

Symbolizing the blending of the religious and civic aspects of the observance, the program began with the sound of drums and entrance of a color guard, parading before the dais on which sat Auxiliary Bishop Rene Gracida; Rev. Conrad Willard of Central Baptist Church; David Fleeman; Alberto Alejandro, Latin builder and co-chairman of the ABCD; Rabbi Robert Orkand of Temple Israel; Rep. Claude Pepper; Vonda Van Dyke, former Miss America; Rev. Edward Graham, Metro Commissioner; Rev. Theodore Gibson, Episcopalian clergymen, Miami commissioner, and Miami Mayor Maurice Ferre.

AFTER Rev. Willard stated the purpose of the observance in maintaining God's presence in government and citizenship, Bishop Gracida stated the call to worship with the words of Psalm 127:1.

"Unless the Lord builds the house, those who labor, labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain."

The Gesu School chorus, conducted by Sister St. Margaret, led the congregation in singing "Praise to the Lord, the Almighty."

Following more responsive

readings, brief talks were given by Mr. Alejandro, mostly in Spanish, and Miss Van Dyke who told of how her experience as Miss America had shown her brotherhood in America and the need for God in the nation's life. She also sang her own lyric in the song "Sweet Hour of Prayer."

Mayor Ferre, a member of St. Kieran Church, who was given a standing ovation by the gathering of Protestants, Jews, Catholics, Black Muslims and people of various races and ethnic backgrounds, cited the place of religion in the founding of the nation.

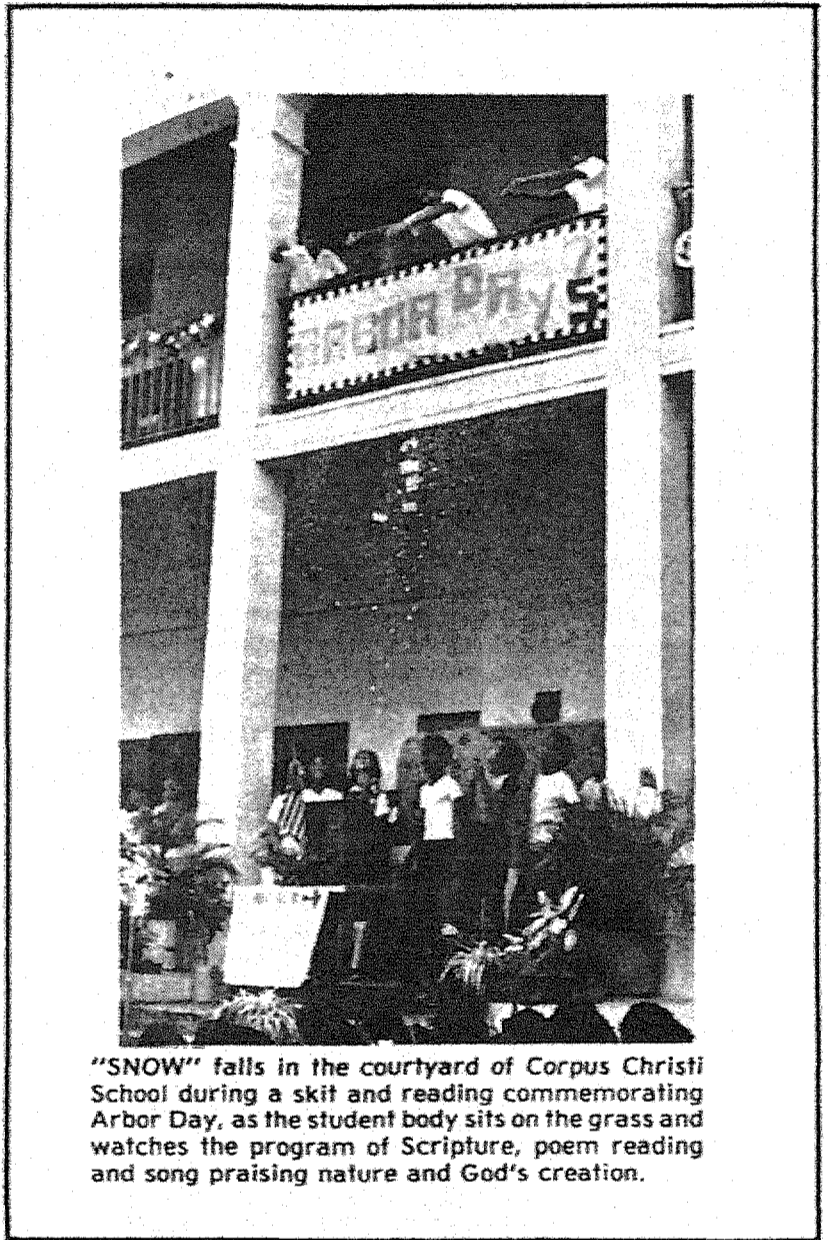
HE quoted from George Washington who had pointed to the need for God to participate in a nation's workings and cited St. Augustine who describes people holding office in the City of God as "men who were to put the people above themselves."

The mayor noted that last year less than 1,000 attended the services and this year 2,000 showed up. "Maybe we will eventually take it into the Orange Bowl," he said to vigorous applause from the enthusiastic crowd who had come to observe City Under One God.

Rep. Pepper told stories about Gen. George Patton and a cardinal. He spoke of how the cardinal sought out a priest known to have a drinking problem and had the priest hear his confession. This so moved the priest, said Rep. Pepper, that he changed his whole life. The cardinal later became Pope John XXIII.

Rev. Graham cited the need for government officials to set the example in bringing high private morals into government action.

Rev. Gibson urged the people to remember that God is God so the city will really be one city under God.



"SNOW" falls in the courtyard of Corpus Christi School during a skit and reading commemorating Arbor Day, as the student body sits on the grass and watches the program of Scripture, poem reading and song praising nature and God's creation.

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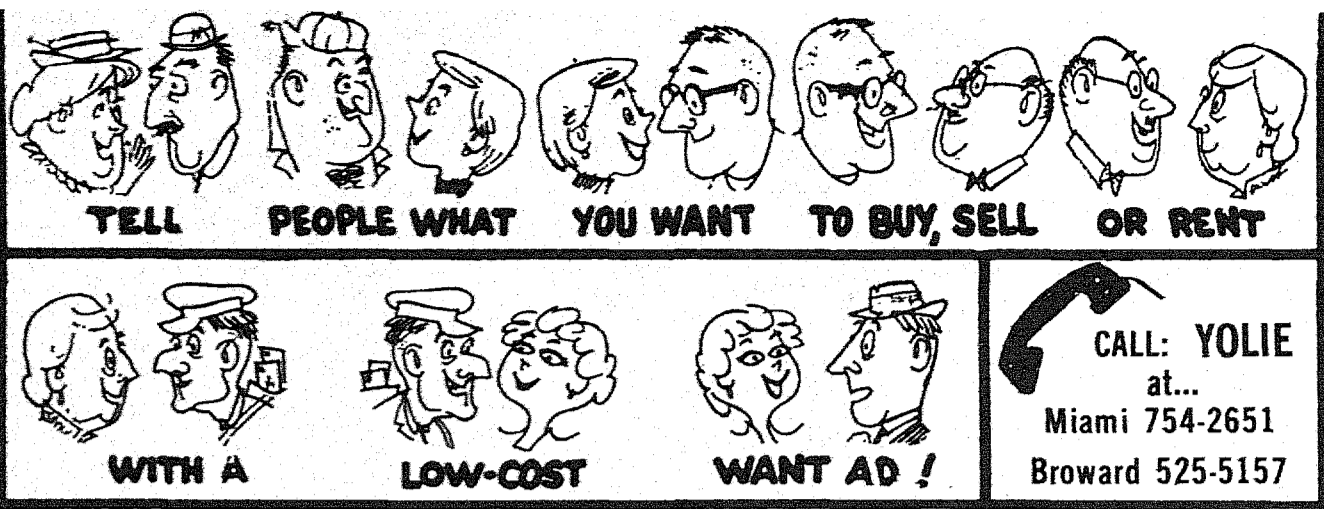
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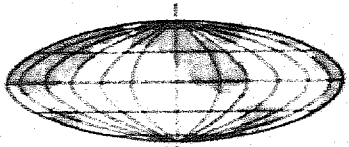
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**APOYAN CATOLICOS REFORMA
AGRARIA EN REP. DOMINICANA**

Después de oponerse por dos años a defectos del programa de reforma agraria del presidente Joaquín Balaguer, dirigentes católicos de República Dominicana han decidido apoyarlo para llevar una solución pronta a las 200.000 familias campesinas que necesitan tierra para subsistir. Miembros del Partido Revolucionario Social Cristiano han aceptado puestos de dirigencia en la comisión de reforma agraria, y Mons. Hugo Polanco, arzobispo coadjutor de Santo Domingo, ha pedido a los católicos apoyar esta reforma, aunque le han criticado por ello algunos grupos de oposición al gobierno.

**OBISPO DE PORTUGAL CONTRA
MEDIDAS DEL REGIMEN**

Los obispos de Portugal acusan al gobierno izquierdista de violar el concordato existente al tratar de "maniobrar contra la influencia de la Iglesia en la educación," a través de una campaña de difamación y violencia. Advirtieron además los obispos contra un plan oficial de unificar los sindicatos, que en los últimos meses han caído bajo control comunista. Es la primera protesta, después de que en abril de 1974 un grupo liberal de las fuerzas armadas tumbó al régimen ultraconservador de 42 años de Oliveira Salazar y su sucesor Marcelo Caetano. En el actual gabinete hay socialistas, comunistas y demócratas.

VIOLENCIA EN ROMA

El Papa Paulo VI ha dicho al alcalde de Roma Clelio Darida que el considerable aumento de violencia y crímenes en las calles de la ciudad constituye una amenaza para los esperados peregrinos del Año Santo, pero también para el futuro de Roma. Después de elogiar la tradicional piedad y cultura de sus habitantes, el Papa señaló "un fenómeno angustioso y contradictorio, el tremendo aumento en el crimen y en toda clase de violencia, el terror que llega hasta las escuelas, y la exhibición vergonzosa de depravación moral." Como obispo de Roma, me importa mucho su suerte, agregó.

**OPORTUNIDADES A
SACERDOTES DISPENSADOS**

Un informe de la Federación Nacional de Consejos Sacerdotales recomienda que se abran en la Iglesia las mismas posibilidades de los seglares, a los sacerdotes dispensados de ejercer su ministerio. El informe dice que pueden atender servicios religiosos que hoy desempeñan los seglares por el simple hecho de estar bautizados. Hasta ahora la corriente ha sido relegarlos, con lo cual muchos sacerdotes reducidos al estado seglar se emplean en tareas puramente seculares.

PROTESTAS EN BOLIVIA

La confiscación por el gobierno dictatorial del Gen. Hugo Banzer de la Radio Pío XII que los Padres Oblatos Canadienses mantienen en el corazón del distrito minero del estaño, ha provocado protestas masivas, incluso un paro. Mons. Jorge Manrique, arzobispo de La Paz, convocó a una reunión de la Conferencia Episcopal para pedir su devolución. "La clausura equivale a negar el derecho a la Iglesia de enseñar y predicar," dijo. El cardenal José Clemente Maurer de Sucre se unió a las protestas de numerosos grupos, diciendo que el gobierno "atropella a personas y propiedades de la Iglesia." El sacerdote Robert Durretter, oriundo de Manchester, N.H., quien dirige la estación de radio, fue golpeado gravemente por la policía, que además confiscó el equipo de transmisión y varias cintas magnetofónicas. Tres radio-emisoras mineras fueron también confiscadas por el gobierno.

BUSCANDO TRABAJO

En Los Angeles, el P. Alfonso Gallegos anda buscando trabajo, no porque le falte en su parroquia de San Miguel, sino porque un 40 por ciento de sus feligreses están desempleados. Son en su mayoría pobres y carecen de oficio definido, dice al acudir a los empresarios y comerciantes de la región en busca de ayuda. Dos grandes fábricas en Watts, su distrito, han cerrado por culpa de la recesión.

PERIODICO EN PUERTO RICO

La meta de la edición puertorriqueña de Our Sunday Visitor — El Visitante de Puerto Rico — es contribuir a la orientación cristiana y a la unidad de los 2.6 millones de católicos en esta isla, dice su director el periodista veterano Leslie Hahley, al repartirse la primera edición de 20,000 ejemplares a través de 100 parroquias, con la aprobación de todos los obispos. Our Sunday Visitor mantiene desde hace un año otra edición en castellano, también de 20,000 ejemplares, para los católicos hispanos en el territorio continental de Estados Unidos.



Dirigentes de los encuentros juveniles de las diferentes parroquias de Miami se reunieron en convivencia en la Catedral de Miami para planear su apostolado con los

jóvenes en 1975. Loly Fuentes, de la parroquia de St. Michael comparte algunas de sus experiencias en el apostolado juvenil.

UN ANALISIS

El miedo a los hijos y el envejecimiento de la población

Mientras a nivel propagandístico se sigue aireando el peligro de la "explosión demográfica", las estadísticas muestran de forma cada vez más palpable los peligrosos efectos de la revolución malthusiana en los países desarrollados. La baja de la natalidad en los países de Europa Occidental y América del Norte se ha acelerado en los últimos tres años. El dato más revelador es el hundi-

miento de la tasa de fecundidad (número de nacimientos con relación a la población femenina en edad de tener hijos). Numerosos países no tienen asegurada ya la sustitución de su población actual, para lo que es preciso un mínimo de 2.1 hijos de media por familia. En esta situación se encuentran las dos Alemanias Suiza, Suecia, Inglaterra, Bélgica, Holanda, Estados Unidos,

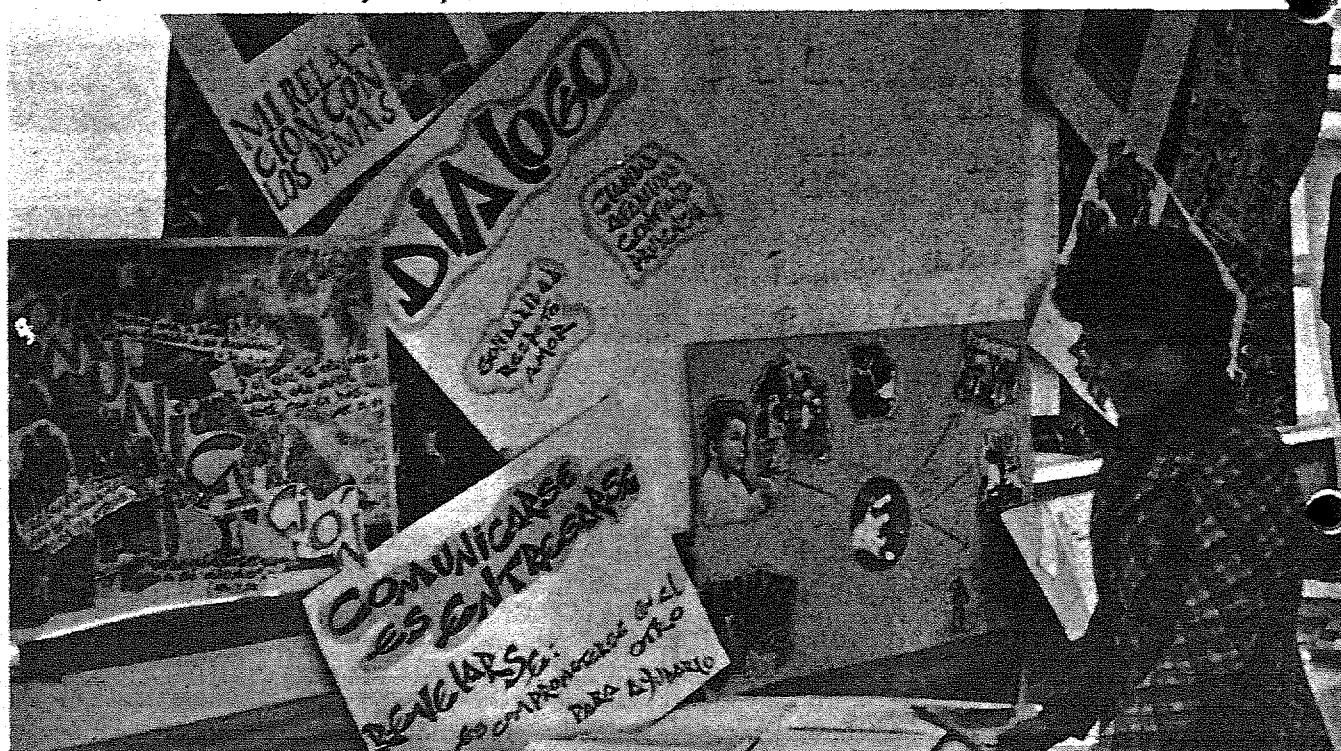
Canadá y Francia. Los demógrafos franceses estimaban no hace mucho que la tasa de natalidad iría bajando en su país hasta 14.9 por mil hacia el año 2.000. De hecho, según las estimaciones de un reciente estudio, en 1974 nacieron 100.000 niños menos que hace dos años, y la tasa de natalidad se situará ya al nivel de 17.7. Los expertos no acaban de explicarse lo que califican de evolución

brutal, aunque todos subrayan los peligros del envejecimiento de la población francesa. No es extraño que este "miedo a los hijos" se acompañe de otro hecho revelado por el estudio: el descenso constante del número de matrimonios. Ante la generalización de tales fenómenos en diversos países, los demógrafos empiezan a plantearse si la causa no consistirá en una verdadera crisis social.



Arte y drama en la catequesis fue el tema de estudio para unos 300 catequistas de habla hispana en una jornada en la que se hicieron demostraciones prácticas de la efectividad del drama y las presentaciones musicales para transmitir el mensaje evangélico a los niños. El Padre José P. Nickse destacó que el arte siempre ha estado presente en la historia de la Iglesia. Citó como ejemplo las obras teatrales de la edad media, las manifestaciones musicales, como el Mesías de Handel, el uso de la escultura y la arquitectura. Destacó

que a través del arte, se ofrece al niño la oportunidad de no ser un oyente pasivo de una clase y de envolver la totalidad de su ser. Tres parroquias, San Juan Bosco, Corpus Christi y Sts. Peter and Paul presentaron demostraciones prácticas de cómo aplican el drama en sus clases de catecismo. En la foto, el Padre J. P. Nickse durante su charla. Abajo, Amelia Reyes, catequista de Corpus Christi, observa la exhibición de libros presentada durante el seminario catequístico.



Festival en Santa Rosa

La Parroquia de Santa Rosa de Lima celebrará su festival anual para la recaudación de fondos el 7, 8, y 9 de Febrero, en los terrenos de la Iglesia, situada en 418 N.E. 105th Street, Miami Shores.

Ofrecemos diversión para toda la familia, ya que además de un parque de diversiones con doce tipos distintos de aparatos, habrá kioscos de diferentes juegos, así como kioscos de artículos típicos latinos y comida criolla.

Para culminar un fin de semana de incalculable diversión, los asistentes pueden ganarse todos los días montones de premios.

Antes del Festival, tickets por valor de \$2.50 pueden comprarse a cinco por \$1.00 — en la Iglesia o el Colegio Santa Rosa de Lima.

Noche de Oración

Praesidium "Nuestra Señora de las Victorias de la Iglesia de San José, 8670 Byron Avenue, Miami Beach, ha organizado una NOCHE DE ORACION el 12 de febrero comenzando con una Misa a las 7 p.m., distribución de cenizas y exposición del Santísimo Sacramento terminando a las 7 a.m. del jueves con la Santa Misa. Todos quedan cordialmente invitados como así también miembros activos y Auxiliares de la Arquidiócesis de Miami. "Unete a nosotros para rezar por la paz del mundo" dicen los organizadores.

El Festival empieza el Viernes 7 de Febrero desde las 3:00 p.m. El Sábado desde las 12:00 p.m. Y el Domingo desde las 12:45 p.m., y termina a las 11:00 p.m. las tres noches.

Amplio parqueo gratis en los alrededores de la Iglesia.

Día de la Juventud Católica

Los antiguos miembros de la Juventud Católica de Cuba celebrarán el 11 de febrero, martes, el aniversario de la fundación de ese movimiento apostólico con una misa a las 6:30 p.m. en la Iglesia de St. Dominic.

Carnaval aéreo

Las arriesgadas evoluciones aéreas de un conjunto de pilotos de acrobacias aéreas, individualmente y en equipos, emocionarán a los asistentes al Espectáculo Aéreo de los Campeones, de 1 a 5 de la tarde del domingo, 2 de febrero, en el Nuevo Aeropuerto Tamiami, 12800 SW Avenida 137.

Mary Caffney, ganadora de medalla de oro en competencia internacional, volará su propio "Pitt Special" en el gigantesco espectáculo coauspiciado por el Christopher Columbus High School, 3000 SW Avenida 87, y la Sección de la Florida del Club Aero-bático Internacional.

Se recomienda al público que llegue temprano para disfrutar de la música de las bandas y las exhibiciones así como para evitar congestiones del tráfico.

La donación a la entrada es de \$2 los adultos y de \$1 los niños menores de 12 años.

De Colores

Miembros de los movimientos de Cursillos de Cristiandad en inglés y español se reunieron en una tarde de convivencia en el Seminario San Juan Vianey. Fue un compartir de ideales, oraciones, risas, canciones, experiencias y comidas. Arriba, un momento del 'Picnic.' Abajo, entrando a la capilla, se destaca el Obispo René Gracida.



Descubrir la Iglesia

El Año Santo será, quizás para muchos, el momento de un nuevo descubrimiento y valoración de la Iglesia. Muchos, especialmente entre los jóvenes, muestran hoy poco interés o, incluso, un sentimiento de hostilidad ante la institución eclesial, reflejo de una mayor desconfianza ante cualquier institución. Pero en la Iglesia las estructuras, queridas por Cristo, no son más que instrumentos al servicio de valores más altos: aquellos que el Año Santo revela y proclama.

La Iglesia es un misterio de comunión en humanidad, bajo el influjo de Dios y entre los hermanos redimidos y seguidores de Cristo, que penetra y se libera al hombre del desdenuve en la historia

hacia una meta de salvación y de vida eterna. La Iglesia no es del mundo, pero tampoco está por encima o de frente al mundo, en una actitud de alejamiento o de desconfianza. La Iglesia está dentro del mundo, inmersa en el mundo, en una actitud de estima por los valores auténticos del mundo. La Iglesia está en diálogo con todas las fuerzas comprometidas en la construcción de una sociedad más justa y más respetuosa del hombre, de su dignidad y libertad. La Iglesia es el lugar de la liberación total de la humanidad, bajo el influjo del Espíritu divino. La Iglesia que trabaja para el Padre, y en ésta, que es espíritu del mal, está

comprometida concretamente, con todos los hombres de buena voluntad, en la construcción de un mundo mejor, incluso en la ciudad terrena, en todos los campos, sin ceder a las tentaciones de un falso espiritualismo desertor del mundo, en una trabajo terreno, y sin compromisos con los poderes que oprimen al hombre, sino pronta a colaborar con todos los que sirven a la justicia y a la paz. Sin embargo, la Iglesia no puede concebirse como una fuerza social que tiende a conseguir objetivos terrenos. Ella es el misterio de la comunión de los hombres en Cristo con el Padre, y en ésta, que es su raíz última, encuentra

su fuerza expansiva y fermentadora de todo lo humano. La comunión se manifiesta y se realiza en las Iglesias locales, unidas a la Iglesia universal, en torno a los Pastores, llamados a servir a sus hermanos en la verdad de Cristo. Estos son los obispos, unidos con el Papa en un Colegio que, por voluntad de Cristo, significa y realiza la unidad y la comunión de los bautizados.

En el Año Santo, este misterio de unidad y de comunión deberá resplandecer más que nunca en el rostro de la Iglesia, especialmente en la asamblea de los creyentes en Roma. (Del "Libro del Peregrino," publicado por el Comité para el Año Santo).

ORACION DE LOS FIELES

FIESTA DE LA PURIFICACION 2 de febrero

CELEBRANTE: La festividad de hoy, la Purificación conmemora el ofrecimiento que María hizo de su Hijo, Jesús, al Padre Celestial, por manos del venerable sacerdote Semeón. Jesús, como un tierno niño, se ofrecía ya por nosotros a Su Padre en el templo.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración".

1. Que Jesús, luz del mundo, ilumine a nuestro Santo Padre y nuestros obispos para conducir al pueblo de Dios hacia una fe más ferviente durante este Año Santo, oremos al Señor.

2. Que la Santísima Virgen María, que ofreció a su Hijo por nosotros en el templo encuentre una respuesta más entusiasta por parte de hombre y mujeres cristianos, oremos al Señor.

3. Que Cristo, Luz del mundo y esposo de la Iglesia, ilumine a las parejas casadas sobre lo sagrado de su matrimonio y conceda la paz a los hogares con problemas, oremos al Señor.

4. Que los problemas económicos de nuestra nación y específicamente el de los desempleados, sean adecuadamente resueltos, oremos al Señor.

5. Que reine la paz verdadera en las regiones del Lejano Oriente y el Medio Oriente, oremos al Señor.

CELEBRANTE: Oh, Padre celestial, una vez más nos ofrecemos con Tu Hijo en el altar del sacrificio: te imploramos que escuches nuestras peticiones y nos traigas una apreciación de nuestra fe cada vez más firme y profunda. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

6. Por todos los presos políticos, especialmente los que sufren en las cárceles de Cuba, para que sean liberados en este Año Santo de la Reconciliación, oremos al Señor.



El grupo Mariachi del orfanato católico de Guadalupe, México, visitó el domingo pasado la Catedral de Miami. Este grupo, dirigido por el Padre Romero, director del Orfanato, se encuentra visitando los Estados Unidos recaudando fondos para sus programas de ayuda a niños sin familias en México.

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Proponen enmienda constitucional que restaure protección de la ley a todos los seres humanos

WASHINGTON — (NC) — En la Marcha Pro Vida (contra el aborto) precedida de un desayuno de oración participaron más de 25.000 manifestantes en esta capital el 22 de enero: fue apoyada por senadores, diputados, prelados y otras figuras políticas. Los oradores principales y sus postulados fueron: —Mons. James S. Rausch, secretario de la U.S. Catholic Conference: "En la tradición

judeo-cristiana que nos alimenta, la vida humana es un don de Dios, y cada existencia individual, un acto divino. Somos hechos a imagen y semejanza de Dios, ricos o pobres, fuertes o débiles, sanos y enfermos, célebres y desconocidos." —El senador Mark Hatfield, de Oregon: "El respeto al carácter sagrado de la vida humana nos impulsa a poner restricciones al aborto provo-

cado. Tenemos la responsabilidad de defender la vida humana desde sus comienzos hasta el fin." —El senador James L. Buckley, de Nueva York: "Propongo iniciar una enmienda constitucional que restaure la protección de la ley a todos los seres humanos, incluso a los que todavía no han nacido, en todo el proceso de su formación biológica. Para que América sea la

patria de los seres libres, hay que dar libertad plena al niño para que nazca." La Marcha coincidió con el segundo aniversario del fallo con que la Corte Suprema de Justicia invalidó casi todas las restricciones impuestas por las legislaciones estatales al aborto provocado, liberalización de esta práctica que las fuerzas morales del país tratan de detener. En muchas diócesis se

efectuaron demostraciones similares. En Cincinnati, el arzobispo Mons. Joseph Bernardin dijo en una ceremonia en la catedral de San Pedro que la oposición al aborto provocado no viene solamente de los católicos. "Es cuestión de derechos humanos, el derecho fundamental de la humanidad a la vida, y ésta es una causa que abrazan creyentes e incrédulos por igual."

COMENTARIOS EVANGELICOS

Como una bandera

Por REV. JOSE P. NICKSE

Cuando llegó el día en que de acuerdo con la Ley de Moises, debían cumplir el rito de la purificación de la madre, llevaron al niño a Jerusalén. Había en Jerusalén un hombre llamado Simeón... Vino pues al Templo inspirado por el Espíritu, cuando sus padres traían al niño Jesús... Simeón lo bendijo y, después dijo a María, su madre: "Mira, este niño debe ser causa tanto de caída como de resurrección para la gente de Israel. Será puesto como una bandera, de modo que a El lo atacarán y a ti misma una espada te atravesará el alma. Pero en eso los hombres mostrarán claramente lo que sienten en sus corazones."

Lc 2:22-40

Cristo siempre ha sido causa de caída o resurrección. Los profetas lo llamaron "piedra de escándalo." Es difícil aceptar sinceramente a Cristo y vivir sus mandatos. Quizás por eso muchos preferimos que la Iglesia sea un "club social", un grato recuerdo de nuestra niñez, un dólar (si acaso) el domingo. Cualquier cosa menos un encuentro frente a frente con Cristo.

Durante la Guerra Civil española, el odio hacia Cristo y su Iglesia convirtió a la católica España en camposanto de mártires cristianos. Muchos mostraron claramente lo que sentían en sus corazones, como nos dice el evangelio de esta semana. Es impresionante caminar por las catedrales de España y ver las listas interminables de obispos, sacerdotes, religiosos y laicos, cuyos nombres, capturados en placas, metálicas, son testigos mudos de aquella cruenta y despiadada persecución.

Si ojeamos nuestra historia más reciente, ¿cuántos no recordamos la terrible experiencia de ver como familiares y amigos, muy "católicos," se convertían en nuestros más encarnizados enemigos al principio de la revolución cubana? Es que Cristo es causa de caída o de resurrección. Es que en los momentos difíciles de la historia, cuando hay que levantar a Cristo como una bandera, cuando no queda más remedio que tomar una decisión, entonces se caen las caretas y se acaban las pantomimas.

El anciano Simeón le dice a María que su alma será traspasada por la espada del dolor presagiando las innumerables madres cristianas que a través de la historia de la Iglesia verían sus corazones traspasados por el dolor de la traición y la persecución.

El cristiano tiene que estar siempre firme en su fe. Aquellos que no tengan bases firmes serán los primeros en caer cuando los sacuda el viento de la incertidumbre, cuando no esté de moda ser católico. Y en esos momentos difíciles es cuando la historia separa a los cristianos de corazón y a los cristianos de careta.

Si es verdad que en los momentos de convulsión social muchos se convierten en enemigos de Cristo, también es verdad que hay y que siempre habrá muchos cristianos heroicos que caerán antes de abandonar a Cristo, prefieren el martirio a la traición. Pero éstos, Cristo es resurrección.

Que este Año Santo de 1975, sea el momento de nuestra renovación de fe, y de buscar nuevos caminos de reconciliación para que la paz de Cristo reine en nuestros corazones.

Un día en el Hipódromo

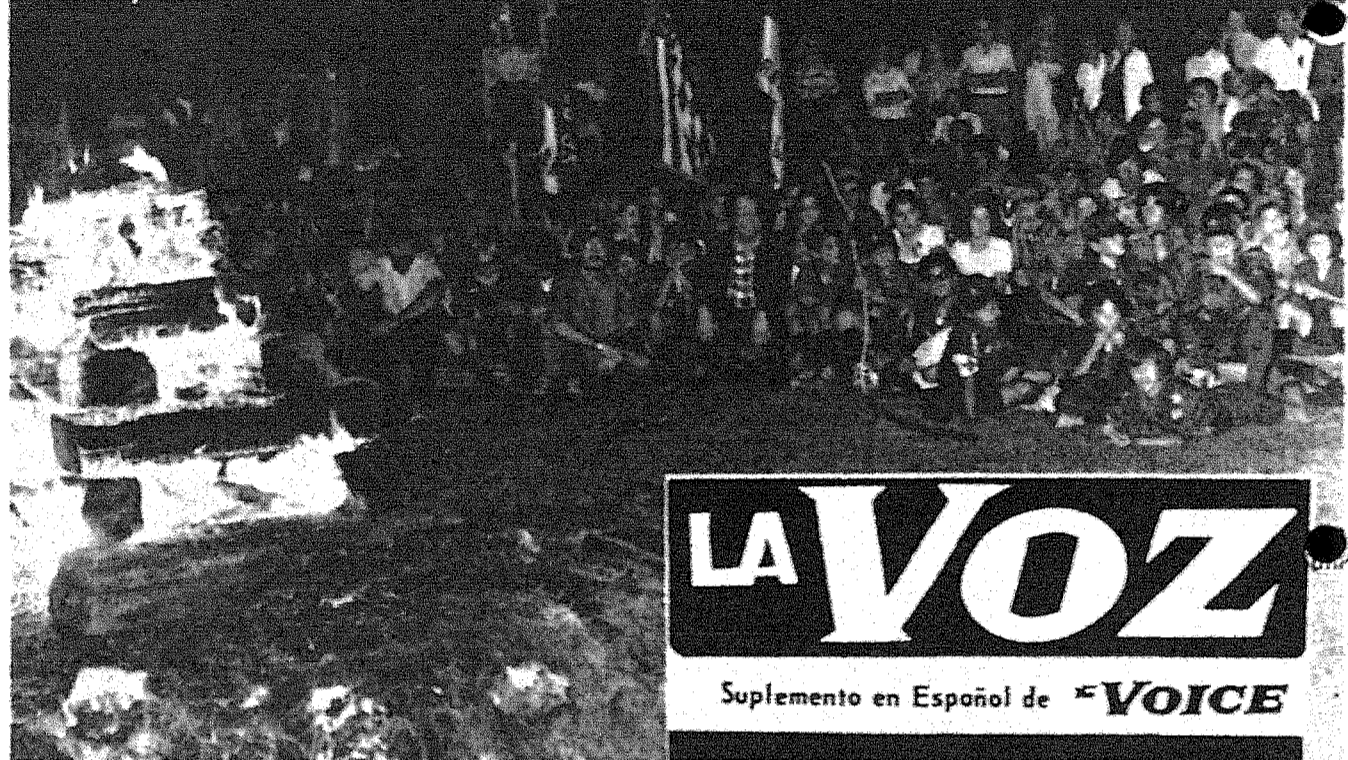
QUE: 'Fashion Show' de Hialeah, el tema del desfile es "un Día en el Inmaculada Concepción. Hipódromo." Las modas serán para damas y caballeros.

CUANDO: Martes, 4 de febrero, 8 p.m.

DONDE: Hialeah Municipal Auditorium, 4800 Palm Ave.

En conmemoración del quincuagésimo aniversario del Hipódromo la Sra. Jane Kinney, al 685-3060.

Campamento Lincoln-Martí 600 jóvenes en solidaridad bicultural



LA VOZ
Suplemento en Español de **VOICE**

En torno a la fogata del Campamento Lincoln-Martí 1975 la solidaridad entre scouts cubanos y americanos, con la presencia de sus familiares.

'Veamos en el obrar de Cristo las ideas básicas del escultismo'

Más de 600 boy scouts participaron en el Camporee anual Lincoln-Martí. Niños y jóvenes cubanos y americanos se reunieron en tres días de fraternidad interamericana, bilingüe y bicultural.

El Campamento Lincoln Martí terminó como todos los años con una misa de campaña a la que asistieron además de los scouts sus familiares y representantes de distintos sectores de la comunidad.

El Padre Jose Leonardo Vázquez, que pronunció el sermón, se refirió al obrar de Cristo según el Evangelio del pasado domingo, "a campo traviesa por la orilla del lago y por los caminos de Galilea, reclutando compañeros para su misión" y dijo que veía en ese obrar de Cristo las líneas básicas que sostienen el movimiento scout en el mundo, porque:

—CRISTO toca a las puertas de la libertad y de la confianza: A nadie obliga con su actitud. ¿Qué hace con ustedes el escultismo? — Se les demuestra que se tiene confianza en ustedes, que se les confían responsabilidades, que se les enseña a tomar en las manos la propia vida.

—CRISTO no convoca a una escuela ni a una

universidad. Cristo llama a que vivan con El. Más que discursos y reflexiones el Señor les propone objetivos a donde tienen que llegar, tareas que tendrán que cumplir. Cuando Baden Powell estaba poniendo los fundamentos del movimiento quiso dejar bien claro esto: "El escultismo no es una escuela con un plan de estudios y con programas bien definidos." Ustedes tienen delante, no aulas para el pensamiento, sino un arte de vivir.

—CRISTO recorría a pie la geografía de su patria y a sus seguidores les dió con qué pobreza de medios, utensilios y pertrechos habrán de hacer lo mismo en el mundo. Ustedes han acertado al percibir esta dimensión nece-

saria. Ya sabemos que nuestra civilización tiene características ciudadanas. Que el ruido y la polución del ambiente se hacen cada día más alarmantes. Es necesario abrirse al campo: Hay que ensanchar el alma y el cuerpo poniendo a la naturaleza como cuadro y fondo de actividades vitales. Para el Scout — igual que para Cristo y los apóstoles — el campo adquiere una primacía absoluta en la pedagogía del carácter y de la fe.

—CRISTO llama a vir en grupo. Ya saben lo que esto significa para ustedes. Uno de los ejes fundamentales del movimiento es el vivir en equipos. El equipo, pequeña comunidad de jóvenes, se articula en una comu-

nidad más amplia: la humana. Porque no se trata de improvisar jefecitos, sino de formar hombres y mujeres que, poco a poco, sepan poner sus actitudes, sus competencias, su vida, al servicio de las personas y las comunidades. Eso se aprende a través de los pequeños detalles de la vida en equipo, en el campo, en las marchas, en las reuniones.

—Por fin, CRISTO, sobre la marcha, va construyendo y purificando entre sus seguidores el sentido de Dios, como Creador como Padre. Nadie puede sustraerse al hechizo y al misterio que lleva consigo una salida de sol contemplada desde la montaña, o la vista de una noche estrellada. Es Dios que se descubre a través de la naturaleza. Pero también se le descubre en la vida de grupo, en el enfrentarse en cada momento a lo real. Es como un espíritu que se va apoderando poco a poco del muchacho y lo acomoda para un cristianismo de todos los días y no sólo para una religión del domingo.

Terminó exaltando los valores de fraternidad y solidaridad, "como nos manda el Evangelio y como soñaron para los jóvenes de América Lincoln y Martí."

¿ALIMENTAR VACAS RUSAS?

En un programa televisado el 26 de enero por la NBC sobre el papel de los creyentes ante el problema del hambre en el mundo, el P. Theodore Hesburgh, rector de la Universidad de Notre Dame, declaró que Estados Unidos debe escoger entre alimentar el ganado de Rusia con sus granos (una referencia a recientes ventas cuantiosas) o alimentar a los hambrientos de la India y otras naciones. Agregó que si Washington decide enviar granos al Tercer Mundo, es muy posible que los árabes, enriquecidos con el petróleo, también se decidan a ayudar a los pueblos pobres con dineros para su desarrollo.